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INTRODUCTION TO THE
STUDY OF FOREIGN MISSIONS

Being Chapters I, II, VII, VIII, IX
of Modern Missions in the East

BY

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STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS

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I

PROVIDENCE IN MISSIONS

THE original and sole Master Missionary is our Lord Jesus Christ, and as Lord of his kingdom he has put his own divine commission upon his followers. It is "Come!" "Go!" two commands in one. "Come, learn of me!" "Go, preach the gospel!" His first command to his disciples was, "Follow me, and I will make you fishers of men"; his last, "Go ye and make disciples of all the nations." Discipleship and apostleship are one and inseparable. The instinct of true Christian life is everywhere the same. We learn but to teach; we know of Jesus but to tell of Jesus. We commune with him but to communicate him. Even so are we sent as he has been sent. The commission is identical; and it is in virtue of that final command and according to our fulfilment of it that we are to experience his fulfilment of the final promise, a promise made to a militant missionary church, not to one that is at ease in Zion. Just so far as his church accepts her responsibility for teaching all nations to observe all things whatsoever he has commanded her may she expect to hear the voice of him to whom all authority has been given in heaven and on earth, saying, "Lo, I am with you always, even to the end of the world."

Thus the church is a coin of divine minting. One side shows the likeness of its Lord, the other the map of the world. Both devices are so indelibly stamped into the metal that to mar either harms the coin, to

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efface either destroys it. The world is itself to be finally shaped into that divine likeness. Thus, Christ is at once Authority and Pattern, Inspirer and Organizer, Author and End of missions. Apart from him we can do nothing. Through him we can do, and teach all men to do, all things which he has commanded us.

Not only, then, is the Bible, in such a sublime sense as is just dawning upon us, the Mission Book of the World, the New Testament being the grammar of missions, but Christ has constituted every Christian a missionary, Christianity a mission religion, the church the great missionary institute. Such is the divine idea. What now has been the fact in realization of that idea?

We interrogate history, which is not merely, as has been well said, "an excellent cordial for drooping courage," but is also a rod for presumption and a staff for inquiry.

When we ask what place in the history of the church has Providence given to missions, we notice first the *continuity* of missions. We distinguish certain grand mission epochs, and are apt to infer that these comprise the whole of mission history. But missions are no modern discovery, or rediscovery of what was lost in the fourth or the ninth century. There have been flood and ebb of the tide, alternations of enthusiasm and lassitude, of zeal and apathy, of conquest and apparent defeat. There have been times of forgetfulness, stagnation, corruption. Many false methods have been employed for the enlargement of Christendom. The spirit of missions, which is the spirit of Christ, has been debased with the lust of power, or the lust of gold, or the lust of blood. The serpent's trail is seen all over the sacred path. The church, in its

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corporate capacity, has often done nothing or else has done all amiss. Yet the golden thread has not been broken, the prophecy has not failed. The sway which Christianity exercises in the world to-day is the result of over eighteen centuries of continuous effort and achievement. It may well be questioned whether there has ever been a time since that world-wide commission was first given when its appeal has ceased to ring in the ears and find response in the hearts of some of Christ's followers, when at least individual members of the church have not been planning or winning fresh conquests for him.

It is certainly true, in the words of Dr. Maclear, that "you can point to no critical epoch since the foundation of the church — whether it was the downfall of the Roman Empire, or the incoming of the new races, or their settlement in their new homes, or the bursting upon Europe of the sea-rovers from the north, or the moving of the Slavonic races to their present localities, or the discovery of the New World, or the present age, during which science has given to the political organism a new circulation, which is steam, and a new nervous system, which is electricity — when the spirit of missionary enthusiasm has not been rekindled just at the juncture when it was most needed." Precisely this was the anticipation of Jesus. "This gospel of the kingdom shall be preached in all the world for a witness unto all the nations, and then shall come the end." He announces a continuity of efforts. So far from apprehending that the removal of his bodily presence will interrupt or impede the progress of his kingdom, he allows its *universal* aim to date from that event, and looking from Olivet around on all nations and down through all ages, "he claims with an absolute assurance the rise of a succession of heralds, who shall

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carry on a task hitherto unknown—the continuous proclamation of his gospel till the end of time.”

The vision has been fulfilled. From that day to this, with whatever exceptional interruptions, with whatever grievous perversions, a continual succession of men has gone forth from the church into the world, intent on the propagation of the faith, and the spread of the kingdom of Christ. There can be no question that in every one of these nineteen Christian centuries mission work in some form or other has been going on. We cannot always trace it directly, but we can see its results. The second and third centuries are covered with dense darkness, so far as the records go, but none were more intensely missionary. From that time on to the present, every century, I think, without exception, shows conspicuous names engaged in this work. These are some of them:

Fourth	century...	Ulphilas.
Fifth	“	....St. Patrick.
Sixth	“	....Columba.
Seventh	“	....Augustine.
Eighth	“	....Boniface.
Ninth	“	....Ansgar.
Tenth	“	....Vladimir.
Eleventh	“	....St. Stephen of Hungary.
Twelfth	“	....Bishop Otto of Bamberg.
Thirteenth	“	....Raymond Lull.
Fourteenth	“	....John de Monte Corvino.
Fifteenth	“	....Las Casas.
Sixteenth	“	....Francis Xavier.
Seventeenth	“	....John Eliot.
Eighteenth	“Carey.
Nineteenth	“Judson.

