A SHORT HANDBOOK OF MISSIONS

BY

EUGENE STOCK

"*The works of the Lord are great, sought out of all them that have pleasure therein.*"—PSALM cxi. 2.

"*Thou shalt see greater things than these.*"—ST. JOHN i. 50.

LONGMANS, GREEN, AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK AND BOMBAY
1904

PREFATORY NOTE.

THE last few years have seen a great change in the attitude of the Christian public towards what are called Foreign Missions. There was in the past a great deal of earnest sympathy with them, and liberal support of them, although in comparatively limited circles; but the principles and methods, the history and environment, of Missions, were not systematically studied. It is in this respect that the change is apparent. Old missionaries on their fourth or fifth or sixth furloughs say that, as they go about the country to preach and speak in behalf of the cause, they find an intelligent knowledge and appreciation of the work which is new. It is partly a cause and partly a result of this increase of knowledge that missionary books of all kinds are multiplying, and find a ready sale.

But still, for the direction of the study now becoming less uncommon, some more definite guidance seems to be called for. To provide in some small measure this needed guidance is the object of these pages.

Two books recently published have to some extent met the need, viz., Bishop Montgomery's *Foreign Missions*, one of the Handbooks for the Clergy issued under the editorship of the Rev. A. W. Robinson; and *The Missionary Speaker's Manual*, by the Revs. A. R. Buckland and J. D. Mullins, with its Hints to Deputations, Sermon Outlines, and "illustrative matter" of all kinds. But I humbly think that the ground is not yet fully covered; and while the present work makes no attempt to compete with either of these two works in their own chosen spheres, it does attempt to supplement them, first, by its chapters on the principles and methods of Missions; secondly, by its brief summaries of missionary history; and thirdly, by its statement of the work that still

lies before us. The enumeration of more than two hundred notable missionaries, with references to accounts of them in other books,—the special chapter on Greek and Roman Missions, and the references to the latter in other chapters, —and the lists of books for further missionary study,—will probably also be found useful. The short chapter on Missions to the Jews is added for completeness.

The book is intended for the British reader. The magnificent Missions of our American brethren are not ignored, but the references to them are but slight, because it is not possible to direct the reader to accessible books for further information. For inspiration regarding Missions we owe a deep debt to American writers, particularly to Dr. A. T. Pierson, Mr. J. R. Mott, and Mr. R. E. Speer; but available information regarding American Missions is in this country scanty.

The writer's point of view is that of the Church of England, and the book is addressed primarily to Churchmen. But Protestant Missions are throughout treated as essentially one enterprise, although Church Missions receive fuller notice than those of other Societies.

The Missions of the Church Societies are noticed with fairly equal attention; and if the C.M.S. Missions are the most prominent, this is because they are, in the non-Christian world, by far the most extensive. Otherwise, the book makes no pretension to be in any special sense a "C.M.S. book."

With these few explanatory words, I commend the little volume to all students of Missions, praying that it may please God to bless it, and them.

E. S.

May, 1904.

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Part I.

THE WORK.

A Short Handbook of Missions.

CHAPTER I.

What is a Mission?

THE word "mission" is used in many senses. An embassy from one nation to another is sometimes called a mission. A man may say, "It is not my mission to do so and so." More frequently, however, it has a religious sense of some kind. Sometimes it is used to express a certain kind of ecclesiastical authority or credentials, as when a bishop for foreign parts is said to "have mission." Generally speaking, at home, it is applied to an agency for preaching the Gospel, outside the ordinary Church services, to those who do not attend such services. A parish church may have a subsidiary or auxiliary chapel, or room, or house, which is called "the mission": thus, "St. Peter's Church" may have attached to it "St. Peter's Mission." Or the word may be used as a kind of adjective, as "mission church," "mission hall," "mission room." Again, in recent years it has been used to describe not so much a building or an agency as a class of services. A "Parochial Mission" means a series of special "mission services" held for a week or a fortnight in the parish church. Or further, it has been adopted, with certain qualifying words, as the title of an association for work of a specially "mission" character: thus, the London City Mission, the Open Air Mission, the Navvy Mission, the London Diocesan Home Mission, or in the plural form, as the Irish Church Missions; and in a general way we speak of "Home Missions" as indicating evangelistic agencies and work of all kinds for our home population.

Nevertheless, the word "Missions," standing alone at the head of an article or paragraph, would be almost universally understood to mean Missions abroad, generally called Foreign Missions. But "foreign" is an infelicitous word. Our colonies are not "foreign," nor is India. The African Protectorates may perhaps be counted as foreign, so far as they are under the Foreign Office; yet the British Chief Commissioners who rule them are in no sense foreign potentates. The work of British Societies, such as the S.P.G. and the C. & C.C.S., in aid of the Church work among white colonial populations, is not "Foreign Missions." It is really an important branch of Home Missions. There is no essential difference between the people in an outlying village in England and the people of a settlement in Australia or Canada; and the kind of work to be done is much the same in either case. Missions to non-Christian races are totally different. Yet even these are not all "foreign." China and Japan and Persia are foreign; Nyasaland and Uganda are partially so; India and Ceylon and Zululand and Sierra Leone not at all.

Similar varieties appear in the use of the word "missionary," but fewer. Notwithstanding the familiar "city missionary" and "police-court missionary," the word is more limited in use, and more especially identified with work abroad, than the word "mission." Another word has come into use to denote the clergyman who conducts a ten-days' parochial mission. He is not a "missionary," but a "missioner"; and this term is also applied to those who have gone on temporary special "missions" of a similar kind to the native congregations in heathen lands. The term has been borrowed from the Roman Church; but in Roman parlance missionaries to the Heathen are also called "missioners," the word "missionary" not being used. On the other hand, the S.P.G. styles all its clergy abroad "missionaries," although the large majority of them are ministering to white congregations of British descent. Even the chaplains in continental cities who are supported by the Society are included in the category of "missionaries."

In this little book the Missions treated are Missions to non-Christian races, and the missionaries are those engaged in such Missions. It is true that some of them are not actually working among heathen people, but for the benefit,

directly or indirectly, of Native Christians who are the fruit of missionary labours; but even in their case the purpose of their work (as, e.g., in training native evangelists and clergymen) is definitely the spread of the Gospel in the heathen world.

Even if we limit in this way the Missions to be treated, we find the word used in various senses. It may mean a missionary association, as the Universities' Mission or the China Inland Mission. Or it may mean the work carried on in a particular country by a society working in various countries, as the Japan Mission or the Uganda Mission or the Punjab Mission of the C.M.S., or the Burmah Mission or the North China Mission of the S.P.G. Or it may be applied to the work in a particular city, or to one of the branches of it, as the Cawnpore Mission (S.P.G.) or the Medical Mission at Amritsar (C.M.S.).

The word "Mission," therefore, in this book will often have a local or a specific meaning; but for the most part it will be used of work generally in non-Christian countries, or among non-Christian races in Christian colonies.

CHAPTER II.

The Purpose of Missions.

IT is important not to confuse the purpose of Missions with the effect of Missions. Missions have produced, directly or indirectly, many results which are distinctly beneficial, but which are not their primary object:—

(*a*) Missions in Africa have done much to increase geographical knowledge. The discoveries and developments of the past half-century in Equatorial Africa received their original impetus from the travels and researches of Krapf and Rebmann; and the name of Livingstone alone would be sufficient to emphasize this point.

(*b*) Linguistic science owes much to Missions. Missionaries have again and again been the first to master a previously unknown language; they have reduced many a barbarous tongue to writing; they have produced the grammars and vocabularies for its study; they have fixed it in the best way in a version of the Bible.

(*c*) Missions have opened doors for commerce and promoted native industries. It was Henry Venn, Honorary Secretary of the C.M.S., who first brought cotton to Manchester from what is now the hinterland of Lagos.

(*d*) Missions have done much for education. What does not India owe to Duff, in regard to higher education? and Uganda to Mackay, for awakening among the people a desire to read, and providing the means of reading?

(*e*) Great has been the civilizing influence of Missions in uncivilized countries, such as many parts of Africa and the South Sea Islands. Even in cultured Japan, it is now known and admitted that much of its modern development is due to the influence of Verbeck.

(*f*) Missions have largely affected social life, teaching humanity and modesty, causing the abandonment of

barbarous customs, transforming the condition of women, raising the whole moral sense of the community, even of those who do not embrace Christianity.

(*g*) The merciful work of Medical Missions is universally appreciated, and much suffering has been relieved even by missionaries not professionally qualified.

(*h*) Even politically, Englishmen owe something to Missions. New Zealand and Uganda were both opened up to British influence by missionary effort.

But not one of these effects of Missions, good as they are, is the principal aim, the primary purpose, of Missions. What, then, is their purpose?

First, it is *Evangelization—the preaching of the Gospel—the making Christ known to the world.*

We must distinguish between Evangelization and Conversion. Evangelization is man's work; Conversion is God's work. The true conversion of all mankind is not promised for the present dispensation. Christ's Second Coming is not to be to a wholly converted world; although, if that Coming is long delayed, it *may* be to an outwardly Christianized world.

Secondly, while the primary purpose of Missions is the universal proclamation of the Gospel, there is a further purpose, viz., *the gathering together those who by the grace of God are brought out of Heathenism, and thus forming the Ecclesia, the Holy Catholic Church.* For if the certain blessing on Missions may be included in the statement of their aim, then that aim may be expressed in two significant passages of Scripture :—

(*a*) St. Matt. xxiv. 14 : "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

(*b*) Acts xv. 14 : "God did visit the Gentiles, to take out of them a people for His Name."

And the certain success of the work of evangelization will be seen still more clearly if we take the threefold command of Christ, which is the real basis of Missions, in St. Matt. xxviii. 19, 20 :—

(*a*) "Make disciples of all the nations,"

(*b*) "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost";

(*c*) "Teaching them to observe all things whatsoever I commanded you."

This comprehensive Commission covers all the ramifications of Missions. The two great purposes already mentioned, the Proclamation of the Gospel and the Building up of the Ecclesia, naturally involve much more than these phrases themselves express. In Part III. of this volume, on "The Work to be Done," this subject is more fully dealt with. Here we may adopt Mr. J. R. Mott's words:—Evangelization "must ever be looked upon as but a means to the mighty and inspiring object of enthroning Christ in the individual life, in family life, in social life, in national life, in international relations, in every relationship of mankind" (*Evangelization of the World*, p. 16).

No wonder the Bishops assembled at the Lambeth Conference of 1897 declared, in the Encyclical Letter issued to the whole Anglican Communion, that Foreign Missions are "the work that at the present time stands in the first rank of all the tasks we have to fulfil," and passed the following Resolution:—

"That, while we heartily thank God for the missionary zeal which He has kindled in our Communion, and for the abundant blessing bestowed on such work as has been done, we recommend that prompt and continuous efforts be made to arouse the Church to recognize as a necessary and constant element in the spiritual life of the Body, and of each member of it, the fulfilment of our Lord's great commission to evangelize all nations."

CHAPTER III.

The Motive of Missions.

WHAT are the right motives for missionary work?

1. *Loyalty to Christ.*—The Christian believes that Christ is to reign over the whole human race. Throughout Scripture the universality of His dominion, and its blessedness for all, are a prominent topic. The promise to Abraham, "In thy seed shall all the nations of the earth be blessed," is repeated again and again; and its fulfilment is pictured in the Psalms and Prophets with every kind of animating imagery. St. Peter, with the Pentecostal inspiration fresh upon him, quotes that promise (Acts iii. 25) long before the vision at Joppa reveals to him the fulness of its meaning. St. Paul, writing to converts from among the Heathen of Galatia, enlarges upon it and its world-wide range through a whole chapter (Gal. iii.). The last book in the Bible, with all its mysteries, is a Revelation indeed of the coming kingdom of Christ. And the loyal servant of Christ must above all things desire to be in some way used to extend that kingdom among men, and to bring about the final fulfilment of the primeval Promise.

And then there is the *specific command of Christ.* No doubt He gave His apostles many instructions during the Forty Days between the Resurrection and the Ascension, but these are not recorded for the benefit of us in later ages. *One only is recorded;* recorded in different words by the Evangelists, words probably spoken on different occasions:—

In St. Matthew:—"Go ye . . . and make disciples of all the nations," &c., xxviii. 19, 20.

In St. Mark:—"Go ye into all the world, and preach the Gospel to the whole creation," xvi. 15. (The textual question here obviously does not affect the case.)

In St. Luke :—"Repentance and remission of sins should be preached in His Name unto all the nations, beginning from Jerusalem," xxiv. 47.*

In St. John :—"As the Father hath sent Me, even so send I you," xx. 21.

In the Acts :—"Ye shall be My witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth," i. 8.

Apparently this text contains the last words of Christ on earth, for the very next verse says, "And when He had said these things, as they were looking, He was taken up."

Standing thus entirely alone in the sacred narratives, with the unique feature of having a five-fold record, this command has a paramount claim upon the loyal and ready obedience of every Christian. And when loyalty is backed by love, obedience becomes the happiest privilege.

Observe that the command is no arbitrary one, nor one the ground of which is not evident. For common sense supplies a second motive—

2. *Responsibility to our Fellow-Men.*—If it be a fact that a Divine Person named Jesus Christ came into the world to bless mankind, it is obvious that all men ought to know it. This is the plainest common sense; and the whole question is one of fact. Did such an astonishing thing happen? We may leave out all deeper questions of dogmatic theology. We need not inquire exactly Who and what this Person

* "*Beginning from Jerusalem.*"—Probably, if this correct rendering of the Greek had always stood in our Bibles, we should have had fewer attempts to minimize the force of the missionary appeal. Two distinct attempts are often made. One party says, "Evangelize the Jews first; begin at Jerusalem." Another party says, "Home Missions first; begin at Jerusalem." Obviously both cannot be right. They could only be reconciled by our confining Home Missions to Jews, and Jewish Missions to the Jews at home: which both parties would repudiate. But the fact is that the command, even if our Lord had said "*at* Jerusalem," was quite natural and reasonable. "To the Jew first," yes, certainly; how could it be otherwise? "Here in this city first," yes, certainly; how could it be otherwise? And this was actually done, rightly done. But after the lapse of nearly nineteen centuries, to neglect the command to evangelize all nations because the needs of London are great, and because we specially yearn over God's chosen race—and to do this on the strength of our Lord's simple and natural words about the commencement of an age-long and world-wide campaign—well, language fails to characterize such a twisting of those words. However, the word "from," now correctly given in the R.V., will probably settle the question; although, as a matter of fact, the "at" never meant, nor could mean, anything else.

really was, or exactly what He did, or what is the blessing He came to give. Let the bare fact be admitted, as it is admitted by all who call themselves Christians, and the claim, the right, of every living man, woman, and child, to be told of such a fact becomes indisputable. And the fact that a man is virtuous, even if it be thought to lessen his need, in no way lessens his claim.

Hence we see the point of our Lord's words in St. Luke, xxiv. 46, 47, "That the Christ should suffer, *and* rise again from the dead the third day, *and* that repentance and remission of sins should be preached in His name unto all the nations." Three essential things: (1) His Death; (2) His Resurrection; (3) Missions!

The Christian Church believes that it possesses an inestimable gift from God in the knowledge of His salvation. It also believes that this salvation is, potentially at the least, for all mankind; that the "whosoever" of St. John iii. 16 leaves no man out. But if so, what is the Church guilty of if it refrains to pass on the gift to all who, according to its own belief, are entitled to hear of it, and to have the chance of accepting it? A Chinese Christian once said that the reason missionaries went to China was that they might not break the Eighth Commandment.

3. *Pity.*—This was the motive most prominent in the earlier days of Missions. It is not the case, as is sometimes stated, that the founders of our Missionary Societies believed that all the Heathen were destined to everlasting torment. But it is the case that the question whether they were so destined was much discussed, and that the leading divines of the Evangelical School were wont to urge that unless we were quite certain that the Heathen *ran no risk* of eternal perdition, it was clearly the part of Christian charity to warn them of that risk. Moreover, they dwelt largely on the miseries of Heathendom in this life, and urged Christians to go to their relief. In the present day the motive of pity is rarely appealed to; much less than it might be, for whatever opinions may be held touching the future life, great are the actual miseries of multitudes in Pagan and Moslem lands which must be attributed to the influence of their religions. Great therefore is their actual need.

4. To these motives may be added *Benevolence*, in a general sense, leading to the educational, industrial, and medical branches of missionary work, and to the collateral results of Missions, such as a higher civilization, a purer social life, &c.

CHAPTER IV.

The Need of Missions.

As we have already seen, the duty of missionary enterprise does not rest upon the need of it. It is the solemn duty of the Church prior to all inquiry as to whether Heathendom needs Christianity or not. Nevertheless, Heathendom does need Christianity, and this fact, once fully grasped, may quicken our sense of the duty.

The sins and sufferings and miseries of mankind in Heathen countries are admitted on all hands; but appeals to remedy them by the propagation of Christianity are often rejected on two grounds.

First, it is urged that they are no worse than the sins and sufferings and miseries in Christian lands; and pictures are drawn of the poverty and squalor of London or New York slums, and of the vice of Paris or Vienna, in illustration of the statement.

Secondly, the science of Comparative Religion is appealed to, as showing that, if religion is regarded as the right remedy for human sin and misery, the non-Christian religions are scarcely if at all inferior to Christianity.

1. In reply to the first plea, there is, of course, a vast amount of suffering to which the whole human race is liable, and of sin to which the race is everywhere prone; and there are particular forms of both sin and suffering that seem to belong to advanced stages of civilization. Many an African or Polynesian savage never knows the misery of the "submerged tenth" in England. But this misery is not caused by Christianity, nor is its absence due to the absence of Christianity. On the other hand, there are numerous forms of suffering that are found only, or chiefly, among non-Christian peoples, and not

a few that are the direct fruit of their religions; and there are sins which, if not unknown in Christian lands, are directly fostered by non-Christian religions. The cruelty, degradation, and misery of the African slave-trade—still rife in extensive interior districts—are writ large in Livingstone's Travels and in Government blue-books. The Chinese themselves bitterly lament the baneful influence of opium-smoking, and the more enlightened of them acknowledge the cruelties of footbinding and infanticide. In India, the miseries resulting from infant marriages are beyond description; vices that cannot be named are indulged in under the sanctions of religion; and the laws against immoral pictures and sculptures actually exempt the carvings and pictures in the temples, and on the idol-cars, in deference to the religious traditions of the people. As to Mohammedan lands, let Sir W. Muir testify:—

"The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty, and truth, which the world has yet known."

And Mrs. Isabella Bird Bishop, the accomplished traveller, tells us:—

"There is scarcely a single thing that makes for righteousness in the life of un-Christianized nations." "Everywhere, perversion of justice, oppression of the weak, degradation of women prevails. Self-love is the sole law of morality, and self-interest the chief motive of religion."

2. In reply to the second plea, its statement must be directly contradicted. It is not the case that non-Christian religions rival Christianity as remedies for human sin and suffering. To prove this it is not necessary to look at their worst side, nor would it be fair to do so. Let every religion be taken at its best.

(*a*) As regards sin, it is true that many excellent precepts and exhortations to virtue may be found in the "sacred books" of Buddhism, Hinduism, Confucianism, Mohammedanism, &c. Buddha gave excellent precepts; Confucius told men to obey their parents; Mohammed told them to abstain from intoxicating drink. But all these systems lack two things:—First, they reveal no power by which their good precepts may be obeyed; secondly, they reveal no remedy in the case of disobedience. But these two things are the very blessings which are the essence of Christianity.

Christianity reveals a Saviour for the disobedient, and a Sanctifier Who can make them obedient. The Gospel of good tidings which we proclaim to the world is that these two paramount needs are supplied. The only question is one of fact: Are they really supplied? As we asked before, Did a Divine Person actually come into the world to bless mankind? If He did not, Christianity is a delusion. If He did, it stands outside all comparison of various religions. After all, the best judges are those who have had experience of both. See what the Rev. Dr. Imad-ud-din said in the paper he sent to the Chicago Parliament of Religions in 1893:—

"I found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly. Rites, ceremonies, and theories I found in abundance; but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death." (*C.M. Intelligencer*, August, 1893.)

(*b*) As regards suffering, the utmost that can be said for non-Christian religions is that Buddhism and Mohammedanism direct almsgiving. It is Christendom alone that has cared for the sick, the aged, the orphan, the imbecile, the insane; that has built hospitals and infirmaries, and asylums and orphanages. True, non-Christians have here and there followed this example, but they never set it, nor thought of it. The fruits of Christianity may be imitated, but Christianity alone is the tree that produces them.

So far, every candid man must acknowledge that the non-Christian world needs Christianity. But the Christian goes further. He believes that salvation is in Christ alone. He does not, indeed, pry into "the secret things that belong unto the Lord our God." He judges no man, least of all the man or woman or child who, owing to the guilty neglect of the Church, has never heard of Christ. He presumes not to limit the almighty power and all-embracing love of God; but he bows his head before the solemn words of His Divine Master, "No man cometh unto the Father but by Me," and of His Master's foremost disciple, "There is none other Name under heaven given among men whereby we must be saved." He knows they are true, and on that knowledge he acts.

CHAPTER V.

The Methods of Missions.

As in the Church, so in the Church's Missions. In the Church, according to St. Paul (1 Cor. xii.), there are "diversities of gifts," that is, in different men, and "differences of administration," and "diversities of operations"; and so it is in the mission-field. In the third of these, "diversities of operations," may be comprised the varied methods of Missions.

These methods may be conveniently grouped in two great divisions—the Evangelistic and the Pastoral; in other words, the work of evangelizing the non-Christian peoples and the work of instructing and guiding the converts, or, as before expressed (p. 7), the Proclamation of the Gospel and the Building up of the Church. These two groups find striking illustration in the concluding chapter of St. John's Gospel, in which we find the work of the Church of Christ pictured (1) as fishing: "Cast the net"; (2) as shepherding: "Feed My sheep."

(1) Evangelistic work includes: (*a*) Simple preaching or teaching in missions, chapels, or halls, in streets and bazaars, in the Chinese houseboat, or the Japanese inn, or the Persian caravanserai, or the Eskimo snow-hut, or the African palm-grove; (*b*) discussions and conversations with individuals, especially in Moslem lands; (*c*) Educational Missions: schools and colleges for non-Christian boys and youths, providing education of various grades, with daily Bible lessons and the constant personal influence of the missionary teacher; (*d*) Medical Missions, giving at once healing for the body and the soul, specially useful in Mohammedan countries where open preaching is not possible; (*e*) Industrial Missions among barbarous tribes; (*f*) linguistic work, and the Mission Press: preparation of grammars and diction-

aries, translations of the Bible, production of simple tracts, and the like; (*g*) women's work in all its varieties, zenana visiting, village itineration, girls' schools, women's hospitals and dispensaries.

(2) Pastoral work is work among the Native Christian population, including provision for Divine worship, translation of the Prayer-book, preparation of vernacular Christian literature, native hymnody; instruction for Baptism, Confirmation, Holy Communion; ordinary pastoral sermons; Bible-classes and Sunday-schools; schools for the children of Christian parents; normal schools for the training of native schoolmasters; classes, schools, and colleges for the training of native catechists, Bible-women, evangelists, and pastors; Industrial Missions of another kind, viz., provision of industries for converts turned out of their own trading circles, or for boys and girls on leaving school; promotion of Native Church life and organization, with a view to the converts supporting their own churches and pastors, administering their local church affairs, and engaging in missionary work among the Heathen around. All this is included in the Building of the Church, and is preparatory to the settlement of the independent Branch of the Visible Church Catholic. See further, Chaps. XXXI. and XXXII.

"Diversities of operations" indeed; may it ever be "the same God who worketh all in all"!

NOTE.

Dr. E. A. Lawrence (Introduction to *Study of Missions*, Chap. III.) arranges the departments of missionary work in the following striking way:—First, four great branches: (1) evangelistic, (2) educational, (3) literary, (4) medical. Then three minor branches: (5) musical—"if we can make the songs, we shall gain their hearts"; (6) mechanical or industrial; (7) "episcopal or paternal," i.e. superintendence and fatherly counsel of all kinds. Then, three more, "indirect yet indispensable": (8) architectural—for the mission buildings; (9) mercantile—the whole business and finance of the Mission; (10) corresponding and reporting. "These are the ten digits, the fingers that press down our weary brethren in the field." And yet, two more: (11) philanthropic—leading humanitarian movements; (12) matrimonial: "I speak," he says, "with perfect seriousness," and describes the missionary finding Christian wives for his native catechists, and Christian husbands for the girls in his boarding-school.

CHAPTER VI.

The Mission Agencies.

We have seen that common sense supplies an adequate motive for Missions; and common sense indicates by whom the work should be done. If the work of Missions is to make Christ known to the world, obviously those who are to do the work must be those who already know Christ. Now the Christian Church is the body formed by those who know the great facts of redemption. Therefore it is the Church's duty to evangelize the world; and the Church ought to be, as some affirm that it is, the great Missionary Society.

There are Churches which, as Churches, do officially conduct their own Missions. The Moravian Church does. The Presbyterian Churches do. The Protestant Episcopal Church of America does. In principle this is right. The Church of Antioch officially sent forth Barnabas and Saul, and every other Church properly ought to do the like. This is of course the ideal.

But the imperfections of human nature render the ideal in many cases impracticable. Its difficulties and inconveniences cannot be ignored. Where a Church is in a sluggish or even an almost lifeless state spiritually, the few individuals who are in earnest find the task a hard one to rouse it to action. Hence the origin of the great Orders in the Roman Church. Raymund Lull laboured as a solitary individual. Francis of Assisi and Ignatius Loyola each founded what has proved an *imperium in imperio*. They could not move the Church as a body, so they acted for themselves. Hence also the origin of the Societies of the Church of England. The S.P.C.K. and S.P.G. were founded by the energy of one man, Dr. Bray; the C.M.S. by the devotion of a small and despised party. Hence, again, the origin of some modern non-denominational Missions, such as the China Inland Mission.

In all these and many other cases the Christian community could not be moved, and the ardent individuals set to work on their own account. The result in the Church of England has been the accomplishment of great things. If either of the three Church Societies just named, or the smaller ones since formed, had waited for Convocation, much less would have been done; probably very little. This remark applies not only to Missions. Where would the Church Congress have been if its promoters had waited for official authority? This most important of Anglican gatherings was set on foot by one individual, Archdeacon Emery. Apparently it is in accordance with the genius of the English people for the best results to be attained by individual and unofficial work.

Still more obvious is the value of independent voluntary Associations when we remember the delays and obstacles caused by differences of opinion. Even where differences are few and unimportant, as in the Scottish Presbyterian Churches, the conduct of a Mission is not easy when everything may depend on a chance vote in the General Assembly. But in a great comprehensive Church like the Church of England, with its inevitably diverse sections, there is manifest advantage in Christian enterprises being undertaken by associations of men who are agreed on general principles.

Societies like the S.P.G., the C.M.S., and the principal Nonconformist Societies, have no geographical limit for their operations; nor have the chief organizations in America. The S.P.G., indeed, was established for the Colonies, i.e. for both the white and the coloured populations within the British Empire; but in recent years it has extended its work beyond these limits. The C.M.S., on the other hand, is definitely for non-Christian peoples. Some of the Nonconformist Missions include, like the S.P.G., white people; the Methodists particularly. There are also Societies and Missions for particular fields, as the South American Missionary Society, the Universities' Mission to Central Africa, the China Inland Mission, and a great number of Diocesan Missions or Funds. Other organizations are for particular classes, as Societies for Missions to the Jews, the Zenana Societies, the Mission to Lepers, &c.

Principal Protestant Missionary Societies.

A remarkable statistical work lately produced by the Student Volunteer Missionary Movement in America, *Geography and Atlas*

of Protestant Missions, by Harlan P. Beach, gives a list of over 400 societies; but perhaps one-fourth of these are not missionary societies in the ordinary sense, i.e. employing living agents to evangelize Heathen or Mohammedan peoples. The following is a brief summary of the principal organizations:—

Church of England.—Society for the Propagation of the Gospel, Church Missionary Society, South American Missionary Society, Universities' Mission to Central Africa, Church of England Zenana Missionary Society, Colonial and Continental Church Society (having a small work among Red Indians), London Society for Promoting Christianity among the Jews, Oxford Mission at Calcutta, Cambridge Mission at Delhi, Society of St. John the Evangelist (Cowley Fathers). Also, as an Auxiliary, the Society for Promoting Christian Knowledge.

English Nonconformist.—London Missionary Society, Wesleyan Missionary Society, Baptist Missionary Society, Foreign Missions of the Presbyterian Church of England, Friends' Foreign Missionary Association, Primitive Methodist Missionary Society, Methodist New Connexion Missionary Society, United Methodist Free Churches Missions, Salvation Army, British Society for the Propagation of the Gospel among the Jews.

Interdenominational (English).—China Inland Mission, North Africa Mission, South Africa General Mission, Regions Beyond Missionary Union, Zenana Bible and Medical Mission, Poona and Indian Village Mission, Kurku and Central Indian Hill Mission, Zambesi Industrial Mission, British Syrian Schools. Also, auxiliary organizations:—British and Foreign Bible Society, Religious Tract Society, Christian Vernacular Literature Society, Industrial Missions Aid Society, Medical Missionary Association, Mission to Lepers.

Scotch, Irish, Welsh.—Church of Scotland Foreign Missions, United Free Church Foreign Missions, Foreign Missions of the Episcopal Church of Scotland, Edinburgh Medical Missionary Society, Foreign Missions of the Presbyterian Church in Ireland, Welsh Calvinistic Methodist Foreign Missions. Also, as an Auxiliary, the National Bible Society of Scotland.

Colonial.—Australasia:—Australian Board of Missions (Anglican), New South Wales Church Missionary Association (C.M.S.), Victoria Church Missionary Association (C.M.S.), New Zealand Church Missionary Association (C.M.S.), Melanesian Mission, Presbyterian Churches (N. S. Wales, Victoria, S. Australia, Tasmania, N. Zealand), Australian Wesleyan Methodist Missionary Society, Victoria Baptist Foreign Mission. South Africa:—S. Africa Church Missionary Association (C.M.S., for foreign work), several local organizations for Missions among Natives in the Colonies. West Indies:—Rio Pongas Mission (Anglican, Barbados, for West Africa, affiliated to S.P.G.), Jamaica Church Missionary Association (C.M.S., for work in Africa); several local organizations for work among West Indian Negroes. Canada:—Missionary

Society of the Church of England in Canada (including a Branch of the C.M.S.), Foreign Missions of the Presbyterian Church in Canada, Foreign Mission Board of the Baptist Convention, Missionary Society of the Methodist Church.

American.—Domestic and Foreign Missionary Society of the Protestant Episcopal Church, American Church Missionary Society (affiliated to the D. and F. Society), American Board of Commissioners of Foreign Missions (Congregationalist), Board of Foreign Missions of the Presbyterian Church, Board of Home Missions of the Presbyterian Church (work among Red Indians in the States), Foreign Missions of the Presbyterian Church (South), Board of Foreign Missions of the United Presbyterian Church, Board of Foreign Missions of the Reformed Church (Dutch Presbyterian), Board of Missions of the Cumberland Presbyterian Church, Board of Foreign Missions of the Evangelical Lutheran Church, Missionary Society of the Methodist Episcopal Church, Board of Missions of the Methodist Episcopal Church (South), Home and Foreign Missionary Society, African Methodist Episcopal Church (coloured), American Baptist Missionary Union, Foreign Mission Board of the Southern Baptist Convention, Seventh Day Baptist Missionary Society, Missionary Board of Seventh Day Adventists, American Friends' Board of Foreign Missions, Foreign Christian Missionary Society of the Disciples of Christ, Christian and Missionary Alliance, Scandinavian Alliance Mission of North America. Also, as Auxiliaries, the American Bible Society and Tract Society.

Continental Protestant.—Moravian Missions, Basel Evangelical Missionary Society, North German Missionary Society, Berlin Missionary Society, Hermannsburg Evangelical Lutheran Missionary Society, Leipsic Lutheran Mission, Rhenish Missionary Society, Gossner's Mission (Berlin, Lutheran), Evangelical Missionary Society for German East Africa, Netherlands Missionary Union (Dutch Reformed), Netherlands Missionary Society (Dutch undenominational), Church of Sweden Mission, Swedish Missionary Society (Free Church), Norwegian Missionary Society, Société des Missions Évangéliques (French Protestant), Mission Romande (French Swiss Protestant). Also, as Auxiliaries, several Bible Societies.

CHAPTER VII.

The Missionaries.

WHETHER the Church or a Society conducts a mission, the actual work has to be done by the missionaries sent forth. For their office the qualifications are:—

(1) Physical: health and strength for a foreign climate.
(2) Mental: capacity at the least to acquire a foreign language.
(3) Moral: backbone of character; readiness to sink self.
(4) Theological: soundness in the faith, knowledge of the Bible, hearty allegiance to the doctrine and practice of the Church that sends the missionary forth.
(5) Spiritual: a heart wholly given to Christ, and a life fashioned by His precepts and example. In the fullest sense of the words, he who is to make Christ known must first know Christ for himself.

These qualifications, in greater or less measure, are essential. Granted these, there is room in the mission-field for all "diversities of gifts" (1 Cor. xii.). God has not given His commission to any one social class. Men and women of all classes have done noble work. The highest academical honours may be a good preparation for missionary service, and useful spheres may no less be found for the humblest attainments. While there is a special call for ordained ministers, laymen may, and do, find important openings for valuable work: particularly professional men, as doctors and schoolmasters. So with women; the accomplished "girl-graduate," the schoolmistress, the deaconess, the trained nurse, the simple woman of faith and love, have each their place. Oxford may supply double-first-class men like Valpy French: Cambridge, senior and second wranglers like Henry Martyn and Charles Mackenzie; the Scotch Universities, a brilliant scholar like Murray Mitchell or a practical genius like Alexander Mackay; but a Carey, a Moffat, a Livingstone, may arise from the ranks, and yet win highest places in

missionary annals. A highly-cultured woman like Irene Petrie may go to India, and a Lancashire mill-hand like Alice Entwistle to China; and both may do splendid service, even in brief careers.

What constitutes the *call* to a missionary life? An American writer gives an admirable answer. Remarking that the call comes *to the Church* through (1) "a renewal of life within," and (2) "an enlargement of opportunity without," he adds, "I do not know that the call *to the individual* is very different." He goes on, "Surrender the will. The rest is only matter of judgment, according to providential indications." (Dr. E. A. Lawrence, *Introd. to Study of Missions*, Chap. II.) Exactly so! It is the duty of every Christian, man or woman, old or young, learned or unlearned, rich or poor, to yield body, soul, and spirit—"all we are and all we have"—definitely to the service of Christ, to do what He commands and to go where He directs. Let this surrender be made, and He has His own ways of making His will known. He will say to one, Go to Africa. He will say to another, Stay where you are, and do your simple round of home duties. To adapt the words of Moses concerning the future worship of Israel, "In the place which the Lord shall choose . . . *there* thou shalt offer thy burnt sacrifice, and *there* thou shalt do all that I command thee."

Two books on missionary character and life and work of preparation are strongly recommended, viz., *Candidates in Waiting* and *Missionaries at Work*, both published by the C.M.S.

Should a missionary be married or single? Both classes are needed. The unmarried man or woman has great advantages, in freedom from domestic cares, and opportunity to live for the work only. But the Christian home and family life are an object-lesson of inestimable value in a heathen land. If social life is to be purified and elevated, the missionary wife can do important service by simply teaching the women converts how to bring up their children. Dr. Lawrence, in the book above referred to, has a remarkable chapter on the missionary's home.

A missionary's success cannot be estimated by his length of service or by the number of his converts. Archdeacon Henry Williams and Bishop William Williams, the real evangelists of New Zealand, may labour for forty-five and

fifty years respectively, and see a whole pagan race brought under Christian instruction, and a large proportion converted to the faith. Bishops Mackenzie and Hannington may go forth as pioneers into Africa, and die on the very threshold of what seemed likely to be a great career, without being privileged to win one convert for Christ. But God honours all His servants, and a brief and (to human eyes) unfruitful service may be used in His providence to inspire survivors and successors, while the lengthened period of faithful labour and large results may remain little known and less appreciated even in well-read Christian circles.

Very varied are the functions of the heroes in the great enterprise. Patteson and John Williams may sail from island to island; Caldwell and Sargent may foster Christian villages; Edward Bickersteth and C. M. Williams may organize a nascent Japanese Church; Allen Gardiner may die of starvation in the attempt to carry the Gospel to the most forbidding of lands and tribes; Horden and Bompas may spend forty years among Arctic snows; Morrison or Pilkington may present a whole nation with the Word of God in its own tongue; Elmslie may open a closed door by his medical skill; Brett may fill tropical forests with psalm-singing aborigines; Krapf and Livingstone may unveil a continent; Duff and Noble may make English education a channel of grace to the proudest Brahman; Verbeck may pull the wires that transform an ancient and keen-witted nation on its material side and prepare it for a yet higher transformation on the spiritual side. Diversities of gifts, but the same Spirit!

But whatever may be the varieties of character in the missionary, or of methods which he employs, or of spheres in which he works, one thing is essential—he must be *a man with a message.* "I have a message from God unto thee"—that is the attitude he is to adopt if he is to be a faithful and successful ambassador for Christ.

CHAPTER VIII.

The Administration of Missions.

THE administration of Missions comprises (*a*) direction of affairs at home, (*b*) direction of the work in the field. The two branches may be independent, or almost independent, of one another; or one may be subordinate to the other.

(1) In the case of a Church officially conducting its own Missions, the actual administration is committed to a Board or Committee appointed by the governing body of the Church, as the General Assemblies of the Scotch Presbyterian Churches or the General Convention of the Protestant Episcopal Church of America; but the Board or Committee is strictly subordinate, and takes its orders from the higher body, although in practice a large amount of discretion is left to it. The Board of the American Church, however, is chiefly occupied with the raising of funds; the administration of the Missions being in the hands of the Bishops appointed to them.

(2) In the Church of England there is no official Assembly or Convention holding the supreme authority over Missions. The Convocations of Canterbury and York are only clerical bodies, and Parliament, which was formerly supposed to represent the lay element in the Church, cannot be truly said to do so now, since the inclusion of Nonconformists, Romanists, Jews, and Agnostics. Boards of Missions were formed in 1887-89 for the two Provinces of Canterbury and York; only for the purpose of promoting interest in Missions and discussing missionary problems,—but not for the conduct of Missions, the ground being already covered by the voluntary Church Societies.

(3) Of the voluntary Church Societies, the S.P.G. comes nearest to holding an official position. It is, however,

essentially a voluntary association, its supreme authority being the body of incorporated members, which delegates the practical administration to a Standing Committee, of which all the Bishops are *ex officio* members. But the selection of men for service abroad is entirely in the hands of a small separate Committee appointed by the two Archbishops; and the Society's principle is that "none are excluded whom the Church would admit, and none admitted whom the Church would exclude." No doubt the qualifications mentioned on page 21 are generally required, but necessarily with very wide limits of theological opinion. A large part of the Society's operations consists of grants to colonial dioceses towards the support of clergymen appointed by the bishops of those dioceses, and in these cases the authorities at home are not responsible for the administration of the work. The missionary work proper, in India, Japan, Madagascar, &c., carried on by missionaries maintained directly by the Society, is administered by local diocesan committees under the bishops.

(4) The C.M.S. Missions are all under the administration of the General Committee in England. Of that Committee, however, every clerical member of the Society (subscribing 10*s.* 6*d.* or upwards) is a member, and every lay member of the Society who is also a governor (subscribing £5 5*s.*). All Bishops who are members (in virtue of the clerical subscription of 10*s.* 6*d.*) are Vice-Presidents if they accept the office; and all Vice-Presidents are members *ex officio*, not only of the General Committee, but also of five executive Committees provided for by the Society's Laws. In constitution, therefore, the C.M.S. is potentially as representative of the whole Church as the S.P.G.—it may even be said more so, seeing that every new member of the S.P.G. has to be formally elected by the existing members, while any one can become a full member of the C.M.S. by subscribing. But in practice, and by tradition from the first, the C.M.S. is distinctly representative of the Evangelical section of the Church. Its missionaries are selected by the Committee, who have, from the first, confined their selection to men of Evangelical views. The Missions are administered locally by bodies varying in constitution, but all appointed by the General Committee; the Bishops in almost all the dioceses where the Society works being members of the local governing body. These bodies generally consist of missionaries; but

in India they have been mainly composed of independent members.

5. The Nonconformist Societies are mostly administered at home by Committees appointed by the subscribers; but the Wesleyan Committee is responsible to the Conference. In the case of the London Missionary Society, which is non-denominational by constitution but practically represents the Congregationalists, the governing body is called a Board, and its members Directors. The various American Societies also use the word Board for their governing bodies. The local administration in the field is generally by committees of missionaries.

6. Some modern interdenominational Missions, such as the China Inland Mission, are governed by a Director in the field, who is independent of the Home Council or Committee; such Board or Committee confining itself to the selection of missionaries and the raising of funds, but having no authority over the Missions themselves (though they may have influence for counsel). Similar in this respect are some of the Anglican University Missions. The Bishops in East Africa who direct the Universities' Mission there are not controlled by the Council at home, nor is the Superior of the Oxford Mission at Calcutta. Many colonial and foreign dioceses have home committees to support them, but these committees are subordinate, not superior, to the Bishops and their Councils or Synods in the field.

The great problem in the administration of Missions is to combine in due proportions decentralization in the conduct of details and centralization in the settlement of principles. On the importance of the former all are agreed; but not on the value of the latter. There has sometimes been a tendency to resent the control of a central body in London, on the ground that its members cannot know the Missions as well as those actually in the field. To a large extent, however, the reverse is the case. The central body, no doubt, cannot know the details of any one particular Mission so well as the missionaries in that Mission; but those missionaries only know their own Mission, while the central body can know, and often does know, the Missions of the Society generally, and in considering questions of missionary policy and method the experience of several Missions is often the best guide for the administration of any one of them. Moreover, the central body generally

comprises not only clergymen and laymen in the Home Church who have made a careful study of missionary problems, but also retired missionaries of long experience from different parts of the world, and civil and military officers who have been the friends and supporters of Missions in the countries where they served, particularly in India. For lack of experienced counsel of this kind, the smaller Missions managed by individual Bishops or Directors are apt to fall, in all innocence, into grave mistakes. Missionary dioceses of the Church of England which are not connected with the large Societies may with advantage look to the new Boards of Missions for counsel, though not for control; these Boards comprising many members of wide and lengthened experience in missionary affairs in connexion with the various Societies.

CHAPTER IX.

The Support of Missions.

If the great Command is binding upon the whole Church and upon every member of it, then there is work to be done for the cause by the clergy and laity, the men, the women, and the children who stay at home. That work may be summed up in one word—Support.

This word support naturally suggests money for the maintenance of the Missions; but it includes a great deal more than that. When the British forces went to South Africa, their support in a pecuniary sense was provided by the national revenue, and in the provision of that revenue all had a share, more or less cheerfully given, yet given under the compulsion of law. But the "support" really consisted in much more than the money to pay the cost of the war. That was a matter of course; but what the soldiers thought more of was the deep interest, the lively sympathy, manifested by the whole nation, and this quite independently of the immense supplies sent out by private benevolence. The very fact that the army knew it was eagerly watched and enthusiastically appreciated was a "support" to it, real and realized. And there were men in the army, not a few, who knew and felt the value of the prayers constantly offered by thousands at home.

So with Missions and missionaries. The Church ought to regard the provision of ample funds for the prosecution of its great campaign as a matter of course, as its most elementary duty. But it should give much more than subscriptions and collections. It should give keen and eager interest, unfailing sympathy, intelligent and fervent prayer. *That* is "support of Missions."

Let us look at five branches of Home Work for Foreign Missions.

(1) First and most important among these is the diffusion of a missionary spirit. Here lies the responsibility of the clergy. Why should a missionary sermon be relegated to a deputation? The Vicar does not call for a deputation to instruct his people on the other Last Command, to celebrate the Lord's Supper; why require a deputation to instruct them on this Last Command, to evangelize the world? And why can a missionary sermon never be preached except at the annual collection? "You ought," said Archbishop Temple to his own clergy when Bishop of London, "you ought to preach twenty missionary sermons a year." They looked aghast. "But, my lord," said one, "the churchwardens would never allow money to go out of the parish so often." "I said nothing about collections," rejoined Dr. Temple. "Oh," sighed his auditors, much relieved. "But we don't know enough about it," pleaded another. "Then you ought to know," said the Bishop; "it is part of your fundamental duty."

What needs to be got rid of was well illustrated in an article in the *Mission Field* (S.P.G.) of March, 1896, by the Rev. G. H. Westcott. He complained of a Vicar who said, "We have been very busy, and have had no time to think of your [*sic*] meeting." The parenthetical [*sic*] was inserted by Mr. Westcott. Again, he quoted another clergyman who apologized for the offertory being small because Mr. A. did not happen to be at church, and added, "But I don't know that he would have given you [*sic*] gold"; and again Mr. Westcott inserted the significant [*sic*]. Of course it should have been "*our* meeting," and "given *us* gold." Yet how rarely are Missions felt to be our own work!

(2) The second home operation for Missions is the giving of information. This is one chief purpose of Unions or Bands or Guilds, for clergy, for men, for women, for children; of Missionary Libraries; of Missionary Magazines, the circulation of which should be vigorously pushed in every parish; of Quarterly or Monthly Meetings for local mutual instruction, without thought of deputations; of Missionary Exhibitions, so popular in these days.

(3) Thirdly, having aroused interest and diffused information, we look for offers of service. There are clergymen who regard it as the highest honour to the parish when the best curate, the best schoolmaster, the best Sunday-school teacher, the best lady visitor, is called of God to the mission-

field; and there are parents who are praying that their own sons and daughters may be chosen and fitted for the noblest of all services. But these, it is to be feared, are but a small minority.

(4) Missionaries who go out must be supported by us who stay at home. An increasing number, indeed, of persons of private means are going at their own charges. But it is a good thing for us that the majority cannot do so, for how then could we take our proper share in the great enterprise? Hence the necessity for raising funds, by Offertories, Subscriptions, Donations, Legacies, Missionary Boxes, Sales of Work, and a thousand and one services of loving and generous hearts ardent in the cause. And it is important to remember that as the work of evangelization is expanding and extending year by year, so the amount collected last year will not suffice for this year, nor the amount collected this year suffice for next year.

Let three examples be given of the way money is raised. To prevent identification and to avoid invidiousness, they are all some years old. The first is a leading parish in an important city:—

Annual sermons	£21
Mission-rooms	2
Day of Intercession and Thursday evening at Mission-room	1
Sunday afternoon service	9
Three Special Missionary Meetings	28
Sale of Work	83
Ditto	7
Five Anonymous Donations	18
Jewellery sold	4
Magazine appeal	1
Seventy-three Subscriptions and Donations	72
Sums under 10*s.*	8
Missionary Boxes:—General	101
Sunday-schools	13
Bible-classes	3
	£371

The second is at a southern watering-place:—

Offertories:	Annual (August)	£54
	Good Friday	11
	April 23rd	22
	May 21st	15
	Day of Intercession	9
	Mission-hall	2

Meetings: Annual	£20
Two Box-openings	2
Sale of Work	61
Sunday Eggs	1
Prayer-Meetings	6
Mission-hall Boxes	4
Y.W.C.A. Bible-class	3
Lay Workers' Union	8
Gleaners' Union	5
Interest on Deposits	6
Profits on Published Book	5
Annual Subscriptions	60
Boxes: General	76
Young Men's Institute	2
Working Men's Class	8
Juvenile Association and Sunday-schools	32
	£412

The third is a working-class parish in London:—

Annual Sermons	£21
Ditto in two Mission Chapels	7
Four Meetings	6
Children's Sales	16
Annual Subscriptions	23
Boxes: Sunday-schools	30
Bible-classes	24
General	63
	£190

It should be added that all these three parishes give now much more than the above amounts.

Mr. R. E. Speer well says that although we cannot serve God *and* Mammon, we can serve God *with* Mammon.

(5) There is one other branch of home work for Foreign Missions—Prayer. Sometimes we hear the chairman of a meeting say, "Of course we all do that"; and the question suggests itself, Does he? Does any one in the meeting?—that is, in a definite, intelligent, systematic way, praying for actual needs, actually known from actual information. Thank God, many hundreds of Missionary Prayer-Meetings—small, but with the true spirit—are held in England every month; and, thank God, Missionary Cycles of Prayer are widely used in private and family devotions. But when will the Church of England at least observe properly its own Day of Intercession?

CHAPTER X.

Missions and Governments.

In considering this subject, the first question is, What Government? It is necessary to distinguish between the Government of the country whence a Mission has come, and the Government of the country in which it works. Sometimes the Mission has to do with both; sometimes with one only.

(*a*) In some cases the Mission has to do only with barbarous or semi-barbarous local rulers. It was so in the earlier days of Missions in Africa, in Madagascar, in the South Seas. There are scarcely any such cases now, because almost every region of the kind is, at the least, a "sphere of influence" of some European Power. There were no British Consuls in New Zealand, Fiji, Madagascar, Zululand, Nigeria, Uganda, when missionaries first went there; and they therefore came into no relations with the Home Government.

(*b*) In some cases the Mission is in a foreign State with which Great Britain has treaties that affect the status of the missionaries. Such is the case in Turkey and in China. Here a British Mission has relations with both the British and the foreign Governments.

(*c*) There are foreign States which are entirely independent, and can admit or exclude Missions at their pleasure, not being tied by treaties with Christian Powers. Of these Japan is the most conspicuous; and there we find that absolute exclusion has been superseded by complete religious liberty. Persia and Siam and Morocco are States which could exclude Missions, but do not, although freedom is not complete; and in the case of Persia, both British and Russian influences have to be reckoned with. Tibet is still inaccessible, and Afghanistan, and the minor

Arabian States, and parts of the Soudan. The Central South American States may be included in this category in regard to Protestant Missions to the Pagan Indian tribes in their territories.

(*d*) In some cases the Mission is in a country belonging to or "protected" by some other European Power. This is the case with the Universities' Mission and some C.M.S. stations in German East Africa, the S.P.G. and the L.M.S. in Madagascar, the Baptists on the Congo; also with the American Missions in India and Ceylon.

(*e*) British Missions in India and Ceylon, and now in many parts of Africa and Polynesia, are in quite a different position. The local Government and the home Government are practically identical. There is no foreign Government to think of. So, also, the French Missions in Madagascar, the German in East Africa, the Dutch in Malaysia, the American in the Philippines.

What is the position of a Mission in these diverse fields respectively?

(*a*) The missionaries of the past, in barbarous countries, went at their own risk and had to make their own terms with the chiefs of the tribes they sought to evangelize. Missionaries and native converts might be murdered or imprisoned, and no home Government would interfere, or was expected or desired to interfere. Missionaries in Abyssinia and Ashanti have been rescued by British military expeditions, but the expeditions were undertaken, not for their deliverance, but for political purposes. No village was burnt as a punishment for the murder of Bishop Hannington; no armed force interposed to save the Christians of Uganda from a cruel death; and though a punitive expedition was actually suggested, it was earnestly deprecated by the C.M.S.

(*b*) In countries with which Great Britain has treaties affecting the status of missionaries, as Turkey and China, the missionary has certain rights.* He is a British subject,

* The political relations of China Missions are admirably treated in Mr. R. E. Speer's *Missionary Principles and Practice*, in the following chapters:—XIII. The Iniquity of Christian Missions in China; XIV. Are the Missionaries Responsible for the Troubles in China? XV. The Scuttle Policy in China; XVI. Has Missionary Work in China been worth while? XVII. Minister Wu's Confucian Propaganda; XVIII. A Roman Catholic View of Missions in China; XIX. Higher Education with Reference to Conditions in China.

and cannot help being so, and this throws upon the British Consul a certain responsibility regarding him. But he will do wisely not to press his rights except it be absolutely necessary. In China he may often obtain what he reasonably wants by approaching the local authorities themselves; and his influence may be increased by their knowledge that he looks to them rather than to the foreign official. As for Consular "protection," it is obvious that if he expects it, he must not go beyond the reach of it; and this would confine his mission to the sea-coast or the navigable river. As a matter of fact, the vast majority of missionaries in China entirely repudiate the "gunboat" policy. *One* man did advocate it; *his* letter was printed in a blue-book; and that letter has often been quoted by the opponents of Missions as if it were typical. In Turkey there is more necessity for the use of Consular influence, because the express authority of the Sultan or of the local governor is often required for the opening of a hospital or a school.

If dependence upon British "protection" is to be deprecated, much more British vengeance for wrongs done. In the case of property destroyed, it may sometimes be wise and right to accept compensation; but there can be no compensation for loss of life. "Blood money" must always be refused.

But there is a legitimate sphere for the exercise of British official influence nevertheless. If treaty rights are infringed, remonstrance is justifiable; and appeals to the Chinese (or Turkish) authorities to maintain law and order. And *they* ought to punish a thief or a murderer, as a matter of justice among their own people, though not as satisfaction to the Mission. "The devout men" who "carried Stephen to his burial" doubtless sympathized with his dying prayer, "Lord, lay not this sin to their charge"; but if the Roman Governor had arrested the "young man whose name was Saul" for complicity in the murder, they could not rightly have interfered with the due course of law.

Converts in China have no claim upon foreign Consuls. Much harm has been done by French Roman Catholic priests securing Consular interference in behalf of their people. There should be no interposition that would remove converts out of the sphere of their nationality and its responsibilities. But it is reasonable in a general way that England should press for religious liberty, as in Turkey

after the Crimean War. Turkey then owed its continued existence to England and France; and the British Government insisted on entire religious liberty there. Lord Clarendon, the Foreign Secretary, wrote:—

"The Christian powers are entitled to demand, and H.M. Government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes a Christian, whether originally a Mohammedan or originally a Christian, any more than any punishment attaches to a Christian who embraces Mohammedanism. In all such cases the movements of the human conscience must be free, and the temporal arm must not interfere to coerce the spiritual decision."

The Porte gave way under strong pressure, and the British demand was acceded to—on paper. But although converts have not since been openly executed, as they were before, they have repeatedly been quietly got rid of in ways not less effective. It is still at the risk of his life that a Moslem in Turkey becomes a Christian.

(*c*) In independent foreign States, the Missions of course have relations to the Native Governments, and it is right and wise that they should be conducted with due recognition of, and submission to, the Governments and their laws; though there are cases from time to time where a higher law must be obeyed at the missionary's or the convert's risk. Under some of the Roman Emperors Christianity was illegal, but that did not make Christianity wrong. A missionary who tried to get into Tibet or Arabia in the teeth of official prohibition could not be condemned by the Christian conscience. In some of the lands in this division, British influence is indirectly the missionary's protection, as in Persia. On the other hand, it is by British orders that the road into Afghanistan is barred.

(*d*) In outlying possessions of the Great Powers, the Missions are not likely to need anything from their own home Governments. It is almost inconceivable that the American Missions in India might have to appeal to the American Government to interpose with the British Government on their behalf. The English Missions in Madagascar have won the confidence of the French authorities there by their discreet and loyal conduct.

(*e*) The story of the relations of British Missions in India to the Indian Government is a long and complicated one. The East India Company at the close of the eighteenth

century prohibited Missions altogether. Carey had to live and work in Danish territory. Henry Martyn could only be in India as a Company's chaplain. Long after the opening of India by the renewed charter of 1813, the authorities, while unable longer to forbid missionary work, carefully guarded their Sepoy army from the contagion of Christianity. But there were individuals in the Government who in their private capacity encouraged Missions; and when the Punjab was annexed in 1849, the men appointed to rule it, Henry and John Lawrence, Robert Montgomery, and a noble band of like-minded men, fostered missionary effort to the utmost, subscribing largely themselves for its support. And this in a province predominantly and turbulently Mohammedan, and even at Peshawar, an Afghan city so dangerous that no Englishman was allowed to enter it except by express official permission. And when the Sepoy Mutiny broke out in 1857, and the pampered Sepoys massacred all the Christians, English and Native, they could seize, it was the Punjab that did most to save India to the British Empire.

Some noble utterances of statesmen both in India and in England must be quoted:—

The Marquis of Dalhousie, greatest of Viceroys:—

"I am of opinion that we carry the principle of neutrality too far; that even in a political point of view we err in ignoring the agency of the ministers of our own true faith."

Sir John (afterwards Lord) Lawrence, Lieutenant-Governor of the Punjab, and afterwards Viceroy:—

"In doing the best we can for the people, we are bound by our conscience, and not by theirs. Believing that the study of the Bible is fraught with the highest blessings, we of course do desire to communicate those blessings to them if we can. We desire this not only as individuals, but as a Government; for Christianity does truly go hand in hand with all those objects for which British rule exists in India."

Sir Herbert Edwardes, Commander and Commissioner at Peshawar:—

"I have no fear that the establishment of a Christian Mission will tend to disturb the peace. . . . We may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here will shield and bless us if, in simple reliance upon Him, we try to do His will."

Sir Charles Trevelyan, Governor of Madras:—

"Officers of the Government, whether Christian, Mohammedan,

or Hindu, have a right in their private capacity to recommend their respective religions by all proper means."

Sir Charles Wood, Minister for India, in the House of Commons, 1853 :—

"I hope and trust that education will gradually lead to the reception of a purer faith. . . . We shall not weaken but strengthen our Empire. But even if the reverse were the case—even if the result should be the loss of that empire—it seems to me that this country will occupy a far better and prouder position in the history of the world, if by our agency a civilized and Christian empire should be established in India, than if we continued to rule over a people debased by ignorance and degraded by superstition."

Lord Palmerston, Prime Minister, 1859 :—

"It is not only our duty, but our interest, to promote the diffusion of Christianity as far as possible throughout the length and breadth of India."

CHAPTER XI.

The World's Population: Races, Languages, Religions.

THE population of the world may be roughly estimated at 1,500,000,000. It is not possible even to approach near to accuracy, because the population of parts of Asia and of immense territories in Africa can only be guessed at. In regard to Africa the best authorities differ by as much as sixty millions. The following may be taken as a probable estimate:—

Europe	360,000,000
Asia, with Eastern Archipelago	850,000,000
Africa	144,000,000
Australasia and Polynesia	6,000,000
North and Central America and West Indies	100,000,000
South America	40,000,000
	1,500,000,000

I. RACES.—The various races of mankind are commonly grouped in three great divisions, according to their physical and mental qualities, viz., the Negritic or Black, the Mongolic or Yellow, the Caucasic or White. "These divisions themselves are not fundamental, but merely so many varieties evolved in course of time and in different environments from a common prototype. This doctrine, in which Science and Revelation are in complete harmony, rests on the strong grounds that all human groups, from the highest to the lowest, have an instinctive sense of their common humanity, are fruitful among themselves, and in other respects present such close physical and mental resemblances as are best explained by a common descent from a common ancestry."—(Prof. A. H. Keene, in *C.M. Atlas.*)

1. The *Negritic division* comprises two branches, the African and the Australasian. The African branch includes two groups, the Soudanese or Negro, and the Bantu. The Negroes of America are descended from various tribes of the Soudanese group. The Australasian branch includes two groups, the Australian and the Papuan.

2. The *Mongolic division* has seven main branches: (1) the Mongolo-Tartar, which includes several groups, the chief being Turks, Turkomans, Koreans, Japanese, and various sections of the population of European and Asiatic Russia. (2) The Finno-Ugrian, including other sections of the Russian people, Finns and Lapps, Magyars of Hungary, Bulgarians. (3) The Tibeto-Chinese, comprising Chinese, Siamese, Burmese, Tibetans, &c. (4) The Dravidian, comprising the greater part of the population of South India and Ceylon. (5) The Kolarian, certain hill tribes of India. (6) The Malayo-Polynesian, including Malay, Malagasy, Maori, and other races of Malaysia and Eastern Polynesia. (7) The American Aborigines, comprising the Red Indians of both North and South, and the Eskimo.

3. The *Caucasic division* has four main branches. (1) Aryan, of which the chief groups are the Indic (North India); Iranic (Persia, &c.); Hellenic (Greece, &c.); Italic (Italy, France, Spain, &c.); Keltic (British Isles and Brittany); Teutonic (Germany, Scandinavia, Holland, British Isles); Letto-Slavonic (Russia, Bohemia, Servia, &c.). The Aryan people, of course, include the modern white populations of America, Australia, &c. (2) Semitic, with two groups, the Hebrew and the Arab, the latter including remnants of ancient races in Western Asia and North Africa. (3) Hamitic, comprising many races in North and North-Central Africa, Copts, Berbers, Gallas, Masai, Fulah, &c. (4) The Aborigines of the Caucasus.

II. LANGUAGES.—The language divisions also are three, but they do not exactly correspond with the three race divisions. They are the Monosyllabic, the Agglutinative, and the Inflectional. (1) In the *Monosyllabic* languages, not only has each word only one syllable, but every word remains distinct, separate from the preceding and following words, and unchanged by them. (2) In the *Agglutinative* languages the different words can be joined or "glued" together, to express person, case, mood, tense, negation, &c.; but this joining does not involve modification or inflection. (3) In

the *Inflectional* languages a word may change its form, or be fused together with a prefix or suffix. As an illustration, take the word "life," a monosyllable, which, if belonging to the first division, would be unalterable. If we add to it the word "less" or "like," we in each case make one word, "lifeless" or "lifelike," but without altering the form of the original "life," which shows the agglutinative type; but when we turn it into a verb we modify and inflect it, as "live, living, livest, lived," which the English language, being inflectional, is able to do.

(1) The typical *Monosyllabic* language is Chinese; but other Mongolic peoples have languages of this kind, Burmese, Siamese, Tibetans, &c.

(2) The *Agglutinative* languages are by far the most numerous. They comprise those of all other Mongolic peoples in Asia and Europe, Japanese, Turks, Dravidians, Malays, &c.; also of the Red Indians, whose languages, however, are sometimes put separately in a fourth division, and called *Polysynthetic*, being susceptible of many more "gluings" together than other agglutinative languages—hence the enormous length of their words; also of all the Negritic division.

(3) The *Inflectional* languages are those of the Caucasic races, Aryan, Semitic, and Hamitic.

III. Religions.—The religions of the world may be grouped in four great divisions, Animistic, Atheistic, Polytheistic, and Monotheistic; but there are religions which may be said to belong to more than one of these divisions.

(1) The *Animistic* religions are those which consist, in the main, but with many variations, of the worship of spirits. Another word which describes most of them is fetishism, or belief in charms. The word pagan, though sometimes applied to all men who are not monotheists, is for convenience more generally confined to those whose religion is Animism or Fetishism. In this division are found all the African tribes that are not Mohammedan; the hill tribes of India, and certain tribes in Northern and Central Asia; the South American Indians, and the few North American not yet Christian; and the islanders of the Southern Ocean not yet Christian.

(2) Three religions may be called Atheistic, viz., Buddhism, Shintoism, and Confucianism. But there is a difference. Buddhism definitely denies the existence of a personal God,

and Shintoism simply ignores Him; while Confucianism is agnostic rather than atheistic, only professing to know nothing about such a Being. All three systems, however, illustrate the great fact of human nature, that man must worship something: for the vast majority of Buddhists are idolaters, worshipping either Buddha himself or some of the numerous saints that have been canonized in the course of centuries; while among Confucianists ancestral worship, the real religion of China, is practically universal; and, so far as Shintoists have a god at all, it is the Mikado, as child and representative of the Sun-Goddess. Buddhism, in various forms, is the religion of Ceylon, Burmah and the Indo-Chinese Peninsula, Tibet and other parts of Central Asia, and divides Japan with Shintoism. It also prevails largely among the Chinese; but in a very real sense a Chinaman may be at the same time a Confucianist in morals, a Buddhist in worship, and a Taoist in the practical guidance of his life by necromancy and luck. Buddhism is represented in Europe by some of the Kalmuks of Southern Russia.

(3) The great Polytheistic religion is Hinduism, the religion of India, with its multitude of gods and goddesses. It might, however, be called Pantheistic; certainly in its philosophy. "Everything from the lowest estate of a straw to the highest state of a god, is Brahma." Hinduism has been much influenced by the Buddhism that formerly prevailed in India; and in the South it is largely mingled with demon-worship, a form of Animism. The Sikh religion, an offshoot from Hinduism, can scarcely be called Polytheistic, seeing that its one deity is its sacred book. But Zoroastrianism, the religion of Persia before the Moslem conquest, and now of the small but influential Parsi community of Bombay, must come under this head in virtue of its dualism, its belief in the equal but antagonistic powers, Ormuzd and Ahriman. Taoism, also, one of the religions of China, is practically polytheistic.

(4) The Monotheistic religions are Mohammedanism, Judaism, and Christianity. Mohammedanism, Buddhism, and Christianity are regarded as the three "missionary" religions, being all three extended by the work of preachers. The Moslem religion, Islam, prevails over all North Africa and has steadily pressed down, even, on the East Coast, to the south of the Equator. In Europe it is represented by the Turks. All Western Asia is Mohammedan, except for

the Christians of the Oriental Churches. It is now the dominant religion of Central Asia and of the Malay Archipelago. In India it has a fifth of the population. Even in China it has many votaries. Judaism should scarcely be relegated to a place among non-Christian religions, being, in fact, a survival of what, before Christ came, was the true faith of the true God.

The uncertainty already referred to touching the actual population of the world of course affects all estimates of the division of that population among the different religions. The following is submitted only as a rough estimate :—

Pagans, and unspecified	150,000,000
Buddhists, Shintoists, Confucianists, &c.	420,000,000
Hindus, Sikhs, &c.	210,000,000
Mohammedans	210,000,000
Jews	10,000,000
Total Non-Christians .	1,000,000,000
Roman Catholics	230,000,000
Oriental Churches	110,000,000
Protestants	160,000,000
Total Christians . .	500,000,000
Grand Total .	1,500,000,000

A recent German estimate agrees nearly with the above as regards the non-Christian world, but reckons the Christians, and therefore the grand total, at 50 millions more.

It does not come within the scope of this book to describe, however briefly, these different religions. The following books, mostly small, may be recommended. They are sufficient for the ordinary reader, though not for a thorough study of the subject :—

General.—The Trident, the Crescent, and the Cross. J. V ughan. (Out of print.)
Non-Christian Religions of the World. (In Present-day Series.) (R.T.S.)
Studies in Non-Christian Religions. E. Howard. (S.P.C.K.)
The Religions of the World. Grant. (A. & C. Black, 6*d.*)
The Story of Religions. E. D. Price. (G. Newnes.)
Faiths of the World. Various authors. (Blackwood.)
Christianity the World Religion. Barrows Lectures.

Buddhism.—Buddhism. Rhys Davids. (S.P.C.K.)
Christianity and Buddhism. T. S. Berry. (S.P.C.K.)
Buddhism and Ceylon. Bp. Copleston. (Longmans.)
Confucianism, &c.—Confucianism and Taoism. R. K. Douglas. (S.P.C.K.)
New China and Old. Archdeacon A. E. Moule. (Seeleys.)
Hinduism, &c.—Hinduism. Sir M. Monier-Williams. (S.P.C.K.)
Hinduism Past and Present. Murray Mitchell. (R.T.S.)
The Vedic Religion. K. S. Macdonald. (Nisbet.)
Parsi, Jaina, and Sikh. D. M. Thornton. (R.T.S.)
India. St. Clair Tisdall. (S.V.M.U.)
India and Christian Opportunity. H. P. Beach. (S.V.M., New York.)
Mohammedanism.—Mahomet and Islam. Sir W. Muir. (R.T.S.)
Religion of the Crescent. St. Clair Tisdall. (S.P.C.K.)
Mohammedanism: Has it any Future? C. H. Robinson. (Gardner.)
The Faith of Islam. E. Sell. (Kegan Paul.)

The larger works of Max Müller, Sir. M. Monier-Williams, T. E. Slater, Sir W. Muir, &c., should be consulted for further information.

CHAPTER XII.

Non-Christian Religions and Christianity.

In comparing non-Christian religions with Christianity, Bishop Boyd-Carpenter's Bampton Lectures, *The Permanent Elements of Religion*, may be consulted with much advantage. No fairer judge than the Bishop could be found, nor one more ready to recognize all that is good in other systems. But he shows convincingly that Islam and Buddhism, to which he gives the highest places, fail to present the three chief elements of a true religion, Dependence, Fellowship, and Progress, all which are conspicuous in Christianity. The subject is too large to be treated in these pages, but two or three extracts from other writers may be given. The first is from *Missionary Principles and Practice*, by Mr. R. E. Speer, one of the best authorities in America on all subjects connected with Missions (p. 110) :—

"In each one of the great religions some vital truth is emphasized: the sovereignty of God in Mohammedanism, the divine immanence in Hinduism, human submission and gentleness in Buddhism, filial piety and political order in Confucianism, patriotism in Shintoism, the spirituality of nature in Shamanism—these are great and valuable truths, but—

"(1) They need to be twisted out of the ethnic religions with charity and allowance. Dr. Jacob Chamberlain tells of a Brahman who asked him at the close of a lecture in Madras, in which he had quoted some noble passages from the Hindu Scriptures, 'Sir, whence did you cull all these beautiful utterances? I never knew that our Vedas and poets contained such gems.' 'He knew not,' adds Dr. Chamberlain, 'the weeks of patient toil required in searching through bushels of rubbish to find these pearls.'

"(2) These few truths are held in distortion, unbalanced by needed counter-truths. The Moslem holds the doctrine of divine sovereignty so one-sidedly that he gives up all hope of progress, loses all sense of personal responsibility for the change of evil

conditions, and answers every appeal for energetic effort by the resigned protest, 'It is the will of God.' The Hindu holds the doctrine of divine immanence in so loose and unguarded a form that it becomes a cover for utter antinomianism. The man is his own god. The horrible immorality of much Hindu worship is the legitimate result of the pantheistic development of the Hindu doctrine of immanent deity. The Buddhists teach submission without its needed counter-checks, and listlessness and Nirvana even now brood over the Buddhist peoples. Confucianism teaches the ethics of a present life, and forgets that there is a life to come. Shintoism exalts loyalty to country and master, and goes to the extreme of subordinating to such loyalty the moral law. Shamanism makes every bush the house of God, and propitiates Him by adorning His house with rags or old shoes. The religion whose god is not above its bushes as well as in its bushes can do no better.

"(3) Christianity alone gathers up into itself all the truths of all religions."

The same writer (pp. 114, 116) quotes significant passages from Indian newspapers representing orthodox Hinduism:—

"The pure, undefiled Hinduism which Swami Vivakananda preached has no existence to-day, has had no existence for centuries. . . . As a fact, abomination worship is the main ingredient of modern Hinduism." (From *The Indian Nation.*)

"Profoundly ignorant as a class, and infinitely selfish, it [the priesthood in India] is the mainstay of every unholy, immoral, and cruel custom and superstition, from the wretched dancing-girl, who insults the Deity by her existence, to the pining child-widow, whose every tear and every hair of whose head shall stand up against every one of us who tolerate it, on the day of judgment." (From *The Hindu.*)

"The vast majority of the endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling." (From *The Hindu.*)

The next is from Mr. Moncure Conway, well known some years ago as an able and eloquent preacher of "free-thought" and an outspoken opponent of Christianity:—

"When I went to the great cities of India . . . the contrast between the real and the ideal was heartbreaking. In all those teeming myriads of worshippers, not one man, not even one woman, seemed to entertain the shadow of a conception of anything ideal, or spiritual, or religious, or even mythological, in their ancient creed. . . . To all of them the great false god which they worshipped—a hulk of roughly-carved wood or stone—appeared to be the authentic presentment of some horrible demon or invisible power, who would treat them cruelly if they did not give

him some melted butter. Of religion in a spiritual sense there is none. If you wish for religion, you will not find it in Brahmanism." (Quoted in *C.M.S. History*, vol. ii., p. 504.)

Next, take a few words from a memorable speech by Sir M. Monier-Williams, Boden Professor of Sanskrit, at the C.M.S. Anniversary of 1887, on the "Sacred Books of the East":—

"Those non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of light, but end in utter darkness. *Pile them, if you will, on the left side of your study table; but place your own Holy Bible on the right side, all by itself, all alone, and with a wide gap between.*"

"It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concession, but I contend that the two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called sacred books of the East which severs the one from the other utterly, hopelessly, and for ever—not a mere rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths—but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span.

"Go forth, then, ye missionaries in your Master's name, into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright, with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like; but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath him and land him safely on the Eternal Rock." (Quoted in *C.M.S. History*, vol. iii., p. 303.)

In another speech, addressed a year or two earlier to the Bible Society, Sir M. Monier-Williams said:—

"Let us not shut our eyes to what is excellent and true and of good report in these sacred books of the East; but let us teach Hindus and Buddhists and Mohammedans that there is only *one*

sacred Book of the East, which can be their mainstay and support in that awful hour when they pass all alone into the unseen world —only one Gospel that can give peace to the fainting soul *then*."

Some real experiences of non-Christian religions may be added:—

Mrs. Isabella Bishop:—

"My experience is that everywhere in Asia Minor, Persia, India, Japan, China, and Korea, the good of the ancient religious systems seems to have dropped out of them in their progress down the ages. The high moral teaching has been lost out of Buddhism to a very great extent. Buddhism has decayed in its teaching and morality, and has absorbed the idol-worship and the demon-worship of the countries it has nominally subjugated. In India Hinduism has descended to depths of which one cannot speak, and elsewhere the good has been lost. One is obliged to come to the conclusion that there is no resurrective power in any of these great Asiatic systems, that they are incapable of being regenerated from within, and that the countries dominated by them must be regenerated from without, and that the only thing that can raise them is Christianity received as a vital force." (Speech, Exeter Hall, November 22nd, 1900.)

"Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favourite wife, to take away her life, or to take away the life of the favourite wife's infant son. This request has been made of me nearly two hundred times." (Speech at Exeter Hall, November 1st, 1893.)

The Rev. J. Vaughan, C.M.S. missionary in Bengal, 1855-82, in his admirable book, *The Trident, the Crescent, and the Cross*:—

"It is impossible to denounce the caste system too strongly. Its tendency has been to eradicate human sympathies, to annihilate compassion, to make the heart hard, harsh, and selfish. We have repeatedly observed along the great pilgrim routes illustration of this sad truth. We have seen poor creatures lying on the road seized with illness. Hundreds of their co-religionists passed and took no more notice of them than they would of a dying dog. We have heard the poor parched sufferers, with earnest voice and

folded hands, pray for a drop of water to moisten their lips, but all in vain. Thus hundreds die uncared for, without sympathy, without help. Probably before death has done its work the vultures and the jackals begin theirs, and so the roads which lead to the holy places are lined with rows of white bones and bleached skulls. Whence this more than brutal hardening? What has dried up all the fountains of human sympathy? It is caste."

Sir H. H. Johnston, Commissioner in Uganda :—

"I have often been asked if the Natives (of Uganda) would not have been happier if left alone to follow their so-called 'nature' religions without the restrictions and obligations imposed by the religion of the Book.

"In the Sese Archipelago cannibalism of a disgusting kind was much in vogue until the people became converted to Christianity. In Ankole the people have only recently, since I visited that country, been released from the reign of terror established by the witchcraft doctors. Accusations of witchcraft were constantly made, and followed up by poisoning the accused. . . .

"The vicinity of the king's palace at Mengo was bloodstained, almost as the cities of Benin and Dahome, with the constant slaughter and maiming of wives, councillors, pages, and slaves. King Mutesa beheaded his wives for forgetting to shut the door. Pages were horribly mutilated for treading on the tail of a pet dog." (Blue Book, *Africa No.* 7 (1901), pp. 16, 17.)

See also *Things as They Are*, by A. Wilson-Carmichael, *passim*. This book has been extensively reviewed, and its tone occasionally criticized; but no one has ventured to dispute its statements of fact. The author affirms that they are much under-stated.

The three chief non-Christian systems have been well contrasted with Christianity in the following terse summary :—

Hinduism is gods without morality.
Mohammedanism is God without morality.
Buddhism is morality without God.
Christianity is God with morality.

CHAPTER XIII.

Objections and Criticisms.

OBJECTIONS to Missions fall naturally into three groups, which may be thus expressed:—

(1) The Heathen do not need your religion: they are well off as they are.

(2) There are plenty of Heathen at home: convert them first.

(3) Missions are doing no good.

The first of these objections has already been dealt with in the chapters on the Purpose, Motive, and Need of Missions.

The second may be answered in four ways:—(*a*) Where would England be to-day if the Early Church had acted on that principle? (*b*) In a sense, we do act on that principle, for we have literally hundreds of men and women working at home for every one that goes abroad. (*c*) There is not a soul in England who cannot hear of Christ if he will, and in our populous towns no one is more than half a mile from some church or chapel; whereas in India (e.g.) the number of missionaries in proportion to the population is as if there were *one* Christian minister in Leeds or in Suffolk. (*d*) Foreign Missions have a reflex influence. When the American Board applied to the State of Massachusetts for incorporation, the "export of religion" was objected to because "there is none to spare among ourselves," to which it was replied, "Religion is a commodity of which the more we export the more we have remaining." (Pierson's *Modern Mission Century*, p. 30.) "Foreign Missions," says Dr. Chalmers, "act on Home Missions, not by exhaustion, but by fermentation." Bishop Winnington-Ingram says, "You will never evangelize Bethnal Green till you are also evangelizing India."

The third objection is usually urged on the authority of some traveller, or newspaper-writer, or cousin from the East, and may be met with the question, What claim has your informant to be counted a true or competent witness? Mr. Leupolt's retort is familiar, and has been attributed to many others: "You say you never saw a Mission in India: well, I never saw a tiger there; does that prove there are none?" Two other illustrations will suffice:—

(*a*) A P. & O. steamer stopped at Colombo to coal one Saturday evening. All the passengers (some 250) went ashore for the night. Two of them visited the C.M.S. Mission. Of all the rest, not one proved to have the least idea of its existence, and never thought of inquiring. Yet if one of them, on his return, had said, "I myself have been out there, and saw nothing," his testimony would be reckoned by many sufficient to disprove missionary reports.

(*b*) An officer returned from India warned a friend who was a member of a missionary committee that "it was all humbug," and nothing was being done. "Well," was the reply, "you are now staying in your brother's rectory? how is his Sunday-school getting on?" "My dear fellow, how should I know?"

But there are critics who do not endorse these objections, and yet offer *bonâ fide* criticisms of actual missionary work; and sometimes their criticisms have a basis of fact. It is important to acknowledge weak points in Missions, and at the same time not to allow the whole case to go by default on account of them. These criticisms fall into two groups, as they are concerned with (1) the missionaries; (2) the converts.

1. The criticisms of missionaries are such as the following:—

(*a*) They are inferior men and women, intellectually and socially. It is no answer to this to plead the names of Cambridge Wranglers and Oxford double-first-class men, like Ragland, Mackenzie, French, &c., or of the three or four who have been connected with the Peerage. Such a plea invites the retort, "The exception proves the rule." The true answer has been already given in the chapter on "The Missionaries." As a matter of fact, many of the very best and ablest missionaries have come from humble classes of society, and have had few educational advantages. God does not commit His work to one class only.

(*b*) They live in luxury, and occupy the best houses. This may be answered by counter questions. "What do you mean by 'luxury'? Do you mean a higher standard of living than a Chinese beggar or an Indian pariah? Then you are right. Do you mean a standard equal to that of the officer or the merchant? Then you are wrong." Again, "Do you mean the best house in a village of mud huts? Then you are right. Do you mean the best house in an Indian or Japanese city? Then you are wrong." Or, "Do you mean 'best' only in the sense of largest? Well, how many missionary families lived in the one you refer to? or was it perhaps a large boarding-school?" Or, "Do you know what the stipend of a missionary is? Do you think an officer or merchant could live on it? Do you know the Cambridge Wrangler whose stipend after forty years' labours was less than that of the youngest ensign?"

(*c*) They are expensive, because they marry, and have children, and their stipends increase with "the redundant cradle." Now (*a*) nearly half the whole number of missionaries are unmarried. (*b*) Both classes are needed, and both have advantages. (*c*) The Christian home, with its family life, is a valuable object-lesson. (*d*) As regards stipends, the principle of those societies (as the C.M.S.) that "subsidize the redundant cradle" is *provision for actual need.* The alternative would be a fixed average sum; and this would give the man without children too much, and the man with a large family too little. The allowance "per child" is the fairest, and in practice the most economical.

(*d*) They become embroiled with the Natives, expect consular protection, and call for gunboats. This has been already dealt with in the chapter on Missions and the Government. The charge, in ninety-nine cases out of a hundred, is without foundation.

2. The criticisms of Native Christians are such as these:—

(*a*) They become Christians for what they can get. Now there are three facts which to a superficial critic may seem to give colour to this charge. (1) In some parts the lowest classes, such as the out-caste people in India, distinctly gain in status by becoming Christians. Yet even these often have to suffer, by the poisoning of their wells or the maiming of their cattle. (2) Numerous accessions often result from famine relief. But this is not because converts

or inquirers get more relief than others, for all classes and creeds are treated alike; it is because the untiring and self-sacrificing labour of the missionary in such work is contrasted with the callousness of the richer Heathen, and the correct inference is drawn that the Christian's God is the God of love and pity. (3) Individual converts are sometimes in the pay of the Mission. This has its manifest dangers, and needs to be carefully watched; but some of the best men are wanted to be trained as teachers, and others, having been cast out of their own trade or occupation, are allowed to earn a pittance by doing some necessary work for the Mission. On the other hand, many converts suffer the loss of all things, it may be wife and children as well as property; and some have been true martyrs for the faith.

(*b*) They are a bad lot altogether, particularly as servants. As regards the general statement—(1) it is untrue as a whole; (2) it is unfair to expect a perfection of Christian conduct not expected in an Englishman, and to which the accuser himself makes no pretension. (3) As Christianity spreads, and becomes hereditary, the average African or Asiatic Christian will probably be much like the average English Christian (so-called), and the truly converted will be, as in England, a minority. If a shocking murder were committed by an Indian Christian at Calcutta, would that indicate the failure of Missions? It might indicate the exact contrary, for as the Christian population grows, it might be expected by the laws of average to produce a murderer—as in England. (4) But the real fact is, notwithstanding these qualifications, that almost everywhere the Christians are manifestly and conspicuously the best section of the population.

As for the familiar servant question in India, (*a*) the vast majority of the Native Christians are in villages far from English cantonments and the like, and do not go as servants; (*b*) of the servants who say they are Christians, hoping thus to win favour, very many are not Christians at all, as a little inquiry would speedily reveal; (*c*) the few genuine Christians who are servants prove to be the best of all.*

* On this "servant question," see an admirable article by the Rev. J. P. Haythornthwaite, Principal of St. John's College, Agra, in the *C.M. Intelligencer*, June, 1902.

A few lines from an address by Mr. Clement Allen, British Consul in China, at an S.P.G. meeting, are worth quoting:—

"It is as difficult for the missionary to keep the wrong man out as it is to get the right man in, but it is the wrong man who is continually in evidence, while the right man is only known to the layman who takes the trouble to hunt him up. Perhaps you gentlemen of England, who live at home at ease, scarcely realize what a self-contained life is led by the members of a European community in Asia. Each man has his own work to do, which seldom brings him into contact with the missionary, and never with his flock; and the only convert whom he sees is the scamp who comes to ask for employment on the strength of being a Christian."

Let us take one example of the highest type of critic, the present Viceroy of India, Lord Curzon. He is one of our greatest authorities on Asiatic questions. He knows Asia as few men know it. He is an accomplished traveller, and a cultivated writer. In his valuable book, *Problems of the Far East*, published some years ago, he devoted some space to the question of Missions, particularly in China. Here, then, we may expect to find the very best discussion of the subject.