But these are a few names out of hundreds known to

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us. And those are but a few out of tens of thousands known to the recording angel who in every century have braved peril and endured hardship that they might spread abroad the gospel.

“The evidential value of the continuity of the mission enterprise,” as Dr. Maclear styles it, is something not to be lost sight of. If it is an enterprise which has never died out, lapsing with the decline only to rise with the recovery of the church, then this fact alone would not only define its inalienable place in the church, but would also declare its significance and glory.

Glance now at the various stages of periods in this continuous mission labor.

The usual division is into Primitive, Mediæval, and Modern; Primitive missions including the Apostolic and post-Apostolic, and terminating with the conversion of the Roman Empire; Mediæval missions covering the next millennium; Modern missions starting from about the time of the Reformation. This division, however, is arbitrary, unwieldy, and inaccurate. The *Encyclopædia of Missions* makes these divisions: The Pentecostal Church, the Apostolic Church, the ante-Nicene Church, the Imperial Church, the Feudal Church, the Crusading Church, the Colonizing Church, the Organized Church. These represent the state of the church rather than the stages of missions. There is another division by localities: Mediterranean, European, Universal.

The most natural and instructive division, however, seems to me that based on nationality. It is the method suggested by Jesus himself, “Go teach all nations,” and outlining the plan of his kingdom’s progress, “Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost parts

of the earth." First the sacred city; next the chosen people; then the mingling of Jews and Gentiles; finally the world with all its nations. Guided by this principle, from our later standpoint we see the first stages blended, the last divided. We might classify them as Imperial, Tribal, Universal. Or more fully: 1. Romanic; 2. Teutonic; 3. Slavonic; 4. Universal. In the last class are to be included all extra European missions, whenever or wherever begun.

Providence in missions appears especially in the two factors which are to be found interacting wherever the church has done true service for Christ. These are, 1. Opportunity; 2. Fidelity. The sphere of the former is external, of the latter internal. Both are God-given, both to be humanly appropriated. God provides the opportunity. He inspires the fidelity. The church must accept the one as the other. Both must concur, though either may precede; the opportunity, as has more frequently been the case, stimulating fidelity, or fidelity making a way where it does not find a way, thus creating its own opportunity. Nothing will better prepare one to take a part in the world-wide movement of to-day than to trace the working of Providence in the history of missions.

The preparation for the first great opportunity began long before the summons to work. Through all the patriarchal and prophetic ages Palestine was a great training-school for missions. All that while God was training his people by seclusion to that purity and tenacity of faith which must be the inheritance of a religion which would win the world by conquest rather than by compromise. At the same time, all along, scattered hints of the universal destiny of this religion were dropped as seeds in the heart of the people, which should ripen in the fulness of time. And centuries

before this time came we can see God's hand making the Gentile world ready. The more we study those ages, the more shall we see the truth of the remark of the German historian Droysen, "Christianity is the point towards which the development of the old pagan world moves, from which its history must be comprehended."

In the ancient civilization, as is the case in lesser degree with some of those of Asia to-day, religion and life were closely identified. The state ruled over both, absorbing the individual, creating its own gods. All the relations of life were subject to the state, and each separate state was bound up with its own local deities. Such compact structures could be shaken down only by being shaken in all their parts. And how should these rigid systems be overthrown by a religion which approached them from a lower level of culture, and seemed, in fact, indifferent, if not even hostile, to culture; which appealed to the individual, in states where personality was swallowed up in patriotism, and claimed a universal and exclusive dominion among peoples crystallized into intense and hostile nationalities, and presided over by jealous tribal divinities?

God had his own way of rendering the triumph of such a religion possible. He made five casts of his hand. With each cast he broke down barriers. With each cast he threw out lines into all the earth, which, in his own time, he was to draw together into one great net that should hold in its meshes the fragments of disrupted kingdoms, the floating elements of dissolved nationalities, among which, in this new contact and oneness of life, the personal appeal and the universal claim could make their way. There were five great dispersions. The migrations of the Aryan race

began the first or *Aryan dispersion*. From their primitive centre, whether in Asia or Northern Europe, they pushed themselves out into one after another of what were to become the great centres of civilization — into India, Persia, Greece, Italy, Gaul, and Russia. The affinities of the peoples that sprang up in each of these countries were such that it has ever been easy for one common life to possess them all. In India to-day one feels the latent bond of relationship between the citizen of the United States and the Brahman. One after another the various branches of this great race yield to the power of the Universal religion, which, originating in the Semitic race, has used the many scattered branches of the Aryan race as its vehicles and messengers in its triumphant progress around the world.