Mr. Curzon (let us call him as he was called when the book was published) indicated his attitude towards Christianity by referring on his very first page to the five of "the greatest moral teachers that the world has seen," who, he remarked, were "born of Asian parents and lived upon Asian soil," viz., "Moses, Buddha, Confucius, Jesus, and Mohammed." Plainly, he did not see that either "Jesus" stands apart from the rest as the Son of God and the one Saviour, or His religion is a delusion. Then he quoted St. Matthew xxviii. 19, and said, "The selection of a single passage from the preaching of the founder of one faith, as the sanction of a movement against all other faiths, is a dangerous experiment." Plainly, he did not see that either "Jesus" stands apart from all other "founders of faiths" as the King and Saviour of all men and of Whom all men have a right to hear, or, again, His "faith" is a delusion.

He then went on to "state the case *pro* and *con* with as much fulness as space will permit, leaving the reader to form his own conclusions." An excellent design: how

was it carried out? The *pro* side occupied one page and six lines; the *cons* occupied nearly thirty pages. On the *pro* side were mentioned the devotion of many of the missionaries, the influence of education and culture, the medical and literary work, "the occasional winning of genuine and noble-hearted converts"; also that "much of the labour is necessarily devoid of immediate result, and is incapable of being scientifically registered. They sow the seed; and if it does not fructify in their day or before our eyes, it may well be germinating for a future ear-time."

On the *con* side, the "objections and drawbacks" were arranged in three divisions, (1) religious and doctrinal, (2) political, (3) practical. There was one curious feature of the discussion. The inherent and familiar difficulties of missionary work in China were mixed up with the imperfections of the missionaries and their methods, and both were used together as equally *cons* in the argument. It was as if the peculiar local difficulties of the Boer War had been made a ground of attack on the military administration along with any alleged failings in the commissariat arrangements. Both, no doubt, might have had to be taken into account in considering the prospects of victory; but if the subject of discussion were Lord Roberts' or Lord Kitchener's plans, the obstacles to success would be placed on the credit side of the account. But in the book referred to, ancestral worship and "missionary luxury" both went to swell the total of *contra* items, whereas they really belong to opposite sides of the balance-sheet. The Mission should be debited with the "luxury," if there be any; but whatever success it may achieve, however small, is doubled or trebled in value when the great obstacle of ancestral worship is considered.

Among the chief "religious" objections to the methods of Missions in China was the use of "unrevised" translations of the Scriptures. By "unrevised," however, was really meant "unexpurgated"; for it was asked what an educated Chinaman is likely to think of Samuel "hewing Agag in pieces before the Lord," or of "Solomon exchanging love-lyrics with the Shulamite woman." Clearly, a Bible only "revised" would not do. No doubt a modern Chinaman is as likely to misuse the execution of the king of Amalek as some of our old English Puritans were. Yet (1) if God has given a revelation at all, He may be

trusted to protect it; (2) as a matter of fact, the nations that have an open Bible have long been the most humane and civilized nations of the world.

Another "religious" objection was that missionaries teach "abstruse dogmas," whereas "a simple statement of the teaching of Christ" might be to the Chinese "a glorious and welcome revelation." Yes; but what is "the teaching of Christ"? The very same paragraph urged that "the bidding to forsake father and mother for the sake of Christ must to the Chinaman's eyes be the height of profanity." But who gave this "bidding"? Is it not part of "the teaching of Christ"? And if it be asked, as it will be, What right had He to give it, or any other command? —how can this question be answered without "dogma"?

One more "religious" objection was to "Irresponsible Itinerancy." This seemed to be aimed chiefly at the China Inland Mission, for the author avowed that he referred to schoolfellows of his own, who would no doubt be those "irresponsible" Etonians, Mr. Studd and the brothers Polhill-Turner. Their proceedings he regarded as "magnificent, but not scientific warfare." On another page he specially praised the "devotion and self-sacrifice" of those "who in native dress visit or inhabit the far interior." That is, Mr. Studd's party could be eulogized when the object was to disparage the missionaries whose work lay in the Treaty Ports, while when it came to their turn to be criticized, "irresponsible itinerancy" was a sounding phrase.

The "Political Objections and Drawbacks" consisted for the most part of references to "the inevitable gunboat," which subject has been dealt with in Chapter X.

Among the "Practical Charges" was the one against the missionaries' "comfortable manner of living," and the "liberal subsidy for each new arrival in the missionary nursery"; which has been dealt with above. On the other hand, objection was taken to such cheapening of missionary labour as is involved in the "outrage" of allowing a party of twenty Swedish girls "£27 10*s.* a year each for board, lodging, and clothing," so that they were "destitute of the smallest comforts of life." Now, (1) whatever the allowance was, it certainly was not to cover "lodging," for all Missions provide quarters in addition; (2) although £27 10*s.* might not keep one "Swedish girl," twenty times that sum might well keep twenty of them living together or in groups,

especially if they could claim the praise noticed above by wearing the native dress in the far interior. Elsewhere it was complained that women missionaries give needless offence to national customs. While agreeing that all possible pains should be taken to avoid this, we may ask whether it is not the English ladies in official and mercantile circles at Shanghai who wear the close-fitting dresses so scandalous in Chinese eyes, and whether it is not the women missionaries in the interior who have adopted the loose garments that seem in those eyes more decent.

Another "practical charge" referred to the injudicious erection of high walls or towers or turrets, so obnoxious to the Chinese doctrine of *fung-shui*. Curiously enough, the chapter had begun by excluding Roman Catholic Missions from the discussion; and yet when examples of the injudicious action in question had to be cited, the only cases mentioned were the Roman Cathedrals at Canton and Peking.

It is possible that Lord Curzon has modified his views since he became Viceroy of India, where so many high officials are warm friends of Missions. Some of his later utterances indicate that this is so. But his book is still a standard work, and widely read; and it is noticed here in some detail as an illustration of the sort of justice Missions have to expect from even the highest type of critic.

One most effective way of dealing with objections to Missions may be seen from a remarkable article by Canon C. H. Robinson, the S.P.G. Editorial Secretary, in *The East and the West* for July, 1903. He draws an imaginary picture of the usual modern objections being urged in the first century. A Christian Jew of Jerusalem complains of the Apostles going abroad while there are so many Jews in the Holy City still unconverted. A traveller through the Roman Empire dwells on Greek culture and Roman civilization, and while approving of the new gospel being sent to the barbarians of Northern Europe, objects to its being preached at Athens and Rome. A Corinthian Greek complains of the bad conduct of the Christians in his city. A visitor from Galatia declares that the converts are falling back into old superstitions. Another from Antioch thinks missionaries had better first agree among themselves instead of quarrelling as Paul did, first with Peter and then with Barnabas. Another objects to the dogmatism of the

new religion, and advises its advocates to find some truths common to them and the Pagans. Lastly, a Thessalonian complains of the political difficulties caused by "doing contrary to the decrees of Cæsar." All very reasonable, but it was the disregard of all these objections by the Apostles which made it possible for Christianity to spread through the world!

Part II.

THE WORK DONE.

CHAPTER XIV.

Seventeen Centuries of the Christian Era.

IT is not possible, nor is it necessary, in this small book to relate the history of Missions through the early Christian period, through the Dark and Middle Ages, and for a century and a half after the Reformation. The barest sketch must suffice.

According to Bishop Lightfoot,* the progress of Christianity in the first three centuries is usually much overstated. Certainly the Book of Acts gives no warrant for the pictures sometimes drawn of the early Christians going forth by thousands in all directions as missionaries; and the evidence of the Fathers, says Lightfoot, testifies "rather to the wide diffusion than to the overflowing numbers of the Christians." His conclusion is that two centuries after Christ they were probably one-twentieth of the subjects of the Roman Empire, and one hundred and fiftieth of the whole human race. That they were mainly confined to the towns is evident from the curious fact that the word *pagani* (villagers) became a synonym for non-Christians, and is preserved to us in our familiar "Pagans." Nevertheless, Christianity triumphed externally when Constantine, in A.D. 312, established the new religion upon the ruins of the old. And it is a great fact that there is not now a single nation, probably not a single individual, on the face of the earth worshipping the gods of Greece and Rome. The work was completed by the Northern Barbarians who overthrew the Empire. Gradually themselves enlisting under the banner of the Cross, they used the sword to propagate the religion of the Prince of Peace.

The truest missionaries of the Dark Ages belonged to the

* *Comparative Progress of Ancient and Modern Missions.* S.P.G.

British Isles. Scotland sent Patrick to Ireland; Ireland sent Columba to Scotland; and from the little island of Iona noble men spread themselves over Europe. Aidan evangelized Northern England; while Southern England, where the old British Church had been almost swept away by the Saxons, received the Gospel for the second time from Augustine, the monk, sent by Gregory of Rome. The Anglo-Roman Church, in its turn, by the agency of Boniface and others, evangelized Germany, but at the same time brought it under Papal rule. Under Charlemagne the sword was again drawn to enforce Christianity, despite the protests of Alcuin, who had imbibed the purer teaching of Northumbria. Anschar was the evangelist of Denmark and Sweden; Cyril and Methodius of the Slavs; Adalbert of Bohemia and Prussia. The baptism of Vladimir established Christianity in Russia, as that of Clovis had in France.

But when the thousandth year of the Christian era arrived, and the panic-stricken cry arose that the end of the world was at hand, Christendom was, in respect of spiritual tone and practical morality, at the lowest point it has ever touched. No wonder the Church had forgotten its Lord's command. Not only had it failed to evangelize the world, but it had actually fallen back before the advance of Mohammedanism, which was now supreme in Western Asia, in Northern Africa, in Spain. Then came the Crusades, waging a carnal warfare, not for the conversion of the Moslems, but for the rescue of the Holy City from their sway. Two centuries of varying fortunes brought the struggle to a disastrous close, and Islam still reigns in the Lands of the Bible. Then arose the greatest of mediæval missionaries, Raymund Lull, who saw what a true crusade ought to be, one of love and prayer; but Papal Christendom turned a deaf ear to his appeals, and the solitary hero died a martyr by the hands of the Moors he longed to serve.

All this while, the Eastern Churches, particularly the Nestorian, had, notwithstanding the advance of victorious Mohammedanism, done much for the evangelization of Asia. Persia had received the Gospel far back in the second century, and its Church, under the persecuting Sassanian kings, had supplied a great contingent to the noble army of martyrs. In the sixth century Cosmas, of Alexandria, found Christian Churches there, and also in Arabia, in India, and even in Ceylon. Five centuries later, when

Mohammedanism had subjugated many peoples, and when Christendom was at its lowest ebb, Christian bishops were presiding over dioceses in Turkestan, Kashgar, and other parts of Central Asia as far as China. The Franciscans followed the Nestorians in the same vast territories, and did a mighty work. But in the fourteenth century the Turks and Tartars, under Tamerlane and other ferocious tyrants, massacred the Christians, and swept Christianity off the face of Central Asia. The one existing trace of it to-day is the famous Nestorian tablet at Si-ngan-fu. Islam and Buddhism have long since divided the land.

The two hundred years preceding the Reformation seem a blank in missionary annals. But out of that great religious crisis in Europe came great religious enterprises in newly-discovered lands. It was not, however, the Reformed Churches, but the unreformed Church whose yoke they had shaken off, that now essayed to bear the Cross to the ends of the earth. The exploring and navigating nations were Spain and Portugal; it was in their ships that the new race of missionaries sailed to South America, to West and East Africa, and by the new sea route to India, China, and Japan; and it was the new religious Orders, especially the Jesuits, whose zeal and courage planted Missions in the new fields first opened up by Columbus and Vasco da Gama. Francis Xavier is the typical missionary of the period. In spirit and purpose he was a true evangelist. He loved Christ; he loved the souls for whom Christ died. But the marvellous results attributed to his labours exist only in the imagination of those whom a Roman Catholic historian, Mr. Stewart Rose, calls his "unwise biographers"; and Bishop Cotton, tolerant as he was, considered Xavier's methods "utterly wrong, and the results in India and Ceylon most deplorable." Most of the Jesuit missionaries, like him in method and like him in zeal, were unlike him in spirit. They established the Inquisition in Asia, Africa, and America; wherever possible they used the secular arm; they tortured and massacred both the Heathen and the Christians of other Churches (e.g., they burnt alive the Metropolitan of the Syrian Church in India in 1654); they tried (but in vain) to win the Brahmans by imposture; they ruined their work on the Congo and the Zambesi by "unholy accommodation of Christian truth and observances to heathenish superstitions and customs," as Mr. Rowley, of

the S.P.G., expresses it; and in India, according to Bishop Caldwell, of the S.P.G., the Roman Christians, "in intellect, habit, and morals, do not differ from the Heathen in the smallest degree." (*Two Hundred Years of S.P.G.*, p. 541.)

The Reformed Churches were much slower in missionary enterprise. Apart from small efforts by Germans and Swedes, the first Protestant Missions on any scale were those of the Dutch in the East Indies in the seventeenth century; not unnaturally, as Holland was the first to follow Spain and Portugal in Colonial expansion. But the methods adopted were scarcely less faulty than those of the Jesuits, though very different. A profession of Christianity was insisted on as a condition of civil rights. In Ceylon the Natives were baptized by the thousand without any instruction, but wherever the Dutch rule ceased, through British conquest or otherwise, these multitudes of nominal Christians reverted to Heathenism.

English Missions also grew out of Colonial enterprise. The first missionary contribution in England was Sir Walter Raleigh's gift of £100 to the company which founded the Elizabethan Colony of Virginia, "for the propagation of the Christian religion in that settlement"; and on November 13th, 1622, Dr. John Donne, Dean of St. Paul's, delivered before this company what was probably the first missionary sermon preached in modern England. The first genuine missionary of British blood, however, was a Puritan of New England, John Eliot, minister in the village of Roxbury, now a suburb of Boston. He laboured devotedly among the Indians who then peopled the forests covering what is now the State of Massachusetts, and he translated the whole Bible into the Mohican language. This work was supported by the first English missionary association, "The Society for the Propagation of the Gospel in New England," established under the auspices of Cromwell. That Society, afterwards called the "New England Company," was reorganized under Charles II. by Robert Boyle, who also founded the "Christian Faith Society," for the Negro slaves in Virginia. Both these societies still exist, disbursing their funds respectively in Canada and the West Indies. In 1698, Parliament, revising the East India Company's Charter, enacted that the ministers sent to India for the benefit of the Company's agents "should apply themselves to learn the language of the country, the better to enable them to

instruct the Gentoos (Gentiles or Heathen) who should be servants of the Company in the Protestant religion." This enactment, however, was not obeyed until the days of Henry Martyn, more than a century later.

England, therefore, at the end of the seventeenth century, and a hundred and fifty years after the Reformation, had done a very little for the Red Indians and Negroes in her infant Colonies, but nothing at all beyond their then narrow limits. A nominal and worthless Christianity had been enforced in the Colonies of Holland. The only Missions in the great Heathen world were the Missions of the Church of Rome.

CHAPTER XV.

The Eighteenth Century.

THE eighteenth century, as regards the Anglican Church's part in the missionary enterprise, opened with promise. In 1698 was formed the Society for Promoting Christian Knowledge, and in 1701 the Society for the Propagation of the Gospel in Foreign Parts. Both owed their origin to the zeal and energy of Dr. Thomas Bray, Rector of Sheldon, Warwickshire; and both were voluntary associations of Churchmen, as before explained (p. 25). The S.P.C.K. was designed mainly for the provision of Christian literature and the promotion of Christian education, chiefly, though not exclusively, at home. The S.P.G. was for the supply of clergy to "Foreign Parts." This term then meant the Colonies and Dependencies of Great Britain; but the Society was to care, not only for the white settlers, but also for the Natives.

The chief work of the S.P.G. for the next three-quarters of a century lay in the American Colonies, that is up to the time of their secession and the formation of the Republic of the United States. Apparently all the clergy sent across the Atlantic were supplied by it, John Wesley being one of them. The Protestant Episcopal Church of America, which now has about ninety bishops and nearly 5,000 clergy, almost owes its existence to the ministrations of the S.P.G. prior to the Declaration of Independence. Canada also, when by successive treaties and conquests its provinces became British, was supplied with clergy by the Society. There was also a small work on the Gold Coast, West Africa, where an African convert, Philip Quaque, was "the first of any non-European race since the Reformation to receive Anglican orders." But the Society shared in the

dulness and depression that prevailed in the Church during the Hanoverian period, and its voluntary income at the end of the eighteenth century was less than £600; its work being chiefly maintained by its invested funds.

Meanwhile the S.P.C.K. was engaged in missionary work in Asia. In the midst of the cold latitudinarianism of Lutheran Germany had arisen the Pietist movement, which, like all sound religious revivals, had awakened a missionary spirit. The first Protestant missionaries to found a Mission in Asia were two German Pietists, Ziegenbalg and Plutscho, who were sent to the Danish trading settlement at Tranquebar, in South India, by Frederick IV., King of Denmark, in 1706. This Mission was watched with interest in England, and a gift to it of £20 by members of the S.P.G. in 1709 was the first British contribution to the evangelization of India. But India was a foreign country, and the East India Company had only a few trading posts there; so it was not a field for a society founded for British possessions. When therefore, in time, the Danish funds failed, it was the S.P.C.K. and not the S.P.G. which took up the work, and carried it on for one hundred years. But the missionaries were all Lutherans and Germans, Schulze, Schwartz, and Kohlhoff being the most eminent. Their influence extended over nearly the whole Tamil country from Madras to Tinnevelly, and some 50,000 Tamils were baptized; but caste and other heathen customs were tolerated, and when towards the end of the century both men and means began to fail, large numbers fell away from the faith.

Another Mission founded by the same King of Denmark was that in Greenland, whither he sent Hans Egede in 1722. This work was subsequently taken up by the Moravian Church, or Unitas Fratrum, which started in its wonderful career of missionary devotion in 1733, and quickly sent members of its own brotherhood also to Labrador, Central and South America, and South Africa.

One other missionary of the century must be named, David Brainerd, who worked among the Red Indians of what is now New York State in 1744-47, supported by funds from Scotland. He died at the age of twenty-nine, but his biography, by its definite spiritual influence on Carey and Marsden and Henry Martyn and Chalmers, and through them upon hundreds of others, bore rich fruit.

Reverting to India, there was an offshoot in Bengal from

the Tamil Mission of the South; Clive, the victor of Plassey and real founder of British rule in India, inviting (1758) a Danish missionary, Kiernander, to Calcutta. But it only reached the poor Portuguese and Eurasians. To the church Kiernander had built the S.P.C.K. sent (1789) an English clergyman and (1797) a Danish Lutheran; but neither stayed; and eventually it was taken independently by David Brown, the first of the famous chaplains who exercised so bright an influence upon the English of Calcutta and in favour of Missions.

Upon the whole, therefore, the eighteenth century saw but few and feeble steps taken towards the evangelization of the world: and Watts's version of Psalm lxxii., "Jesus shall reign where'er the sun," written in 1719, had to wait for another century before it came into common use as the utterance of ardent Christian anticipations.

But before the century closed the awakening had come. The year 1786 saw twelve events, most of them unconnected with one another, and some of them apparently unimportant, but all of them proving to have some relation to the Missionary Awakening.

(1) In 1786, William Wilberforce entered into the peace of God, received the Lord's Supper for the first time on Good Friday, solemnly resolved "to live to God's glory and his fellow-creatures' good," and dedicated himself, under the oak-tree at Keston, to the task of abolishing the slave-trade.

(2) In 1786, Thomas Clarkson's essay against the slave-trade was published, and began its work of influencing the public mind.

(3) In 1786, Granville Sharp formulated his plan for settling liberated slaves at Sierra Leone.

(4) In 1786, David Brown, the first of the "Five Chaplains," landed in Bengal.

(5) In 1786, Charles Grant at Calcutta conceived the idea of a great Mission to India.

(6) In 1786, William Carey proposed at a Baptist ministers' meeting the consideration of their responsibility to the Heathen, and was told by the chairman to sit down.

(7) In 1786, the first ship-load of convicts was sent to Australia, and a chaplain with them.

(8) In 1786, the Eclectic Society (a private gathering of

the few Evangelical clergymen then in London) discussed Foreign Missions for the first time.

(9) In 1786 occurred the visit of Schwartz, the S.P.C.K. Lutheran missionary in South India, to Tinnevelly, which led, more than twenty years after, to the establishment of the C.M.S. Tinnevelly Mission.

(10) In 1786, Dr. Coke, the Wesleyan missionary leader, made the first of his eighteen voyages across the Atlantic to carry the Gospel to the Negro slaves in the West Indies, an enterprise afterwards joined in by the S.P.G., the C.M.S., and several other societies.

(11) In 1786 was passed the Act of Parliament which enabled the Church of England to commence its Colonial and Missionary Episcopate.

(12) In 1786, Dr. Thurlow, Bishop of Lincoln, preaching the annual sermon of the S.P.G., advocated the evangelization of India. "Can we," he urged, "withhold from so many millions of rational beings, unhappily deluded by error or degraded by superstition, the privilege of an emancipation from their chains of darkness and an admission into the glorious liberty of the children of God?" And he appealed to the East India Company to build churches and support clergymen for them.

Numbers 1, 2, 3, led to Missions in West Africa; numbers 4, 5, 6, 9, led to Missions in India. Number 7 led to the New Zealand Missions; number 6 to the foundation of the Baptist Missionary Society; number 8, with number 5, to that of the Church Missionary Society; number 10 to the Wesleyan Missions; number 11 to an immense extension of the Church of England over the world. But it is not possible to enlarge further here.

To William Carey, shoemaker and Baptist local preacher, is due the most direct influence in favour of Missions. In 1792 he published his famous *Enquiry*, and preached his still more famous sermon at Nottingham on Isa. liv. 2, 3, with its inspiring motto, "Expect great things from God; attempt great things for God." In the same year the Baptist Society was founded; and in the following year Carey himself went to India as its first missionary. This led to the formation of the London Missionary Society, on undenominational lines, but eventually becoming in effect a Congregationalist body. It began by sending out a large party of missionary settlers and artizans to Tahiti. But

this enterprise was attended at first by much disappointment; and meanwhile Carey had been unable to work in British Bengal on account of the hostility of the East India Company to Missions, and had at last settled at the Danish Settlement of Serampore. Moreover, two small Methodist and Presbyterian Missions to West Africa came to nought. There was little to encourage the hopes of the little bands of Christians at home—the fruit of the Evangelical Revival under Wesley, Whitefield, the first Henry Venn, and other leaders (all of them clergymen of the Church of England), —who were beginning to care for their heathen fellow-creatures.

Nevertheless, those "serious" men (as they were called) who clung to the Church of their fathers, incited by Charles Simeon of Cambridge, and led by John Venn and Thomas Scott, determined to take their own share in the new missionary movement. Excluded as they then were from all possible influence in the S.P.G. and S.P.C.K. (though they subscribed to both), and not willing to sink their Church principles and join the L.M.S. (though some of them helped it too), they were constrained to establish, on April 12th, 1799, an organization afterwards entitled the Church Missionary Society.

So, at the close of the eighteenth century, what was the position? In the Mohammedan lands of Western Asia there was not a single missionary. In India there was a little Baptist band hidden away in Bengal; also half a dozen Germans under the S.P.C.K. in the South. In Ceylon, just become British, the bulk of the Dutch Christians were falling back to Buddhism. The Indo-Chinese Peninsula, China, and Japan, were all closed. Africa was only a coast-line; its interior was totally unknown; and the principal link between Christendom and the Dark Continent was the slave-trade. The Red Indians of North America were barely touched, the S.P.G. clergy in Canada being of necessity chiefly occupied with the white settlers; and the Indians of South America were not touched at all. The South Seas were just being visited by the pioneers of missionary effort.

Roman Missions also were almost at a standstill, although there were in India and China considerable bodies of professing Christians owning allegiance to the Pope, the fruit of the Franciscan and Jesuit Missions of previous

centuries. The once extensive work on the East and West African coasts had left little result; and as for the Missions to Mohammedans, a pious and influential Roman Catholic doctor at Malta actually appealed (a little later, 1811) to the Church Missionary Society to take up work which Rome was letting slip from her hands.

CHAPTER XVI.

The Nineteenth Century: 1801–1840.

THE first decade of the nineteenth century witnessed little progress. Its chief events were the going forth of Henry Martyn to India (1805), not indeed as a missionary, but as an East India Company's chaplain, though in the truest missionary spirit; the sending by the L.M.S. of the first Protestant missionary to China, R. Morrison, who had to live in the East India Company's settlement at Canton as a linguist; the foundation of the British and Foreign Bible Society in 1804; and, in India, the first translations of the Scriptures into several Asiatic languages, by the Baptist brethren at Serampore, Carey, Marshman, and Ward. There were few offers of missionary service. When the C.M.S. was ten years old it had sent out exactly five men, all (like the S.P.C.K. men in India) German Lutherans; of whom one had died and one had been dismissed. Such was the period which some modern writers characterize as marked by a burst of missionary enthusiasm.

But, meanwhile, events were occurring which much influenced the future of Missions. In 1807 William Wilberforce, after a twenty years' struggle, carried in Parliament the abolition of the British slave-trade. In 1813, when the East India Company's Charter was renewed, he carried the clauses which opened India to missionary effort, and which established the Bishopric of Calcutta. This closed the dark period of twenty years during which the Company, having "brahmanized" (as Professor Seeley terms it) Anglo-Indian Society, excluded missionaries, and when almost the only Christian work was carried on by the godly chaplains who were supplied (mostly) by Simeon of Cambridge through the influence of Charles Grant, director and sometime chairman of the Company; the most conspicuous being David Brown (before mentioned), Claudius

Buchanan, Henry Martyn, Thomas Thomason, and Daniel Corrie. Henry Martyn had been the first English candidate for C.M.S. work, but India being closed to missionaries, he went out as a chaplain in 1805. What evangelistic and linguistic work was possible, he did. Then he went to Persia, and on his way to England died at Tokat in 1812, at the age of thirty-two, leaving a bright example of devotion to his Divine Lord.

The second decade was a period of advance. The first regular missionary society in America was founded in 1811, through the zeal of a little band of earnest students in Williams College. This was the American Board of Commissioners for Foreign Missions, organized, like the L.M.S., on non-denominational lines, but eventually, like the L.M.S., remaining Congregationalist when other denominational societies were formed. In England, the Wesleyan Missionary Society was organized in 1816. Abroad, Polynesian islands began to become Christian under L.M.S. men like Henry Nott and John Williams (1817); Van der Kemp, also L.M.S., was doing a great work in South Africa (begun 1799), and Robert Moffat started in 1817; Carey and his Baptist band in India were translating the Bible into language after language; Judson, the American Baptist, commenced his fruitful labours in Burmah (1813). Some of the most important C.M.S. Missions were started: Sierra Leone (1816), Malta and the Levant (1815), North and South India (1814), Ceylon (1817), and New Zealand (1814), the last named under the auspices of Samuel Marsden, chaplain to the convicts in New South Wales. But the S.P.C.K. staff in South India was reduced to two, and only two new men were sent out in five years—all still German Lutherans. The S.P.G. remained in its almost dormant state, still supporting (with Government aid) colonial clergy and schoolmasters in Canada, and (1817) spending £90 a year in the rest of the world; but in 1818 its energies were revived by the Archbishops and Bishops, assisted indirectly and in a notable way by the C.M.S. Secretary, Josiah Pratt;* and very soon it was expanding rapidly. In

* Pratt compiled a summary of the S.P.G. work up to that time, entitled it *Propaganda*, published it anonymously (for fear the name of a C.M.S. Secretary should damage it), and had it sent to clergymen all over England who were commanded by a "Royal Letter" to preach for the S.P.G. £46,000 was collected.

1825 it took over the old S.P.C.K. Missions in South India; but not till 1836 did it succeed in finding an English clergyman to go out to them. In Bengal its work was chiefly connected with Bishop's College, Calcutta. The extension of its work was mainly in the Colonies.

The third and fourth decades (1821-40) saw many vicissitudes, but there was decided progress upon the whole. The West Indies became an important field, particularly after the abolition of slavery (to be carefully distinguished from that of the slave-trade) in 1833-34, and S.P.G., C.M.S., L.M.S., Baptists, and Methodists all made the Negroes their special care. Missions spread rapidly in South Africa, among Hottentots, Kaffirs, and Bechuanas; and in this enterprise the new Paris Société des Missions Évangéliques joined with the British and German organizations. Tonga became Christian under the Wesleyans, and Hawaii under the American Board; and the L.M.S. Mission in Madagascar raised up a Christian community which afterwards stood the test of persecution unto death. It was a period also of large ingatherings in Tinnevelly and New Zealand under the C.M.S., in the former case through the agency of Rhenius, in the latter by the work of Henry and William Williams (afterwards respectively Archdeacon and Bishop), the two real evangelists of the Maori race. These successes were all among the simpler races of the world. But the year 1830 is memorable for the commencement of a new method to reach the higher castes and classes of India, that of Educational Missions, started at Calcutta by Alexander Duff, the first missionary officially sent forth by the Presbyterian Church of Scotland; and within four years his new college brought several young Brahmans out of Hinduism into the Christian Church, the vanguard of a goodly army of important converts vouchsafed to this department of missionary work. A few years earlier, the first attempts to influence Hindu women and girls were made by Mrs. Marshman of the Baptist Mission and Miss Cooke of the C.M.S. In 1826 the first Native of India admitted to the Anglican ministry, Abdul Masih, a convert of Henry Martyn's, was ordained by Bishop Heber.

Several German and American societies were organized at this time. The Basle, Berlin, and Leipsic Missions adopted India as a principal field. Germans, chiefly from the Basle Seminary, continued to be employed largely by the C.M.S.,

but they were now trained at the Society's College at Islington (begun 1825), along with English candidates, and ordained by the Bishop of London.

The American Episcopal Church established a missionary organization in 1821, at the suggestion of Josiah Pratt, the C.M.S. Secretary; but its foreign work did not begin till later. The other American societies established important Missions in India and Ceylon, and also in Turkey, Syria, Egypt, and Persia. These latter were designed for the enlightenment of the Eastern Churches, which task the C.M.S. also undertook for a time.

The period also witnessed a revival of the Roman Missions. This was mainly due, not to official action, but to the zeal of "a few humble and obscure Catholics" (to use their own words) at Lyons, who founded in 1822 an "Institution for the Propagation of the Faith." They did not send out missionaries; they simply collected money, which they gave to the various societies and religious orders, and these, thus encouraged, gradually extended their operations to all parts of the world. In 1843 the income of this voluntary association was £141,000, and it claimed to be assisting 130 bishops and 4,000 priests. Its work and resources have since more than doubled.

CHAPTER XVII.

The Nineteenth Century: 1841–1872.

THE year 1841, the year in which King Edward VII. was born, was an important epoch in regard to Missions, especially those of the Anglican Church. England was engaged in the Afghan and China Wars, the former of which led indirectly to the annexation of the Punjab in 1849, while the latter opened to European influence the largest homogeneous population in the world. In 1841, the Niger Expedition ascended that great river. In 1841, David Livingstone reached Africa. In 1841, the P. & O. Company organized steam communication with India *viâ* the Red Sea. In 1841, Caldwell of the S.P.G. began his great work in Tinnevelly. In 1841, Henry Venn became Hon. Secretary of the C.M.S. In 1841, the Colonial Bishoprics Fund was established.

The first Anglican Bishops for "foreign parts" had been three for the Episcopal Church in the United States (1784-87), after the Republic was formed; one provided by the Scottish Episcopal Church in 1784, and the other two by the Church of England in 1787, the enabling Act having passed in 1786, as before mentioned. The first for British Colonies was for Nova Scotia, in that same year 1787. In 1841 there were ten bishoprics in the Empire abroad, viz., four in British North America, three in India, two in the West Indies, and one in Australia. The Colonial Bishoprics Fund, inaugurated on April 27th, 1841, started a movement which has gradually increased the number to one hundred. The first so started was that of New Zealand—not indeed by the Fund, for the stipend (£1,200 a year) was provided half by the State and half by the C.M.S. But the Fund did enable several other sees to be founded, and the S.P.C.K. and S.P.G. helped largely.

When Bishop Selwyn reached New Zealand in 1842, the pioneer work was already done; in his own words, he found "a whole nation of pagans converted to the faith"—words in no way falsified by the fact that the evil deeds of the European settlers who were now pouring in afterwards caused much Maori apostasy. His own great work was two-fold: he organized the Church, which has now seven dioceses, and he founded the Melanesian Mission, of which Patteson was afterwards bishop.

Another great organizing Bishop was Gray of Capetown (1847). Extensive work was started by him, among both colonists and native tribes, and gradually the Anglican Missions have extended to Kaffraria, Pondoland, Griqualand, Natal, Zululand, Swaziland, Basutoland, the Orange and Transvaal territories, and Mashonaland. These vast regions have become the spheres of ten bishoprics; and all the bishops have been largely aided by the S.P.G. in the work of their dioceses. Some of them have been able men, particularly Callaway of Kaffraria. Colenso of Natal was celebrated in another way. The South Africa Missions also of the London and Wesleyan Societies greatly prospered; also those of the French and German Protestants; while the Free Church of Scotland set an example of vigour and success in Industrial Missions by its remarkable institution at Lovedale.

The years now under review correspond exactly with the years of Livingstone's career. African exploration, therefore, is a prominent note of the period. But it begins with two German missionaries of the C.M.S., Krapf and Rebmann, who settled on the East Coast in 1844-46. They first saw the equatorial mountains and heard of the equatorial lakes. Their travels and researches led to the expeditions of Burton, Speke, Grant, and Baker, and inspired the later journeys of Livingstone. The lakes were visited in 1858; Uganda in 1861. Livingstone's appeal to Oxford and Cambridge led to the establishment of the Universities' Mission in 1858. Its devoted first Bishop, C. F. Mackenzie, quickly fell a victim to African fever; and its great extension and success belong to a later period. Meanwhile, on the other side of Africa the older Missions progressed. The C.M.S. and Wesleyan Missions at Sierra Leone branched off to the Yoruba country (now the Lagos Protectorate), 1,000 miles distant; and although the Niger Expedition of 1841 was a failure, a Mission on the great river was

established in 1857, under the leadership of Samuel Crowther, once a Negro slave, then the first African ordained in the nineteenth century (1843), and consecrated a bishop in 1864. White bishops succumbed to the climate: the first three for the newly-formed diocese of Sierra Leone died within seven years (1852-59).

In Madagascar the long era of persecution came to an end in 1861; the wonderful scene was witnessed of a living and growing Church despite the absence of European aid; and the L.M.S. welcomed the C.M.S. and S.P.G. (the former only temporarily) to a share in the now expanding work (1863). In Polynesia, island after island received the Gospel, especially Fiji under the Wesleyans, Hunt and Calvert; and the devoted Bishop Patteson (1857, consecrated 1861) organized and led the Melanesian Mission. In the last year of our period he fell a martyr, killed by the islanders in revenge for the violence and robbery of unscrupulous white men. He was not the only martyr. The great L.M.S. pioneer, John Williams, had been murdered in 1839; so were the two brothers Gordon; and several zealous native teachers were massacred, in attempts to evangelize the New Hebrides, the scene in after years of successful work under the Presbyterians, Geddie, Paton, and others.

The American Societies in the Levant were extending their work all through this period, chiefly influencing the Greek and Armenian Christians. Robert College at Constantinople became a great power educationally; the Mission Press at Beyrout completed the Arabic Bible in 1865; in Egypt good schools were provided for the Copts. Palestine became a field for the London Society for Promoting Christianity among the Jews; in connexion with which the Anglican Bishopric in Jerusalem was founded in 1841. The second bishop, S. Gobat, invited the C.M.S. also to the Holy Land, in 1851, and it was one of its missionaries, Klein, who discovered the Moabite Stone. After the Crimean War, the C.M.S. and the S.P.G. started work among the Mohammedans at Constantinople, and several Turks were baptized; but in 1864 both Missions were virtually suppressed by the Porte. The British Syrian Schools were started by Mrs. Bowen Thompson in 1860, after the Lebanon massacres; and Miss Whately began similar work at Cairo in 1862.

In India, two great events of the period had important influence on Missions, viz., the annexation of the Punjab (1849) and the Sepoy Mutiny (1857). The Punjab was committed to the rule of the noblest band of Christian officers, civil and military, to be found in British annals. Henry and John Lawrence, Robert Montgomery, and Herbert Edwardes were the most conspicuous, but a host of others were scarcely less able in administration or less devoted to their Divine Master. Although entrusted with the care of a fanatical Mohammedan population, and ruling all with strict impartiality, they invited, and actively promoted, the Missions of the American Presbyterians and the C.M.S. God honoured their policy, and while in other parts of North India the Mutiny swept the Missions away, and involved many missionaries and Native Christians in the massacre, the Punjab suffered no outbreak, and had a large share in suppressing the revolt. When peace was restored and the East India Company's administration was superseded by that of the Crown, missionary enterprise moved forward with fresh energy. The S.P.G. and C.M.S. in particular developed their work, and one of the most vigorous of modern Missions began its career, that of the American Episcopal Methodists. The Scotch United Presbyterians took Rajputana as their field (1857), and the Irish Presbyterians took Gujerat (1860); Gossner's Berlin Mission extended among the Kol tribes of Chota Nagpur; while the Wesleyans gradually developed important work in the South, particularly in Mysore.

Some of the most interesting special agencies were developed in India at this time. Medical Missions were started by Dr. Valentine (Scotch U.P.) in Rajputana, and by Dr. Elmslie (C.M.S.) in Kashmir. Duff's educational methods were being worked with success, notably by Anderson (Free Kirk) at Madras, and R. Noble (C.M.S.) at Masulipatam. At Bombay, John Wilson (also Free Kirk) gained a wonderful influence over all classes, and even with the Government; and Bishop Cotton of Calcutta took an active lead in all educational development. Various fresh efforts for teaching women and girls, both in schools and in the zenanas, date from the fifties: and the Indian Female Instruction Society was organized in 1861. The advance of Christian knowledge and influence led to the establishment of the Brahmo Samaj, which had been

founded by an enlightened Hindu, Ram Mohun Roy, in 1830, but came to the front in 1864 under Keshub Chunder Sen, whose memorable lecture at Calcutta (May 5th, 1866), on "Jesus Christ, Europe, and Asia," led to widespread expectation that the movement would be a bridge towards Christianity. This has not proved to be the case.

The S.P.G. entered Ceylon in 1842, Borneo in 1853, Burmah in 1859. The C.M.S., Wesleyan, and American Board Missions in Ceylon, and the American Baptist Mission in Burmah, were progressing all through the period.

China was opened, partially, to Missions by the first Opium War of 1840-42; more completely by the second War, of 1857-58. Both British and American Societies pressed in, but only the maritime provinces were occupied. The L.M.S. was the first, Dr. Legge (afterwards Professor of Chinese at Oxford) starting at once at Hong Kong. W. C. Burns (English Presbyterian, 1847) set an example in wearing Chinese dress; Lockhart (L.M.S.) and Parker (American Board) started Medical Missions. In 1865 George Moule (afterwards Bishop) began residence in an interior city. In the same year Hudson Taylor organized the China Inland Mission. Meanwhile Gilmour (L.M.S.) went forth to Mongolia (1870), Ross (Irish Presbyterian) to Manchuria (1868), Mackay (Canadian Presbyterian) to Formosa (1870). But all through the period progress was slow.

Japan, fast closed for 230 years, since the final expulsion of the Jesuits for political intrigues, was gradually opened in 1854-58, first by American, then by British, diplomacy; and in 1859 the first Protestant missionaries landed, all from America, the Episcopal Church leading with Liggins and Williams, and the Presbyterians with Hepburn, Verbeck, and S. R. Brown. In 1868 came the great Revolution, which eventually issued in religious liberty. The Russo-Greek Church established in Japan its principal foreign Mission, and the Roman Church, returning to the scene of its former successes and sufferings, found bands of descendants of the old converts still, however ignorantly, worshipping Christ.

This period also witnessed important enterprises on the American Continent. C.M.S. missionaries established remote stations in the Far North, among Red Indians and Eskimo, *pari passu* with the Roman Catholics and the Methodists, and also in the Far West, on the Pacific Coast. A small C.M.S. Mission in British Guiana, relinquished in

1855, was followed up by the S.P.G., one of whose men, Brett, did noble work for forty years from 1840. In the Far South, the heroic Captain Allen Gardiner led the way to Patagonia, and died of starvation on the bleak shores of Tierra del Fuego (1851); but his Mission was developed into the South American Missionary Society, whose work so impressed Charles Darwin that he subscribed to it until the day of his death.

If the first year of the period now reviewed was memorable, so was one of its middle years, 1858. That year saw India transferred to the direct rule of the Crown, China's inland provinces rendered accessible, Japan's closed gates unlocked, the Niger traversed by African evangelists, the Victoria Nyanza discovered, Missions to Turks started at Constantinople, the Gospel message carried to the Arctic Circle and across the Rocky Mountains. And at home, it witnessed the establishment of the Universities' Mission to Africa, principally inspired by Bishop S. Wilberforce of Oxford; and of the Cambridge Church Missionary Union, started by John Barton, then an undergraduate of Christ's College. Well has 1858 been called *annus mirabilis*.

The period itself, 1841-72, chosen to occupy this chapter for other reasons, is remarkable for having exactly coincided with the careers of two remarkable men, the greatest of missionary travellers and the most influential of missionary directors. It has already been mentioned that in 1841 Livingstone began work in Africa and Henry Venn became Hon. Sec. of C.M.S. Venn died in January, 1873, and Livingstone in the following May.

CHAPTER XVIII.

The Nineteenth Century: 1872–1900.

THE commencement of this period* marks another epoch in the history of Missions. For some years previous there had been a distinct ebb-tide. Not a few of the Societies, from the S.P.G. to the China Inland Mission, had felt it; and a phrase in the C.M.S. Report of 1872 might have been used by several others—"a failing treasury and a scanty supply of men." In the Church of England, the revival dates from December 20th of that year, when the first Day of Intercession was observed—a happy inspiration of the S.P.G.