The second, or *Greek dispersion*, which had its beginnings in the nature of that people, was extended by the campaigns of Alexander, which were but the preludes to the journeys of St. Paul. The conqueror was God's hammer to beat down the walls with which the Persian Empire had hemmed in the restless, colonizing Greeks. Then God scattered these cosmopolitans broadcast. Under their predominating influence, Alexandria and Antioch became centres of trade and letters. Asia Minor, Syria, Egypt, the whole section lying along the Mediterranean, was Hellenized. Their very downfall as a people and subsequent calamities dispersed them but the more, and thus broadened their influence. Says Dollinger, "The Greek schoolmaster everywhere followed the Roman legionary." A new set of relations was formed among the crumbling nationalities, whose members were brought into close mental contact through Greek commerce, literature, philosophy, and language. That wide-spread classic tongue was thus preparing to be the receptacle of

Revelation, first in the Septuagint translation, then in the original version of the Gospels and Epistles, the only books of any of the great religions that have been primarily recorded in any other than an Asiatic tongue.

A third time God flung out his lines afar in the *Roman dispersion*, or distribution. Then in the west, as before in the east, kingdoms were broken up, peoples denationalized, and both east and west men were brought into legal and political contact, while their roads by land and their ships by sea abolished distance and drew men into physical proximity. Two opposite processes were going on simultaneously — disorganization and reorganization. But while the old pattern had been provincial, the new was universal. Well has Niebuhr said, "The history of every ancient nation ends in Rome; the history of every modern nation begins in Rome."

It is easy to see how in the Greek and Roman dispersions God had set certain solvent agencies at work, which would disintegrate the old structures of pagan life. The power of each ancient state was broken, the prestige of the local gods was lost. Society was emancipated from the dominion of the patriarchal family. The very household was disintegrated to make way for personality, liberty, and private property. The great cities which succeeded to the ancient states were not grand enough nor exclusive enough to absorb the patriotism of their citizens. The vast Roman Empire was not compact enough to have much hold on the loyalty of its subjects. Local religion, first shocked by the defeat of its gods, was afterwards corroded by Greek philosophy.

Thus all around the Mediterranean the isolation and exclusion which had prevailed were changed to dispersion and concentration. Diversity and hostility

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were succeeded by uniformity and intercourse. But the former pride and glory had been followed by discontent. The old objects of love and worship, on which men's passions had been centred, were torn or melted away, and nothing had been found to take their place. Deep dissatisfaction prevailed. Men's lives were empty. They were sick at heart. Brought into close contact with one another, they were not united, but were at odds with both God and man. The unity of the Roman Empire was a mechanical unity, which could only hold the fragments of humanity in local and legal juxtaposition until the power appeared that should fuse them into one common life. What a marvellous mission field was thus offered to the gospel! And what a marvellous Providence had prepared it! It is God who tumbles down the pagan walls, it is he who melts away the icy barriers with the breath of his mouth. He makes the mission roads, and builds the mission bridges. And when he calls the mission army forth, lo! already he has entered the enemies' camp, to make them faint and fear. He worked so then, he works so now, in India as in the Roman Empire.

But there were two more dispersions. The fourth was that of the Jews. Not only their Babylonian captivity, but, later on, their own growing needs and tastes drew them into the movement of the times and scattered them, as the Jewish Diaspora, throughout the civilized world. In the ancient world also Judaism was an effective leaven of cosmopolitanism and national decomposition. Thus were they the condition, not only of the rise of Christianity, but of its incorporation into the heathen world. Their proselytes hung as a loose fringe to Judaism. Aroused but not fettered by its new truths, these Hellenists were just the favorable soil for the gospel seed. Preaching al-

most always found its first audiences in the ubiquitous synagogues and houses of prayer. Every synagogue was a mission station of monotheism; and it was those who had been lately kindled by the teaching of the prophets who most readily accepted the Messiah of whom these prophets spoke.

Finally, with a fifth cast of his hand, God flung the Christians out. They were not long permitted to cling to the sacred city, but were even driven forth, houses falling about their heads, to wander out into all the world, often unintentional and unconscious missionaries, witnesses to the truth of the gospel among all nations.

See how God's work is done! Grain has been gathered from many distant scattered fields. By conquering hoofs it has been ground into meal, by governing hands it has been kneaded into one lump, the Roman Empire. Now shall the leaven be put into the lump, that so at last it may become like unto the kingdom of God. Into the shattered, uneasy, inorganic Roman world, there is inserted, by the labors of these few Christians, the life of one divine Lord, as the supply of all their needs, the centre of all their passions and affections, through the vitalizing power of which they may grow into one people and spread into one glorious kingdom.

I have dwelt at some length on the preparatory work of this era, not only because of its intrinsic importance, but also because, in the study of the mission work of our time, I find myself every day more and more referred to that early period, as the type and the key to very much that is happening now. And I am convinced that if any seek to interpret the opportunity of to-day in the vast empires of Asia, they must carefully study the way in which God prepared the great apos-

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toxic opportunity throughout the Roman Empire. Droysen says, "The highest achievement which antiquity in its own strength has been able to attain is the fall of heathenism." Yet we may add that it did not do even that. For antiquity had not the strength to shatter its own rejected idols. The final blow came from the pierced hand.

The apostolic fidelity needs not to be told. It stands recorded in the Acts and Epistles of the apostles. He who had created the opportunity and sent his Son, sent also the Holy Spirit at Pentecost. Thereafter the persecuted church, for the first, last, sole time in its history, was the great missionary, needing no society for propaganda, for it was that itself. There is a mystery about the origin of many Christian communities, such as that of Damascus, Rome, Gaul, and Britain, which is explained only in this way. As is to-day alleged of the Mohammedans, every convert was a missionary. The merchantman, the servant, man or maid, the captive hostage or slave, the Christian wife, all were true to their opportunity; all carried their faith with them, and even through silence proclaimed it to the world about them. Yes, the absent and the dead did the same work, when the story of the one exiled and the other martyred for his faith proved to some inquirer the message of salvation. At the head of all these were the apostles and their companions, who waited for no compulsion to scatter them among the dispersed, but went forth like blazing torches to set the world on fire with Christian love. No sooner had these open doors been entered than the second great opportunity came with the irruption and distribution of the northern tribes. It was another of those great providential migrations of population, of which history is full.

It came neither too early nor too late. The work of Greece, of Rome, of Judea, had been finished; the work of Jesus was begun. For four centuries, along a frontier of two thousand miles, the Roman and Teuton faced one another. There was constant contact and interchange between Christian Rome and the rude, hardy, simple northern tribes. Missionaries like Ulfilas and Severinus wandered forth among them, to find their hearts strangely unfettered and unoccupied. Captives were taken on both sides. The pagan captives learned in Rome, and returned to tell their countrymen, what they found the Christian captives had already been teaching in the wild northern woods. Rome's hired legions, too, were constantly ministered to by holy men, who brought them, while they fought, the message of peace. It is touching to think of Bishop Ulfilas, with his Goths, refusing to translate for them the four books of Kings, because, forsooth, they needed the bit more than the spur. Thus the northern hearts were moved before they took Rome, till at last they came, they saw, and they were conquered, melting away into Christianity so quietly and so swiftly that hardly "a legend or a record remains to tell the tale." Here, among these primitive tribes, there were traits of personality, independence, and obedience, of manhood, and yet more of womanhood, which made good soil for the gospel seed.

Yet it was only an enduring fidelity that mastered this opportunity. It took all the fiery zeal of the Celtic Church, aided by the organizing power of Augustine and the Roman missionaries, on to the close of the seventh century to evangelize Britain. Winfred, called the father of Christian civilization in Germany, died a martyr on the shores of the Zuyder Zee. "Nor," says Dr. Maclear, "did his loving disciples and suc-

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cessors find the work less arduous, less liable to constant disappointment. The whole of the latter half of the eighth century is a record of alternate success and defeat. Now a fresh outpost is established, now it disappears before a desolating inroad of heathen Saxons. Now a church is built, now it is levelled with the ground by the same remorseless invaders; nor was it till, with indomitable determination, Charlemagne had pushed his conquests from the Drimel to the Lippe, from the Weser to the Elbe, and thence to the shores of the Baltic, that the wild world of the eighth century could be lifted out of the slough of barbarism, and the civilization work of intrepid missionaries could proceed with any real effect."

There was yet another enlargement of opportunity when, after this long struggle with the Celtic, Teutonic, and Scandinavian tribes, the way was opened in the latter half of the ninth century to the Slavonian tribes. Here, too, it was only by the same bold, unflagging faithfulness that the gospel won the day. It passed quickly from Bulgaria to Moravia, and thence to Bohemia and Russia. But in Poland, Lithuania, Pomerania, the fight seemed almost hopeless, the opportunity not to exist. It is passing strange to read that in A.D. 1230 "human sacrifices were still being offered up in Prussia and Lithuania in honor of Potrimpos, the god of corn and fruits, and Picullus, the god of the nether world; while infanticide was so common that all the daughters in a family were frequently put to death; serpents and lizards were objects of worship, and male and female slaves were burned with the dead bodies of their master, together with his horses and hounds, hawks and armor." Or, again, how terribly confused are Christianity and bloody paganism in the account that "when the body of Rolf the Ganger,

who had accepted Neustria and Christianity together for himself and his Norse followers, was to be buried, the gifts of the monasteries for the repose of his soul were accompanied by the sacrifice of one hundred human victims."

Yet the work went on, though serpent worship was still prevalent in Lithuania in the fifteenth century, and though Lapland was not won until the sixteenth or even seventeenth century. It was only constancy, devotion unto death, and a continuous pressure of the gospel upon the world, that accomplished the evangelization of Europe, even with all the providential preparations, dispersions, and migrations.