Five days before the first Day of Intercession, three bishops for foreign parts were consecrated at Westminster Abbey; and two of them were for new sees, the establishment of which marked missionary progress. One was for Moosonee, the first of eight new dioceses to be carved, one after another, out of the vast diocese of Rupert's Land, mainly on account of the progress year by year of the Missions to the Red Indians, even to the shores of the Polar Sea. The other new see was the first on the mainland of China, and relieved the colonial diocese of Hong Kong from the care of all except the southern provinces. Both these were for C.M.S. Missions, and both bishops, Horden and Russell, were C.M.S. missionaries; but the S.P.G. Missions, both in the Canadian North-West and in North China, began about this time. So did the great journeys of Griffith John (L.M.S.) and others in the remoter Chinese provinces.

In India, that same month, December, 1872, was signalized

* This chapter is not strictly limited by the end of the Nineteenth Century, but here and there mentions events that have occurred since the Twentieth Century began.

by the first General Decennial Missionary Conference, reviewing the field, tabulating results, discussing problems, exhibiting the substantial unity of Protestant Missions. About the same time, at the invitation of Bishops Milman and Douglas, the Cowley Fathers began work in India.

Specially important was the epoch in Japan. The year 1872 was a year of wonderful development in the new life of that Empire; and the public proclamation against Christianity, which was 250 years old, was at last withdrawn. The C.M.S. had had one missionary in Japan for four years, but it was only in 1873 that its Mission, and a new one of the S.P.G., were put on a permanent footing. At the same time, the larger American Missions were rapidly expanding.

Greatest of all the events of that epoch, if judged by its issues, was one that occurred on May 3rd, 1873. On that day David Livingstone was found dead, on his knees, at Ilala; and his death accomplished even more than his life had done. It effectually roused the Christendom of Britain. It inspired new missionary enterprises and revived old ones. The wonderful development of Africa in recent years dates from that period.

Africa.

At the very time when Livingstone was dying, Sir Bartle Frere's treaty with Zanzibar for the suppression of the slave-trade was being concluded; and this led to developments in three East Africa Missions, with a view to the reception of rescued slaves, viz., the Universities' Mission at Zanzibar, whose able leader, Dr. Steere, built his cathedral (he became Bishop in 1874) on the site of the old slave-market; the C.M.S. Mission at Mombasa, where the new settlement was named Frere Town; and the Roman Mission at Bagamoyo. Public interest in the two former was much enhanced by the recollection of Livingstone's prayers and efforts to "heal the open sore of the world." Then the Scotch Presbyterian Churches followed their great countryman's steps to the Zambesi and Lake Nyasa; the L.M.S. took Lake Tanganyika for its field; and, a little later, the travels of Stanley (first inspired by Livingstone's) led to the C.M.S. Expedition to Uganda (1876), and to the Baptist Missions on the Congo (1878).

Meanwhile the various Missions in South Africa were

developing and extending. In 1873 the Scotch Episcopal Church took Kaffraria as its special charge, assisted as the other dioceses were, by the S.P.G. The Zulu War of 1879 interrupted the Missions in Zululand; but they quickly recovered. Mashonaland received a bishop in 1891; and Lebombo, in the same year, was the tenth see in the ecclesiastical Province of Capetown. One of the most interesting Missions has been that of the French Protestant Church in Basutoland, with which are associated the names of Casalis and Coillard. The latter intrepid missionary went northward in 1880, and established a Mission on the Zambesi, among the Barotse people. The South Africa General Mission (1889) is non-denominational, and works among both white and coloured people. Its President is the Rev. Andrew Murray, a highly-respected minister of the Dutch Reformed Church, and author of several much-valued devotional books.

In West Africa the various Native Churches have continued to grow, and are to a large extent self-supporting, particularly at Sierra Leone, at Lagos, and in the Niger Delta. Bishop Crowther of the Niger died in 1891, and the diocese of Western Equatorial Africa was then formed, which now includes all the British Colonies and Protectorates beyond those of Sierra Leone. The present Bishop, Dr. Tugwell (1894), has three Negro Assistant Bishops; and the American Episcopal Church has a Negro Bishop in Liberia. J. A. Robinson and G. Wilmot Brooke organized a Mission to the Central Soudan, or Hausaland, in 1890, but both died. Robinson's brother (now the Editorial Secretary of the S.P.G.) visited Hausaland in 1894; and Bishop Tugwell started a Mission there in 1900. Twice have the Basle missionaries on the Gold Coast been captives of successive Ashanti kings, in 1874 and 1895; and twice have they been rescued by the British forces engaged in the Ashanti campaigns.

The Missions on the Congo, chiefly Baptist (English and American), have suffered great trials, but have had some remarkable successes in influencing the degraded tribes. Their steamers on the great river and its tributaries have done good service, and men like Grenfell and Bentley have distinguished themselves by exploratory and linguistic achievements. One American Mission, under the Methodist Bishop Taylor, has been mis-called "self-supporting," and

its methods have caused anxiety to the others. A more important American Mission, that of "the Board," was begun in 1880 further south, with its base at Benguela.

The Scotch Missions on Lake Nyasa, and the L.M.S. Mission on Lake Tanganyika, have had chequered histories, having lost many valuable men; but latterly the prospects have been more hopeful. The Livingstonia Mission of the Free Kirk has won many converts; and at Blantyre the Established Kirk has built the grandest material church in Africa. The Moravians have lately established themselves in what is now German East Africa.

The expansion of the Universities' Mission at Zanzibar dates from the consecration of Bishop Steere in 1874. Usambara was occupied in 1875, the Rovuma country in 1876, the east side of Nyasa in 1882. Steere and two of his successors, Bishops Smythies and Maples, died at their posts, as well as several missionaries. The see of "Central Africa" has become two, Zanzibar and Likoma.

So, eventually, did the see of Eastern Equatorial Africa, founded for the C.M.S. Missions in 1884. Hannington, the first Bishop, was killed by the king of Uganda in 1885, on the threshold of that country. Parker, the second Bishop, died in 1888. Tucker, the third (1890), has lived to divide his vast sphere of labour into the two dioceses of Mombasa and Uganda, himself taking the latter, and an Indian missionary, Peel, the former. The first baptisms in Uganda took place in 1882; many converts were martyred in 1885-86; the leading missionary of the earlier years, Alexander Mackay, died in 1890. In that year Uganda came under British protection, first that of a Chartered Company, and in 1893 that of the Crown. In later years the work advanced rapidly, and in 1903 there were over 40,000 baptized Christians (Protestant), and some 250,000 "adherents."

The States and provinces of Northern Africa, Morocco, Algiers, Tunis, &c., are the field of the North Africa Mission, a non-denominational association organized in 1883. The work, being among Mohammedans, has proved exceptionally hard. So has that in Egypt, of the American United Presbyterians (1854) and the C.M.S. (revived 1882); but the former have done great educational service among the Copts. They have lately gone southwards, up the White Nile, to the pagan tribes around Fashoda; while the C.M.S. is at Khartum, cautiously commencing quiet missionary

operations under limited permission of Government, the Mission having been established in memory of General Gordon with a view to reaching the Moslems.

Asia.

Palestine has become the field of several small Missions in recent years; and that of the C.M.S., undertaken in 1851 at the request of the Anglican Bishop then at Jerusalem, Dr. S. Gobat, has been much extended. The work carried on by the present Bishop's (Dr. Blyth) own Mission is chiefly among the Jews. In Turkish Arabia (the old Mesopotamia), the C.M.S. occupied Baghdad in 1882. Its Mission in Persia, started by Dr. Bruce in 1869, and formally established in 1875, may be said to have succeeded to Henry Martyn's tentative enterprise. These Moslem lands have witnessed the last labours of two retired bishops. In 1877, T. Valpy French and E. C. Stuart, who had gone out to India together in 1850, were appointed respectively to the sees of Lahore and Waiapu (New Zealand). Both, after episcopates of some years, resigned (French in 1887, Stuart in 1893) in order to resume missionary work, and in both cases to work among the Mohammedans of Western Asia. French eventually essayed to enter Arabia, and died at Muscat in 1891. Stuart went to Persia in 1894, and has laboured ever since. French's enterprise has been taken up by an American Presbyterian Mission at Muscat. At Aden the Scotch Free Church has a Mission, begun in 1885 by the Hon. Ion Keith-Falconer. The "Archbishop's Assyrian Mission" was founded in 1884 to influence certain of the Eastern Churches.

India has witnessed great progress, both in the gathering in by old agencies, and in the starting of new agencies. The disastrous famines, while they have limited (but not stopped) the increase of population, have brought considerable numbers of the people under Christian instruction. This was especially the case in the South in 1877-78. While the Brahmans did nothing, the Christian missionaries toiled nobly for the relief of the people; and thousands came forward to learn more of so merciful a religion. The S.P.G. and C.M.S. Missions in Tinnevelly profited largely by this movement, and still more notable were the accessions in the Telugu Mission of the American Baptists; while the

American United Presbyterians and Episcopal Methodists were gathering large numbers in the North, independently of famines, but, in the opinion of the older Missions, baptizing ignorant inquirers too quickly. At the same time many efforts were being made to reach the non-Hindu hill tribes. The Chota Nagpur Missions (German Lutheran and S.P.G.) and the Santal Mission (C.M.S.) had already gathered large bodies of converts from these tribes; and similar work was now begun among the Gonds and the Bheels.

Meanwhile Educational Missions were being energetically developed. In these the Scotch Presbyterians have always been foremost, and Dr. W. Miller's Christian College at Madras has become one of the greatest institutions in India. With the like purpose of reaching the upper castes and classes, the Cambridge Mission at Delhi and the Oxford Mission at Calcutta were begun in 1877-80; although both, while doing efficient service in that direction, have found useful spheres also among the "depressed classes." The third University Mission, that of Trinity College, Dublin, in Chota Nagpur (1891), has worked chiefly in the villages. Medical work and women's work have been largely developed. The former agency, which is especially valuable among Mohammedans, has been extended in the North-West, where Islam prevails; and the C.M.S. has gradually built up a chain of Medical Missions along the Frontier. The Indian Female Instruction Society became two bands in 1880, when the Church of England Zenana Society was formed; and the older section took the name Zenana Bible and Medical Mission. The various missionary societies have also their own women's branches respectively.

General Missionary Conferences have been held in India decennially. The first has been already mentioned. The second was held at Calcutta at the close of 1882, and the third at Bombay at the close of 1892. The fourth, at Madras in 1902, belongs to the new century. The Decennial Statistics prepared for these Conferences, compared with the Census Returns, gave full details of the staff and agencies and converts of the various Missions. One of the most important subjects discussed was how best to foster self-support and self-government among the Native Christian communities; but Church organization proper could not be fully considered in interdenominational gatherings. Meanwhile the various Missions were developing such

organization, each in its own way; and there are groups of congregations, particularly in the South, which do manage their own affairs and support their own Church institutions. Anglican Native Christendom will scarcely (so to speak) "come of age" until there are Native Bishops; but meanwhile it has been fostered by the English Episcopate in India, which has much developed in the past thirty years. The Bishoprics of Lahore and Rangoon were founded in 1877; that of Travancore and Cochin in 1879; Chota Nagpur in 1890; Lucknow in 1893. For the large Native Church in Tinnevelly, two Assistant Bishops to the Bishop of Madras, Caldwell (S.P.G.) and Sargent (C.M.S.), were consecrated in 1877; but in 1896 the see of Tinnevelly was established. The old dioceses, Calcutta, Madras, and Bombay, having been established by Act of Parliament, could not be divided without another Act; and Chota Nagpur, Lucknow (as to part of its area), and Tinnevelly, became *quasi*-dioceses by consensual compact. So with the new diocese of Nagpur, founded in 1902. The dioceses of Lahore, Rangoon, Travancore, and Lucknow (as to part of its area), being for territories not British when the Act was passed, could be established independently.

The Diocese of Rangoon comprises Burmah, which has been since 1859 one of the most important fields of the S.P.G. The work has been among both the Burmese and the Karen tribes, and also among Tamil immigrants; and there are native clergy of all three races. Dr. Marks' influence at Rangoon, and also at Mandalay before the British annexed Upper Burmah, was great and beneficial. The American Baptist Mission, begun by the heroic Judson in 1813, is not only the oldest but by far the largest in the country, and has done much fruitful work, which the S.P.G. missionaries contrast favourably with the Roman Mission.

In the Indo-Chinese Peninsula several non-episcopal American Missions have laboured during the whole period and before, with small result in Siam, but with better promise in Laos. From the French territories Protestant missionaries are virtually excluded. The Straits Settlements, belonging to England, and British Borneo, are the field also of the S.P.G. under the Bishop of Singapore and Labuan. In Dutch Malaysia, the old missionary work of previous centuries is continued. In Sumatra, the

Rhenish Mission has done a great work, having gathered 2,000 Moslems into the Christian Church. The Philippine Islands, taken in the American-Spanish War by the United States, have been entered by several American Societies, that of the Episcopal Church being under a new bishop consecrated in 1902.

China, as already mentioned, received a new English Bishop (Russell) just as our period opened, and a new Anglican Mission (S.P.G.) in 1874. Before this, however, the American Episcopal Church had sent a bishop to Shanghai. Then, in 1879, a third English *quasi*-diocese was formed, China being divided into three jurisdictions, the southern provinces remaining attached to the colonial diocese of Hong Kong, and the rest being allotted to Mid China (Bishop Moule, C.M.S.), and North China (Bishop Scott, S.P.G.). In 1895, a fourth jurisdiction, Western China, took off part of Mid China. Since the century closed the American Church has placed a second bishop at Hankow, and the Church of England has provided one for the Shang-tung Province; so, with Korea, the Anglican Communion has now eight bishops in those parts who meet in Conference. Such developments are an outward and visible sign of real missionary progress in the Anglican Missions; yet these Missions are far behind those of the other Protestant Societies, English and American, in the numbers of both missionaries and converts. The great expansion dates from 1876, when the Chefoo Convention was signed. Mr. Hudson Taylor, the leader of the China Inland Mission, had projected the occupation by at least two men of each of the nine great provinces then unreached by missionaries; and within two years of that time all the nine were traversed. This Mission received a great impetus in 1885 by the going forth of the "Cambridge Seven," Stanley Smith, C. T. Studd, and their comrades (one of whom, W. W. Cassels, was appointed in 1895 Bishop in Western China); and it quickly became by far the largest of all China Missions. Very able men, meanwhile, were leading the other societies, such as Carstairs Douglas (English Presbyterian), Muirhead and Griffith John (L.M.S.), David Hill (Wesleyan), Timothy Richard (Baptist), the last named especially noteworthy for his valuable literary labours and influence with the best Chinese statesmen. Medical Missions have been greatly developed; and, still more, the

work of Christian women, hundreds of whom have found it possible both to travel and to reside in the remotest parts of the country with safety and propriety.

From time to time grave outrages have brought suffering and peril upon the Missions in China. Most startling, prior to 1900, was the murder of Robert Stewart and his party at Hwa-sang in the Fuh-Kien Province in 1895. But that sad event paled before the terrible massacres of 1900, by the Boxers, in the northern provinces, when 180 missionaries and wives and children (C.I.M. 78, S.P.G. 3, American 32, and others) met cruel deaths. Prior to the Boxer rising and the court influences that made it possible, prospects had been most hopeful, the young emperor being guided by counsellors the most open-minded towards progress of all kinds; and, since the massacres, and the temporary occupation of Peking by the European forces, the outlook has again become more hopeful, notwithstanding the innate conservatism of the Chinese character.

Manchuria has been an interesting and fruitful field of Presbyterian Missions from Scotland and Ireland (1868). Mongolia is an L.M.S. field (1870), and with its evangelization the name of Gilmour will always be associated.

Into Korea the Gospel was first introduced by the Scotch missionaries in Manchuria, just over the frontier. In 1884 the American Presbyterians established the first regular Mission; and they have been followed by Australian and Canadian Presbyterians, and by American Methodists. The S.P.G. Mission, headed by Bishop Corfe, entered in 1889.

As already intimated, the period under review just covers the history of effective missionary work in Japan. From 1873 onwards there was no break in its continuous progress. The American Presbyterians, Congregationalists, and Methodists, were much the strongest, and gathered the large majority of the converts. About 1888, in which year 7,000 Japanese adults were baptized, there was an expectation of the speedy triumph of Christianity, and the native newspapers openly welcomed the impending change. But a reaction against foreign influence set in for a time, and progress was slower. Meanwhile consolidation was going on. The Presbyterian Christians, though attached to several different societies, formed themselves into one united Church; and similar movements followed. In 1887, the

Christians attached to the S.P.G. and C.M.S. Missions and to the American Episcopal Church, combined, under the auspices of the English Bishop Bickersteth and the American Bishop Williams, to form the Nippon Sei-Kokwai, or Japan Church, with its own constitution and canons, which is the most definite ecclesiastical result yet attained by the Missions of the Anglican Communion. The Episcopate has also been developed, so that all Japan has, since 1896, been divided into six jurisdictions. Four of these have English bishops (two each supported by S.P.G. and C.M.S.), and two American; and their appointment is now always confirmed by the Japanese Synod. But the spiritual element in Missions in Japan has advanced along with the ecclesiastical. In recent years there has been much deepening of spiritual life among the converts, increased zeal in spreading the Gospel, and a growing unity among Christians of different communions. And the number of influential men among them is remarkable. There have been Christians in the Cabinet, on the Judicial Bench, in the higher ranks of the Army and Navy. The late Speaker of the Diet, four times re-elected, was an earnest Christian. And while the President of the World's Christian Student Federation is a Swede, the Vice-President is a Japanese.

America and Oceania.

The period has been one of great extension in North-West Canada. Through the statesmanlike policy of Archbishop Machray, of Rupert's Land, diocese after diocese has been formed; and among the new bishops have been seven missionaries. Within the Arctic Circle the Eskimo tribes at several points have been reached; as also in Labrador by the Moravians. The remotest diocese of all, Selkirk, in which Bishop Bompas has journeyed for nearly thirty years without once coming south into civilization, has been unexpectedly opened up by the gold discoveries at Klondyke. Beyond the Rocky Mountains, and on the Pacific Coast, in three other dioceses, the S.P.G. and C.M.S. have laboured successfully among fierce Indian tribes. The work of Bishop Ridley, of Caledonia, especially at Metlakahtla, up the Skeena River, and in Queen Charlotte's Islands, has been of thrilling interest. A former C.M.S. lay evangelist, Mr. Duncan,

seceded in 1881, and has founded a second Metlakahtla in Alaskan territory. In Alaska proper the American Episcopal Church and other American societies have important Missions.

South America has been called the "Neglected Continent," and the British work there has not been large. It is chiefly carried on by the South American Missionary Society, under the Bishop of the Falkland Islands. But the American Missions, chiefly Presbyterian and Methodist, are numerous; they are, however, principally directed to the enlightenment of the Roman Catholic population, and the Mission of this kind of the Episcopal Church has a bishop at its head. The Indians of the interior are still for the most part unreached, but the Moravians have approached some tribes at different points.

Turning to the Southern Ocean, the Missions in Madagascar (L.M.S., S.P.G., Friends', Norwegian) progressed for several years in all directions. The Anglican Bishop in Madagascar (Dr. Kestell-Cornish) worked on the Bible Translation Committee presided over by Mr. Cousins, of the L.M.S. When the French annexed the island, the Roman missionaries, who, thinking the Malagasy hopeless, had left half a century before, but who had returned when the L.M.S. Mission had proved so successful, took advantage of the change and rapidly extended their work; but the French authorities acted fairly, and the Protestant Missions, accepting certain conditions laid down for them, have maintained their ground. The Paris Society (*Missions Évangéliques*) has taken over some of the work, as it did formerly in Tahiti when the French annexation issued in the exclusion of the L.M.S. In the little island of Mauritius the S.P.G. and C.M.S. have worked for nearly fifty years among the Creoles and the Indian coolies; and six bishops successively have supervised the Missions.

In the South Seas proper, the Melanesian Mission, after Patteson's death, continued to do noble work under Bishop John Selwyn, and subsequently under the present Bishop. J. G. Paton's wonderful narratives from the New Hebrides have won universal admiration. In New Zealand, now a prosperous British Colony, owing its origin to the devotion of the early C.M.S. missionaries, the remnant of the Maori race is mainly Christian by profession, and supports in some measure its own churches and schools. More than

eighty Maoris have been ordained to the ministry of the Church of England.

But the youngest and most perilous of Christian enterprises in Oceania are the Missions in New Guinea. The L.M.S. led the way in 1871 with Native Christian teachers from the Loyalty Islands. In 1874 Lawes and Chalmers began their work, but the latter fell a victim to the cannibals in 1901. The Anglican Board of Missions in Australia started a New Guinea Mission in 1892, now under Bishop Stone-Wigg, and the Wesleyans in the same year.

CHAPTER XIX.

General Progress since 1872.

We have reviewed the progress of the period geographically, but this gives only a partial view of the case. We have to notice the general progress of the missionary enterprise in certain particular respects. There are evidences of increased interest and zeal at home, while abroad there have been special developments of work, not confined to this or that field, as well as general advance in the forces employed.

I. *Progress at Home.*—(*a*) There has been a great increase in the *Study of Missions*, resulting in wider and fuller *knowledge of the fields and the work.* This has been much promoted by various special agencies connected with the different societies, such as the Lay Workers' Unions (1882), Ladies' Unions (1885), Younger Clergy Union (1885), Missionary Bands (1885), Gleaners' Union (1886), and Sowers' Band (1890), all of the C.M.S.; the Junior Clergy Missionary Association (1891) and the King's Messengers (1891) of the S.P.G.; the Daybreak Workers' Union (1888) of the C.E.Z.M.S.; the Watchers' Band (1892) of the L.M.S.; and a host of similar organizations, almost all of them avowedly founded in imitation of the original ones connected with the C.M.S. Missionary Exhibitions, invented and started by the Rev. J. Barton at Cambridge in 1882, have done much to interest the general public in at least the external surroundings of Missions; and Missionary Missions (1884) have opened the eyes of many in the inner circle of earnest people to the unique position of the subject in the Scriptures, and to the claims of Christ upon them for service in the cause. Missionary Libraries have been multiplied and largely used, and they have been constantly supplied with new missionary books issuing from the press in increasing

numbers year by year. The Memoir of Bishop Hannington (1886), by its great success and wide circulation, created a market for them which scarcely existed at all before.

(*b*) There has been a great increase in regular and intelligent *Prayer for Missions*. Prayer-meetings and Intercession Services have been set on foot by the Unions above mentioned; Cycles of Prayer, first issued by the C.M.S. (in enlarged form, 1886), have gradually been adopted by many societies, and prayer has been made more intelligent and more real by the increased knowledge of the work.

(*c*) There has been a great increase in *Offers of Service*. In the few years preceding 1873, candidates had diminished in number, and both within and without the Church of England there was a depressing sense of decaying zeal in the cause. But the Day of Intercession, December 20th, 1872, was the starting point of a new era. Parochial Missions were then beginning, and produced many aspirants for missionary service; and so did Mr. Moody's memorable campaigns of 1874-75 and 1883-84. The seaside services of the Children's Special Service Mission, also, not only fostered the reviving earnestness, but gave the young University men who conducted them experience in evangelistic work, and many, in consequence, were led to offer for service abroad. A great impetus was given by the going forth (1885) of "the Cambridge Seven" under the China Inland Mission, led by the stroke oar of the Cambridge boat, Mr. Stanley Smith, and the captain of the Cambridge Eleven, Mr. C. T. Studd. The growing influence of the Keswick Convention, with its call to entire dedication to the Lord's service, resulted in numerous candidates, especially women, approaching the Societies. In more recent years, the Council for Service Abroad, under the United Boards of Missions for the Provinces of Canterbury and York, has promoted the going forth of many young clergymen, mostly, however, for colonial work, but some for Foreign Missions proper, generally in S.P.G. connexion.

One of the most interesting developments of the past few years has been the establishment and progress of the Student Volunteer Missionary Union, initiated in America in 1886, and organized in England in 1892. Between 1892 and 1902, no less than 2,000 students in Colleges in the United Kingdom (including theological and medical schools) signed a declaration of their purpose, "should God permit," to be "foreign

missionaries"; and of these, over 800 had sailed in the ten years in connexion with different Societies. The S.V.M. Union has held inspiring Conferences of Students, and at one in Liverpool, in January, 1896, it adopted as its watchword "The Evangelization of the World in this Generation."

Another interesting development is the spread of missionary zeal to the Colonies. Earnest men and women in Canada, Australia, &c., desired to join the missionary army in the Heathen world; and Associations were formed to send them out in connexion with the C.M.S., the China Inland Mission, and other Societies, the funds for maintaining them being raised on the spot. Some also joined the Australian Board of Missions, the Melanesian Mission of the New Zealand Church, the Missionary Society of the Church of England in Canada, and various Presbyterian and Methodist organizations, working chiefly among the nearer Heathen in the Colonies themselves, or in the South Sea Islands and New Guinea. This development may be regarded as an item of Progress at Home, the Colonies in this aspect being obviously a part of "Home."

(*d*) The increase of labourers has demanded an *Increase of Funds* for the support of them and their work; and this increase has been gained to an extent far beyond general expectation. Accurate figures are difficult to obtain; but for some years the late Canon Scott Robertson published annually a summary of British Contributions to Foreign Missions, and we may take his figures for 1887. They were—Church of England, £461,236; Joint Societies of Churchmen and Nonconformists, £187,048; English Nonconformists, £367,115; Scotch and Irish Presbyterians, £202,940; Roman Catholics, £10,420; total, £1,228,759. In 1895, the last year of Canon Scott Robertson's summary, this total had become £1,387,665. Similar figures for the present time are not available; but certainly the total must be very much larger. In the 1887 summary, Canon Scott Robertson put the C.M.S. receipts at £207,704, and the S.P.G. receipts at £98,811. The corresponding figures for 1903 (or year ending March, 1904), would be £394,609 and £158,642. The Church of England Zenana Society was then credited with £22,674; now it is £53,743. The Universities' Mission to Central Africa, then £12,169, now £33,309. Other Societies, Church and Nonconformist, report similar increases.

II. *Progress Abroad.*—(*a*) There has been a very large increase in the number of missionaries. Full statistics of past years are not available; but we may take some figures for 1884, based on Dr. R. Grundemann's tables in the *Allgemeine Missions Zeitschrift*, corrected and enlarged by two American missionary periodicals, and summarized in the *C.M. Intelligencer* of May 1886. The two American authorities, however, differed considerably. One estimated the number of "foreign missionaries" (male) at 2,712; the other at 3,561. The latter divided them as British, 1,811; American, 973; Continental, 777. The latter also gave the number of women as 2,274, viz., British, 745; American, 1,082; Continental, 447; but it is clear, looking at details, that this included both wives and single women in some cases, and only single women in others; thus, the C.M.S. is credited with 15 women, i.e., the unmarried only; but the Wesleyans with 281, evidently including wives. This is but one instance of the defects of all such calculations. Still, it may be safely concluded that in sixteen years, 1884 to 1900, the force had multiplied three-fold. Dr. Dennis (*Centennial Survey of Foreign Missions*) estimates the total number of Protestant missionaries in 1900 as 17,974. An amended estimate, based on Dr. Dennis's, but with some obvious mistakes corrected, gives a total of 15,500, divided (in round figures) according to the countries from which they have gone forth, as follows:—

From Great Britain and Ireland	6,900
From America (including Canada)	4,800
From the Continent of Europe	2,500
From Asia and Africa	1,000
From Australasia	300
	15,500

Or, according to sex and calling:—

Ordained missionaries	4,800
Physicians, men	480
Physicians, women	220
Laymen (not physicians)	2,000
Single women (not physicians)	3,600
Wives (not physicians)	4,400
	15,500

Dr. Dennis's details of British Societies show that the C.M.S. stood first, with 558 men, 331 single women, 349 wives, total 1,238. Then came the S.P.G., but from its figures should be deducted men working only among white colonists, also chaplains in Europe, &c. Thus corrected, the result is about 250 men, 80 single women, and 200 wives, total 550. This gives the S.P.G. the third place instead of the second; the China Inland Mission standing second, with 327 men, 288 single women, 196 wives, total 811. The following table, condensed and corrected from Dr. Dennis's, gives the figures of the principal British Societies:—

A.D. 1900.	Men.	Wives.	Single Women.	Total.
Church Missionary Society	558	349	331	1,238
China Inland Mission .	327	196	288	811
Society Propag. Gospel .	250	200	80	530
London Missionary Society	202	160	74	436
United Free Ch. Scotland .	183	114	109	406
Wesleyan Miss. Soc. . .	222	126	54	402
Baptist Missionary Society	145	109	75	329
Brethren's Missions . .	124	87	61	272
Ch. of England Zenana Soc.	—	—	234	234
Universities' Miss. Cent. Af.	64	—	42	106
North Africa Mission .	32	23	50	105
Zenana Bible & Med. Mis.	—	—	95	95
South American Miss. Soc.	54	17	17	88
English Presbyterian Miss.	36	23	29	88
S. Africa General Mission .	36	22	30	88
Friends' Foreign Missions .	30	26	23	79
United Methodist Missions	49	28	2	79
Ch. of Scotland (Presbyt.) .	41	25	2	68
Scottish Episcopal Church	42	6	16	64

(*b*) Progress is seen, not only in the total number of workers, but in the increase in different special classes of workers, and the development of their several branches of work. First may be noticed the larger number of University graduates engaged in the field. It is doubtful whether they are higher in academical distinction than formerly. Men like French, Ragland, and Mackenzie have not yet been excelled. But they are far more numerous. The Cam-

bridge Mission at Delhi and the Oxford Mission at Calcutta, the Dublin University Missions in Chota Nagpur (S.P.G.) and Fuh-Kien (C.M.S.), enrol graduates only; and the Universities' Mission to Central Africa has several, though it employs others. Many Nonconformist missionaries are now graduates. But the great majority of English University men belong to the S.P.G. and C.M.S. The S.P.G. men are mostly in colonial work, and the separate numbers are not given. The C.M.S., which had 36 in 1872, and 71 in 1887, had 227 in 1903. This would probably be about half the whole number working among the Heathen; the other half being distributed among the other Societies. The Scottish Churches have a large proportion of graduates.

(*c*) On the other hand, men of less education have multiplied, and of these many have done excellent work with very little prior training. The non-denominational and free-lance Missions have been mostly manned by these; but the Universities' Mission to Central Africa and the C.M.S. have found special openings for them. Engineers, printers, accountants are always useful, and may do effective service.

(*d*) Industrial Missions of different kinds have given scope for men of these classes. An Industrial Mission proper is a Mission to an uncivilized tribe or race, among whom a footing is gained by simple agricultural or mechanical arts, and their attention thus secured for the Gospel message. This method has been successfully adopted in Africa, the South Sea Islands, &c. Some Missions, in India and elsewhere, cultivate industries for the benefit of the converts who are cast out by their heathen neighbours. These, however, are not so much Industrial Missions as ordinary Missions adopting industries as part of their operations. Dr. Dennis's Survey gives, for 1900, a list of 179 "Industrial Training Institutions and Classes." Under this head may also be mentioned 159 "Mission Printing Presses and Publishing Houses."

(*e*) Educational Institutions have multiplied in the Missions. There are no data for comparing past and present in this respect, but Dr. Dennis's Centennial Survey gave interesting statistics for 1900, of which a brief summary may be given:—

Universities and Colleges . .	94	(India, 34.)
Theological and Training Schools .	375	(India, 110, China, 68.)

High Schools, Seminaries, &c.	879	(India, 337, China, 166.)
Kindergartens	122	(India 30, Japan, 25.)
Elementary or Village Day-schools	18,742	
Pupils: Males, 716,741; females, 322,980.		

(*f*) From the same source we take the following statistics of Philanthropic Institutions in the Missions;—

Orphanages	247
Leper Homes	100
Institutions for Blind and Deaf	30
Miscellaneous Homes and Refuges	156

(*g*) Year by year the great work of translating, revising, printing, publishing, and circulating the Scriptures has advanced. The Survey already cited gives a full list of 456 "Missionary Versions" of the Scriptures, which, added to the six ancient versions and the sixteen standard modern versions of Christian Europe, makes a total of 478. Of these, 46 are in languages now obsolete. Of the whole 456 missionary versions, 99 are of the whole Bible, 121 of (at least) the whole New Testament, and 236 of portions only. The recent Centenary Commemoration of the British and Foreign Bible Society (1904) has drawn fresh attention to this most important department of missionary work. While the S.P.C.K., the National Bible Society of Scotland, and the American Bible Society have taken good shares in this service, the B. & F.B.S. has done by far the largest part. Its list includes over 370 versions, 90 being of the whole Bible, and 75 of the whole New Testament.* The C.M.S. uses more than 100 versions in its Missions, and 90 of these are furnished by the B. & F.B.S. The S.P.G. obtains 60 versions from it, and the Universities' Mission to Africa all that its field of labour requires. The work is one of partnership between the Missionary Societies and the Bible Societies. The former have provided the translators and revisers in the persons of the missionaries, while the latter have paid the cost of production, not only of printing, binding, and distributing, but also in many cases the stipends of missionaries set apart for the work, and other incidental expenses. Many of the most eminent translators and revisers are mentioned in Chap. XXII., on Some Notable Missionaries.

* The number is continually increasing. In 1903, eight new languages came on the Society's list.

(*h*) Among the most important developments has been the advance of Medical Missions. In this department, the Presbyterians have led the way, and the Edinburgh Medical Mission has been a fruitful source of men for the foreign field. In 1889, the number of qualified doctors holding British degrees or diplomas was estimated as 125; in 1895, as 202; in 1903, as 339. The Free Church of Scotland for some years stood first in the number of medical missionaries, and the Presbyterian Churches, taken together, still stand before any other Church or denomination; but the C.M.S. is now the highest among individual societies, with over seventy on its roll, who work some forty regular Medical Missions, comprising thirty hospitals and dispensaries, and assisted by forty trained nurses. Other Church of England societies have about forty medical missionaries between them, and the Scotch and English Presbyterian Churches more than 100 between them. The London Missionary Society has about thirty-five, and the China Inland Mission thirteen. Dr. Dennis's Centennial Survey gave a list of 379 hospitals, 783 dispensaries, and sixty-seven medical schools and schools for nurses, a large proportion being American. The Mission to Lepers, organized in 1874, originally in Edinburgh and Dublin, may be regarded as a Medical Mission. It helps, financially, several of the societies which have homes or other agencies for reaching lepers.

(*i*) But of all the later developments of missionary work, the most remarkable is the increased employment of women. The estimated totals in 1884 and 1900 have been already given, viz., 2,274 and 8,220. But it is certain that the great majority in 1884 were wives; whereas in 1900 the single women were nearly as numerous as the married; and a reasonable estimate would be that the former had multiplied seven-fold in sixteen years. In fact, the systematic employment of single women for general missionary work—other than as schoolmistresses—commenced, in England, scarcely 30 years ago; though in America it had prevailed much earlier. The names of the two English societies specially formed for women's work before 1880 sufficiently indicate that girls' schools were the chief, if not the only, agency contemplated, viz., Society for Female Education in the East, and Indian Female Normal School and Instruction Society. On these two, and the Church of England Zenana Society, organized

in 1880, the C.M.S. depended almost entirely for the agency of single women in its Missions, and this mainly in India and China. Its own number in 1884 was (as before mentioned) fifteen, almost all engaged in school work. But in 1887, influenced by (*a*) special calls from particular fields, (*b*) unsought offers of service, (*c*) funds spontaneously provided, it began sending out single women for general work, and in the next twelve years it sent out nearly 400. In 1903 it had 380 at work. The S.P.G. Women's Association dates from 1866. It also has gradually enlarged its operations, and has now nearly 100 single women on its staff.

(*j*) Lastly, observe the growth of the Anglican Episcopate abroad. When Queen Victoria ascended the throne there were in the Colonies and dependencies of Great Britain seven bishoprics. In 1872 there were forty-eight, and five others beyond the British dominions. Almost all of these were primarily for the benefit of the colonists or other Englishmen abroad, though the native races were by no means neglected. Those that had been definitely established for missionary purposes were eleven, viz., Jerusalem, Sierra Leone, Niger (now Western Equatorial Africa), Central Africa (now Zanzibar), Zululand, Labuan, Victoria (Hong Kong), Waiapu, Melanesia, Rupert's Land, Honolulu; though in these cases, in their turn, the English within the area of jurisdiction were not neglected, and two at least, Waiapu and Rupert's Land, are now predominantly colonial. In 1900 the total number of bishoprics abroad was ninety-seven, and is now 101, viz., eighty-three within the British Empire, and eighteen outside (or partly outside) it. Of these, the work among non-Christian peoples or among the converts gathered out of them takes the chief place in thirty-eight; but the distinction is not easy to draw, for in some of the Indian and South African dioceses the two kinds of work may be said to be about equal in amount. Many of the bishoprics are endowed, and towards the endowments the S.P.G. and S.P.C.K. have contributed largely. The S.P.G. also has ten bishops on its present roll of missionaries, and provides the stipend in whole or in part. The C.M.S. does not contribute to endowments, but supports the bishops of twelve sees altogether, and of five other sees partially, not including three retired bishops (one of them, Bishop Stuart, still in active service) and three African assistant bishops.

Meanwhile, the American Episcopate, which has grown still more rapidly at home, having now eighty sees in the States, is only represented in the foreign field by ten bishoprics, viz., two in China, two in Japan, one in West Africa, two in the West Indies, one in Brazil, one in the Philippines, and the Honolulu see transferred from the Church of England. Several bishops in the States, however, have Red Indian and Chinese immigrants in their spheres of work, besides the Negroes who are professing Christians.

One result of all this progress at home and abroad is the gradual formation of a public opinion regarding Missions quite different from that which prevailed only a few years ago. When the first Day of Intercession was arranged, in 1872, the *Times* expressed surprise at the sight of so useless and fatuous an observance, and affirmed that while "an ordinary Englishman has seen almost every human or brute native of foreign climes, but few can say that they have seen a missionary or a Christian convert." Such an article would be impossible now. The annual meetings of the leading Societies are regularly reported, and even the chief items of committee business are noticed from time to time. The recent Centenaries have been specially noticed. Missionary books are reviewed in journals like the *Spectator*. The average man of the world, of course, cares nothing for Missions: how can he? But the newspapers are no longer guided only by his tastes and opinions. Still more marked is the change in the Church. Although neither clergy nor laity, as a body, have yet fully realized the obligation lying on them to fulfil their Lord's great Commission, the number of those who do has much increased. The Bishops recognize it as their predecessors never did. The last Lambeth Conference spoke out bravely. The influence of Bishop Westcott, Bishop E. H. Bickersteth, Bishop G. H. Wilkinson, Bishop Jacob, and, above all, of Archbishop Temple, has not been exercised in vain.

CHAPTER XX.

Results of Protestant Missions.

Two preliminary remarks are important:—

1. The obligation of Missions is entirely independent of results. The responsibility of the Church is to tell all men of Christ; the responsibility of believing on Him and accepting Him as Saviour and Lord rests upon the individual told. Moreover, the true conversion of the man in heart and life is not within the Church's power; the Holy Ghost alone is the Giver of Life. It follows that a Mission may be doing its work perfectly, even if there be no results at all; and a Mission in Morocco, or in Persia, with a handful of converts, has as much right to support and appreciation as a Mission in Madagascar or Tinnevelly with its tens of thousands. Nevertheless, remembering that God answers prayer and blesses faithful work, we are right in aiming at results and in expecting them.

2. But the ordinary statistics quite fail to state the results of Missions adequately, for they take no account of (1) preparatory work, the results of which are in the future; (2) of collateral results—of which more presently; (3) of the converts who are dead—though these are the surest and safest fruits. Statistical returns only give the actual number of baptized (and sometimes of unbaptized) adherents at a particular date.

However, let statistics be presented *quantum valeant*. The figures given by Dr. Dennis for 1900 are as follows:—

Christian community, including communicants and non-communicants of all ages	4,514,592
Of whom are communicants	1,531,889
Increase of communicants in one year	112,152

Mr. Harlan Beach's figures, in his *Geography and Atlas of Protestant Missions*, are considerably lower, viz. :—

Native constituency	3,613,391
Of whom are communicants	1,397,042

His details are as follows, slightly corrected (see footnotes) :—

AFRICA.—Continent	851,180	
Madagascar and Islands	171,372	
		1,022,552
ASIA.—Turkish Empire*	69,611	
Persia	3,199	
India	967,927	
Ceylon	31,071	
Burmah	134,531	
Siam, Straits Settlements, &c.	7,275	
Malay Archipelago	94,240	
China	204,672	
Korea	10,330	
Japan	84,394	
		1,607,250
AUSTRALASIA, &c.—Australia, New Zealand, New Guinea	33,900	
Oceania	353,139	
		387,039
AMERICA.—North and Central	81,718	
South	93,016	
West Indies	239,580	
		414,314
Japanese and Chinese in Christian lands		3,727
		†3,434,882
Deficiencies due to defective returns (e.g. the Baptists do not count children, who should be included in any estimate of a population) may be safely taken at		500,000
Making a total of nearly		4,000,000

* The European and Asiatic portions of Turkey are not distinguished in the tables. The whole number are therefore in this summary credited to Asia. The total in the tables for Turkey is 219,611, but this includes 150,000 Assyrian Christians, who are erroneously given as converts of the Archbishop's Assyrian Mission.

† The total has also been reduced by eliminating 28,509 Protestant converts in Papal Europe.

The detailed figures making these totals, in Mr. Beach's work, are given, not by geographical areas, but by Societies. Thus, the tables show the number of C.M.S. or L.M.S. or Baptist adherents in Africa, but not the number in Uganda or Zululand or on the Congo.

The largest African figures are those of the Wesleyans, 407,000 in South and West Africa; but this figure no doubt includes some colonists. The Basle Mission (chiefly in the South) is credited with 68,000; the French Protestant Mission (in the South) with 30,000; the C.M.S. (West, East, and Uganda) with 59,000*; the S.P.G. (South) with 18,000; the Universities' Mission (East) with 14,000. In Madagascar the L.M.S. is credited with 61,000; the S.P.G. with 3,000; the Norwegians with 86,000.†

In Turkey, the American Board is credited with 62,000; in Persia, the American Presbyterians with 3,000. Most of these are proselytes from the Armenian Church.