Through it all, God showed that he could preserve as well as prepare. Speaking of the tenth century, Bishop Lightfoot says: "I can compare the condition of the church at this epoch to nothing else but the fate of the prisoner in the story, as he awakens to the fact that the walls of his iron den are closing in upon him, and shudders to think of the inevitable end. From all sides the heathen and the infidel were tightening their grip upon Christendom. On the north and west the pagan Scandinavians hanging about every coast, and pouring in at every inlet; on the east the pagan Hungarians, swarming like locusts, and devastating Europe from the Baltic to the Alps; on the south and southeast the infidel Saracen, pressing on and on with their victorious hosts. It seemed as if every pore of life were choked, and Christendom must be stifled and smothered in the fatal embrace. But Christendom revived, flourished, spread."

The methods of these mediæval missions were full of instruction, both for imitation and avoidance.

The missionaries were nearly all monks. They often went forth like Christ and his apostles, in companies

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of twelve, with a thirteenth as leader, and became pioneers of civilization as well as of Christianity, tilling the soil and subduing wild nature as well as wild hearts. Seven such companies of thirteen are named in the sixth and seventh centuries alone. Brotherhoods and sisterhoods had flourished among the Druids, and before them, and seemed congenial to the soil. The communities formed by them were not unlike the Christian villages of Southern India, or the South Seas, or the Moravian settlements in Greenland or South Africa. The monastery was not one great building, but a village of huts on a river or island, with a church, a common eating-hall, a mill, a hospice, and a surrounding wall of earth or stone. Thither men came and invited others who could not maintain the habits of their new life in heathen homes. Here they concentrated their strength. They ploughed and fished, felled trees and tended cattle, cared for the sick and poor, trained the children and the clergy, went out as evangelists, lingered as pastors, returned and copied the Scriptures, while they received and protected their new converts. Very unlike was this to the oriental or modern idea of monastic life. But Iona and Lindisfarne seem to have been the type of just what was needed for those times.

Throughout there was a striking absence of vernacular literature, and great anxiety to retain the Latin language for the Scripture and liturgy, though the mother tongue was never entirely banished from the Anglo-Saxon service. Miracle-plays also took a prominent part in their worship. Conversions were largely national instead of individual, and, as a result, frequently violent rather than peaceable, and sometimes of short duration. In answer to the often-pressed command, "Coge entrare" — compel them to enter in

— some milder spirits added, “*verbis, non verberibus*” — with words, not blows — but it availed little. When Clovis, Vladimir, and other savage chieftains were converted, there followed the wholesale baptism of their tribes. We read, for instance, how Russian peasants were driven into the Dnieper by Cossack whips, and baptized by force. Norway was converted in the tenth and eleventh centuries by the force and craft of its kings. It was only the Reformation that reached the heart of Norway. Charlemagne *fought* the savage Saxons into the kingdom of God, as well as into his own. It was always baptism or battle with him and many other Christian chiefs.

It is not strange, then, that while England was evangelized in less than a century through the combined efforts of the Culdee and Latin churches, yet in various Saxon kingdoms in the south of England there was for some time a pretty regular alternation of Christianity and heathendom. A heathen king, so the process is described, becomes Christian, and forthwith all his subjects are Christian. He returns to heathenism, or dies, and is succeeded by a heathen, and no Christians are found. Such is purely national conversion. Yet a Scotch writer says: “I doubt whether England now sends as many missionaries to all the world, as England at the end of the seventh and beginning of the eighth centuries sent to Frisia alone. Certainly from Scotland not as many go out now as went from our shores at the beginning of the seventh century.”

This wholesale conversion of peoples may be regarded as a kind of national infant baptism, after which the baptized were handed over to the instruction of the church, *i.e.*, of the clergy, for church meant clergy. Even in this way the conversion of Germany

was a work of several centuries, from the second to the eighth. But northeastern Germany (Prussians and Slavs) was heathen until the eleventh and thirteenth.

A startling interruption to the progress of the gospel broke in with the rise of Mohammedanism, which either extinguished the oriental churches, or depressed them into a tolerated insignificance. Already corrupt, they were incapable of such a conquest over the infidel as the Latin church had won over the pagans.

Then followed a movement, both in its character and its extent among the most remarkable that the world has seen. We may not refuse to call the Crusades a great mission movement, a great mission enthusiasm. However worldly motives may have mingled with the zeal of the church, however that zeal may have been misdirected and perverted, using the sword of the flesh instead of the sword of the Spirit, seeking the rescue of the tomb rather than of the faith of its Lord, yet it was a true uprising and outrushing of the missionary spirit of Christianity. The new life had been checked in its expansive work, stripped of its sacred places and original seat. It had been threatened at the very centres of its power. The iron walls were contracting with every century. Just because it was irrepressibly expansive, and with the instinct that it would be slain if it should be stayed, the hemmed-in current rose in a flood and dashed itself in fury against the opposing walls. Defeat ensued. With all their incidental benefits, the Crusades brought no mission conquests for Christ. The church was to win its victories on other fields, and in different ways. The Crusades ended in the Inquisition, which, despairing of the conversion, sought the compulsion of Moors, Jews, and heretics. Yet they may be counted among God's

preliminaries. They opened the larger East, made Europe more cosmopolitan, prepared the way for Loyola and the Jesuits.