In India, the chief figures are:—American Episcopal Methodists (in the North), 148,000; C.M.S. (all parts), 146,000; American Baptists (Telugu country), 136,000; S.P.G. (chiefly South), 113,000; L.M.S. (chiefly South), 101,000.

In Ceylon—Wesleyans, 15,000; C.M.S., 9,000. In Burmah, American Baptists, 119,000; S.P.G., 15,000. In Straits Settlements, Siam, &c., American Presbyterians, 2,800; S.P.G., 1,700. In Malaysia—Dutch Committee, 44,000; Rhenish Society, 21,000.

In China—American Episcopal Methodists, 30,000; C.M.S., 25,000; American Board, 22,000; English Presbyterians, 17,000; United Free Scotch Church, 14,000; American Presbyterians, 11,000; China Inland Mission, 8,500. In Korea, the American Presbyterians and Methodists chiefly divide the converts.

In Japan—American Board, 25,000; American Episcopal Methodists, 12,000; Anglican (C.M.S., S.P.G., American), 10,000.

* This is much under the mark now, owing to the progress in Uganda, where, in 1903, there were 40,000 baptized Christians connected with the C.M.S., besides a still larger number of catechumens.

† The Madagascar figures are unexpected; but the L.M.S. has transferred a large part of its work to the Paris Society, whose figures are not given in the tables. The total may therefore be much larger The Norwegian Mission is a strong one.

In Australasia and Oceania—Wesleyans, 166,000; Hawaiian Evangelical Association, 104,000; L.M.S., 48,000; American Board 23,000; C.M.S. (New Zealand), 18,000; Melanesian Mission, 15,000.

In North and Central America—C.M.S. (N.-W. Canada), 14,000; American Episcopal Methodists (Mexico), 17,000. In the West Indies, Presbyterian Church of Jamaica, 82,000; Wesleyans, 90,000; Moravians, 40,000; Congregational Union, 13,000. In South America—Moravians, 30,000; Wesleyans, 16,000; Episcopal Methodists, 14,000; Congregational Union, 13,000.

The Japanese and Chinese converts in Christian lands are, in Canada and the United States, 1,400; in Hawaii, 1,150; in Australia, 1,150. All these are round figures.

If, from the first, the societies had kept the total register of baptisms, we should have known the whole result, and not merely the number of Native Christians on the earth at a particular date. On the other hand, it must always be remembered that statistics can only register external results. They are bound to take count of the population answering to the name of Christian, and can tell us nothing of how far the Christians so enumerated are true and earnest Christians. It is quite certain that the larger the number, and the larger the proportion of those who are not themselves converts from Heathenism but a second or third generation of hereditary Christians, the larger will be the proportion of a merely nominal profession of Christianity. The Protestant Christendom of Africa and Asia cannot reasonably be expected to prove better than the Protestant Christendom of Europe.

Nevertheless, a survey of the world affords great encouragement to missionary enterprise, in the light of the inadequacy of our efforts. In India we see a Native Christian community increasing much more rapidly than the natural growth of the whole population; and although the large majority of the converts are from the lower castes and depressed classes, the Christians stand second in educational results, being only surpassed by the select Brahman caste, and far ahead of all other Hindu castes and of the Mohammedans. And this is their position only as regards men. In female education they stand first of all. As for China, the very newspapers which three or four years ago doubted the existence of any genuine Chinese Christians at all now acknowledge

that hundreds of them endured torture and suffered death at the hands of the Boxers rather than deny their faith. In Japan, the leaders of public opinion openly avow their belief that Christianity is the future religion of the empire, and already Japanese Christians sit in the Legislature and on the judicial bench, and command regiments and ships of war. In West Africa, several local Native Churches are self-supporting; and the Negro race has contributed to the Anglican Communion alone six bishops and more than one hundred clergymen. The Church in Uganda is still in its infancy as regards ministry and organization; but its zeal and intelligence have been an example to all Christendom; and England owes its Protectorate indirectly to the Mission. Madagascar was the Uganda of forty years ago, and the number of its Christians is much larger. In the South Seas, Fiji and many other populous islands are Christian. New Zealand was the Uganda or Madagascar of sixty years ago (the three Missions have exhibited striking resemblances), and although contact with the white man has well-nigh ruined the Maori race, that race has given some eighty clergymen to the Church of England; while the flourishing British Colony was rendered possible by the early labours of the missionaries. In North-West Canada, the Red Indians have supplied conspicuous evidences of the power of Divine grace; and the most savage tribes of British Columbia and Queen Charlotte's Islands have been tamed and humanized.

The preparatory work of Missions and their collateral results cannot be even imperfectly reckoned in figures; but they cannot be omitted in any estimate of results. There is a period in the erection of a building when nothing can be shown as the result of labour except some diggings and a little scaffolding; but no one looking at these beginnings calls them a failure. In most Missions there has been a period of pioneer and preparatory labour. Even the mere living of Christian men among the Heathen exercises an influence which tells in the long run. Habits of industry, purity, orderliness, fairness, kindliness, convey moral teaching before the missionary can even speak the language. This slow but steady influence has been conspicuously great in Africa and in the South Sea Islands. Indirect also, but often potent, is the prestige gained by agricultural skill, as in New Zealand, or mechanical, as in Uganda. Of a different kind, but very important, has been the influence of

Christian education in India and Japan. Mission Colleges like those of the Free Church of Scotland at Calcutta, Madras, and Bombay; of the S.P.G. at Cawnpore and Delhi; of the C.M.S. at Agra and Masulipatam, and many others, create a Christian atmosphere which is felt by thousands of non-Christian scholars, and give a knowledge of the Bible which prepares them for the direct appeal of the Christian preacher; all this being additional to, and independent of, the direct results in definite conversions.

The collateral results of Missions have already been briefly enumerated in the chapter on the Purpose of Missions (page 6). They are powerfully marshalled in Dr. Warneck's *Missions and Culture*, Dr. Dennis's *Christian Missions and Social Progress*, Liggins' *The Great Value and Success of Foreign Missions*, &c. In the last-named work, besides more than 200 pages of evidences, there is an appendix on the enrichment of science by missionaries. It is there stated that a volume of 500 pages has been published by the American Board "to show the services of missionaries to Geography, Geology, Mineralogy, Natural History, Archæology, Philology, Ethnography, History, Education, Medical Science, Commerce, the Arts, &c."

Mr. R. E. Speer (*Missionary Principles and Practice*, p. 419) thus summarizes the mass of evidence adduced by Dr. Dennis:—Missions "have promoted temperance, opposed the liquor and opium traffics, checked gambling, established higher standards of personal purity, cultivated industry and frugality, elevated woman, restrained anti-social customs, such as polygamy, concubinage, adultery, child-marriage, and infanticide, fostered the suppression of the slave-trade, abolished cannibalism and human sacrifice, organized famine relief, improved husbandry and agriculture, introduced Western medicines and medical science, founded leper asylums, promoted cleanliness and sanitation, and checked war."

Let one illustration be given of the results of an Educational Mission. The Noble College at Masulipatam was founded by the Rev. Robert Noble, who went to India in 1841. A few converts of high class from such an institution are, in regard to their influence in the country, worth a thousand village adherents. In 1883 the Rev. A. W. Poole spoke at the C.M.S. Anniversary as follows. Archbishop Benson

was present, and was led by this speech to appoint Mr. Poole first English Bishop in Japan :—

"It was Robert Noble's aim so to reach men of power among the Natives that they should be the pillars of the Native Church when he had passed away. In this view it is impossible to over-estimate the importance of these conversions, whose number seems so small. Exactly opposite to the Noble School stands the native court-house. The judge, who daily administers impartial justice in the name of the British Government in that court-house, is a converted Brahman from the School. The magistrate in the adjourning district is another; the minister of the native congregation and missionary in charge of the district of Masulipatam is another; two of the head-masters of our Anglo-Vernacular schools and seven assistant-masters in those schools are all men brought to the knowledge of God in the Noble High School of Masulipatam. One of them edits the Native Christian magazine. All our translating, writing, teaching, guiding and directing the work of the Native Church is in the hands of that small but steadfast community. Therefore, I repeat, judging not by their numbers, but by their importance, it is impossible to thank God too much for the blessing which He has vouchsafed to the work of the Noble High School. We find that wherever the district missionary goes, if he meets with a pupil of the School, there he has a friend made ready to hand, if nothing more. And no language of mine can convey to this meeting an idea of the numberless cases which have been brought under our personal notice of secret disciples, of men convinced in heart, but still unable to throw off the shackles of their own iron bondage."

CHAPTER XXI.

Testimonies.

SOME of these Testimonies have often been printed, but cannot be omitted from the list. Others are new.

Concerning Missions in Africa.

Sir Harry Johnston:—"No person who desires to make a truthful statement can deny the great good effected by missionary enterprise in Central Africa. There are some Missions and some missionaries out here of whose work nothing but praise can be uttered, though much just criticism might be written on their mode of life, which in some instances is singularly and needlessly ascetic and uncomfortable."

(*Morning Post*, September 1st, 1896.)

Joseph Thomson (African traveller):—"No one is a more sincere admirer of the missionary than I; no one knows better the noble lives of many, the singleness of purpose with which they pursue the course they think the only true one. They seem to me the best and truest heroes which this nineteenth century has produced."

(Letter to the *Times*, 1888.)

Sir Charles Warren (when Governor of Natal):—"For the preservation of peace between the colonists and natives, one missionary is worth more than a whole battalion of soldiers."

(Quoted in Liggins's *Great Value and Success of Foreign Missions*, p. 32.) (See also his address to the Wesleyan Missionary Society in 1887.)

Sir Henry Stanley:—"What Mission in Africa can show such splendid results as this of Uganda? If we regard the number of converts instructed in the Protestant faith, the cruelties inflicted on them and their pastors, the magnificent endurance exhibited during their severe trials, the vast patience, and the unflinching courage and meekness with which they have borne them during the last thirteen years, we shall have good cause to hold the

missionaries in Uganda as among the brightest examples of Christian teachers ever sent from England to benighted regions."
(Letter published in the *Times*, October, 1890.)

Major Macdonald:—"Instead of a savage heathen kingdom where a man's life was rated at the price of an ox, and a woman was an article of barter, and where justice went to the highest bidder, the Uganda of to-day is a well-ordered state, steadily improving in the arts of civilization and culture, where no man can lose his property or his life at the arbitrary will of the great, or without a fair and open trial. This alone is no small thing to have achieved, and a large share in its accomplishment is undoubtedly due to the patient toil of the Christian missionaries."
(*Soldiering and Surveying in British East Africa.*)

Sir H. H. Johnston (at a C.M.S. Exhibition at Ealing, March, 1904):—"He desired to say a hearty word of praise on behalf of the labours of the C.M.S. on the Niger, where, under greater difficulties even than existed in Uganda, the work of its agents had been so remarkably successful."

The Marquis of Salisbury, President of the Council (at a C.M.S. meeting at Paddington, March, 1904):—"The Government had learned to know the use of missionaries in East Africa. In all departments of life the missionary there was essential to progress."

Concerning Missions in India.

Lord Cross:—"I had the opportunity during the years that I was at the India Office of seeing the great good done throughout India by this Society, whose labours have more than once been appreciated and well-spoken of in the annual reports issued by the India Office."
(Speech at C.M.S. Anniversary, May 1st, 1900.)

Sir W. Hunter:—"The careless onlooker may have no particular convictions on the subject, and flippant persons may ridicule religious effort in India as elsewhere. But I think that few Indian administrators have passed through high office and had to deal with ultimate problems of British government in that country without feeling the value of the work done by the missionaries. Such men gradually realize, as I have realized, that the missionaries do really represent the spiritual side of the new civilization, and of the new life which we are introducing into India."
(*Nineteenth Century*, July, 1888.)

Lord Lawrence:—"I believe, notwithstanding all that the English people have done to benefit that country [India], the missionaries have done more than all other agencies combined."
(Speech shortly after his return to England, 1869.)

Sir Bartle Frere:—"I speak simply as to matters of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines, and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

(Lecture on "Christianity Suited to all Forms of Civilization," delivered in connexion with the Christian Evidence Society, July 9th, 1872.)

Sir R. Temple:—"I have governed 105 millions of the inhabitants of India, and I have been concerned with 85 millions more in my official capacity. I have thus had acquaintance with or have been authentically informed regarding nearly all the missionaries of the Societies labouring in India within the last thirty years. And what is my testimony regarding these men? They are most efficient."

(Speech at Anniversary of Birmingham Church Missionary Association in 1880. See also his *India in* 1880 p. 176.)

Sir W. Muir:—"Thousands have been brought over, and in an ever-increasing ratio converts are being brought over to Christianity. And they are not shams, not paper converts, as some would have us believe, but good and honest Christians, and many of them of a high standard."

(Speech at Reading Church Congress in 1883.)

Sir Charles Elliott:—"The growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of Missions. Now this being the case, it will seem at first sight very strange that so many residents in India should be ignorant of what is going on under their eyes, and that we should so frequently hear their sneers and cavils at the small results of missionary effort. The simple explanation is to be found, I believe, in the extremely narrow limits of our opportunities for observation, and these limits are mainly imposed by the excessive absorption of every one in his particular work or office."

(Speech at Simla, July 29th, 1890.)

Sir C. U. Aitchison, Lieut.-Governor of the Punjab:—"The changes that are to-day being wrought out by Christian missionaries in India are simply marvellous. Teaching wherever they go the universal brotherhood of man, and animated by a faith which goes beyond the ties of family caste and relationship, Christian missionaries are slowly, but none the less surely, under-

mining the foundations of Hindu superstition, and bringing about a peaceful, religious, moral, and social revolution."

(Quoted in Liggins's *Great Value and Success of Foreign Missions*, p. 96.)

Sir A. Rivers Thompson, Lieut.-Governor of Bengal:—"In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country, and the true saviours of the Empire."

(Speech at Bible Society meeting at Calcutta, 1886.)

President Harrison (after speech by Miss Singh, an Indian convert, at the New York Ecumenical Conference):—"If I had had a million dollars, and had invested it all in Missions, and *this* was the only result, I should not want my money back."

The Earl of Northbrook, at the C.M.S. Centenary Meeting, referred to the Anglo-Indian rulers who have favoured Missions:—"In the roll of men who have been active supporters of Christianity, of Missions, and especially of this Society, will be found the most distinguished administrators and the best soldiers that have been in India—administrators and soldiers who are the pride of this country. Let us look for a moment at the names of these men. We have in the first place, and the oldest of all, Sir John Shore, afterwards Lord Teignmouth, one of the most able civil servants of his time. We have Robert Bird, a name probably known to very few here now, but known in India as that of one of the ablest administrators of the country. We have James Thomason, the son of a Chaplain, Lieutenant-Governor of the North-Western Provinces, under whom those distinguished men who were the safeguard of India in the time of the Mutiny received their training. We have John Lawrence, Henry Lawrence, Robert Montgomery, Donald McLeod, who was called one of the angels of India. I can confirm this by the fact that a small deputation of Natives from the Punjab once came to see me, who worshipped the photograph of Donald McLeod. We have Reynell Taylor, who started the Church Missionary Mission on the other side of the Indus. We have Robert Cust, who is still among us, and Herbert Edwardes. But I must add those with whom I myself have worked in India. We have William Muir, and Henry Norman, who, when a very young man, was one of the men who started the first Mission at Peshawar. We have Richard Temple, whom I see here to-day. . . . We have Charles Aitchison, Rivers Thompson, and Henry Ramsay."

Kanwar Sir Harnam Singh:—"I consider that among the manifold blessings of British rule in India, Christian Missions occupy the most prominent place. Friends and foes, Christians and non-Christians, have from time to time borne testimony to the noble work done by missionaries in India. They have been the pioneers in education and culture, and have been the

champions of free thought and enlightened action. They have afforded sympathy to the people in their joy and sorrow, and have stood between them and their rulers in times of trouble and need. The people in all parts of the country keenly appreciate the self-sacrificing zeal with which they pursue the divine work they have undertaken; and who has not been touched by all that the missionaries have done for the people of India during the last famine, i.e. even to the laying down of their lives? Suffice it then to say that the people of India owe a deep debt of gratitude to Missions and missionaries."

(Address at a Bicentenary meeting in India of the S.P.G.; see *C.M. Gleaner*, June, 1901.)

Concerning Missions in China and Japan.

Colonel Charles Denby, U.S. Minister in China:—"Believe nobody when he sneers at the missionaries. It is idle for any man to decry the missionaries or their work. I can tell the real from the false. These men and women are honest, pious, sincere, industrious, and trained for their work by the most arduous study. I do not address myself to the churches, but, as a man of the world, talking to sinners like myself, I say that it is difficult to say too much good of missionary work in China."

(Quoted in Liggins, p. 27.)

Sir Robert Hart:—"As for the missionary class, their devotion, zeal, and good works are recognized by all."

(*Fortnightly Review*, February 1901, p. 287.)

Consul Allen (China):—"To those who insinuate that missionaries go abroad to raise themselves in the social scale, or for the sake of the loaves and fishes, I reply, knowing the conditions of missionary work, that such would very soon come home disgusted and disappointed men. To those who talk of the inferiority of missionaries in China, I answer, study their record. I find a proportion of men of such ability that the accusation of inferiority is simply ludicrous. Perhaps I may mention the names. . . . Think of some of these when you next hear of the intellectual and social inferiority of the missionaries in China."

(Paper read at a meeting in connexion with the Bicentenary of the S.P.G.)

The Marquis of Salisbury, President of the Council (at a C.M.S. meeting, March, 1904):—"He firmly believed that on the whole the missionaries had been a great power for good in China. . . . He would rather have all their rashness than not have them at all. Would that we at home could catch a spark of their zeal!"

A. Michie, Author of *Missionaries in China* (a sharp critic):—"It is a gratifying fact which cannot be gainsaid, that Christians of the truest type—men ready to burn as martyrs, which is easy—and who lead helpful and honest lives, which is as hard as the

ascent from Avernus—crown the labours of missionaries. It is thus shown that the Christian religion is not essentially unadapted to China, and that the Chinese character is susceptible to its regenerating power."

W. E. Griffis, late of the Imperial University of Tokyo, and author of *The Mikado's Empire*:—"It is hard to find an average man of the world in Japan who has any clear idea of what the missionaries are doing or have done. Their dense ignorance borders on the ridiculous." "Gently, but resistlessly, Christianity is leavening the nation. In the next century the native word *inaka* (rustic, boor) will mean 'heathen.'"

(*The Mikado's Empire*, pp. 345, 578.)

A Japanese Editor:—"Our 40,000,000 people to-day have a higher standard of morality than we have ever known. . . . Our ideas of loyalty and obedience are higher than ever. And when we inquire into the cause of this great moral advance, we can find it in nothing else than the religion of Jesus."

(*Missionary Review of the World*, 1894, page 614.)

A Japanese Commanding Officer (after the expedition to relieve Peking):—"I am not a believer myself, but I have noted among the troops the good conduct of those who are Christians—the quiet, fearless way in which they go bravely into battle, and the orderly, collected way in which they bear themselves afterwards, free from excitement prejudicial to discipline. I think it would be a good thing for the army if all became Christians."

(*C.M. Intelligencer*, 1895, p. 774.)

Concerning Missions in Oceania.

Robert Louis Stevenson:—"I had conceived a great prejudice against Missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblaterate against Missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many different directions, and I believe, if they be honest persons, they will cease to complain of Mission work and its effects."

(G. Balfour's *Life of R. L. Stevenson*, ii. 193.)

Sir W. Macgregor, Governor of British New Guinea:—"It can never be overlooked that the pioneers in civilizing this place were the members of the London Missionary Society. The work of the Society in this country I probably value higher than does any other person, but that is only because I know it better. Although not the first Mission in this colony, it was the first that could obtain a permanent footing and make its influence felt. What your Mission has already effected here in the work of humanity can never be forgotten or ignored in the history of the colony, and the great names of Chalmers and Lawes will long continue to be incentives to younger men to keep the Mission up

to its former and present high standard of usefulness, while steadily enlarging its field. Will you kindly convey to the ministers and teachers of the Mission my sincere and cordial thanks for their loyal co-operation, and assure them of my lasting sympathy with them in their unselfish and generous task in British New Guinea?"

(Letter to the L.M.S. missionaries there, August, 1898.)

Charles Darwin:—"The lesson of the missionary is the enchanter's wand. The house had been built, the windows framed, the fields ploughed, and even the trees grafted by the New Zealander. When I looked at the whole scene I thought it admirable. I took leave of the missionaries with thankfulness for their kind welcome, and feelings of high respect for their gentlemanlike, useful, and upright characters. I thought it would be difficult to find a body of men better adapted for the high office which they fill."

(*Journal of Researches during the Voyage of H.M.S. "Beagle,"* 1835.)

Miscellaneous.

Charles Darwin:—"The success of the Tierra del Fuego Mission is most wonderful, and charms me, as I always prophesied utter failure. It is a grand success. I shall feel proud if your Committee think fit to elect me as an honorary member of your Society."

(Letter to South American Missionary Society, 1870.)

Mrs. Isabella Bishop:—"I am a traveller solely, and it is as a traveller that I desire to bear my testimony to the godly and self-denying lives, the zeal, and the devotion of nearly all the missionaries of all the churches that I have everywhere seen. This testimony from a traveller unconnected with Missions may be, I trust, of some value, and I am prepared to give it everywhere."

(Speech in Exeter Hall, May 4th, 1897.)

The Earl of Selborne, First Lord of the Admiralty (at a meeting at Oxford in behalf of the Melanesian Mission, February, 1904):—"He had to testify to the impression left on his mind as to the general value of mission work by eight years at the Colonial Office and Admiralty. . . . It was a profound contempt, which he had no desire to disguise, for those who sneered at Missions."

Hon. S. G. W. Benjamin, U.S. Minister in Persia:—"The true method for judging the result of missionary effort is that which regards it, not like a prairie fire that sweeps rapidly over the plains, devouring all within its range, and so swiftly dying out, but rather as a mighty, silent influence, like the quiet, steady forces of nature, which carry the seed and deposit it in the soil, nursing it with sunshine and with rain year after year until an oak springs

up and reaches out its growing arms over the sod, and in time scatters the acorns, until a mighty forest waves its majestic boughs where once were rocks and thistles. Ages passed while nature was producing this great evolution; and they who judged superficially by the few acorns first produced might have sneered at the slow but sure results that were to come after they had mouldered in the grave. Men do not reason about other great movements as they do about Missions. Is it fair, is it just, is it sensible to make an exception in this case? American Missions in Persia may be seemingly slow, but they are an enduring influence both for secular as well as for religious progress. Their growth is cumulative and their power is mighty."

(*Persia and the Persians*, p. 360.)

Hon. D. B. Sickles, U.S. Consul in Siam:—"The American missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be easily realized by those who are not familiar with its character and with the influence which they have exerted upon the Government and people. Before I went to the Far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries; but, after a careful examination of their work, I became convinced of its immense value."

(Quoted in Liggins, p. 192.)

President Roosevelt (at the Ecumenical Missionary Conference, New York, April, 1900):—"I became so interested in it [a Mission among Red Indians] that I began to travel all over the reservations to see what was being done, especially by the missionaries, because it needed no time at all to see that the great factors in the uplifting of the Indians were the men who were teaching the Indian to be a Christian citizen. When I came back I wished it had been in my power to convey my experiences to those people, often well-meaning people, who speak about the inefficacy of Foreign Missions. I think if they could have realized but the tenth part of the work that had been done, they would understand that no more practical work, no work more productive of fruit for civilization, could exist than the work being carried on by the men and women who give their lives to preaching the Gospel of Christ to mankind."

(See the whole Speech, *C.M. Intelligencer*, October, 1901.)

President McKinley (at the New York Ecumenical Missionary Conference, 1900):—"Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well-ordered, and their

work has been a potent influence in the development of law and the establishment of government."

"Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been among the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered."

(See the whole speech, *C.M. Intelligencer*, October, 1901.)

See also Miss Gordon-Cumming's works, *At Home in Fiji*, *Wanderings in China*, and *Two Happy Years in Ceylon*, and Mrs. Isabella Bishop's works, *passim*.

CHAPTER XXII.

Some Notable Missionaries.

THE object of this chapter is to enumerate some of the more eminent missionaries, and to indicate the sources of information about them, with a view to further study. In accordance with the general plan of the book, the Anglican missionaries mentioned (i.e. including the American Church) equal in number those of all other denominations, English, Scotch, American, and Continental; but a strictly neutral standard would certainly require a larger selection of the latter. Few Americans, for example, are mentioned, because the information regarding them is not easily accessible in England. Dr. A. T. Pierson's *Modern Mission Century*—a wonderfully comprehensive and eloquently-written book—contains many notices of leading missionaries, both American and English. Again, about half the Churchmen mentioned are C.M.S. men, which is chiefly owing to the fact that so large a proportion of the best S.P.G. clergy have ministered to colonists, whereas all the C.M.S. men have gone to the non-Christian peoples.

The *History of C.M.S.* is constantly referred to, even when the best account of the missionary may be found in the other books mentioned. Other books referred to can all be consulted at the C.M.S. Library in Salisbury Square or borrowed from the C.M.S. Circulating Library at Hampstead.

Africa, West.

The first missionary from England to West Africa was the Rev. Thomas Thompson, Fellow of Christ's College, Cambridge, who was sent by the S.P.G. to the Gold Coast in 1752. Of whom, and of Philip Quaque, his Negro *protégé*, who was the first African ordained to the Anglican ministry

an interesting account is given in *Two Hundred Years of the S.P.G.*

The first Scottish missionary to West Africa was Peter Greig, sent to the Susoo people in 1797, by a small society at Edinburgh. Three years later he was killed by the Fulahs, the first British missionary martyr. See Dr. G. Smith's *Twelve Pioneer Missionaries.*

In the early days of the C.M.S. Mission in West Africa, there was a long series of devoted missionaries, who nearly all died at their posts after but a short period of service. See especially Chap. XIV. of the *Hist. C.M.S.*, "The Finished Course," vol. i. pp. 173-181. But none of their names have attained fame except that of W. A. B. Johnson, whose wonderful career of seven years (he died aged thirty-four) has frequently been described; most recently in Dr. A. T. Pierson's *Seven Years in Sierra Leone.* See also *Hist. C.M.S.*, vol. i. pp. 163-169.

The first three Bishops of Sierra Leone, Vidal, Weeks, and Bowen, were consecrated, laboured, and died within a period of seven years. All three were exceptional men. See *Hist. C.M.S.*, ii. 121-123; also (on Bowen) pp. 68, 142; also *Memorials of John Bowen.*

The story of Mrs. Anna Hinderer is given in *Seventeen Years in the Yoruba Country*, which for some years was the most popular book for working-parties. Her husband, and Townsend and Gollmer (both of whose Memoirs have been published), were the founders of the Yoruba Mission.

One of the ablest Baptist missionaries in the Cameroons Mission was Alfred Saker, 1843-80. Of him Dr. Cust says:—"By faith here Saker lived, laboured, and died, translating the Holy Scriptures into the language of the Dualla."

A heroic missionary of the Basel Society, Ramseyer, laboured in Ashanti, was cruelly treated by the king, was rescued by Sir G. Wolseley's expedition in 1873-74, and was again rescued by the expedition of 1900. See *Four Years in Ashanti*, and *Dark and Stormy Days at Kumasi.*

Among more recent men of mark have been J. A. Robinson (*d.* 1891) and Graham Wilmot Brooke (*d.* 1892), of the C.M.S. Niger Mission; the former a brother of the present Dean of Westminster, Dr. Armitage Robinson; the latter a young pioneer of rare ability and devotion, whose life ought to be written. Also, J. S. Hill, Bishop of Western

Equatorial Africa (*d.* 1894); see his *Memoir*. For all three, see *Hist. C.M.S.*, iii. 46, 362, 363, 366, 389-401.

Southern West Africa.

The Baptist Missions on the Congo were started by heroic pioneers who died on the river, Comber, McCall, Craven, and others. See the pathetic story in Mrs. Grattan Guinness's *New World of Central Africa*.

South Africa.

The first missionary to South Africa was one of the Moravian Brethren, George Schmidt, who went out in 1737, and began the evangelization of the Hottentots. His labours only lasted six years, but they were fruitful in conversions, and the story of his sufferings is pathetic. See various books on *Moravian Missions*, particularly Dr. A. Thompson's; also Hodder's *Conquests of the Cross*.

J. T. Van der Kemp, "Rotterdam scientist, captain of dragoons, landed proprietor, and M.D. of Edinburgh University," whose earlier history is of singular interest, was sent by the London Missionary Society to South Africa in 1798, and was the first missionary to both Kafirs and Hottentots. Henry Martyn wrote of him, "What a man! In heaven I shall think myself well off if I obtain but the lowest seat among such." See Dr. George Smith's *Twelve Pioneer Missionaries*, and Lovett's *Hist. of the L.M.S.*

Barnabas Shaw was a remarkable Wesleyan missionary, who went to Namaqualand in 1818 and laboured for fifty years. Concerning him, and John Ross (Scotch Presbyterian) among the Kafirs, and many other workers, see J. E. Carlyle's *Mission Fields of South Africa*, and Hodder's *Conquests of the Cross*.

Robert Moffat, a missionary of the very first rank, worked in connexion with the London Missionary Society from 1817 to 1870, principally among the Bechuana. Mrs. Moffat shared his labours and trials, and is not less honoured. See his own book, *A Life's Labours in South Africa; Lives of Robert and Mary Moffat;* and the *Hist. L.M.S.*

David Livingstone, the most famous of missionaries, and the greatest of African travellers, went out under the same Society in 1841. His journeys and sufferings are related in the two great works describing the first and second of his

great *Expeditions;* in his *Last Journals* edited by Horace Waller; in Blaikie's *Personal Life of David Livingstone;* and in many smaller popular books.

John Mackenzie was another notable L.M.S. missionary whose influence with the Natives led to his appointment as a Government Commissioner. See *Hist. L.M.S.*

The S.P.G. has had men of mark in South Africa, particularly some of the colonial bishops. Among those who have laboured amongst the Heathen should be mentioned three in Kaffraria, viz., H. T. Waters, the first Church of England missionary to the Kafirs (1855), afterwards Archdeacon, who in a twenty-eight years' service never quitted the Mission; H. Callaway, Bishop of St. John's, 1873-86, whose Memoir is most interesting; and Bransby L. Key, a devoted missionary, 1865-83, then Coadjutor Bishop, and finally second Bishop of St. John's, *d.* 1901. See *Two Hundred Years of the S.P.G.*, pp. 305-316; *Memoir of Bishop Callaway.*

Madagascar.

The most eminent of the L.M.S. missionaries in Madagascar were David Jones, William Ellis, and George Cousins. In the S.P.G. Mission, Bishop Kestell-Cornish and Archdeacon Chiswell should be mentioned. There are books on these Missions by Ellis and W. E. Cousins and G. A. Shaw (all L.M.S.); see also *Hist. L.M.S.*, and *Life of Ellis; Two Hundred Years of S.P.G.*, pp. 374-380; and *Hist. C.M.S.*, vol. ii. pp. 472-481.

East and Central Africa.

The first missionaries were J. L. Krapf and J. Rebmann, of the C.M.S. Krapf went to Abyssinia in 1837 and to East Africa in 1844. Rebmann joined him in 1846, and lived thirty years near Mombasa without coming home. Their discoveries in the interior led the way to all later African exploration, inspiring the travels of Burton, Speke, &c., and the later journeys of Livingstone. See Krapf's *Missionary Labours in East Africa* (1860); Noble's *Redemption of Africa; Hist. C.M.S.*, i. 353, 459-462, ii. 124-139, 430-433, iii. 77, 83, 93.

In 1858 the Universities' Mission was organized under the auspices of Livingstone. The first Bishop, the devoted

C. F. Mackenzie, died in 1862. Of several subsequent Bishops, Steere and Smythies were especially notable. To Bishop Steere is mainly due the great development of the Mission. His biography is a valuable book. See *Life of Bishop Mackenzie*, by Bishop H. Goodwin; *Life of Bishop Steere;* and the *History of the Universities' Mission.*

Of the C.M.S. missionaries to Uganda, Lieut. Shergold Smith, Alexander Mackay, Bishop Hannington, and George Pilkington, call for special mention. The *Lives* of the last three are well known. That of Hannington created an epoch in missionary literature, and a market for the stream of missionary books issued since. See also *Mackay of Uganda*, by his sister; Ashe's *Two Kings of Uganda;* Miss Stock's *Story of the Uganda Mission;* Mullins' *Wonderful Story of Uganda;* and *Hist. C.M.S.*, iii. 94-112, 361, 402-427, 450-453, 745.

The Mohammedan East.

Under this head Raymund Lull, the devoted Spaniard, first and perhaps greatest missionary to Mohammedans, must not be forgotten. He and Francis of Assisi are the glory of the thirteenth century. See Dr. G. Smith's *Twelve Pioneer Missionaries*, Bishop Pakenham Walsh's *Heroes of the Mission Field*, and *Hist. C.M.S.*, i. 13.

The first modern missionary to the Levant was the first Cambridge man to join the C.M.S., William Jowett, Fellow of St. John's. But his Mission (1815) was to the Eastern Churches, with a view to their enlightenment. So were those of Lieder to the Copts of Egypt, and of Gobat (afterwards Anglican Bishop in Jerusalem) to the Abyssinians. A long succession of able American missionaries (Presbyterian and Congregationalist) have laboured also among Oriental Christians. To Eli Smith and Dr. Van Dyck we owe the Arabic Bible, and to Elias Riggs the Turkish Bible. Cyrus Hamlin was another great worker. The first missionaries to non-Christians were those of the L.J.S. to the Jews, particularly in Palestine; but the best-known name is that of Stern, who was imprisoned in Abyssinia. The first man definitely sent to the Mohammedans was F. A. Klein (C.M.S.), the discoverer of the Moabite Stone. At Constantinople laboured two notable C.M.S. men, Pfander and Koelle; but the former belongs rather to India. So does the

great Bishop French, whose last years were spent among the Moslems of Western Asia. So does Henry Martyn, whose dropped work in Persia was picked up and carried on by Dr. Bruce from 1869. The zealous but eccentric missionary traveller, Joseph Wolff, belongs to all Western Asia. Important women's work was done by Mrs. Bowen Thompson, founder of the British Syrian Schools; Miss M. L. Whately, in Egypt; and Miss Fidelia Fiske, of the American Mission in Persia. The chief name connected with Arabia is that of Ion Keith-Falconer, Arabic Professor at Cambridge, who founded the Mission at Aden of the Free Church of Scotland. See his *Memoir*, by Dr. Sinker; also the *Life of Bishop French*, by H. A. Birks; *Daughters of Syria*, by Canon Tristram; *Ragged Life in Egypt*, by Miss Whately; and *Hist. C.M.S.*, i. 221-235, 349-351, ii. 140-155, iii. 113-125, 512-536, 751-754.

India—North.

The first great name in the history of Bengal Missions is that of William Carey the Baptist, 1793-1834, together with his companions, Marshman and Ward, forming the famous "Serampore trio." Mrs. Marshman also has high claim to remembrance, as the first to work among the women of India. See Dr. G. Smith's *Life of Carey*; also his sketch of Hannah Marshman in *Twelve Pioneer Missionaries*.

Henry Martyn, 1805-12, was a great missionary hero, and the influence in Christendom of his short career has been immense; but he was an East India Company's chaplain and not strictly a missionary. Other chaplains also, of the same period, did much to forward missionary enterprise: notably David Brown, Claudius Buchanan, Thomas Thomason, and Daniel Corrie. There are several *Lives* of Martyn, especially the original biography by Sargent, and the latest admirable one by Dr. G. Smith. Also *Lives* of *Brown*, *Buchanan*, and *Corrie*. See also Hough's and Kaye's *Histories* of *Christianity in India*.

Some of the Anglo-Indian Bishops also have done much for Missions in India, though not strictly missionaries. Heber is usually reckoned among great Anglican missionaries, but his real claim is not equal to those of Daniel Wilson, Cotton, and Gell. In later years, actual

missionaries have become bishops, among whom French was the most distinguished. But the *Lives* of *Heber*, *Wilson*, *Cotton*, and *Milman* all give missionary information. See also *Hist. C.M.S.*, i. 186-191, 290-293, 297-301, 315-317, 330, ii. 160, 182, 493-500, 522, iii. 129, 138, 162, 168, 172, 183, 487, 764.

T. V. French was perhaps the greatest of all C.M.S. missionaries. Out of forty years of labour, 1850-91, his episcopate of Lahore counts for ten. Externally his career is full of interest and variety; while in personal devotion he is a bright example. His *Life*, by H. A. Birks, is a noble record of a noble life, and deserves to be more widely read. See also *Hist. C.M.S.*, ii. 65-67, 168, 221, 222, 278, 399-407, 576-578, iii. 149-152, 488-491, 531-535.

Among other C.M.S. men in North India should be mentioned J. J. Weitbrecht, C. B. Leupolt, C. G. Pfander, Robert Clark, George Maxwell Gordon, Dr. Elmslie. Pfander was perhaps the greatest of all modern missionaries to Mohammedans, and the author of the famous *Mizan-al-Haqq;* Clark was the leading missionary of the Punjab for just half a century; Gordon was the "pilgrim-missionary," killed at Kandahar when the British army was besieged there; Elmslie was the medical pioneer in Kashmir. On Weitbrecht, see his *Memoir*, and *Hist. C.M.S.*, ii. 72, 164. On *Leupolt*, see his *Recollections* and *Further Recollections*, and *Hist. C.M.S.*, i. 313, ii. 72, 166, 221, 267, 528. On Pfander, see *Hist. C.M.S.*, ii. 151-153, 169-171, 211. On Clark, his own *Punjab and Sindh Mission*, and *Hist. C.M.S.*, ii. 206, 211, 275, 573, iii. 144, 148, 152, and *C.M. Intelligencer*, 1900, 513, 748, 829. On Gordon, see his *Memoir*, by the Rev. A. Lewis, and *Hist. C.M.S.*, ii. 408, 527, iii. 158-161. On Elmslie, the *Memoir* by his widow, and *Hist. C.M.S.*, ii. 574-576.

The S.P.G. missionaries in North India have not been numerous. Some of the best are still living, including three who are now bishops. Of those who have died, two should be mentioned, viz., R. R. Winter, for thirty years the leading missionary at Delhi; and F. Batsch, one of the Berlin "Gossner" men, who joined the Church of England when the Society took over part of the Chota Nagpur Mission. See *Two Hundred Years of S.P.G.*, pp. 495-499.

Among others should be named, of the L.M.S., Lacroix, prince of Bengali preachers; Mullens, afterwards Secretary

of the Society, and who died in Africa; Cotton Mather, of Mirzapore; Budden, of Almora. Of the Baptist Society, Wenger, whose forty years' career was marked by great service in Bengali and Sanskrit Bible translation. Of the American Congregationalists, Hall and Nott, two of the American Board's first missionary band (1812), who founded its Missions in the Bombay Presidency. Of the American Presbyterians, Newton and Forman, the first missionaries to enter the Punjab, and each with nearly half a century's service. Of the Episcopal Methodist Mission, its founder, William Butler; other leaders are still in the flesh. Another American, George Bowen of Bombay, is noted for his devoted ascetic life and edifying devotional books. For the L.M.S. men, see the *History* of that Society. Information concerning the others is scattered; but Sherring's *History of Protestant Missions in India* may be referred to.

But above all these stand the great Scotch Presbyterian missionaries, especially those engaged in education. Of these, Alexander Duff is the chief: founder and inspirer of Educational Missions. Then John Wilson of Bombay, whose influence for years was unique with all classes, and with the Government itself; and John Anderson, who introduced Duff's system at Madras. Others, like Miller, are still at work; others, like J. Murray Mitchell, have retired, though still alive. Of another type, but not less notable, was Stephen Hislop of Nagpur. See Dr. G. Smith's *Lives* of *Duff*, *Wilson*, and *Hislop*; also Sherring's *Hist. Prot. Missions*; also, on Duff, *Hist. C.M.S.*, i. 302-311, ii. 160-162, 241, 496.

Some of the wives of missionaries have done excellent work, notably Mrs. Mullens (L.M.S.), Mrs. Weitbrecht (C.M.S.), Mrs. Winter (S.P.G.); while Miss Cooke, the first single lady to work among Hindu girls, must be remembered (see *Hist. C.M.S.*, i. 199); and Miss C. M. Tucker ("A.L.O.E.") of the C.E.Z.M.S. Punjab Mission, whose eighteen years' career when no longer young is described in Miss Giberne's *A Lady of England* (see also *Hist. C.M.S.*, iii. 145, 153). Miss Irene Petrie had but a brief career, yet a very interesting one; see her *Memoir*. The pioneers of women's medical work were Clara A. Swain, M.D., American Episcopal Methodist (see Pierson's *Modern Mission Century*, p. 193), and Fanny Butler (see *Behind the Pardah*, p. 238).

India—South.

Under this head we find the first modern missionaries in India. First, Francis Xavier and his Jesuit followers in the sixteenth and seventeenth centuries. Then the pioneer of Protestant Missions, Bartholomew Ziegenbalg, sent out by the King of Denmark in 1706, the first translator of the Bible into an Indian language (Tamil); and his successors, chief among whom were Schulze and Schwartz, who were supported by the S.P.C.K. Schwartz (1749-98) is counted with Carey, Duff, French, Caldwell, in the front rank of Indian missionaries. See Hough's *History of Christianity in India*, Fleming Stevenson's *Dawn of the Modern Mission*, Westcott's *Our Oldest Indian Mission*, the S.P.C.K. *Lives of Missionaries*, Dean Pearson's *Life of Schwartz*, Hodder's *Conquests of the Cross*.

The S.P.G., since it took over these Missions from the S.P.C.K., has had one missionary of the highest class in Robert Caldwell of Tinnevelly (1841-91; Bishop from 1877), the great Tamil scholar; and another Tamil scholar, much beloved, in T. Brotherton. See *Two Hundred Years of S.P.G.;* and *Hist. C.M.S.*, i. 319, 324, ii. 545, iii. 168-177, 458, 503. Also, on Caldwell, Dr. G. Smith's *Twelve Pioneer Missionaries*.