The modern and world-wide opportunity began with the discovery of the new West, and the recovery of the old East. What a providential coincidence of the men and the dates! Columbus and Vasco da Gama! Both seek the East. But the one sails out to America, the other rounds the Cape of Good Hope. Vasco da Gama takes up for completion that movement of dominion from the West into the East which was begun by Alexander and the Romans, attempted by the Crusaders, and is continued at this present day by the nations of Europe; while Columbus inaugurated that movement of population from the East into the West which is at its height in our times. Thus pagan Asia and barbarous America were brought at the same time close to the heart of Christian Europe. It is another of those strange coincidences that even at the time when the universal opportunity opened, the men were living who were to inspire the church with a new and loftier fidelity which should finally prove itself true to its responsibility. Within a quarter of a century after the sailing of Columbus the Reformation had begun.

The same century, too, which saw the world opened wide before the church, saw also a new and marvellous instrument for diffusing the truth put into the hands of the church; an instrument which, when applied, did more to facilitate her communication with men of all classes and tongues than anything which has come to man since he first received the gift of speech. I mean the art of printing. That simple invention made it possible for the Bible to be for the first time in very truth the People's Book, and for a Christian literature

to leaven all ranks. As the Bible was the first book printed, so the press became the basis of our great world-wide Bible and Tract Societies. This simple instrument gives a more characteristic stamp to modern missions, in their difference from all that has preceded, than anything else that can be named.

Closely connected with this, however, as a part of the great opportunity in preparation was the revival of classic and linguistic studies in the fifteenth and sixteenth centuries. It brought the church into nearer contact with the original Scriptures, fitted it for the acquisition of oriental languages, for appreciating the spirit of alien peoples, and for translating the Bible into all tongues.

There was one other force which was needed to fully equip the church for its universal activity, and to draw the nations of the world together into a net, as the peoples of old had been drawn into the Græco-Roman Empire. That was the power of steam, which was to bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God's kingdom, and the steamer a morning-star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God had been preparing this equipment. It was in 1807, while the young men at Williamstown were praying and studying about missions, that Robert Fulton was making the first trip of the *Clermont* from New York to Albany.

But the great modern opportunity which opened with the sixteenth century was presented to a corrupt church, a church not faithful to its Lord. How, then,

could it expect to establish his kingdom? Yet in its own way that corrupt Latin Church did respond to the appeal, and with a spirit that differentiated it at once from the degraded oriental churches of the time. It proved itself a missionary church. It accepted the universal missionary idea. If its mission work had almost come to a stand-still in the fourteenth and fifteenth centuries, it has never ceased since. It is true that a degenerate church cannot hope to lift men above its own level. It is true that these particular missions frequently served the Papacy rather than Christ, and policy rather than truth; that these mission schemes were too often merely auxiliary to the conquering and bloody schemes of grasping potentates; that having sown corrupt seed, often amid circumstances of horror and atrocity, the peoples, who throughout large countries and even continents had given a nominal adhesion to Christ, had been left in the darkness of brutal ignorance and idolatrous superstitions, the prey of an uneducated, tyrannical, and unscrupulous priestocracy. No doubt the Roman Church was making strenuous endeavors to recoup itself, by its missions, for its losses in the Reformation, the Jesuit order being founded in 1530, thirteen years after Luther began his work.

But it is also true that that church did, first of all, comprehend the world-dominating destiny of Christianity; that through many of its undertakings there has run a strain of high and heroic loyalty to Christ; that there are no nobler records of saintly devotion on the mission field than those offered by some of its emissaries, such as the Jesuits in North America, and Xavier and his followers in India, China, and Japan. To-day, the self-denying austerity of the Roman Catholic missionaries is one of the things held up as a reproach to Protestant missions. We may be sure that

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more souls than we can number have found their way to heaven through the missionary labors of Roman Catholic priests.

It is a strange fact that the Reformation which renewed the fidelity of a part of the church to Christ did not seem to kindle its zeal for missions. The Bible, after being so long shut, was open. There was the field. Where were the sowers to sow the seed? The reason commonly assigned for this neglect is the fact that the Protestant cause was too much occupied in struggling, first for bare existence, and then for the development of its life, to be able to attempt mission work. That is not a valid reason. It did not hinder the Apostolic Church from being missionary. We should not allow its cogency if applied to any of our local churches. Least of all would it account for the absence of the mission thought. The truth is that the reformers did not even cherish the missionary idea, and that they were largely prevented from doing so by their being preoccupied with theological controversies. The church needed to be brought yet nearer its Lord, and into fuller comprehension of his plans, before it would be equal to the need.

See now how successive waves of divine influence flood the church, and how each lifts it higher out of the low-tide mud of selfishness, until it floats free and loose in the great ocean of universal love. German pietism, headed by Spener and Francke, gives one grand uplift. It was distinctly missionary in its character. Francke's plan for his institution at Halle was that it should become a universal seminary, where youths of all lands should come, where the gospel should be taught in all tongues, and whence messengers should return to evangelize all peoples. It was from Halle that the noble originator of Protestant

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missions to the heathen, the king of Denmark, after conference with Francke, in 1705, drew Ziegenbalg and Plütschau forth to the Tranquebar mission in India. It was Francke who issued the reports and had the control of the work. And it was here that Count Zinzendorf received the impulse which made him the head of the Moravian Brethren, started in 1722, and which to-day is one of the most thoroughly missionary churches in the world. For many decades after that, it was the land of the Pietists that furnished the men for missionary societies of whatever country. England might organize the work and raise the money, but for many years the only men willing to go out were Germans.

One more great uplift was needed before the church would be free. This came in the revival of Wesley and Whitefield. Wesley died in 1791. It was in the very next year that William Carey preached his great mission sermon, "Expect great things from God; attempt great things for God"; a sermon which proved the starting-point for the first purely English missionary society, and thus really began the era of modern missions. One of the strongest influences in preparing Carey for this work was a small volume of Jonathan Edwards's, published in the middle of the last century. That same spirit had wrought in New England, resulting in the consecration out of which, early in this century, sprang our own societies. Thus, at last, the times were ripe. The work was there, the men were there. With new meaning the church could pray, "Thy kingdom come." Yet even when thus floating free, it is strange to note the timidity of missionaries in launching forth, and the various delays that are made before they are willing to heave anchor and away to the open sea.

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The truth is that, with the exception of the Moravians, almost all extension of the kingdom of God prior to the time of Carey was dependent on the extension of earthly kingdoms. The mission enterprise was closely connected with political or commercial or exploring enterprises. It followed the discoveries or the trade or the conquests or the colonies of the leading powers.

First, in modern times, came the supremacy of Spain and Portugal, and it was Spanish and Portuguese missions that flourished. The founder of the Jesuit order was a Spaniard. It was from this centre that various orders went forth to take possession of Mexico, Central America, Brazil, Peru, and the West Indies, while Portugal planted the church in the East Indies. The sixteenth century completed the triumph of the Roman Catholic propaganda. For then came the supremacy of Greater Holland, as mistress of the seas, and with it the spread of her missions to Ceylon, Java, and other islands. The sway of Greater Britain succeeded, and she and her American daughter have long been leaders in missions. The French régime in North America was marked by French missions, in the same way.

Now that Germany, supreme on land, has begun to aim at maritime power and is spreading her colonies throughout the world, we should expect to see her missions expand. Nor is our expectation disappointed, for never has the missionary purpose been so strong and general in Germany as now. Old societies are revived, new societies are formed; Church and State alike encourage them; patriotism and philanthropy conspire to lend their aid. For it is *contact* that brings the sense both of responsibility and power. Contact is the great opportunity. Germany of the Reformation had no such contact with the heathen as had Spain, no

such foreign development, or it might, too, have been a great propagandist. Much depends on the *foreign* spirit of a people, as well as on its Christian spirit.

Thus in nearly all the movements of modern centuries, missions, like trade, have followed the flag, depending on the state for protection, patronage, and propagation, which expected aid the state has often freely, if not always wisely, bestowed. They have been purely national, often governmental missions. It is only the highest consecration that flings itself out upon the world, and makes alike its own contact and opportunity. The great development of the present century has come because the church has at last ceased hugging well-known shores, and has put out into the broad open sea; meaning to circumnavigate the globe; abandoning dependence on familiar landmarks; trusting, at length, to the compass, the midday sun, and the Master, who is with us in the ship; glad of the shelter of the flag, wherever it is found flying, but never lingering long beneath its shadow. The resources of the church are not in any kingdom of this world, but in her Lord and herself.

The Dutch, the English, and the Danish missions mark three stages of advance towards this ideal. When Holland was first mistress of the seas, she made her colonies government missions. The result was 400,000 government Christians, and perversions ending the work even faster than conversions had begun it. In a little more than one generation after religious disabilities were removed, not a single professing Christian was to be found as a relic of the Dutch missions.

The English in North America show the second stage. The conversion of the Indians was a leading aim in emigration. The colonial seal of Massachusetts

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in 1628 had the device of an Indian upon it, with a motto in his mouth, "Come over and help us." John Eliot, "the first of the great Protestant missionaries," did a wise and noble work among the Indians. But he and they all did it as ministers of English congregations, and their work was connected with and limited by the national influence. "The colonial churches, brought into contact with pagans, recognized the duty of trying to convert them; but there was as yet no idea of making the preaching of the gospel the sole motive for entering heathen lands."