The C.M.S. has had a remarkable succession of men in South India: Rhenius (1814-35), Thomas (1836-70), Ragland (1845-58), Sargent (1835-89, Bishop from 1877), of Tinnevelly; the Bakers of Travancore (1818-66 and 1843-78); H. W. Fox (1841-48) and R. Noble (1841-65) of the Telugu Mission. There are *Lives* of *Ragland*, *Fox*, and *Noble*. See *Hist. C.M.S.:* on Rhenius, i. 114, 202, 318-321; on Thomas, ii. 180, 542, iii. 471; on Ragland, ii. 59-61, 186-189; on Sargent, ii. 75, 181, 544, iii. 168-178, 457; on the Bakers, i. 232-235, 326, ii. 190, 193, 538, iii. 178, 183; on Fox and Noble, i. 328, 501, ii. 56-59, 177-179, 522, 530, 546-548, iii. 167.

Among other South Indian missionaries must be named the remarkable Scudder family, which provided seven members for the Arcot Mission of the American Reformed (Dutch) Church; William Arthur, of the Wesleyan Mission in Mysore, afterwards one of the most eloquent of preachers in England; Benjamin Rice, John Hay, John Hands, E. Lewis, of the L.M.S. Missions; J. F. C. Heyer, American

Lutheran; and, perhaps most notable of all, Samuel Hebich, of the Basel Canarese Mission. See Sherring's *Hist. Prot. Missions;* Pierson's *Modern Mission Century;* for the L.M.S. men, the *Hist. L.M.S.;* and the *Memoirs* of *B. Rice* and *S. Hebich.*

Ceylon, Burmah, and Malay Archipelago.

Two C.M.S. missionaries in Ceylon deserve mention, for their length of faithful and diligent service: William Oakley, who laboured exactly fifty-one years (1835-86) without once returning to England; and John Ireland Jones, whose career, though not uninterrupted by visits home, covered forty-six years (1857-1903). See *Hist. C.M.S.*, ii. 281-289, iii. 212, 539-541.

Two of the most heroic names in missionary history begin the story of Missions in Burmah—those of Adoniram and Ann Judson, of the American Baptist Union. Another member of the Mission, Boardman, did a great work among the Karens. Several biographies and sketches of this Mission have appeared, particularly Dr. H. Bonar's *Life of Judson.* See also Bishop Pakenham Walsh's *Modern Heroes of the Mission Field;* and Hodder's *Conquests of the Cross.* (The career of Dr. Marks, the chief S.P.G. missionary in Burmah, will be of deep interest when completed.)

Two devoted women must be named: Sophia Cooke, of the Female Education Society, who for forty years conducted the well-known Chinese School at Singapore; and Hester Needham of Sumatra, whose touching story is told in *God First,* by Miss Enfield. *Conquests of the Cross,* vol. ii., has an interesting chapter on Bishop Macdougall's work among the Dyaks of Borneo. See also his *Memoir,* published by the S.P.G.

China.

Under this head the name of a great Franciscan missionary of the thirteenth century, John de Monte Corvino, must not be omitted. Xavier failed to enter China. Of his successors, Matthew Ricci was the most eminent.

Protestant Missions begin with Robert Morrison, of the L.M.S., sent out in 1807. With the aid of R. Milne (1813) he translated the whole Bible into Chinese; but he could not really get at the people. He lived in the East India

Company's factory at Canton. See *Life of Morrison;* Bishop Pakenham Walsh's *Modern Heroes of the Mission Field;* and *Hist. L.M.S.* Another comrade, Medhurst, took the chief part in the famous "Delegates' Version" of the Bible.

Among other leading English missionaries, who entered China after the Opium War of 1840-42, have been Dr. Legge, L.M.S., afterwards Professor of Chinese at Oxford; W. C. Burns, of the English Presbyterian Mission, one of the first to wear Chinese dress; G. L. Mackay, Canadian Presbyterian, the evangelist of Formosa; David Hill, Wesleyan; Lockhart and J. K. Mackenzie, medical missionaries, and Muirhead, all L.M.S.; Harold Scholefield, M.D., of the China Inland Mission. Two of the most distinguished are still with us, Griffith John, L.M.S., and Hudson Taylor, C.I.M. See *Hist. L.M.S.; Story of the C.I.M.; Memoirs* of *Burns, Mackenzie,* and *Scholefield;* also *Conquests of the Cross.*

The American Missions have had excellent men. Two Bishops of the Episcopal Church deserve special mention: Boone, one of the earliest missionaries (1837), and Schereschewsky, celebrated for linguistic work. Among others may be named Elijah Bridgman, S. Wells Williams, and C. C. Baldwin, of the American Board, and R. S. Maclay, Episcopal Methodist.

The leading representatives of the Church of England have been three C.M.S. men: G. Smith, first Bishop at Hong Kong; W. A. Russell, first English Bishop to reside in China itself; and F. F. Gough of Ningpo (Bishop Burdon, Bishop and Archdeacon Moule, and Archdeacon Wolfe, of the C.M.S., and Bishop Scott of the S.P.G., are still with us). But the victims of massacres must also find mention: Robert Stewart and his wife and two ladies, C.M.S., and four C.E.Z. ladies, killed in 1895; and Norman of the S.P.G., in the disturbances of 1900. See *Hist. C.M.S.*, i. 472, 473, ii. 61, 67, 293-295, 306-312, 581-594, iii. 218-234, 559-587, 769-774; *Two Hundred Years of the S.P.G; Church Work in North China; Behind the Great Wall,* by Miss Barnes; *Story of the Fuh-Kien Mission;* Archdeacon Moule's *Story of the Cheh-Kiang Mission;* and various biographical sketches of the massacred missionaries, particularly Mrs. Watson's *Robert and Louisa Stewart* and Berry's *Sister Martyrs of Ku-cheng.* On the numerous C.I.M. victims of the Boxer riots of 1900, see M. Broomhall's *Martyred Missionaries of the C.I.M.*, and *Last Letters,* and *Further Records.*

North-Eastern Asia.

Under this head must be mentioned Stallybrass of the L.M.S., who carried on a Mission to a Mongol tribe in Siberia, the Buriats, which Russia suppressed in 1841; and James Gilmour of Mongolia, a heroic figure well depicted in Lovett's *Life* of him, as well as, in his own *Among the Mongols*. See also *Hist. L.M.S.* The Missions in Manchuria and Korea have not yet given us completed lives of their pioneers.

Japan.

The Japan Missions, young as they are, have already supplied two first-rate missionary biographies; of Verbeck, of the American Reformed (Dutch) Church, the educator of the foremost Japanese statesmen, and the real originator of many of the modern reforms; and of Bishop Edward Bickersteth, the chief organizer of the united Japanese Church in communion with the Church of England. Among other important names are those of Bishop Williams of the American Church, one of the first two pioneers of Protestant Missions in Japan; Hepburn and S. R. Brown, American Presbyterians, also early pioneers; and Archdeacons Warren, C.M.S., and Shaw, S.P.G. See in addition to the two *Lives*, Griffis's *Mikado's Empire; Japan and the Japan Mission* (C.M.S.); *Two Hundred Years of S.P.G.; Hist. C.M.S.*, ii. 595-604; iii. 234-237, 588-614, 774-779. Also, on Shaw, the S.P.G. Report 1901.

North America.

John Eliot of Boston, "the Apostle of the Indians," supported by an English Society formed under the auspices of Cromwell, was actually the first missionary to the Heathen from Protestant Christendom, and laboured for fifty-five years, 1636-90. He translated the whole Bible into Mohican, a language now extinct. See his *Life;* Bishop Pakenham Walsh's *Heroes of the Mission Field;* and *Conquests of the Cross*, vol. i.

David Brainerd, a Pennsylvania minister, was spared to work for less than three years (1744-46) among the Delaware Indians; but his *Memoir*, exhibiting a rare example of devotion, influenced Carey, Marsden, and Henry Martyn. Several *Lives* of him have appeared.

David Zeisberger, the first Moravian missionary to the

Red Indians, had a longer career even than Eliot, 1735-1808, and after a life of thrilling experiences and much good influence, died at the age of ninety. See various *Histories* of *Moravian Missions*, and *Conquests of the Cross*, vol. i.

Hans Egede the Norwegian was the first missionary to Greenland, 1722-36, sent by the King of Denmark; and his example led to the Moravians going there. See *Conquests of the Cross*, vol. i.; Bishop Pakenham Walsh's *Heroes of the Mission Field; Hist. C.M.S.*, i. p. 26.

Under this head should be included Dr. Coke, the pioneer organizer of Wesleyan Missions, a fellow-worker of Wesley, who crossed the Atlantic in those pre-steam days eighteen times, and eventually died on a voyage to Ceylon.

Among the C.M.S. missionaries to the Red Indians of North-West Canada, stand out conspicuously Cockran of Red River, who accomplished what was called "a finished course of forty years" (1825-65) without once coming home; and John Horden, first Bishop of Moosonee and evangelist of Hudson's Bay, whose career lasted forty-one and a half years (1851-93). David Anderson, first Bishop of Rupert's Land (1849-65), should also be mentioned; and, still more, R. Machray, the second Bishop and first Archbishop, who died in March, 1904, after nearly forty years' labours for the Colony, the Church, and the Missions, which have been of inestimable value. Archbishop Machray was perhaps the greatest of all Colonial Bishops, not forgetting even Selwyn. The labours of other Bishops, particularly of Bompas and Ridley, have not yet been completed; nor those of William Duncan, founder of Metlakahtla, now in Alaska. See *Hist. C.M.S.*, i. 362-364, ii. 313-332, 605-622, iii. 238-253, 615-640; two *Memoirs* of *Horden*, by Miss Batty and A. R. Buckland; and Bishop Ridley's *Letters*.

In the United States, Bishop Whipple of Minnesota justly earned the title of Apostle of the Indians. See *Lights and Shadows of a Long Episcopate*.

Under this head must also be mentioned Titus Coan, of the American Board, the evangelist of Hawaii, who in thirty-five years baptized with his own hands 11,960 persons.

South America.

The C.M.S. formerly had a Mission in British Guiana, the chief missionary being J. H. Bernau (1835-53). This work

was taken up and extended by the S.P.G., whose evangelist W. H. Brett did a noble work for forty years (1840-79). See his *Memoir;* his own book *In the Forests of Guiana;* also *Notes on the Church in Guiana*, and *Two Hundred Years of S.P.G.*

A free-lance missionary, Dr. Kalley, who went to Madeira in 1837, and afterwards to Brazil, was probably the really first qualified medical missionary. Concerning him and others, see H. P. Beach's S.V.M.U. *Handbook of Protestant Missions in S. America.*

But the greatest hero of South American Missions was Captain Allen Gardiner, the pioneer of work among the Fuegians, to carry on whose enterprise the South American Missionary Society was established. There are various *Memoirs* of him, particularly one by Jesse Page. See also the *Handbook* above mentioned; *Conquests of the Cross*, vol. iii.; Bishop Pakenham Walsh's *Modern Heroes of the Mission Field;* and Miss Guinness's *Neglected Continent.*

The South Seas.

Concerning the early L.M.S. missionaries in Polynesia, especially Henry Nott, see *Hist. L.M.S.* and *The Night of Toil.* On John Williams, "the Martyr of Erromanga," one of the most intrepid of pioneers, see various *Lives;* the *Hist. L.M.S.;* and Bishop Pakenham Walsh's *Modern Heroes of the Mission Field.* Also A. W. Murray's *Martyrs of Polynesia.*

On the Wesleyan missionaries in Fiji, see Calvert's *Fiji and the Fijians;* Miss Gordon-Cumming's *At Home in Fiji;* the *Life of John Hunt*, who was the chief evangelist of the Islands; and *James Calvert, from Dark to Dawn.* Also on Hunt, Bishop Pakenham Walsh's *Modern Heroes of the Mission Field.*

On the New Hebrides Presbyterian missionaries, Paton, Geddie, and others, see *Autobiography of J. G. Paton*, and other books about that devoted missionary.

On the L.M.S. Mission in New Guinea, see Lovett's *Life of James Chalmers*, another great pioneer evangelist, and Chalmers' own *Pioneering in New Guinea.*

For an interesting account of all these, see R. Wardlaw Thompson's *My Trip among the South Sea Islands.* Also *Conquests of the Cross.*

Samuel Marsden, though never an actual missionary, but chaplain to the convicts in New South Wales, ranks as a true missionary hero, and especially as the founder of the C.M.S. New Zealand Mission. The real chief evangelists of the Maori race, however, were the brothers Henry and William Williams, both afterwards Archdeacons, and William the first Bishop of Waiapu. Their careers lasted forty-five and fifty years respectively. Among their comrades R. Maunsell, R. Taylor, and O. Hadfield were the most conspicuous, the last-named still surviving. See *Life of S. Marsden; Life of Henry Williams;* Dean Jacobs's *History of the New Zealand Church;* Bishop Pakenham Walsh's *Modern Heroes of the Mission Field;* Miss Tucker's *Southern Cross and Southern Crown; Conquests of the Cross; Hist. C.M.S.*, i. 204-215, 355-360, 427-448, ii. 82-98, 623-644, iii. 549-557.

Bishop Selwyn of New Zealand and Bishop Patteson of Melanesia also were great missionaries in different ways; the latter especially for his self-denying labours. Nor should the devoted Bishop John Selwyn of Melanesia, son of the great Selwyn, be forgotten. See *Lives* of *Selwyn*, by H. W. Tucker and G. H. Curteis, of *Patteson*, by Miss Yonge and other writers, and of *John Selwyn*, by F. D. How; *History of the Melanesian Mission*, by E. S. Armstrong; Dean Jacobs's *History* (as above); and *Hist. C.M.S.*, i. 408-418, 427-448, ii. 82-98, 623-644.

CHAPTER XXIII.

Some Prominent Native Christians.

If it be true, as true it is, that Heathen Races can only be effectively evangelized by converts from those Races—Africa by Africans and Asia by Asiatics—then it is important to study the lives of prominent Christians among them, quite as much as the lives of missionaries from the older Christendom. In these pages, therefore, a few such must be enumerated, and references given as a guide to further information.

There are, however, scarcely any biographies of Native Christians. There are small books on Bishop Crowther; there are Lives of Nehemiah Goreh, Lal Behari Day, Ko Thah Byu of Burmah, Joseph Neesima of Japan, Pastor Hsi of China, Africaner the Hottentot, and King Khama. That is nearly all. An immense number of deeply-interesting accounts of individual converts, eminent in various ways, can be found scattered over the pages of missionary magazines and reports, but are for practical purposes inaccessible. The following cases, which profess to be no more than a few specimens, are taken from the *History of C.M.S.*, though not all of them are cases of C.M.S. converts.

The earliest is Abdul Masih, a Mohammedan of Delhi, Keeper of Jewels at the Court of Oudh, who was converted through Henry Martyn's teaching, became the first C.M.S. agent in India (before English missionaries were allowed in British territory), and was ordained by Bishop Heber in 1825. His journals were the *pièce de résistance* in the early numbers of the *Missionary Register*, from 1813. His portrait hangs in the C.M.S. Committee-room. (Vol. i. 182, 191, 312.)

As Abdul Masih was the first Indian clergyman in North India, so JOHN DEVASAGAYAM was in South India. Ordained in 1830, he worked as a faithful pastor among his Tamil people in Tinnevelly till his death in 1864. C.M.S. missionary boxes formerly had on them a picture of Devasagayam preaching in his church at Kadachapuram. Two of his sons became clergymen, and laboured many years. (Vol. i. 318, 500, ii. 179, 185, 543.)

Several other Tamil clergymen have been excellent men. Among the most prominent were PAUL DANIEL, a wonderful preacher, with a remarkable record (vol. ii. 183); V. SANDOSHAM, whose touching spiritual autobiography was published in England, a very exceptional thing (*C.M. Record*, July, 1862), and whose teaching was remarkable for freshness* (vol. ii. 544); the brothers VIRAVAGU, both of whom became superintending pastors, with several clergymen under them—a sort of "rural dean," but with more definite authority (vol. iii. 459); JOSEPH CORNELIUS, notable as a classical scholar and translator of English theological books (Trench, Blunt, &c.) into Tamil (vol. ii. 500, iii. 165), who, and Satthianadhan, were Examining Chaplains to the Bishop of Madras.

W. T. SATTHIANADHAN deserves special notice: a convert from a mission school, a zealous catechist, a leading clergyman for thirty-three years (1859-92), pastor of a self-supporting church at Madras; and his wife, a daughter of John Devasagayam, honoured for her beautiful character and devoted work. In 1878 they visited England, and his speeches at Exeter Hall and elsewhere touched all hearts. His son, a Cambridge honour-man, is now Professor of Logic in the Government College at Madras, and President there of the Y.M.C.A., S.V.M.U., &c.; and two daughters are married to leading Tamil Christians, one of them the father's successor at Zion Church. (Vol. i. 324, ii. 185, 535, iii. 71, 165, 460, 469, 691, 757, 767.)

The Telugu Mission has also given the Church fine men. The first two converts in Robert Noble's School, MANCHALA RATNAM and AINALA BHUSHANAM, became excellent clergy-

* "I shall never forget," wrote the Rev. David Fenn, "an exposition he once gave at family prayers in my tent in North Tinnevelly. He chose the Epistle to Philemon, and made you almost see Onesimus in the streets of Rome and Paul in his chains."

men. Ratnam, especially, eventually superintended the whole Masulipatam district. He too was a scholar, and served on the Telugu Bible Revision Committee. He was a Brahman, and a Brahman convert of his own buried him. (Vol. ii. 178, 522, iii. 166, 458.) Another convert from the same school was JANI ALLI, a Mohammedan, afterwards a Cambridge graduate, and then a missionary to his former co-religionists at Bombay and Calcutta successively. He was enthusiastically received at the Croydon Church Congress, where he read a paper. (Vol. ii. 179, 548, iii. 13, 49, 140, 462.)

Of the Indian clergy in the Bombay Presidency, SORABJI KHARSEDJI and RUTTONJI NOWROJI, both Parsi converts, were notable. The former is known especially for his excellent wife's work at Poona, and for his brilliant daughters —one of them, Miss Cornelia Sorabji, B.A., a not infrequent writer in English papers; while Ruttonji (still alive, but retired), whom Sorabji helped to bring to Christ, became the missionary in charge of Aurangabad and an extensive district. (Vol. i. 317, ii. 174, 523, iii. 139, 463, 466, 478, 502.)

Another clergyman who helped in the conversion of Ruttonji (and also, long after, in that of Pundita Ramabai, the celebrated Indian lady) was NEHEMIAH GOREH, convert of W. Smith's (C.M.S. Benares), C.M.S. catechist, student at Islington College, eventually Cowley Father, and always a devoted but somewhat speculative Christian. (Vol. ii. 74, 167, 174, 508, 557, iii. 14, 464, 795.) His *Life* has been written by the Rev. R. M. Benson.

Dr. Alexander Duff's College at Calcutta was honoured by the conversion of several Brahman students: among them KRISHNA MOHAN BANERJEA, who afterwards joined the Church of England, became a C.M.S. catechist, and afterwards an S.P.G. missionary; indisputably the most prominent native clergyman in Bengal. (Vol. i. 307, 315, ii. 161, 495, 508.)

Among C.M.S. pastors in North India should be named TULSI PAUL, as great a preacher as Paul Daniel in the South, and a scholar too who helped T.V. French to translate Butler's *Analogy* and Augustine's *De Civitate Dei*. (Vol. ii. 269, 553.)

One Mohammedan convert (Jani Alli) has already been mentioned; and there have been several others of mark.

In 1854 Pfander and French held a public discussion at Agra with Moslem moulvies. Two of their opponents, years after, were brought to Christ—SAFDAR ALI and IMAD-UD-DIN. The former became a Government Educational Commissioner; the latter a clergyman, and a vigorous preacher and controversial writer. Imad-ud-din received the Lambeth D.D. degree from Archbishop Benson. He was invited to the Chicago Parliament of Religions, but sent a paper instead, with a long list of Mohammedans of some position in India who had become Christians. (Vol. ii. 171, 535, 555-559, 561-564, iii. 144, 148, 154, 465, 471, 489.)

Not all the most remarkable converts from Islam have been ordained. Safdar Ali, just mentioned, is a case in point. ABDULLAH ATHIM is another, who also was a Government official, and was one of three Indian Christians chosen for presentation to the Prince of Wales (the present King) at Amritsar, the others being the Kanwar Harnam Singh of Kaparthala (now a member of the Viceroy's Council) and Professor Ram Chander of Delhi. (Vol. ii. 164, 204, 263, 488, iii. 129, 148, 153, 477.) Still more remarkable were the careers of two Afghans, both in Lumsden's famous Guide Corps, and both of whom went into the wilds of Central Asia, DILAWAR KHAN for the British Government and FAZL-I-HAQQ as an evangelist to Kafiristan. (Vol. ii. 567-571.)

So much for India, which supplies us with a majority of the distinguished converts whose history can be traced. The 48th chapter of the *History*, on Ceylon, mentions a few briefly; and so do the 64th, 81st, and 96th chapters, on China. In Japan, the only Native Christian of note who, having died, can be commemorated, is JOSEPH NEESIMA; see the biography before mentioned, and the 65th and 97th chapters of the *History*. The 67th chapter, on New Zealand, gives notices of remarkable Maori Christians, particularly TAMIHANA TE RAUPARAHA and JOHN WILLIAMS HIPANGO (vol. ii. 636-640). The chapters on N.-W. Canada mention HENRY BUDD the Cree, LEGAIC the Tsimshean, and SHEUKSH the Kitkatla chief. (Vol. i. 363, ii. 316, 620, iii. 633-640.)

Africa has produced a goodly list of Negro converts who have attained distinction. The most famous of all, of course, is BISHOP SAMUEL CROWTHER. Several books on his career exist. See also *History C.M.S.*, i. 449-451, 458, ii. 103-114,

120, 450-465, 383-396. Several of the ablest Negro clergymen are still with us, some as Bishops and Archdeacons. Of those who have died, ARCHDEACON HENRY JOHNSON and JAMES QUAKER were the most notable. (Vol. ii. 73, 102, 395, 446-7, iii. 83, 115, 378, 380-388, 391, 724.) The best Uganda men also are alive and at work; but one, SEMBERA MACKAY, who was killed in one of the little civil wars, deserves mention. (Vol. iii. 111, 412, 415, 437, 442.)

CHAPTER XXIV.

Some Auxiliary Helpers of Missions.

Among founders and inspirers of Missions, Oliver Cromwell must not be denied a place among the first, the original "S.P.G." having been established under his auspices. Robert Boyle founded the second "S.P.G.," and Dr. Bray the third and permanent "S.P.G." in 1701. Dean Prideaux projected Missions in India, and Bishop Berkeley for the Red Indians and Negro slaves of the American Colonies. William Carey, founder of the Baptist Society, has been already mentioned, having been himself its first missionary. Dr. Haweis, Rector of Aldwinkle, and Dr. Bogue, Independent Minister of Gosport, took a leading part in founding the London Missionary Society. Charles Simeon of Cambridge, inspired from India by Charles Grant and David Brown, stirred up the Evangelical clergy of the Church of England to establish the C.M.S., John Venn and Thomas Scott being the actual founders. The South American Society owes its origin to Capt. Allen Gardiner, already mentioned; the Universities' Mission to Africa to the influence of Bishops Gray and Samuel Wilberforce. The founder of the China Inland Mission, Hudson Taylor, is still with us. American Missions begin their history with Samuel Mills, a student of Williams College, who, though a missionary in will was never a missionary in deed, but set on foot the movement that led to the American Board.

There have been Secretaries of Societies, and other home workers, who have done as much for the cause as any missionaries, or more. Such were Josiah Pratt, Edward Bickersteth, Henry Venn, Henry Wright, and F. E. Wigram, of the C.M.S.; Ernest Hawkins, W. T. Bullock, and H. W. Tucker, of the S.P.G. The speeches of Bishop

S. Wilberforce forty years ago, and of Archbishop Temple in our own day, did much to rouse the Church of England. Much influence was exercised by the Earl of Chichester, President of C.M.S. for fifty-one years; the Earl of Shaftesbury, President of the Bible Society and many other organizations; John Cunningham, Dr. J. C. Miller, E. Hoare, and W. Pennefather, among the Evangelical clergy; Dr. H. Grattan Guinness and Reginald Radcliffe, not in the Church of England, and not among the regular Nonconformists, but in the large circle of Christian people, both Church and Nonconformist, who have been active in home mission and revival movements. In America, the names of Dr. A. J. Gordon, Dr. Ellinwood, Dr. A. C. Thompson, Dr. Langford, are conspicuous.

Abroad, Missions owed much to Government officials, and military officers, and chaplains. In India especially, to the chaplains before referred to, as well as to Archdeacon Pratt of Calcutta, Henry Fisher of Agra, Marmaduke Thompson of Madras, and James Hough of Tinnevelly; to distinguished civilians like James Thomason, R. M. Bird, John Lawrence, Robert Montgomery, Donald Macleod, Bartle Frere, Richard Temple, Arthur Cotton, Henry Ramsay, Charles Aitchison, and (still with us) William Muir and Robert Cust; to brilliant soldiers like Henry Lawrence, Herbert Edwardes, Edward Lake, and Reynell Taylor. And the chief promoter of early Missions in the South Seas, Samuel Marsden, was a chaplain in New South Wales.

Then Missions owe not a little to the writers of books which have preserved their history or testified to their work; such as the authors of the various biographies previously referred to, particularly Dr. George Smith; Drs. Griffis, Leonard, Liggins, Noble, and A. T. Pierson of America—the latter for a whole series of the most inspiring works in missionary literature; Mrs. Isabella Bishop and Miss C. F. Gordon-Cumming; Dr. Warneck, Dr. Christlieb, and Dr. Grundemann, of Germany; Dean Vahl of Copenhagen. The majority of these are still alive, but their names cannot be omitted.

CHAPTER XXV.

Missions of the Greek and Roman Churches.

(1) Russo-Greek Missions.

Hitherto it has been very difficult to obtain information regarding the Missions of the Orthodox Eastern Church in Russia. It was known that it had work in Siberia, in Japan, and at Peking, but particulars were not available. This need has now been supplied by the publication of an interesting little book entitled *Russian Orthodox Missions*, by the Very Rev. Eugene Smirnoff, chaplain to the Russian Embassy in London, and published by Rivingtons. Mr. Smirnoff has been for twenty-six years Superior of the Russian Church in London, and he writes in excellent English. From his pages the following brief notice is derived.*

The earlier Missions of the Russian Church date from the reign of the first Tsar, John the Terrible (1533-84). He began the great extension of Russia eastward, but the subjugation of Siberia was not completed until 1697, and the annexations in the Caucasus, Turkestan, and the Khanates belong to the present century. In Siberia the Natives are Pagans, in Turkestan and the other southern territories they are Mohammedans, of whom also there are many in the south-east of European Russia. Within the Empire, therefore, there is room for extensive missionary work.

Apparently a good many missionaries were sent to the Tartar population in the seventeenth century, and many thousands were baptized. But the work was merely external; the

* Since this was written, another account of Russian Missions has appeared in *The East and the West* for April, 1904.

native languages were not acquired; and the baptized people, says Mr. Smirnoff, "after baptism, remaining in their former surroundings, continued in the same heathen manner of life as before." The result was gradual apostasy; Mohammedanism absorbing most of those in South-Eastern Russia in Europe.

From 1750 to 1824 was, in Mr. Smirnoff's words, "a period of stagnation." * The latter date was that of the ordination of a remarkable man, a priest at Irkutsk, John Veniaminoff, who laboured forty-four years, eventually becoming "Archbishop Innocent." Mr. Smirnoff pronounces him "the most famous missionary of the nineteenth century, and that not only of the Russian Church, but of the whole Christian world." He planted Missions first in Alaska and the Aleutian Islands, on the American side of Behring's Strait, which then belonged to Russia; then in Kamtchatka; and then all over Eastern Siberia. In declining years he was translated to Moscow, founded there the Orthodox Missionary Society, and died in 1879. He left in the Far East four dioceses, Yakutsk, Blagovestchensk and the Amur, Vladivostock and Kamtchatka, and Alaska. During the same period the Archimandrite Macarius was doing a similar work in Altai, the central district of Siberia. Another great missionary leader was Ilminski, among the Tartars in the south-east of European Russia. He was an accomplished linguist, and his knowledge of Arabic, Persian, and Turkish, as well as of several Tartar dialects, made him especially useful for Mohammedan work. He was the chief translator of the Scriptures and other Christian books, and under his auspices a whole library was gradually formed of works in all the leading languages of Asiatic Russia. Kazan, on the Volga, was the headquarters of the literary and educational work carried on by him and his associates and successors; and at that city many missionaries have been trained.

There are now eight distinct Missions in Siberia, with ninety-one stations and fourteen "missionary parishes," served by 286 "ministrants," of whom apparently about

* It was during the last years of this period that the London Missionary Society began a Mission in Siberia. Mr. Stallybrass went out in 1817, and was followed by two others. They worked among the Pagan Buriats, and translated the whole Bible into the Buriat language, but in 1840 the Russian Government suppressed the Mission.

half are clergy. In European Russia, among Pagans and Moslems in the east and south-east, there are six Missions, with about twenty-five stations and about fifty missionary priests. The statistical tables give the total number of baptisms in thirty years, 1870 to 1899, viz., 100,251; but do not state the present number of living converts.

The Russian Church has also three foreign Missions of some standing, in China, Japan, and North America; and was just beginning work in Korea when the war broke out.

The Mission in China was founded in 1714 by the Metropolitan Philotheus of Tobolsk, despite the opposition of the Jesuits, who at first succeeded in excluding him from Peking. This Mission, says Mr. Smirnoff, "produced Chinese scholars of world-wide celebrity . . . amongst whom some translated the Scriptures." In the Boxer outbreak of 1900, all the mission buildings at Peking were destroyed, and out of 700 "Chinese Orthodox" 400 were killed. The work has since been resumed, and a bishop appointed.

The Mission in Japan was founded by Bishop Nicolai, one of the most notable and respected foreigners at Tokyo. He went to Japan in 1860 as chaplain to the Russian Consulate at Nagasaki, and a few years later began evangelistic work quietly and cautiously. The result in the year 1900 was a Church comprising 25,000 Christians and thirty-four ecclesiastics, among whom only the bishop, one priest, and one deacon were Russians, all the rest being Japanese. "In fact," says Mr. Smirnoff, "the affiliated Japanese Church is almost independent of its Russian Mother Church, and shows itself to be an autocephalous Church, depending only in the person of its Bishop on the Most Holy Governing Synod of the Church of All the Russias."

The North America Mission was founded by monks in the Aleutian Islands in 1793, and in Alaska in 1834; and was organized and developed by Veniaminoff, as already mentioned. There are now nearly 10,000 adherents, Indians, Aleutes, and Eskimo. Alaska being now an outlying possession of the United States, the Bishop, whose diocese is called "the Aleutian Islands and North America," has his residence and cathedral at San Francisco, and exercises jurisdiction over the members of the Greek Church, of various nationalities, settled in the States.

All the Missions are assisted, though not wholly directed, by the Orthodox Missionary Society, founded by Archbishop Innocent. It spent in 1899 £14,750 on the Siberian Missions, £11,172 on those in European Russia, and £2,474 on Japan; in all £28,396. But as Japan received also £3,400 from the Most Holy Synod, it would seem that there are other financial resources besides those of the Society.

Although there is no doubt much superstition in the Russo-Greek Church, it does, to its honour, translate and circulate the Scriptures. The History of the British and Foreign Bible Society tells much of its co-operation in that great work.

(2) Roman Catholic Missions.

We have already seen how Roman Missions were the immediate sequel of the Reformation (p. 63); how their almost lifeless condition at the beginning of the nineteenth century led to an appeal from a Maltese Catholic to the Church Missionary Society (p. 71); and how the revival came through the establishment of the voluntary and unofficial "Institution for the Propagation of the Faith" at Lyons in 1822 (p. 75). It remains to present a list of Roman Missionary Societies, &c., and to summarize briefly their work in different parts of the world.

Roman Missions are carried on both by Missionary Societies and by Religious Orders, all under the supreme direction of the Pope, and also, more or less, under the general supervision of the Congregation De Propaganda Fide at Rome since its foundation in 1622. The congregation of Lazarists was founded at Paris by St. Vincent de Paul in 1632, and the Société des Missions Étrangères, also at Paris, in 1663. This last-named Society is the largest Roman missionary organization, labouring all over Eastern Asia and parts of India. It had, in 1899, 34 bishops, 1,100 missionaries, 680 native priests, and 1,227,000 Native Christians. In that year it baptized 46,000 adult Pagans, 41,000 children of Christians, and 155,000 "children of Pagans *in articulo mortis*." Several other smaller societies have their headquarters in Belgium, Italy, and Ireland.

The Religious Orders are largely represented in the

foreign field. The Anglican Benedictines work in British Colonies; the Capuchins, in the Levant, Western Asia, North Africa, and South America; the Carmelites, in India; the Dominicans, in Turkey, Indo-China, North and South America; the Lazarists, in China, the Levant, Persia, Abyssinia, Madagascar, and South America; the Franciscans, who have been zealous missionaries since the days of their great founder, in China, in the Philippines and Pacific Islands, in North and South America, in Egypt and North Africa, in Palestine (where they are the appointed guardians of the Holy Places), and in many European countries; the priests of the Sacred Heart, in South America and the Pacific Ocean; the Oblates of St. Mary in the Polar Regions of North America; and, lastly, the Jesuits, in all quarters of the world, having (1899) 116 missionaries in Europe, 233 in Africa, 988 in Asia, 550 in Oceania, 1,246 in North America, and 856 in South America; total Jesuit missionaries, 3,989.

For the purpose of Missions in Africa, several modern congregations have been formed, particularly the Congregation of the Holy Ghost and Heart of Mary, the Lyons Society of African Missions, the Institute of Verona, and the Algerine Congregation for the conversion of the Soudan and Central Africa. The Jesuits work on the Zambesi, the White Fathers in the Lake region, and the Congregation of the Holy Ghost (French) and German Benedictines on the East Coast. The French Mission at Bagamoyo is known for its excellent work. An English organization, St. Joseph's Foreign Missionary Society, was founded by Herbert (afterwards Cardinal) Vaughan at Mill Hill, near London, about 1870. It has (1900) two bishops and eighty-six priests in the mission-field, and works in Uganda, North and South India, Borneo, and New Zealand. The two Roman Missions in Uganda reckoned, in 1903, 82,000 baptized Christians, and about 146,000 "adherents" (Colonel Sadler's official return).

The Roman Church has extensive Missions in the East, directed at winning adherents to the unity of the Holy See from the Oriental Churches, which are regarded as schismatic and heretical. In this enterprise there has been great advance within the past few years in Egypt, among the Copts, and in 1899 the Pope signalized "the resurrection of the Church of Alexandria" by appointing a Patriarch for

Egypt, Libya, and Nubia. Further East, on the borders of Turkey and Persia, the Roman and Russo-Greek Churches compete for the adhesion of the Nestorians, Chaldeans, and Armenians. The Franciscans, Dominicans, Lazarists, and Jesuits, are engaged in all these works.

The earlier work of the Church of Rome in India has already been noticed (p. 63). Progress has been made in the South, since the famine of 1877-78; but a large proportion of the adherents are descendants of the converts of the sixteenth and seventeenth centuries. The *Missiones Catholicæ*, in 1895, gave the total as 1,391,000, including Burmah and Ceylon. The *Illustrated Catholic Missions* gives it as just over 2,000,000 in 1900. The Roman Church organization comprises a Papal Delegate at Kandy, 7 Archbishops, 21 Bishops, and 7 Vicars or Prefects Apostolic; under whom are 800 European missionaries (French, English, German, Italian), 800 Goanese priests, and 700 Indian priests. The various societies and orders seem to be actually less united than the different Protestant denominations. The French Jesuits of Madura and Tinnevelly complain bitterly (in *L'Année de l'Église*) of the opposition of the Goanese, as worse even than that of the Pagans and Protestants. Prior to 1884, the Archbishop of Goa's jurisdiction extended over the whole Roman Church in India; but in that year the Pope confined it to the Portuguese section, abolishing it in British and French territory.

In Madagascar, the French Missions are on an extensive scale, reckoning 94,000 baptized and 267,000 catechumens. *L'Année de l'Église* complains of the favour shown to the Protestant Missions by the French officials.

Roman Catholic Missions in China have a remarkable history from the sixteenth century downwards. The scientific and literary attainments of the Jesuit missionaries rendered them famous. The work is now carried on by ten societies or religious orders. There are 39 Bishops, and 790 European priests (600 of them French). There were 370 native priests in 1895. The Chinese Christians numbered 582,000 in that year, and are now reckoned as 661,000. *L'Année de l'Église* says that the most prominent feature of the work is the large number of baptisms of the children of Pagans. In the province of Si-Chuan alone 85,643 children of heathen parents were baptized in 1899, a large proportion of them being baby girls thrown away by

their mothers. In 1898, the Jesuits of the Shanghai Mission baptized 41,400 Pagan children "at the point of death." An important concession was obtained in 1899 by the French Minister at Peking, with a view to the more effective protection of the Catholic Missions. The bishops were declared "equal in rank to the viceroys and governors," and the priests "to the prefects of the first and second class"; and their influence and authority were to correspond. The Anglican bishops agreed to decline these secular powers, as also did the heads of other Protestant Missions. It is to be feared that the exercise of the powers thus gained by the Roman hierarchy was one cause of the Boxer outbreaks, and is still occasioning much trouble. Certainly, however, the converts of Rome had their full share of persecution and massacre.

In Japan the Roman Church, which achieved such extraordinary results in the sixteenth century, is again to the front, having 54,000 Christians, about half of whom are the descendants of the small remnant left after the dreadful persecutions of that period.* It has an archbishop and three bishops, and it works largely through orphanages, hospitals, &c.

In French Indo-China the Roman Missions are very extensive, and have 700,000 converts, notwithstanding violent persecution prior to the French occupation, with terrible massacres of priests and Native Christians. The Pope, in 1900, "beatified" many of the martyrs. The Roman Catholics had Missions in Korea before the opening by Sir H. Parkes's treaty in 1883, and nine missionaries were martyred in 1866; while now there are 36,000 adherents.

In North-West Canada the Roman missionaries are scattered over the immense territories, and have a large number of Indian adherents. Besides the Oblates before mentioned, many are Jesuits from French Canada.

In South America the Roman Church, which is dominant throughout the Continent, has been engaged of late in serious struggles with the anti-religious tendencies of the Republican Governments, and *L'Année de l'Église* makes no

* In the C.M.S. Library there is an interesting History of the R.C. Japan Mission, by a French Abbé, published in 1705.

mention of Missions among the Indians. In fact, the Pope, in 1897, was obliged to send a severe rebuke to the clergy for their lack of consistency and zeal.

In 1895, the Propaganda returned the number of Catholics in Heathendon as 3,606,000. But this did not include North and South America, so that the total would be quite four millions.

In estimating the character of modern Roman Catholic Missions, much that is unfavourable cannot in honesty be ignored. Here, however, it may suffice to refer briefly to two points.

First, let the Africa Missions be taken as a specimen. Let the testimony be cited of the late Rev. Henry Rowley, of the S.P.G., formerly of the Universities' Mission to Central Africa (*Africa Unveiled*, S.P.C.K., 1876, pp. 228-235). After speaking of the "few ignorant and generally immoral priests still to be found amongst the Portuguese in Africa," and adding, "I fear they are a shame to humanity, to say nothing of Christianity," he goes on to ascribe the "utter relapse of the Native Christians into Heathenism" to the following six features of what seemed three hundred years ago to be successful Missions:—(1) The "reckless and wholesale administration of baptism"; (2) "unholy accommodation of Christian truth and observances to heathenish superstitions and customs"; (3) the neglect of education for the young; (4) the attempts to prop up waning influence by a pretended exercise of miracles; (5) the cruel punishments inflicted for the slightest deviations from the prescribed rules of the Church; (6) the connexion with the slave-trade, illustrated by the marble chair to be seen until lately on the pier at Loanda, from which the Bishop used to give his blessing to the slave-ships. In the old kingdom of Congo, the entire population was Christian, in the Roman sense, in the sixteenth century. The capital still bears the name of San Salvador, but Christianity has disappeared. The shocking history of the Roman Congo Mission, a tissue of cruelties and corruptions, is told by a sympathizer, Pigafetta, Chamberlain to Pope Innocent IX.

The other feature of modern Roman Missions to be noticed is their intrusion into Protestant Fields. Church of England societies and Nonconformist societies alike

have suffered in this cause. The S.P.G. History contains many illustrations. In Tinnevelly the S.P.G. and C.M.S. missionaries have combined to resist Roman aggression; in the Punjab the S.P.G. and C.M.S. combined with the American Presbyterians for the same object. In West, East, and Central Africa; in Palestine and Persia; in North and South India, and Ceylon, and Mauritius; in China and Japan; in New Zealand and the North-West of Canada, it is one uniform story. Let us take two illustrations.

First, Rural Bengal. Half a century ago, Bishop Wilson and the C.M.S. missionaries baptized some three thousand villagers in the Krishnagar or Nadiya districts. In the next forty years the number of the adherents was doubled, but they were in an unsatisfactory state as regards both Christian knowledge and Christian life. A most able and devoted missionary, the late James Vaughan, took charge of the district in 1877, and at once engaged in a vigorous conflict with the giant evil of caste, which had taken root within the Church, and was sadly hindering Christian brotherhood. Much discontent was the immediate result, and Rome saw her opportunity. A large band of priests and nuns, never seen in the district before, suddenly appeared, denouncing the Anglican churches and village chapels as devils' temples, promising seceders freedom for caste restrictions and heathen customs, distributing little brass crucifixes and other charms, and openly offering money bribes. People excommunicated for gross sin were eagerly received by them; and quickly little Roman congregations, formed of the least worthy of the Christian community, sprang up in many villages. No efforts were made to convert the Hindus and Mohammedans; and when Mrs. Williams, a sister of the present Bishop of Lucknow, asked the nuns why they did not go to them, the reply was, "The Heathen may be saved by the light of nature; but there is no hope for you Protestants; therefore we come to you first."

Secondly, take the case of Uganda. The first two C.M.S. missionaries reached Mtesa's capital in June, 1877. In the following year, a Franco-Roman Mission from Algiers was planned. Dr. R. N. Cust, on his own account, visited Algiers, interviewed Cardinal Lavigerie, and earnestly pressed him to send his men to some of the countless African tribes yet unreached, instead of to the one spot in

the heart of Africa already occupied by a Christian Mission. The appeal was unsuccessful. In 1879, the French priests arrived in Uganda, and at once informed Mtesa that the English missionaries were teaching him out of a book full of lies—that is, the Bible. "Never," wrote Alexander Mackay, "did I hear the word *mwongo* (lie) so frequently used." In 1882 the French priests left the country, and did not return for two years. In 1888 they were expelled, with the English missionaries, by the Mohammedans; but in the following year the two parties of Native Christians, each numbering some hundreds of adherents, combined to restore the king, Mwanga, and divided the chieftainships between them. In 1890 came the British East Africa Company, and in 1893 the British Commissioner. Long and complicated controversies arose between the two parties, headed by Bishop Tucker and the French Bishop, and Sir Gerald Portal had to decide many knotty points touching the division of land and of chieftainships, &c. Sir Gerald Portal, in his official despatch, after dwelling on the extreme difficulty he found in bringing the two Bishops to a settlement, added these significant words:—"I am unwilling to conclude this despatch without placing on record my sense of the straightforwardness and conciliatory tone adopted by Bishop Tucker throughout these negotiations." To single out one of the two Bishops for praise in such circumstances was a strong thing to do. Nothing but a keen sense of justice could have led Sir Gerald to do it. He could not but foresee the inference that would be drawn from it, and he knew that the inference would be a true one.

While, therefore, we are bound to acknowledge the self-denial and devotion of many of the Roman missionaries, and not to doubt that there have been among them not a few who, knowing Christ as their own Saviour, have earnestly preached Him to the Heathen, it is impossible to shut our eyes to the plain facts of history as recorded by themselves, or to the actual circumstances of the mission-field at the present time. With every desire to show large-mindedness and charity, no well-instructed Christian can suppose that, as regards a very large portion of Roman missionary work both in the past and in the present, its character could command the Divine blessing.

Not long ago, an S.P.G. missionary, speaking about a

great mission-field where the representatives of Christendom are S.P.G., Baptists, and Roman Catholics, praised the Baptist Mission, and said he wished he could say the same of the Roman Mission. Being reproached for commending "Protestant Sectaries" at the expense of "fellow-Catholics," he replied, "I am here to report facts; I am sorry for them, but facts they are."

CHAPTER XXVI.

Missions to the Jews.

MISSIONS to Jews are an important branch of the work of evangelizing the non-Christian world. They afford an additional illustration of the infelicity of the term "Foreign Missions." If "foreign" means "abroad," then work among Jews in England has to be excluded, and work among the Christian population of the Colonies to be included. Yet the latter are really much more akin to Home Missions than the former. But as this book deals with Christian work among non-Christian peoples, a Mission to Jews in London comes within its range as much as a Mission to Jews in Persia.

Missions to Jews, however, have necessarily a special character of their own, and are the work of distinct Societies. Hence the fact that the word Missions is ordinarily understood to mean Missions to Gentile non-Christians. On this account, a brief chapter only is devoted to Missions to Jews; and its contents are little more than a few facts gathered from the works of the Rev. W. T. Gidney, Secretary of the London Society for Promoting Christianity among the Jews, *Missions to Jews* and *Sites and Scenes*, to which the student is referred for further information. The whole subject is treated from the standpoint of Scripture in an able book, *Israel My Glory*, by the Rev. John Wilkinson.

The fallacy of the argument sometimes based on the words, "Beginning at Jerusalem," has already been pointed out (p. 10). But the words of St. Paul, "To the Jew first," do indicate a real priority in the Divine purpose for the evangelization of the Jews. To quote these words, indeed, without the rest of the sentence, "and also to the Gentiles,"—as is sometimes done,—is to misquote Scripture; and the

unmutilated sentence of itself is sufficient to show clearly the Divine order. Historically, of course, this order was observed. Throughout the Acts we find in every city the Jews approached first. It is assuredly in accordance with the spirit of the rule when a modern missionary in a Mohammedan or Heathen city in which there are Jews seeks them out at the very commencement of the work (as has been done in Persia and elsewhere); though he may plead, not without some reason, that an English clergyman is most closely imitating St. Paul the Jew going first to the Jews when he appeals first to the English residents, if any.

But apart from all these questions, Missions to Jews call for far more attention and sympathy and support than they commonly receive. The Fourth Lambeth Conference of Bishops in 1897 rightly resolved "That a more prominent position be assigned to the Evangelization of the Jews in the intercessions and almsgiving of the Church."

The number of Jews in the world was estimated by the Jewish Year-Book of 1898-99 to have been a little more than nine millions in 1891; and it has increased since. The figures then given were, Europe, 7,700,000; Asia, 260,000; Africa (North), 318,000; America; 772,000; Australia, 15,000. More than half the whole number were in Russia, more than half the remainder in Germany and Austria, and a million in Turkey and the United States; leaving little more than a million for all the rest of the world, 100,000 being in England.

The principal British Societies for Jewish work are, the London Society for Promoting Christianity among the Jews, founded 1809, Church of England, labouring in the British Isles, the Continent of Europe, North Africa, Turkey, Syria and Palestine, and Persia; the British Society for the Propagation of the Gospel among the Jews, founded 1842, Nonconformist, with Missions at home and abroad; four Jewish Missions under the English, Scotch, and Irish Presbyterians; the Parochial Mission to the Jews (1875), and the Barbican Mission, working in East London; the Mildmay Mission to the Jews (1876), both in London and abroad; and the Jerusalem and the East Mission Fund (1890), assisting the Anglican Bishop in Jerusalem. There are Societies also in Germany, France, Switzerland, and Sweden; and a large number in the United States.

The distinct and special character of Jewish Missions

renders it desirable to commit them to missionaries appointed for the purpose, rather than to make them a part of general missionary work. Hence the value of the separate Societies with their separate staffs. In Palestine, for example, the L.J.S. has an important Mission, while the C.M.S. aims at the Mohammedan population; and in Jerusalem each Society has its own church.

The L.J.S. has done important linguistic work. It was the first to translate the New Testament into Hebrew; it has produced the New Testament and parts of the Old in Yiddish, the language of the German Jews; and it has prepared a Hebrew edition of the Prayer-book.

The results of Jewish Missions are far larger than is generally supposed. Relatively to the numbers of the Jewish race, the converts are as numerous as those from the Heathen, and much more than those from the Mohammedans. It is estimated that quite 250 Anglican clergymen are converted Jews or the sons of converted Jews. The L.J.S. alone has more than eighty on its missionary staff. That Society has for many years baptized, on an average, one adult Jew per month in London alone, under certificate from the Bishop of London in accordance with the rubric for adult baptisms. Professor Delitzsch estimated that 100,000 Jews had been baptized in the first three-quarters of the nineteenth century; and Dr. Dalman of Leipsic has remarked that if all the Jews who have embraced Christianity had remained a distinct people, instead of being absorbed by the nations among whom they dwelt, their descendants would now be counted by millions.

It is scarcely realized how many distinguished men have been Christians of the Jewish race. Among the names mentioned by Mr. Gidney are Disraeli, Herschell, Goschen, Heine, Neander, Mendelssohn, Palgrave, Edersheim, Saphir, Stern, Vambéry, Benedict, Manin, Rubinstein, Costa, Wolff, Margoliouth; Bishops Alexander, Hellmuth, Schereschewsky; Jules Simon, Senor Castelar, and Père Hyacinthe.

The key of the Divine purposes for the Jews, and the motive for work among them, can be found in Chaps. ix., x., xi., of the Epistle to the Romans. "At this present time there is a remnant according to the election of grace." But, "blindness (*R.V.* hardening) in part is happened unto Israel, until the fulness of the Gentiles be come in." "If the

casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" "The gifts and calling of God are without repentance."

On the other hand, we must not ignore Gal. iii. "There is neither Jew nor Greek . . . . for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Part III.

THE WORK TO BE DONE.

THE WORK TO BE DONE.

THE work lying before us is fourfold. First, to evangelize the unevangelized Heathen; secondly, to cherish, nourish, instruct, edify or "build-up," the bands of converts; thirdly, to organize independent local Churches; fourthly, to assist the local Churches, when formed, in Education, Literature, Philanthropy, &c. The result of the successful prosecution of these tasks—unless the advent of Christ should meanwhile bring the present Age or Dispensation to a close, and usher in the next Age—would be the Christianization of the Nations.

It will be observed that these tasks will naturally act and react upon one another. The complete Evangelization of the Heathen can only be accomplished by the agency of instructed and organized Christian communities gathered from among the Heathen; while, on the other hand, a large accession from among the Heathen is necessary to the formation of vigorous local Churches.

Let us look (1) at the fields to be occupied, or to be more adequately worked; (2) at the obstacles to be encountered; (3) at the opportunities presented and the resources available. Then (4) let us inquire into the duty and possibility of "evangelizing the world in this generation." As our success thus far will largely depend upon our use of the converts in the work of passing on the glad tidings, let us (5) consider what is to be done for their edification. Then (6) we can face the problem of Church organization, and (7) the claims upon us of the new Churches when organized.

It has been so common for the advocates of Missions to dwell on the success of Missions, by way of refuting complaints of the failure of Missions, that the degree of success is often over-estimated. An abundant blessing has indeed been vouchsafed to the work that has been done, but the work itself is painfully small. The urgent question is, not, What has been done? but, What remains to be done?

CHAPTER XXVII.

Fields to be Worked.

THESE may be divided into three classes.

(1) Fields not yet accessible.

The most important of these is Arabia. The Scottish Mission at Aden, the American Mission at Muscat, the C.M.S. Missions at Baghdad and in Moab, are but on the borders. The country of Mohammed is a closed land. Although there are extensive deserts, there are also large areas well peopled. In the districts under the rule, actual or nominal, of Turkey, the population is reckoned at $2\frac{1}{2}$ millions; and in the interior there are considerable territories under independent chiefs, the population of which is unknown. All are Moslems.

Afghanistan and Beluchistan are also Mohammedan countries closed to the Christian missionary, with probably five millions of people.

Nepal and Tibet are equally shut at present. While Tibet is frequently referred to as the chief closed land, Nepal is generally forgotten. The population of each of these two States is about five millions.

Russian Central Asia, Siberia, Kamtchatka, &c., comprising nearly half the area of Asia, though with a mere fraction of its population (about 23 millions), is practically a closed country to Protestant Missions. Probably half the population is Mohammedan or Pagan. Among these the Russo-Greek Church has Missions; see page 143.

French Indo-China, with a population of $22\frac{1}{2}$ millions, is also closed against Protestant Missions (unless French); but the Roman Church works among the Buddhist people.

The same remark applies to the immense French territories in Africa. France controls a great portion of the West and

Central Soudan. Its rule stretches from the Mediterranean to the Gulf of Guinea (which it touches at two points), and from the Atlantic nearly to the Nile; and also extends southwards over a vast district down to the Congo. Throughout this domain Missions from Great Britain, Germany, and America would work with difficulty, if at all.

(2) Fields accessible, but not yet occupied.

These comprise vast districts in Africa, mostly in British or German Protectorates, or in the Congo Free State; also, open to Roman Missions, immense portions of the French territories referred to above. There are also a few still unevangelized islands in the Southern Seas. In South America, too, there are numerous Indian tribes that might be reached by extended Christian enterprise.

(3) Fields nominally but only partially occupied.

These may be truly said to include nearly all the remaining non-Christian world. There is no field where the occupation is complete, or even fairly adequate, except the Red Indian districts of Canada and the States, and New Zealand and other South Sea Islands. India, China, Japan, Persia, Turkey and Syria, Egypt, Africa East and West and South, Ceylon and Madagascar, and several minor fields, are commonly regarded as occupied, but vast populations in them are still unreached. Let us take three illustrations from India:—

(*a*) A few years ago, a lady asked whether it were true that there were (then) 900 missionaries in India. Yes, was the reply; reckoning on a certain basis, that is about right. "Is not India converted yet?" she exclaimed. She was answered thus:—"Suppose the newspapers to-morrow had a telegram from Ipswich, stating that a sudden outbreak of some fell disease had carried off every minister of religion in the County of Suffolk *except one*, what would the public expect? Would not the newspapers themselves call for instant and adequate help to meet so urgent a need? Would not scores of clergymen and others hasten to Suffolk by the next trains? And yet one man for that county is about equal to 900 for India!"

(*b*) In 1896, the Bishop of Lucknow and seven leading C.M.S. missionaries in North India sent home a statement (*C.M. Intelligencer*, June, 1896) showing that, of 120 million people in the two dioceses of Calcutta and Lucknow, 18 millions were in districts for which the C.M.S. had under-

taken the responsibility—in this sense, that other Societies, having no less heavy burdens of their own, would refrain from entering them. For those 18 millions there were 44 missionaries. In two of the districts, with nearly 7 millions of souls, there were none at all. Now according to our English standard, a parish of 5,000 people is supposed to require (at the very least) two clergymen. At the same rate, more than 7,000 men would be required for those districts of one Society. Even then, the cases would be unequal. For (1) in every parish of 5,000 there are other ministers of the Gospel, and (2) in every parish the majority at least know something of Christ and His salvation.

(*c*) The Province of Sindh, the most westerly corner of India, has a population of almost three millions, three-fourths of whom are Moslems and the rest Hindus. In that province the C.M.S. has five missionaries, and the American Episcopal Methodists one. In that part of it called Upper Sindh, with more than one million people, living in seven towns and hundreds of villages on an area of 8,000 square miles, there is one mission station (C.M.S.), with one missionary. That is called "occupation."

It is, of course, not contended that Missions ever could or would be worked on the same scale as home parishes, so far as foreign missionaries are concerned. But no one can defend so terrible a disproportion as this. And no one, in the face of these illustrations, can affirm that India is an evangelized country, even in the most elementary sense. Yet China and other Asiatic lands are less well off than India; and Africa is a great deal worse.

Africa has a population of (say) 150 millions; England and Wales of $32\frac{1}{2}$ millions. The number of ordained missionaries of various Protestant Churches and denominations in Africa may be taken at 1,200. To make the calculation more complete, let us add 800 as a probable figure for Roman Catholic priests and 400 for ordained Natives, making 2,400 altogether. On the same scale England and Wales should have 470, instead of 40,000 or more.

All such calculations are in many ways defective, but it will be seen that there is ample room for every possible qualification without affecting the substantial gravity of the case.

In this chapter we have dwelt only on the fields, or portions of fields, in which the earliest and most elementary

work of evangelization is still needed. But when we remember that a great part of that work must be done by native evangelists, we see that even in the more fairly occupied districts we have a task to accomplish in addition to the continued preaching of the Gospel. It is in these districts, at well-manned head stations, that the native evangelists have to be trained. Every district, therefore, in Asia or Africa, which we regard as in occupation, is really not effectively occupied, even for the purposes of elementary evangelization, unless a proper training institution for native agents is available. Of this, however, more in Chapter XXXI.

CHAPTER XXVIII.

Obstacles to be Encountered.

In earthly warfare it is important to realize not only the strength (or weakness) of the force to be employed, but the obstacles to be encountered. Observe some of the principal obstacles to the conquest of the world for Christ.

1. *Ignorance of God.*—Even in the best non-Christian systems, the ideas of the Supreme Being are quite unworthy of the greatness, and still more of the holiness, of the true Creator, Preserver, and Redeemer of mankind.

2. *Alienation from God.*—Ignorance is a mental defect. This is a moral defect. Men may dispute over the term "a fallen race." They may differ as to the interpretation of Gen. iii. But that chapter is a true and vivid picture of the actual condition of mankind. Desiring forbidden things, doubting God's word, disobeying God's commands, keeping out of God's way—these are the natural features of human character.

3. *Love of Sin.*—It is a matter of common experience in the mission-field that men of all grades of civilization, from the Brahman who has taken honours at Oxford, to the barbarian of New Guinea, are kept back from Christ, even when they know Him to be the one only Saviour, by the consciousness that to become a Christian means the giving up of this and that sin.

These obstacles to missionary work are universal, and in fact are the reason why Missions are needed. They express in another form what has been before stated in Chapter IV.

Then there are obstacles peculiar to, or specially characteristic of, particular races and countries. Among these are :—

4. Among still barbarous tribes, in many parts of Africa, and in Polynesia, gross superstition, terror of evil spirits,

merciless cruelty, shocking immorality, degradation of women, and even in some places actual cannibalism.

5. In the Colonies and Protectorates of European Powers, the evil influence and example of ungodly white men, and their treatment of the Natives; especially, the ravages of the liquor traffic in Africa and elsewhere.

6. In Mohammedan lands, the intolerance of Islam, its sterility, its contempt for Christianity, its encouragement of polygamy and slavery.

7. In China, the innate conservatism of the people, the artificial character of the education, the infanticide and foot-binding, the opium-smoking; and the discredit attaching to England as the chief importer of opium, which, while indulged in, is acknowledged to be the cause of untold misery.

8. In India, the tyranny of the caste system;* the oppression of the low caste and out-caste population; the infant marriages, seclusion and ill-treatment of wives, degradation of widows, religious sanction of vice; the Polytheistic idolatry, combined with the paralysis of the moral sense due to Pantheism; the hostile influence of the educated Hindu, and of movements like the Arya Samaj.

Then there are political obstacles:—

9. The exclusion of missionaries from certain independent countries, such as Arabia, Afghanistan, Nepal, Tibet; and from the possessions of foreign Powers, as from the French and Russian territories before referred to.

10. The constant impediments in the missionary's path in countries from which he is not actually excluded, as in Turkey and Morocco, and to some extent in Persia and China.

11. The caution of the British Government in the Western Soudan (Hausaland), in the Eastern Soudan (Khartum), on the Afghan frontier. That due caution is necessary, all admit; that the caution actually exercised is excessive, and beyond what is worthy of a Christian nation, is in the writer's judgment true.

In addition to all these obstacles, there are—

12. The difficulties arising from unhealthy climates and insanitary surroundings.

13. The varieties of strange languages.

* From a non-Christian native newspaper, the *Indian People*:—"It is not possible to describe in temperate language the terrible havoc which Caste has wrought in India. . . . The preservation of Caste means the suicide of a whole nation."

CHAPTER XXIX.

Opportunities and Resources.

We have set before us a large programme. Can we accomplish it? Have we opportunities? Have we resources?

Mr. Mott begins his chapter on "The Resources of the Church" * with a terse sentence of Livingstone's, "You don't know what you can do till you try." The fact that the Church has never set herself to evangelize the world in a way that showed she *meant business* is no evidence that she cannot do it, even "in this generation." "It seems," says Mr. Mott, "hardly right to call a thing impossible or impracticable which has not been attempted." And even if it could be shown that in past centuries it was really impossible, that is no proof that it is impossible now.

I. Opportunities.

(*a*) We have unprecedented *geographical advantages*. William Carey, in his famous *Enquiry*, which did so much to awaken a sense of missionary responsibility, contrasts the position of the Early Church with that of Modern Christendom:—"It was not the duty of Paul to preach Christ to the inhabitants of Otaheite, because no such place was then discovered, nor had he any means of coming at them." But contrast Carey's time with our own. Take one quarter of the globe only—Africa, then little more than a coast-line; and even of Asia and the Americas large interior parts were unknown. But now there is no room for further discovery: all that geography has to do is to fill in details.

(*b*) We have unprecedented *mechanical advantages*. One

* *Evangelization of the World in this Generation*, p. 105.

hundred years ago, and even less, it took twelve months to write to India and get an answer; now, about a month. Steam and electricity have revolutionized the world. Half a million miles of railways and thousands of fast steamers are at our disposal. "Many run to and fro, and knowledge is increased." A quarter of a million miles of submarine cables alone—to say nothing of land telegraphs—have put us in momentary connexion with every corner of the civilized or semi-civilized world. Forty years ago the postage of a thin letter to a foreign country was from one to four shillings: now the Postal Union carries a letter twice as large for $2\frac{1}{2}d.$, and nearly all parts of the British Empire are united by a penny postage.

(*c*) We have unprecedented *political advantages.* A century ago, China and Japan were fast closed against the missionary; India and Western Asia virtually closed; Africa impenetrable. Protectorates and treaties have now opened many doors, and secured free access where doors had opened otherwise. It is true that British official caution still limits missionary liberty in the Central and Eastern Soudan; and true that Russian and French extension has erected barriers against Protestant Missions in both Asia and Africa; but these obstacles are far outweighed by the increased opportunities. God has flung open door after door that had been closed for centuries.

(*d*) We have unprecedented *linguistic advantages.* The languages of the world (see p. 39) have been compared, reduced to writing, made vessels for the conveyance of the treasure of God's Word to nations and tribes all over the globe. As we have before seen, the Holy Scriptures, in whole or in part, have been translated into 478 languages. And every new invention in printing makes the production of copies speedier, and the cost less.

II. Resources.

On this subject Mr. Mott (*Evangelization of the World,* chap. vi.), and Mr. Speer (*Missionary Principles and Practice,* chap. xliii.), have most powerful statements. The latter's was an address to the S.M.V.U. Convention at Toronto, and is stirring in the extreme. Here a very few words must suffice.

(*a*) *What are our resources in men and women?* Let us

take Protestant Christendom alone, and let us suppose that it counts ten million communicants, presumably sincere believers in the Gospel. (This estimate is less than half that of some writers, so it is fairly safe.) If Christian men rose to their responsibility for the evangelization of the world, could they not spare one in every hundred communicants, leaving ninety-nine at home? Protestant Christendom generally would be then about half as energetic and self-denying as the little Moravian Church. Yet this would provide 100,000 missionaries, or six times the present number. No such number, we may be sure, will actually go out; but at least the calculation absolutely forbids us to plead the lack of men, or the urgency of home work, as a reason for not definitely aiming at the evangelization of our generation. "Pray ye therefore the Lord of the Harvest, that He will send forth labourers into His harvest."

By a simple calculation, similar to the familiar one about the twenty-four nails in the horse's shoe, it can be shown that if there were only one Christian in the world, and he in the course of a year brought one other to Christ, and if in the second year each brought one other, so that at the end of two years there would be four—and if the increase continued at the same rate, each Christian winning one other each year, there would in thirty years be more than 1,000,000,000 Christians. Then it would only be necessary for half of them to win each one more, and the whole human race would be Christian. But this calculation may be practically applied thus:—If all the eight million Christians won from Heathendom by Missions were true and living Christians, and each one of them gained another each year, and each one so gained did the same, all the non-Christian world would be Christian in seven years.

(*b*) *What are our resources in money?* Suppose the ten million communicants—taking no account of children and other non-communicants—gave each one penny a day. That would produce over £15,000,000 a year, or £150 a year for each of the 100,000 missionaries. England alone spends ten times that sum on drink, and more than that sum on tobacco. However useless for practical purposes such calculations may be, they at least stop our mouths from urging scantiness of means as a reason for limiting missionary operations.

Well does an American commercial magnate, Mr. J. H.

Converse, of the Baldwin Locomotive Works, say,* "When business men apply to the work of Missions the same energy and intelligence which govern in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream."

What must be the responsibility of a Church Catholic that had such opportunities, such resources! On this we will not now enlarge. But let us read one memorable utterance, from the speech of the present Marquis of Salisbury, then Lord Cranborne, at the C.M.S. Centenary Meeting on April 12th, 1899:—

"Decade after decade, nay, year after year, we see thousands of square miles acknowledging . . . the supremacy of the British people. Indeed, sometimes we almost tremble at the weight of responsibility which is upon us. . . . Can this burden of responsibility be defended? Only upon one consideration: only because we believe that by the genius of our people, and by the purity of our religion, we are able to confer benefits upon those subject populations greater than it has been given by God to any other nation to be able to afford; and it is only because we know that in the train of the British Government comes the preaching of the Church of Christ, that we are able to defend the Empire of which we are so proud. . . . I do not care in what quarter of the globe it may be, I do not care what may be the political exigencies of the moment, I do not care what colleges of secular instruction you may establish; but unless, sooner or later, in due and proper time, you carry with those institutions the definite teaching of Christianity, you have done nothing at all."

Surely for Englishmen there could be no more cogent and irresistible appeal!

But, in the above brief reference to our resources, we have spoken, like St. Paul, "as a man." In actual fact, the resources of the Church of Christ are not to be measured by earthly standards. We have at our disposal, if only we have faith to avail ourselves of it, the power of the Omnipotent God.

* Quoted by J. R. Mott, p. 182.

CHAPTER XXX.

"In this Generation"?

THIS phrase, "The Evangelization of the World in this Generation," was adopted as a Watchword by the Student Volunteer Missionary Union, in America in 1888, in England in 1896. It naturally startled many minds at first. "I think," said Bishop Jacob (then of Newcastle, now of St. Alban's), at the S.V.M.U. Conference in London in 1900, "that it did require an adequate explanation"; but he added, "and that it has received it." Before this, at the Bradford Church Congress, 1898, he had declared it "to be justified by our Lord's command, and by the careful consideration of the facts of the world's progress." And Dr. Handley Moule (now Bishop of Durham) at the Norwich Congress of 1895, while giving some wise cautions, said, "The idea seems to me nobly true and reasonable."

But why "in this Generation"? Why set a period during which the work is to be done? Is not this dictating to God? And is not such a project impossible?

It is not dictating to God what *He* shall do; for we speak, not of Conversion, which is His work, but of Evangelization, which is ours. It is simply a proposal that we do our plain and obvious duty. But why is it a duty to complete the enterprise in the period of a generation, i.e. thirty-three years?

That is not an adequate description of the proposal. The duty is to preach the Gospel to every person. We, the individuals forming the present generation, cannot now preach it to past generations, nor to future generations. Our duty is to preach it to our own generation. As we have before seen (p. 10), every man, woman, and child now living has a claim upon us to be told the glad tidings.

If the phrase in question be modified to "The Evangelization of this Generation," the duty becomes evident, for we can except no living person from the range of our obligation. And it becomes more urgent. We reckon a "generation" at thirty-three years; but if the generation of *to-day* is to hear the Gospel at all, we must let them hear it to-day. For tens of thousands die, and tens of thousands are born, every day. The generation that inhabited the world this morning is not the generation that inhabits it this evening, and the generation that inhabits it this evening is not the generation that will inhabit it to-morrow. "Thus the expression, the Evangelization of the World in this Generation, simply translates Christ's last command into terms of obligation concerning our own lifetime." "To us who are responsible for preaching the Gospel it means in our lifetime; to those to whom it is to be preached it means in their lifetime." *

It is clear, therefore, that if we take any particular date, say the day on which this book is published, and reckon the "generation" in the ordinary way as thirty-three years from that date, the Evangelization of the World in that period is actually *less*, much less, than Duty demands. For we shall have allowed millions to die without hearing the Gospel. So it is impossible to over-state the tremendous responsibility that lies upon the Christian Church.

The word "Evangelization" has been explained in Chapter II.; "this generation" in the above sentences. But what was the "adequate explanation" of the Watchword referred to (as mentioned above) by Bishop Jacob? Negatively, Mr. Mott states it thus:—

"It does not mean the conversion of the world in this generation." (See *ante*, p. 7.)

"It does not imply the hasty or superficial preaching of the Gospel." "The deliverance of the message must be effective . . . from the point of view of the hearer as well as of the speaker. This is necessary that the hearer may have full responsibility for his choice."

"It does not signify the Christianization of the world, if by that is meant the permeating of the world with Christian ideas and the dominance of the principles of Christian civilization."

"It does not involve the entertaining or supporting of any special theory of eschatology."

* J. R. Mott, *The Evangelization of the World in this Generation*, pp. 8, 24.

"It is not to be regarded as a prophecy. Stress is placed on what may be done and ought to be done, not on what is actually to occur."

"It does not minimize, but rather emphasizes, the importance of the regular forms of missionary work."

As regards the possibility of accomplishing the purpose of the Watchword, even in the conventional thirty-three years, it is unquestionable, having regard to the Opportunities and Resources mentioned in Chapter XXIX., that the Church of Christ could do it if she would; that is, if she set herself to complete it, at any sacrifice; and provided that the obstacles enumerated in Chapter XXVIII. were, in God's gracious providence, removed.

And the benefit to the Church would be enormous. Its sin in neglecting its Lord's command has weakened it in all its home operations. A solemn determination and real effort to obey that command would help to save the Church, as Mr. Mott says, "from some of her gravest perils—ease, selfishness, luxury, materialism, and low ideals. It would greatly promote Christian unity, thus preventing an immense waste of force. There is no one thing which would do so much to promote work on behalf of the cities and neglected country districts of our homelands as a vast enlargement of the foreign missionary operations." In short, obedience would bring blessing.

Let this chapter close with an extract from Archbishop Temple's address to the S.V.M.U. at its London Conference, January, 1900:—

"The aim of this Union is that the Name of Christ shall be made known to all the nations of the world within the present generation; that is, that before those who are now living shall altogether pass away, there shall not be one spot upon the earth where the Name of Christ, and the Cross of Christ, and the Love of Christ, and the Love of God the Father is not known, whether they will accept it or reject it. We know not how God may bless all the work that we may do, but it is not an inconceivable thing that, as God has within the last generation opened the way, so within the present generation He may crown His work. When we have preached the Gospel to every nation, there will still be Christian work to be done; but, at any rate, it seems now as if we who are now living, the young men amongst us who are now joining this very Union, those who are now studying the great task to which the Lord has called them, shall, before they die, be able to say, 'The whole race of mankind is not yet Christian; but, nevertheless, there is no nation upon earth where the Chris-

tian faith is not taught if men will accept it; there is no place upon the whole surface of the globe where men may not hear the message of God and the story of the Cross, if only they are willing to listen. It is brought home to them everywhere at their very doors, and the Church, at any rate, has discharged the primary duty of all her duties; she has made all nations hear the sound of the Gospel, she has made all nations hear of the Love of the Lord and of His great Sacrifice.'"

CHAPTER XXXI.

Edification of Converts.

EDIFICATION: that is, in the strict sense of the word, *Building up*. The way in which the word is used in the New Testament shows that the Divine purpose is not merely to "edify" (as we should say) the individual, but to "build up" the Church, the Christian community, or brotherhood. This does not exclude the work of the Holy Spirit on the heart of the individual. Each "stone" in the "building" or "edifice" must be shaped and polished and fitted for its place; but this is done, not for the benefit of the "stone" so much as for the benefit of the "edifice." Such is the teaching of the Epistle to the Ephesians especially.

In the mission-field, when bands of converts are being gathered out of Heathendom, the work of Evangelization has to be followed by the work of Edification. This work may be divided into two parts, viz., (1) the instruction, the nurture, the feeding (to vary the metaphor) of the infant community, (2) its external organization as a branch, however small, of the Visible Church. This second part let us leave to the next chapter, confining ourselves here to the first part, the Edification in the more modern sense of the term.

This Edification corresponds to what in Chapter V. we called the Pastoral Work of a Mission (see p. 15). The various departments of work there enumerated may be grouped under five heads:—

(1) *Instruction.*—"Teaching them," said our Lord, "to observe all things whatsoever I commanded you." This begins before baptism in the case of adult converts, but continues after baptism in their case, and of course follows baptism in the case of their children. It includes

instruction for Confirmation and for Holy Communion. It must be based upon the Word of God, and therefore involves the translation of the Bible; but this is also a branch of evangelistic work, and is presumed to be already done, at least partially and provisionally, before pastoral work begins. The instruction is carried out by means of sermons at the church services, Bible-classes, and Sunday-schools, and the provision of simple Christian literature. In the earlier days of Missions, Barth's *Bible Stories* proved of great service in many lands in giving an outline of Scripture history. The Church Catechism is invaluable in Anglican Missions as a basis for the teaching of faith and duty.

(2) *Provision for Worship.*—From the first, converts have to be taught how to pray, not only each one for himself, but as a community. In Anglican Missions, this involves the translation of the Prayer-book or parts of it. It is certainly desirable that some liberty should be allowed in the use of it. Its whole tone and structure are Western, and for Asiatic Christians at least there will no doubt be modifications eventually. In the meanwhile, it is delightful to see how naturally its general lines seem to meet the needs of the congregations. As they kneel for the General Confession and Absolution—rise for the Venite, the Te Deum, the Creeds—and sit down for the Lessons, everything seems in its place, and only to need reasonable shortening and adaptation in detail; while the beauty of the Communion Service is felt with fresh impressiveness amid dark-skinned fellow-worshippers rescued from gross paganism.*

Under this head must also be included the provision of church buildings, with a view to reverent worship. These should be very simple at first, and always adapted to the character and climate of the country. In the earlier days of Missions, churches of English type with towers and

* Here it may be observed that while the Thirty-nine Articles are most valuable for their doctrinal teaching, it is unlikely that they can be permanently adopted as they stand, full as they are of allusions to Western controversies. The heresies of Asiatic Churches will be very different, and will need different treatment. Evangelical Churchmen in particular should feel this; for, e.g., if the important Sixth Article stands as it is, the Bible Society should provide for C.M.S. Missions translations of the Books of the Apocrypha!

spires were built in villages whose inhabitants could never bear the cost of their up-keep. A wiser policy now prevails. In China and Japan national characteristics are being more observed. The churches in Uganda are purely native in design and structure. In any extensive village Missions, the custom in Santalia (Bengal) may be commended: in every village where there are Christians, a small mud building serves for their daily worship; while at the central station there is a large church on a hill, at which they assemble every Sunday, walking many miles in order to do so.

(3) *Education of the Children of Christian Parents.*—This is quite a distinct department from the education to which, in schools and colleges of all grades, the non-Christians are invited, with a view to bringing them under Christian influence, that is with an evangelistic purpose. In some Missions the schools may be the same, both Heathen and Christians being educated together; but the design is different, and in many cases the schools are distinct. Christian boarding-schools are an important branch of this pastoral work of Edification.

(4) *Training of Pastors, Evangelists, and Teachers.*—Of all departments of "building up" work this is perhaps the most important. For Natives must do by far the larger part of both Evangelization and Edification, except in the earliest stages. The more the Mission advances, the more will they be required. The pastoral care of converts is not the proper work of the foreign missionary; and although the evangelistic preaching and teaching is his proper work, it is most effectively done by men of the same race and language as those to whom it is directed. It follows that the training of Natives for all kinds of missionary service is of the first importance. This is done in various ways. In the early stages, the individual missionary will gather round him a little band of the most promising converts, and train them himself. Later will come the simple training class or institution for catechists and teachers; and then the training college for schoolmasters, and the divinity school for evangelists and clergy. In the more elementary classes and institutions, only the vernacular of the country or district will be used. In the higher colleges, especially in India and in a country like Japan, English will be also used. It is important, with a

view to the subsequent work of the students, to familiarize them with Christian thought and language as expressed in their own tongue; while it is scarcely less important, where it is possible, to open to them the door into the treasury of English Christian literature.

(5) *Promotion of Self-Support, Self-Administration, Self-Extension.*—(*a*) From the very beginning, the converts should, not merely support themselves—*that* goes without saying—but support their embryo church. They should themselves put up the first mud chapel in their village, and if a native teacher is placed there, they should give him his lodging and food. This illustration, of course, needs adaptation for cases of a different kind; but the principle of self-support is one everywhere to be observed. (*b*) The arrangements for such a mud chapel and its services should be made by the people themselves, and thus a small beginning would be effected in *self-administration.* The more advanced organization will be dealt with in the next chapter. (*c*) Every convert, and still more every band of converts, should have the solemn responsibility of *self-extension* laid on them, i.e., of passing on the glad tidings of redemption, the Divine call to faith and obedience, to their fellow-countrymen around. In some Missions there is a tendency on the part of the Native Christians to leave this duty to the missionary and his regular helpers. One in an Indian city, being asked by an English visitor what he was doing to win the Hindus around him, replied indignantly, "I am not an agent!" On the other hand, in China and in Uganda especially, the rapid spread of Christianity is almost entirely due to the voluntary efforts of the converts.

This chapter shows what varied work we have before us in addition to that of evangelization pure and simple Our aim is to form healthy, vigorous, enlightened Churches. Their external organization has yet to be considered.

CHAPTER XXXII.

Building the Visible Church.

THE third branch of the work to be done is to organize independent local Churches. It is almost universally agreed that this is one great object of Missions; that Asiatic and African Christians ought not to be permanently subject to European Churches; that if Christianity is for all races, all races should eventually have their share in the organization of the one Visible Church Catholic; that, having regard to both the varied characters and the varied circumstances of different nations, independent Churches, or branches of the Church, are indispensable and desirable; and that these Churches or branches should be self-supporting, self-governing, and self-extending.

It is not necessary here to define the Visible Catholic Church, or what constitutes a true branch of it. Some consider that it comprises all Churches that have preserved the Apostolic Succession, and that all others are in schism *as bodies*, but that all baptized persons are individually members of the one Church, although they hold aloof from its worship. Others, while recognizing the oneness of the original Church Catholic, recognize also the fact that independent and powerful Christian bodies have come to exist which are orthodox in doctrine, and are manifestly blessed of God, although they have not retained the "succession," nor even (in most cases) the episcopal organization; and these bodies they regard as *de facto* branches of the Visible Church, imperfect in some respects, but not schismatic; the consequent separation being regretted, but not allowed to hinder co-operation in many branches of Christian work. Others, again, set no value on outward unity, and regard varieties of Church organization

and government as rather to be commended than regretted, though in many cases they cling fast to their own systems respectively. Apart from all three, even from the first class, is the view of the Roman Church, which claims to be the only representative of the Church Catholic, regarding all other Churches as in schism, and their members as not in a state of salvation.

At present, the Christians who have been brought out of Heathendom are naturally connected with the Churches and denominations that have been the instruments of their conversion severally. Some Societies and Missions, indeed, are non-denominational, and profess to leave the converts to choose their own form of Church organization and government; but, inevitably, the form chosen is that recommended by the individual missionary, and in most cases Congregationalism is the result, or a modified Presbyterianism. But the Presbyterian and Methodist Missions are careful to plant their respective systems, as also the Anglican Missions naturally do.

The resulting divisions of Native Christendom are obviously a very great disadvantage. In Calcutta, or Shanghai, or Tokyo, if all the Native Christians were organized in one body for common worship and common religious enterprise, the prospects of missionary progress would be indefinitely more promising than at present. But we have to take facts as we find them, and while we may cherish the fond hope that our Western divisions will not be long perpetuated in the Native Christian communities, we have meanwhile to wait for the ideal and accept the actual.

In these pages, then, let us confine our attention to the practical work of the Church of England—or rather, not forgetting its sister and daughter Churches, of the Anglican Communion—in fostering Church organization in the mission-field.

The present position of the Anglican Church abroad is succinctly described in Clause V. of the C.M.S. Memorandum on the Constitution of Churches in the Mission-field. This clause has been adopted by the United Boards of Missions in their Report on Native Church Organization (published by the S.P.C.K.) as a correct statement of the facts:—

"There are at present great varieties in the status and surroundings both of the daughter Churches of the Church of England

in the Colonies and of the Missionary Dioceses of the Church of England itself within and without the British Empire, though all are regarded as integral portions of the great ecclesiastical federation now known by the convenient name of the Anglican Communion. (*a*) Several of the Colonial Churches are practically independent of the Mother Church, having their own Constitutions, Canons, and Synods, and appointing their own Bishops; although linked to the Mother Church by fundamental provisions in their Constitutions voluntarily adopted by themselves. These Churches include among their members Christians of aboriginal races who are the fruits of missionary effort. (*b*) In India the Church has a certain connexion with the State; for instance, some of the Bishops are appointed by the Crown and supported (partly or wholly) by State funds, and a considerable number of the clergy are Government chaplains. The Church in India has no separate formal Constitution; but its several Dioceses, together with the Diocese of the Disestablished Church in Ceylon, which has a regular Constitution of its own, form an ecclesiastical Province. In that Province the native members of the Church largely outnumber the foreign (i.e. for the most part British) members. (*c*) There are isolated Dioceses, not yet grouped in Provinces, within the Empire or its Protectorates, which depend upon the Metropolitan See of Canterbury, as in West and East Africa, in Mauritius, and in Victoria (Hong Kong); in which Dioceses nearly all the members of the Church are Natives. (*d*) In the independent States like China and Japan, where the members of the Church are likewise nearly all Natives, there are missionary bishoprics which are also dependent on the See of Canterbury; though in Japan the Church already has its own Constitution and Synods."

In such diverse circumstances it is natural that the development of the several Churches or branches should proceed on somewhat diverse lines. The self-governing Colonies, Canada, Australia, and New Zealand, have an immense predominance of white people, and the aborigines there can never be other than a subordinate section of the Church; but in the South African Colonies, on the other hand, the Natives are a great majority of the inhabitants, and the problem is far more complex. In two or three South African dioceses, native clergymen and laymen have seats in the Synod; in none are they ineligible. Still, the white population in South Africa, though inferior in number, will probably always be practically dominant in the Church. This remark may apply also to the West Indies, where all the Diocesan Synods include coloured clergy and laity.

It is quite different in the great Heathen and Moham-

medan lands: in tropical Africa, in Western Asia, in India, China, Japan. There the Church must be predominantly Native—African, Asiatic,—especially in independent states like China and Japan. It would be undesirable to impose on the Christians of such races the forms and arrangements of the national Church of a distant country like England. Their Churches will naturally have, in the words of our 34th Article, "authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority." Independence, of course, has its dangers, but independence is right, and is the only alternative to an Anglican Papacy.

In the meanwhile, the question is, How to prepare and train the Native Christian communities gathered out of Heathendom by the agency of Anglican Missions for the future independent Churches.

Beginnings have been made by the establishment of Native Church Councils, or similar bodies, for the administration of local Church affairs, and the collection and disbursement of local Church funds. The pattern was originally set by the C.M.S., and it has been followed, as to its essential features, both by the S.P.G. and by the larger Nonconformist Societies. The words officially used by the C.M.S. and the S.P.G. are almost identical. The C.M.S. says, "It has long been one of the principles of the Society that Native Churches and congregations should be trained in self-support, self-extension, and self-government. . . . To [their local] funds the Society makes grants-in-aid." The S.P.G. says, "The policy of the Society in all its Missions is to encourage Native Churches to become self-supporting and self-governing. In carrying out this policy it has liberally contributed to funds raised by congregations. . . . ." *

The Church Councils in many cases build and maintain their own churches, pay their own pastors and lay teachers, and present men to the Bishops for ordination, and for institution to the pastorates. To prevent undue congregationalism, the Councils comprise several congregations, each congregation having its own local committee, which elects delegates to the higher body. There are at present only a few places, in West Africa and South India, where grants-in-aid from

* United Boards of Missions Report, *ut supra*.

the English Societies are no longer required. In those cases the Societies disclaim any control, but so long as their money is used they keep a certain check on its expenditure.

Independence of direct pecuniary aid, however, does not necessarily involve the cessation of indirect aid. At Sierra Leone, for example, which is the oldest example of this independence, the C.M.S. continues to provide the higher education. And since it is the business of any Church to evangelize the surrounding Heathen, the C.M.S. Missions in the Sierra Leone Hinterland are in a sense a subsidy to the Sierra Leone Church. But incessant appeals for aid from dioceses abroad, for their own Church purposes, are much to be deprecated, for their own sake.

Moreover, independence of Societies, even if complete, does not of itself create an independent Church. At present all the Native Christian communities now in question, i.e. except in self-governing Colonies like Canada and South Africa, are under Bishops who are for the most part appointed by the Archbishop of Canterbury or the American House of Bishops. These foreign Bishops ordain and license the native clergy, and exercise the ordinary episcopal oversight. Synods and other effective governing bodies have yet to be formed in most cases.

The term "Native Church," therefore, which is very commonly used to indicate the Native Christian community in a given town or district, and which is used for convenience by both the S.P.G. and C.M.S., is not a strictly accurate term, because nowhere as yet has the Native Christian community been fully organized as a Church. Nor does it correctly describe what is to be aimed at and looked forward to, because it might imply that the Church should exclude foreigners—say the English in India,—whereas one object of the Christian religion is to unite different races in Christ and not to separate them.

A really independent Church must have its own constitution and its own governing body. If it is formed on the Anglican model, its governing body will comprise bishops, clergy, and laity. If it is to be in communion with the Anglican Churches, it will accept the simple conditions laid down by the Lambeth Conference; that is to say, it will hold fast Holy Scripture, the Apostles' and Nicene Creeds, the two Sacraments, and the Historic Episcopate. This is the case with the Churches already

organized in the self-governing Colonies, Canada, South Africa, &c.; and this will necessarily be the case with the Churches in the larger mission-field. It is, of course, always possible that the conditions might be modified. They could be made either more or less stringent. But at present they hold the field.*

But Churches that will consist entirely, or nearly so, of native members, must look forward to having a Native Episcopate; and it is desirable that preparation should be made for this by the appointment, as early as possible, of Native Assistant Bishops, under the existing Diocesan Bishops. This will mark the gradual character of the change by which the Church will become Native, or predominantly Native. The actual independence of the Church will not necessarily depend upon the Diocesan Bishops being Natives. They might be so now, if the right men appeared; and on the other hand, the Church, when independent, can elect a foreigner as Bishop if it thinks well. The date of independence would be when the Constitution is finally accepted. Then the existing Bishops, Clergy, and Laity, native and foreign, would become, without break, the independent Church. During the period of transition—probably a long period—the native clergy and laity, as they increase in numbers, will increase in power; while the experience of foreign clergy and laity will be of great assistance in the wholesome development of the Church.

It will be important, in drafting a Constitution for a Church, to provide for the due influence of the laity. In

* Some would make the conditions more stringent by including Confirmation, Infant Baptism, Liturgical Worship, &c. These are, of course, necessary for a branch of the Church of England, but apparently the Lambeth Conference did not think them absolutely essential to admission to the larger Anglican Communion. Others would make the conditions less stringent by modifying in some way the expression "Historic Episcopate." In fact, the Lambeth Conference did add certain words, which are apt to be forgotten: "Locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." That a great assembly of Bishops should have suggested a basis so wide (even if thought by some not wide enough) is a fact worthy of more cordial appreciation than it has sometimes received. Moreover, they insist on the "locally adapted" Episcopate, not for any and every Church (whatever they may think individually), but only for a Church in the Anglican Communion.

all matters of patronage and finance especially—though by no means exclusively—they should have an effective voice. The Constitutions of the Church of Ireland, the Colonial Churches, and the American Church will supply valuable suggestions on these and other points.

In three mission-fields some advance has been made in the direction now indicated. (1) In West Africa there are regulations for three local groups of congregations which are self-supporting, at Sierra Leone, at Lagos, and in the Niger Delta; and in one of the two dioceses, Western Equatorial Africa, there are three African Assistant Bishops. (2) In Ceylon, upon the disestablishment of the Church by the Colonial Office in 1886, a Constitution was adopted for "the Church of England in Ceylon," the Government requiring that it should be definitely a branch of the Church of England as a condition of its being entrusted with the Church property then in Government hands. Ecclesiastically, moreover, the Diocese of Colombo (which is the Island of Ceylon) is part of the Province of India, of which the Bishop of Calcutta is Metropolitan; and the Indian Church, having a certain State connexion, is at present distinctly a part of the Church of England. But Colombo has a regular Synod, and elects its own Bishop. (3) In Japan, the Nippon Sei-Kokwai is avowedly a national Japanese Church; and although at present the Bishops are English or American, and the congregations are connected with one or other of the missionary societies, yet the Synod, which is predominantly Japanese, has real power, and its approval of the appointment of a Bishop is now expressed before that Bishop takes his seat.

In India, China, and other mission-fields some of the dioceses have started voluntary and informal Synods or Conferences, which will do much to train the Christians in administration, and thus pave the way for the more formal bodies hereafter. It is much to be hoped that ere long native clergymen may be found who can be wisely appointed assistant bishops. India ought to lead the way; but the great variety of peoples and languages are obstacles to speedy advance, and it is obvious that the State connexion of the Church, however desirable in present circumstances, also presents a difficulty.

The great question of the union of Indian or Chinese or Japanese Christendom, and the abolition of denominational

distinctions, is one for the future. Notwithstanding the multiplicity of Societies, the general tendency is towards union within the bounds of each Church system. Thus in Japan, the Christians connected with the various Presbyterian Societies have united to form one Presbyterian Church; and so with the Methodists. In like manner, the Nippon Sei-Kokwai unites the Christians connected with the C.M.S., the S.P.G., and the American Church. But the tendency goes no further at present; and all that can be done is (1) to pray for further union, (2) to guard the Christians against any tendency to attain it by a sacrifice of the conditions necessary to their continued communion with the Mother Church.

CHAPTER XXXIII.

Aid for the Daughter Churches.

Our duty to the Christians who are the fruit of missionary effort, to encourage the formation for them and by them of independent Churches or branches of the Church, has already been dwelt upon. But we have further duties to them, both during the transition period, while they are merely foreign members of the Church of England, and when their own Churches have been formed. These further duties may be defined as (*a*) Help in Education, (*b*) Help in Literature, (*c*) Help in Social Elevation, (*d*) Help in Philanthropic Work, (*e*) Help in Industrial Development, (*f*) Help in Spiritual Growth; thus wielding a good influence over (1) the Church's Doctrine, (2) the Church's Life.

(*a*) *Help in Education.*—Elementary education for the children of Christians may be thrown upon the Native Christian community from an early period, and would certainly be one of the plainest duties of an organized Church. The Church would supply the teachers and bear the cost. But higher education, including the training of elementary teachers, may for some time, in some countries at least, have to be provided by the Mother Church, through its Societies or otherwise. Even when the local Church can pay the cost, it may not be able to supply competent teachers. Still greater will be the obligation of the Mother Church to help in the theological education of the clergy. It is chiefly in this way that the best influence may be exerted to preserve the local Churches in soundness of faith.

(*b*) *Help in Literature.*—It is reasonable to expect a long period to elapse before an African or an Asiatic Church can produce a Hooker or a Pearson, a Lightfoot or a Westcott. The Biblical scholarship of the Mother Church must give

arge aid in perfecting the versions of the Bible, and in preparing vernacular commentaries and other works, exegetical and devotional, to say nothing of more general literature, such as history, biography, and science, written in a Christian spirit.

(*c*) *Help in Social Elevation.*—The abandonment of a heathen religion does not necessarily mean—often does not mean—the abandonment of social customs which are unhealthy and un-Christian in tendency. Caste in India, domestic slavery in Africa, low position of women in Moslem lands, superstitions of all kinds everywhere, will die hard even in the Christian Church. Marriage customs, in particular, will cause grave trouble. It is not yet half a century since Christian bishops in the Southern States defended negro slavery. England itself did so within a century. A few decades ago, British sailors would not go to sea on a Friday; thirteen at table frightened educated and reasonable people; no lady would walk under a ladder; "luck" was almost a god, and in some circles is so still. Social problems of far greater importance have latterly come to the front in England, after centuries of Christian profession. But we are far in advance of Africans and Asiatics in all such matters, and there will be much to do in guiding the new Churches, while carefully avoiding the temptation to condemn customs which, though strange to us, are innocent, and thus to exercise a denationalizing influence.

(*d*) *Help in Philanthropic Work.*—Native Christians must be taught to care for the poor, the aged, the young, the sick, the imbecile, the insane; to provide hospitals, infirmaries, asylums, orphanages, almshouses, &c., &c., or, it may be, institutions of a different kind for the same purposes. They will be, and should be, philanthropists in their own way, but the Christian *philadelphian* spirit will need to be cultivated.

(*e*) *Help in the Industrial Development of Backward Races.*—On this we cannot enlarge here.

(*f*) *Help in Spiritual Growth.*—This is the most important of all. It would be unreasonable to look, in Churches still in their childhood and youth, for the spiritual maturity of the best members of older Churches. There may indeed be the ardent spirit that often accompanies young religious life in the individual; and there may be less danger of the

utter stagnation into which older Churches are apt to fall. But the moral tone of past Heathenism, and of surrounding Heathendom, will be most injurious to spirituality of character. The kind of work, therefore, which has often been done in an English parish by means of a Ten Days' Mission, in awakening the careless, re-vivifying the lifeless, and animating the earnest Christian, is just what, in the rising Churches abroad, may by Divine grace be effectively done by special missioners from home.

It is in these ways that the Mother Church, with its experience of many generations, should continue to exercise an influence for good upon even the most independent Churches as regards both their doctrine and their life. They will need this influence in varying degrees and in diverse forms. We cannot, for instance, treat an independent Church in Japan and an independent Church in Central Africa quite in the same way. But there will be in all of them peril of doctrinal error within and peril from the evil life of surrounding Heathenism without, and the Mother Church must learn how to give sound and holy guidance without any attempt at control.

All this aid to the newly-formed Churches will cost money. Is it therefore inconsistent with the great principle of self-support? Surely not, if that principle is viewed and worked out reasonably. If a wealthy parish in London may help a poor parish; if a college in Canada may look to England either for financial help or for teachers or for both; if Australian bishops may come over to raise endowment funds—why should it be wrong for a Church in China or Africa, still surrounded by overwhelming heathen influences, to look for help in both men and money to the Mother Church that sent it the Gospel?

CHAPTER XXXIV.

"I Believe in the Holy Ghost."

THIS article of the Creed might here stand alone, as the one thought appropriate to the conclusion of our studies. The Work is His. The Work Done has been done by Him. The Work to be Done must be done by Him.

We have really no need to pray for "the outpouring of the Spirit." The Spirit has been outpoured. The great promise of the Father was fulfilled once for all on the Day of Pentecost. But we do need the individual enduement; and this, we may say, is now the one thing needful. A Spirit-filled man will be, in one sense or another, a missionary. A Spirit-filled Church will be a Missionary Church.

Let it be noted that while our Lord's promise of "Another Comforter," before His death, had relation to the personal needs of His disciples, the renewed promise after His Resurrection had definite relation to the task committed to them, the preaching of the Gospel to the nations. The great Commission in St. Matt. xxviii. is introduced with the words, "All power is given unto Me in heaven and earth: go ye therefore." In St. Luke xxiv., after the Commission of ver. 47, the disciples are enjoined to tarry in Jerusalem "until they be endued with power from on high." In Acts i. they are told, "Ye shall receive power, after that the Holy Ghost is come upon you." In St. John xx. the Lord, as an earnest of the coming gift, accompanies His word, "As My Father hath sent Me, even so send I you," by breathing on them and saying, "Receive ye the Holy Ghost." And so, from Pentecost onwards, we find it is the Holy Ghost Who inspires, directs, guides, administers, the work of evangelization.

If therefore our Collect for the Sunday after Ascension

had been written by an apostle, would there not have been an additional clause inserted in the middle of it? Would it not have read thus?—

"O God the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy Kingdom in heaven; we beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us"—

—"and to fit and enable us for the great work Thou hast committed to us"—*and then,*

—"and exalt us unto the same place whither our Saviour Christ is gone before."

But if for the successful prosecution of our work we are absolutely dependent upon the Holy Ghost, it is equally true that in this fact lies the certainty of success. The Holy Ghost cannot fail. We are therefore engaged in an enterprise which can have but one conclusion. Evangelization does not necessarily imply a converted world in this dispensation; but a converted world will be the final issue. When, and how, who shall say? The deepest problems of eschatology are involved in the question. But the Word of God stands true, that "in the Name of JESUS every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that JESUS CHRIST is LORD, to the glory of GOD the FATHER."

APPENDICES.

APPENDIX I.

SOME BOOKS FOR STUDY.

MISSIONARY Literature has become very voluminous. It is intended here only to mention books more or less general in character. Missionary Biographies are referred to at pp. 120—134. Some leading works on Non-Christian Religions are mentioned at p. 42. For narratives of particular Missions, and a host of miscellaneous popular works, the student is referred to the catalogue of the C.M.S. Circulating Library, which enumerates over 2,000 books.

The only *Encyclopædia of Missions* is in 2 vols., compiled by Dr. E. M. Bliss, and published in New York in 1891. (Funk & Wagnalls, 44, Fleet Street. 48*s*.) It contains valuable articles on the great mission-fields, and on the earlier history of Missions, and gives much information on American Missions, but is defective in its accounts of Englishmen and their work.

There is a valuable handbook entitled *A Bibliography of Foreign Missions* (London: Funk & Wagnalls, 1891), compiled by the Revs. S. M. Jackson and G. W. Gilmore. It gives full particulars of almost every book and pamphlet upon missionary work and workers, and upon the religions, ethnology, topography, and geography of missionary lands, to the close of 1890. The value of such a book as this is obvious when it is added that its sources have been the British Museum Catalogue of Printed Books; the English Catalogue, 1880, sqq.; the American Catalogue, 1820, sqq., as well as many French and German lists, together with the special one by the late Dean Vahl, of Copenhagen. The result is a larger collection than has ever been made of titles of missionary bibliography. But, of course, a great number of books on Missions have been published since 1891.

Of books of general information concerning the larger mission-fields, the following are recommended:—

The Redemption of Africa. By F. P. Noble. 2 vols. (Revell, 15*s.*) (The most complete account of Africa and its Missions published.)

Africa Rediviva. By Dr. R. N. Cust. (To be obtained from S. Austin & Sons, Hertford, 5*s.*)

Africa Waiting. By D. M. Thornton. (S.V.M.U.) (An excellent handbook, but now out of print.)

Arabia, the Cradle of Islam. By S. M. Zwemer. (Oliphant, 7*s.* 6*d.*) (Most complete and excellent.)

Dawn in the Dark Continent (Duff Lectures, 1902). By James Stewart. (Oliphant, 6*s.*)

Mission Fields of South Africa. By J. E. Carlyle. (Nisbet, 5*s.*)

India. By W. St. Clair Tisdall. (S.V.M.U., 2*s.* 6*d.*) (Excellent every way.)

The Cross in the Land of the Trident. (India.) By H. P. Beach. (R.T.S., 1*s.*)

India and Christian Opportunity. By H. P. Beach. (S.V.M., New York.) (The latest and most complete of the smaller books on India.)

Brief History of the Indian Peoples. By W. W. Hunter. 22nd Ed., 1897. (Trübner, 3*s.* 6*d.*) (The most authoritative book on the subject.)

New China and Old. By Archdeacon Moule. (Seeley, 5*s.*) (A standard work.)

Chinese Characteristics. By A. H. Smith. (Revell, 7*s.* 6*d.*) (This and Dr. A. H. Smith's other works are regarded as now the best on China.)

Dawn on the Hills of T'ang. (China.) By H. P. Beach. (S.V.M.U., 2*s.* 6*d.*)

The Mikado's Empire. By W. E. Griffis. 2 vols. (Kegan Paul, 20*s.*) (Most complete and interesting.)

Japan and the Japan Mission. (C.M.S., 2*s.* 6*d.*)

Daylight in Japan. By Frances Awdry. (Bemrose, 3*s.* 6*d.*)

Protestant Missions in S. America. By H. P. Beach. (S.V.M.U.)

The following also contain much information about the various mission-fields:—

Report of the Boards of Missions. (S.P.C.K., 7*s.* 6*d.*) (Contains *inter alia* a valuable account of Missions in India by Bishop Jacob.)

Conquests of the Cross. By E. Hodder. 3 vols. (Cassell, 9*s.* each.) (Popular and illustrated. Excellent on the earlier Missions. Now out of print.)

Church Missionary Atlas. Eighth Edition, 1896. (C.M.S.: reduced to 7*s.* 6*d.* net.) (The letterpress gives much systematic

information of the various fields, independently of the accounts of C.M.S. Missions.)

Foreign Missions. By Bishop Montgomery. (Longmans, 2*s.* 6*d.* net.) (An excellent brief introduction to the subject as a whole.)

The following are the principal historical works :—

Outline of the History of Protestant Missions. By Dr. G. Warneck. English Edition. (Oliphant, 10*s.* 6*d.*) (Dr. Warneck is one of the highest authorities on Missions.)

The Ecclesiastical Expansion of England. Hulsean Lectures, 1894. By Bishop Barry. (Macmillan, 6*s.*) (The best summary of Anglican Missions up to its date.)

The Conversion of India. By Dr. G. Smith. (Murray, 9*s.*) (Now out of print. A literary masterpiece.)

History of Protestant Missions in India. By M. A. Sherring and E. Storrow. (R.T.S., 6*s.*) (Useful for reference, giving information not easily accessible elsewhere.)

The Spiritual Expansion of the Empire. By H. W. Tucker. (S.P.G., 1*s.*) (Prepared for the S.P.G. Bicentenary, but not limited to S.P.G. work.)

The English Church in Other Lands. By H. W. Tucker. (Longmans, 2*s.* 6*d.*) (A summary of all Church of England work abroad.)

The next five books are short histories of Missions generally, very different, but all good :—

Short History of Christian Missions. By Dr. G. Smith. Sixth Edition, 1904. (T. & T. Clark, 2*s.* 6*d.*) (An admirably condensed handbook from Abraham downwards.)

Missionary Expansion of Reformed Churches. By J. A. Graham. (R. & R. Clark, 1*s.* 6*d.* net.) (Although the cheapest of the short handbooks, perhaps the best written. Illustrations quite unique in taste and appropriateness.)

British Foreign Missions, 1837-97. By R. Wardlaw Thompson and A. N. Johnson. (Blackie, 2*s.* 6*d.*) (One of the Victorian Era Series of volumes. Excellent within its range.)

Missionary Annals of the Nineteenth Century. By D. L. Leonard, D.D. (F. M. Barton, New York, 7*s.* 6*d.*) (Good on American Missions especially.)

A Hundred Years of Missions. By L. D. Wishard. (Funk & Wagnalls, 6*s.*)

The following are histories of early Missions :—

Early Christian Missions of Ireland, Scotland, and England. By Mrs. Rundle Charles. (S.P.C.K., 4*s.*)

Missions of the Middle Ages, and *Apostles of Mediæval Europe.* By Dr. Maclear. (Macmillan, 4*s.* 6*d.*)

Mediæval Missions. By Prof. T. Smith, D.D. (Edin.: T. & T. Clark, 4*s.* 6*d.*)

Christian Missions before the Reformation. By F. F. Walrond. (S.P.C.K., 2*s.* 6*d.*)

Protestant Missions, Their Rise and Early Progress. By Dr. A. C. Thompson. (New York: C. Scribner's Sons, 7*s.* 6*d.*)

Dawn of the Modern Mission. By Dr. W. F. Stevenson, Dublin. (Out of print.)

Pioneers and Founders. By Miss Yonge. (Macmillan, 6*s.*)

The following are Histories of Societies, &c. :—

Moravian Missions. By Dr. A. C. Thompson. (New York: C. Scribner's Sons, 8*s.* 6*d.*)

Two Hundred Years of the S.P.G. By C. F. Pascoe. (S.P.G., 7*s.* 6*d.*)

History of the Church Missionary Society. By Eugene Stock. 3 vols. (C.M.S., 18*s.* net.)

One Hundred Years of the C.M.S. By Eugene Stock. (C.M.S., 1*s.*)

History of the British and Foreign Bible Society. By W. Canton. 4 vols. (Murray, 30*s.*)

Story of the Bible Society. By W. Canton. (Murray, 6*s.*)

History of the Universities' Mission to Central Africa. By A. E. M. Anderson Morshead. (U.M.C.A., 5*s.* net.)

History of the Oxford Calcutta Mission. By G. Longridge. (Murray, 7*s.* 6*d.*)

History of the Melanesian Mission. By E. S. Armstrong. (Isbister, 10*s.* 6*d.*)

History of the London Missionary Society. By R. Lovett. 2 vols. (Frowde, 21*s.*)

Story of the London Missionary Society. 1795-1895. By C. Silvester Horne. (L.M.S., 1*s.*)

Centenary Volume of the Baptist Missionary Society. Edited by J. B. Myers. (B.M.S., 2*s.*)

History of the Foreign Missions of the Church of Scotland. By R. W. Weir. (R. & R. Clark, 2*s.* 6*d.*)

Story of the China Inland Mission. By Mrs. Howard Taylor (Geraldine Guinness). 2 vols. (Morgan & Scott, 7*s.*)

The New World of Central Africa. By Mrs. Grattan Guinness. (Early Story of the Congo Missions.)

The following are accounts of particular Missions and mission-fields :—

On the Threshold of Central Africa. By F. Coillard (Paris Protestant Mission). (Hodder, 7*s.* 6*d.*)

Fifty Years' Mission Work in Chhota Nagpur. By E. Chatterton. (S.P.C.K., 4*s.*)

History of the New Zealand Church. By Dean Jacobs. (S.P.C.K., 5*s.*)

The Light of Melanesia. By Bishop Montgomery. (S.P.C.K., 3*s.* 6*d.*)

Pioneering in New Guinea. By the late James Chalmers. (R.T.S., 3*s.* 6*d.*)

Fiji and Fijians; and Missionary Labour among the Cannibals. By James Calvert. (Wesleyan Methodist Book-room.)

Our Oldest Indian Mission: Brief History of the Vepery (Madras) Mission. By A. Westcott. (Madras, S.P.C.K.)

The Congo for Christ: the Story of the Congo Mission. By J. B. Myers.

Behind the Pardah: the Story of C.E.Z.M.S. Work in India. By Irene H. Barnes. (C.E.Z.M.S., 3*s.* 6*d.*)

Behind the Great Wall: the Story of C.E.Z.M.S. Work in China. By Irene H. Barnes. (C.E.Z.M.S., 2*s.* 6*d.*)

Between Life and Death: On Medical Missions by Women among Women. By Irene H. Barnes. (C.E.Z.M.S., 3*s.* 6*d.*)

Forty Years of the Punjab Mission of the Church of Scotland. By Dr. Youngson. (R. & R. Clark, 3*s.* 6*d.*)

The Missions of the C.M.S. and the C.E.Z.M.S. in the Punjab and Sindh. By the late Robert Clark, edited and revised by R. Maconachie. (C.M.S., 3*s.* 6*d.* net.)

The Story of the Cheh-Kiang Mission. (C.M.S.) By Archdeacon A. E. Moule. (C.M.S., 2*s.* 6*d.*)

For Christ in Fuh-Kien. New edition of "The Story of the Fuh-Kien Mission." (C.M.S.)

The Story of the Uganda Mission. By Sarah G. Stock. (C.M.S., 2*s.* 6*d.*) (Out of print.)

The Wonderful Story of Uganda. By J. D. Mullins. (C.M.S., 1*s.* 6*d.* net.)

The following, all but one American, are on the Results of Missions :—

Centennial Survey of Foreign Missions. By J. G. Dennis, New York. (Oliphant, 21*s.*) (Elaborate statistics.)

Geography and Atlas of Protestant Missions. By Harlan P. Beach. 2 vols. (New York: Student Movement, $4.) (Still more detailed statistics.)

Foreign Missions after a Century. By J. G. Dennis. (Oliphant, 5*s.*)

Christian Missions and Social Progress. By J. G. Dennis. (Lond.: Oliphant, 2 vols., 21*s.*)

The Great Value and Success of Foreign Missions. By J. Liggins, New York. (Nisbet.)

Are Foreign Missions doing any Good? By the late A. H. Arden. (C.M.S., 6*d.* net.)

The following books are chiefly designed, and valuable,

for inspiration touching Missions, but some of them with much historical and other information introduced incidentally. All are American except the last. No three men have done so much in this direction as Dr. Pierson, Mr. Mott, and Mr. Speer:—

By Dr. A. T. Pierson:—
The Crisis of Missions. (Out of print.)
The Divine Enterprise of Missions. (Hodder, 4*s.* 6*d.*)
Miracles of Missions. (Funk & Wagnalls. 4 vols., each 4*s.*)
The New Acts of the Apostles. (Nisbet, 6*s.*)
The Modern Mission Century. (Nisbet, 10*s.* 6*d.*)

By J. R. Mott:—
Strategic Points in the World's Conquest. (Nisbet, 3*s.* 6*d.*)
The Evangelization of the World in this Generation. (S.M.V.U., 22, Warwick Lane, E.C. 3*s.* and 6*d.*)

By R. E. Speer:—
Missionary Principles and Practice. (Oliphant, 5*s.*)

By L. D. Wishard:—
A New Programme of Missions.
The Students' Challenge to the Churches.

By the late Dr. A. J. Gordon:—
The Holy Spirit in Missions. (Hodder, 3*s.* 6*d.*)

Key to the Missionary Problem. By Andrew Murray. (Nisbet, 2*s.* 6*d.*)

Miscellaneous books of interest:—

An Enquiry, &c. William Carey's original appeal to Christians in 1792. Reprinted by the Baptist Missionary Society, 1892. 8*d.*
Modern Missions and Culture. By Dr. G. Warneck. (J. Gemmell, Edinburgh, 4*s.* 6*d.*)
The Evangelization of the World. By B. Broomhall. (Morgan & Scott, 2*s.* 6*d.*) (Issued in connexion with the going forth of the "Cambridge Seven" to China, 1885. Inspiring utterances from many sources.)
Works of Dr. R. N. Cust (S. Austin & Sons, Hertford):—
Gospel Message. 1896. 6*s.*
Linguistic and Oriental Essays. Later Series. (ii.), 1887, 7*s.* 6*d.*; (iii.), 1891, 7*s.* 6*d.*; (iv.), 1895, 7*s.* 6*d.*; (v.), 2 vols., 1898, 15*s.*; (vi.), 1901, 7*s.* 6*d.*

Reports of important Missionary Conferences:—

General Missionary Conference at Mildmay, 1877. (J. F. Shaw.)
Centenary Conference of Protestant Missions, London, 1888. (Supplied by C.M.S. for 2*s.* 6*d.*)

Anglican Missionary Conference, London, 1894. (S.P.C.K., 10*s.* 6*d.*)

Ecumenical Missionary Conference, New York, 1900. 2 vols. (R.T.S., 6*s.* net.)

Make Jesus King. Report of S.V.M.U. Conference, Liverpool, 1896. (S.V.M.U., 22, Warwick Lane. Out of print.)

Students and the Missionary Problem. Report of S.V.M.U. Conference, London, 1900. (S.V.M.U., 6*s.*)

Report of S.V.M.U. Conference, Edinburgh, 1904. (S.V.M.U., 1*s.*)

Student Conferences in America: Cleveland, 1891; Detroit, 1894; Cleveland, 1898; Toronto, 1902. (S.V.M.U., 22, Warwick Lane, E.C.)

Decennial Missionary Conferences in India: Allahabad, 1872; Calcutta, 1882; Bombay, 1892; Madras, 1902.

General Missionary Conferences at Shanghai, China, 1877, 1890. (Shanghai: Presbyterian Mission Press.)

General Missionary Conferences at Tokyo, Japan, 1883, 1900.

APPENDIX II.

CHRONOLOGICAL TABLE.

A.D.	
100	British Church.
180	Pantænus, missionary to India.
323	Christianity established in the Roman Empire.
325	Persian and Gothic Bishops at the Council of Nicæa.
348	Ulfilas, missionary to the Goths.
374-397	Martin of Tours, missionary in France.
440-493	Patrick, missionary in Ireland.
496	Baptism of Clovis, King of the Franks.
500	Nestorian Missions in Central Asia.
547	Cosmas reports on Christianity in Asia.
563-597	Columba at Iona.
597	Augustine at Canterbury.
635	Aidan to Lindisfarne.
638	Nestorian tablet at Si-ngan-fu, China.
723	Boniface to Germany.
831	Anskar to Sweden.
860	Cyril and Methodius to the Slavs.
988	Baptism of Vladimir of Russia.
1096-1248	The Crusades.
1182-1226	Francis of Assisi.
1260	Franciscan Missions in Asia.
1271-1315	Raymund Lull, missionary to Moslems.
1305	John of Monte Corvino Archbishop of Peking.
1370	Tamerlane's conquests sweep Christianity from Central Asia.
1517	Commencement of the Reformation.
1535	Erasmus advocates Missions.
1542	Francis Xavier to India; 1549, to Japan.
1579	Matteo Ricci in China.
1580	Dutch Missions in the East.
1588	Sir Walter Raleigh's donation for Missions in America.
1606	Robert de Nobili, Jesuit missionary in India.
1622	Roman Propaganda founded, June 21st.
	Dr. John Donne preaches first English missionary sermon, at St. Paul's, November 13th.

A.D.

1637 Roman Missions suppressed in Japan.
1646 John Eliot missionary to Red Indians.
1648 House of Commons, under Cromwell's auspices, proposes to engage in Missions.
1662 Société des Missions Étrangères, Paris (Roman).
1698 East India Company's Charter enjoins provision of chaplains.
S.P.C.K. founded.
1701 S.P.G. founded.
1705 King of Denmark sends first Protestant missionaries to India.
1709 First English contribution to Missions in India—£20 by S.P.G. members to Danish Mission.
1721 Hans Egede to Greenland.
1732-35 First Moravian missionaries, to West Indies, Greenland, South Africa.
1736 John Wesley an S.P.G. missionary to Georgia.
1744 David Brainerd among Red Indians.
1749-98 Schwartz, S.P.C.K. missionary in India.
1752 S.P.G. sends Thompson to West Africa.
1758 Kiernander to Calcutta. 1771, builds "Old Church."
1765 First Ordination of a Negro: Philip Quaque, S.P.G.
1784 First Bishop for United States sent by Scotch Episcopal Church.
1786 [Twelve events leading to Missions. (See p. 68).]
1787 First Colonial Bishop, for Nova Scotia.
1792 Carey's Sermon on Missions. Baptist Society founded.
1793 East India Company's Charter renewed. Wilberforce's "pious clauses" defeated.
Carey arrives in Bengal.
1795 London Missionary Society founded.
Ceylon and Cape Colony annexed by England.
1796 Edinburgh and Glasgow Missionary Societies.
L.M.S. Mission to South Seas. 1798, to South Africa.
1799 C.M.S. established, April 12th.
Religious Tract Society founded.
1804 First C.M.S. missionaries sail for West Africa.
British and Foreign Bible Society established.
1805 Henry Martyn to India.
1807 R. Morrison, L.M.S., to China.
1808 London Society for Promoting Christianity among the Jews founded.
1811 First American Missionary Society organized, the "A.B.C.F.M."
1812 American missionaries forbidden to land at Calcutta.
Judson to Burmah.
1813 East India Charter renewed. Wilberforce's "pious clauses" inserted.

A.D.	
1814	First C.M.S. English missionaries for India.
	First Bishop of Calcutta (Middleton).
	Samuel Marsden begins New Zealand Mission.
1815	W. Jowett, Fellow of St. John's, Cambridge, begins C.M.S. "Mediterranean Mission."
1816	Sierra Leone Mission organized. 1816-19, Johnson's great work.
	C.M.S. Travancore Mission begun.
	Wesleyan Missionary Society organized.
	Basle Missionary Seminary opened.
1818	L.M.S. to Madagascar.
	Revival of S.P.G.; King's Letter; Pratt's *Propaganda* published.
1820	C.M.S. Tinnevelly Mission begun.
1821	Missionary Society of Protestant Episcopal Church of U.S.A. organized.
1822	Institution for the Propagation of the Faith (R.C.) founded at Lyons.
	C.M.S. North-West America Mission begun.
1823	Reginald Heber Bishop of Calcutta.
	Berlin Missionary Society founded.
1824	Société des Missions Évangéliques founded at Paris.
1825	C.M.S. College at Islington opened.
	Bishop Heber ordains Abdul Masih, H. Martyn's convert from Islam, first native clergyman in India.
	S.P.G. takes over S.P.C.K. Missions in South India.
1827	Basle Mission to Gold Coast.
	Rhenish Missionary Society founded.
1829	First Scotch missionaries to India, Alexander Duff and John Wilson.
1832	Daniel Wilson Bishop of Calcutta.
1834	Slavery in West Indies abolished. Large extension of Missions.
1835	S.P.G. Mission to Guiana.
1835-37	Bishoprics of Madras, Bombay, Australia.
	Wesleyan missionaries to Fiji.
1836	North German Missionary Society, Gossner's Mission, and Leipsic Mission, founded.
1838	Colonial Church Society founded.
1841	Colonial Bishoprics Fund started. Bishoprics of New Zealand and Jerusalem.
	Niger Expedition.
	David Livingstone in South Africa.
	Henry Venn Hon. Sec. of C.M.S.
	C.M.S. Telugu Mission begun.
	R. Caldwell, S.P.G., in Tinnevelly.
1842	Opening of China, after First Opium War.
1843	Ordination of Samuel Crowther, a Negro slave.

A.D.

1844 Patagonian Missionary Society founded. 1864, named South American.
C.M.S. Mission to China.

1844-46 Krapf and Rebmann begin East African exploration and C.M.S. Mission.

1845 Bishopric of Colombo.

1847 Bishopric of Cape Town. 1853, Grahamstown and Natal.

1848 St. Augustine's College, Canterbury, opened.

1849 Bishoprics of Victoria (Hong Kong) and Rupert's Land.

1850 French and Stuart (afterwards Bishops of Lahore and Waiapu) to India.
First Red Indian clergyman ordained, H. Budd.

1851 C.M.S. Palestine Mission begun.
Capt. Allen Gardiner's death in Tierra del Fuego.

1852 Bishopric of Sierra Leone.
S.P.G. Missions extended in South Africa.
C.M.S. Punjab Mission begun.

1853 Hudson Taylor to China.
First Maori clergyman ordained, Rota Waitoa.

1854 Bishopric of Mauritius. 1856, C.M.S. Mission.
Japan partially opened.

1855 Bishopric of Singapore, Labuan, and Sarawak.
Rio Pongas Mission founded.

1857 Sepoy Mutiny in India.
C.M.S. Niger and North Pacific Missions begun.
G. E. Moule (afterwards Bishop) to China.

1858 G. E. L. Cotton Bishop of Calcutta.
Speke discovers the Victoria Nyanza; 1862, in Uganda.
Treaty of Tientsin opens interior of China.
American Episcopal Methodist Mission in India.
Universities' Mission to Central Africa founded.
Cambridge University C.M.S. Union founded.

1858-59 Bishoprics of Wellington and Waiapu, N.Z.

1859 American missionaries (Episcopal and Presbyterian) in Japan.
S.P.G. Mission to British Columbia.

1860 First "Native Church" organized at Sierra Leone.

1861 Indian Female N.S. and I. Society (now Zenana Bible and Medical Mission) organized, uniting two small Associations.
Patteson first Bishop for Melanesia.
Mackenzie first Bishop for "Central Africa" (now Zanzibar), died 1862.

1863 First Chinese clergyman ordained, Dzaw Tsang-lae.
S.P.G. and C.M.S. Missions to Madagascar. C.M.S. withdraws, 1874.

1864 Bishop Crowther consecrated for the Niger.

A.D.

1865 China Inland Mission organized.
1867 R. Machray Bishop of Rupert's Land.
Friends' Missions to Madagascar.
1868 Revolution in Japan. 1869, C.M.S. Mission begun.
1869 Bishopric of the Falkland Isles.
1870 Bishopric of Zululand.
L.M.S. Mission in New Guinea. 1871, in Mongolia.
1871 Bishop Patteson killed.
1872 Bishopric of North (now Mid) China.
Bishopric of Moosonee. 1874, Saskatchewan and Athabasca.
First Day of Intercession, December 20th.
1873 S.P.G. Mission to Japan. C.M.S. Mission extended.
Death of Livingstone rouses England to care for Africa.
Scottish Episcopal Church Mission in Kaffraria. Bishopric of St. John.
1874 Bishopric of Madagascar.
C.M.S. East Africa Mission revived.
Scotch Presbyterian Churches' Missions to Nyasaland.
Bishop Steere consecrated for Zanzibar.
1875 C.M.S. Persia Mission.
1876 C.M.S. Uganda Mission. L.M.S. Tanganyika Mission.
Chefoo Convention further opens China. Extensive journeys of C.I.M. men begin.
1877 French Protestant Mission on Upper Zambesi.
Cambridge Delhi Mission begun.
Bishoprics of Lahore and Rangoon.
Bishops Caldwell and Sargent consecrated for Tinnevelly Missions.
1878 Baptist Missions on the Congo.
1879 R.C. Mission in Uganda.
Bishoprics of Travancore, New Westminster, and Caledonia.
1880 Bishopric of North China divided, North and Mid.
Church of England Zenana Society organized.
Oxford Mission to Calcutta.
1882 Hannington (afterwards Bishop) to Africa. First baptisms in Uganda.
First Missionary Exhibition, at Cambridge. 1884, first "Missionary Missions."
C.M.S. Egypt Mission revived.
1883 English Bishopric in Japan.
1884 Bishoprics of Eastern Equatorial Africa and Mackenzie River.
Presbyterian Mission to Korea.
1885 C.I.M. "Cambridge Seven" to China.
C.M.S. Younger Clergy Union founded. 1891, S.P.G. Junior Clergy Association.

A.D.

1885 Bishop Hannington killed, October 29th.

1886 First "February Simultaneous Meetings" organized by C.M.S.
Student Volunteer Missionary Union founded in America.
Ion Keith-Falconer's Mission at Aden. 1887, death.
Organization of Church in Ceylon completed.
C.M.S. Gleaners' Union founded.

1887 Archbishop Benson revives Jerusalem Bishopric. Bishop Blyth appointed.
Canterbury Board of Missions established.
C.M.S. begins systematic employment of women missionaries.
C.M.S. "Policy of Faith" adopted.
Nippon Sei-Kokwai (Anglican Japanese Church) organized.

1888 General Missionary Conference in London.

1889 Bishopric for Korea, and S.P.G. Mission.

1890 Bishoprics of Chota Nagpur and Selkirk.
G. Wilmot Brooke and J. A. Robinson to the Niger.
Death of A. Mackay, February 8th. Bishop Tucker, Pilkington, &c., to Uganda.
C.M.S. West China Mission.

1891 Death of Bishop French at Muscat, May 14th.
Trinity College, Dublin, Mission (S.P.G.) in Chota Nagpur.
Bishoprics of Mashonaland and Lebombo; and of Honduras.
Fund (£16,000) raised by C.M.S. friends for British E. A. Company, to save Uganda.
Death of Bishop Crowther, December 31st.

1892 Bishoprics of Nyasaland (now Likoma) and Lucknow.
Student Volunteer Missionary Union organized in England.
C.M.S. Auxiliary Associations founded in Australia.

1893 Consecration of two Native Assistant Bishops for Western Equatorial Africa, June 29th.

1894 Bishopric of Kiu-shiu (Japan).
Anglican Missionary Conference in London.
British Protectorate proclaimed in Uganda, Aug. 18th.
Bishop Stuart to Persia.

1895 First women missionaries for Uganda.
Massacre of R. W. Stewart and others at Ku-cheng, August 1st.
C.M.S. Auxiliary Society organized in Canada.
Bishopric for Western China.

1896 Bishoprics of Tinnevelly and New Guinea; and of Osaka and Hokkaido, Japan.

A.D.	
1897	British occupation of Hausaland.
	Fourth Pan-Anglican Lambeth Conference urges duty of Missions.
1898	Bishopric of E. Eq. Africa divided: Mombasa and Uganda.
	Bicentenary of S.P.C.K.
	British conquest of Khartum.
1899	Centenary of C.M.S.
1900	Massacres of Missionaries and Native Christians in China.
	C.M.S. Missions to Eastern and Central Soudan (Khartum and Hausaland).
1901	Bicentenary of S.P.G.
1902	Bishopric of Keewatin.
1903	Bishoprics of Nagpur and Shan-tung.
1904	Centenary of British and Foreign Bible Society.

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PERSONS, SOCIETIES, &c.

PLACES.

LONDON:
PRINTED BY GILBERT AND RIVINGTON, LIMITED,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.