In 1721, Hans Egede sailed from Denmark for Greenland with the aim of evangelizing it. His method was peculiar, and marks the third stage, or transition from government to ecclesiastical missions. He had organized a trading company which, under the protection of the Danish government, was to join him in making a settlement in Greenland; they with the aim of establishing the rule of their country there, while he established the rule of Christ. "In both objects he succeeded," says a writer. "He is alike the apostle of Greenland, and the founder of Danish sovereignty in it." It was just after this that the Moravian work began, and set the whole church an example by sending their members, untrammelled by nationalism, into every part of the world, "measuring their obligations not by the extent of a nation's sway, but by the extent of Christ's command." It is the difference between converting the negroes who have been brought to the United States, and establishing missions in South Africa.

With this century, then, the true universality of the mission work was made clear and the work itself properly begun. The opportunity, however, has gone on enlarging. Captain Cook's voyages and death thrilled

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men with a fresh sense of the breadth and needs of the world, and it was the reading of his books which took many of the first missionaries to the South Sea Islands. The slave-trade led some to Africa. The British rule in India led others to that land.

How full have the last fifty years been of new discoveries, which have stimulated to fresh endeavors! The deciphering of old inscriptions, the recovery of lost languages, the disclosure of ancient Scriptures and religions, the great geographical and political movements which have in rapid succession opened India, China, Japan, Africa, and Korea to our undertaking! The mind is overwhelmed at the display of the Divine power and plan, the heart is filled with wonder and with awe. Fidelity once awakened and turned into the field, the opportunity and fidelity act and react, each creating the other. When the first English missionaries went to India, there seemed no room for them. They were driven out to the Danish possessions in Serampore. But they pressed in upon the country until the English people joined them, and broke the restricting barrier down. They *made* their way. Now, the great opportunity to reach the women of India and of China has come simultaneously with the marvellous development of both woman's study and woman's work at home. The physicians and the teachers have been training here; lo! their work is ready for them there.

God has made great dispersions of peoples before, but never so great as now. Steam and electricity are vast cosmic forces, pulsing around the globe, distributing and reconcentrating all the elements of life with marvellous speed and power. These are now the agents by which God scatters populations in strange parts of the earth, and causes all races to mingle. Emigration, colonization, exploration, and commerce set

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everything in motion. These lines God is to draw together again into a net, in whose meshes all nations of the earth will be found. Our task is to see that they are interlaced in a divine confederacy. He is flinging Europe into America in the tides of immigration; flinging the Chinese among all the isles of the sea and into our land by laws which legislation may retard but cannot repeal. Then he casts England out into India to rule and to teach. He spreads Russia over a great part of Asia; scatters the Anglo-Saxon people round the world; pushes Europe down on Africa, to explore, to rule, and to save or to ruin it. Diplomatic connections bind us, where nothing else does. We are intertwined in cosmic relations. Our duties to mankind press upon us. Have we a fidelity to match?

Nothing can be more plain than that God is bent on the conquest of the world. He shapes history in the interests of his church. He has mapped out the world for his kingdom. We have not to-day to create the opportunity. It is here. We have not to draw the inspiring presence from afar. He is at our doors. All we have to do is to accept the double gift of the field and the force and go forth to overcome the world.

II

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THE MISSION, AIM, SCOPE, MOTIVE, CALL, FITNESS, AND FITTING

OUR swift tour through some of the great, central, critical mission fields of the world is completed. Like a naturalist returning from an exploring cruise, we bring back with us a full cargo of specimen mission facts. But, as in his case, our labor is only begun. It is not enough to dump our load at port and call its total bulk the net gain of our trip. Our collected facts must be analyzed, classified, labelled, organized. Their significance must be found, and, since this is a moral sphere, their application must be made.

In other words, there is a *Science* of Missions. By an inductive study of the facts and experiences of the past and present, the near and the remote, it discovers the underlying principles which pervade the whole work. These teachings of experience it compares with the primal impulse of faith, from which the whole proceeds. Assuring itself of their congruousness and coincidence, it then reaches the illuminated standpoint from which it may resurvey and control the work. With ever-growing clearness it applies to each detail the principles and methods thus suggested by faith and confirmed by experience. The mission undertaking becomes an orderly, continuous, organized appropriation of the world for the Lord Jesus Christ. In this chapter we shall consider such

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preliminary, fundamental points as the mission *aim*, *scope*, *motive*, *call*, *fitness*, and *fitting*.

What is the *aim* of Christian missions? This is the clew to the whole thing. The end shapes the beginning and directs every step along the way.

Is the aim the conversion of sinners? That is *an* aim of the church in all its operations, at home and abroad; hence it is no characteristic mark of missions.

Is the aim the conversion of the world? That is far too vague. It says at once too much and too little. The mission must not stop with the conversion of heathen. It must seek their edification and sanctification. It must not stop with individuals. It must build them up into a Christian society. On the other hand, there is no warrant founded on Scripture, reason, or experience to suppose that the world is to be even converted, far less Christianized, through *distinctive* mission work as contrasted with direct ministrations of the church.

God's great agent for the spread of his kingdom is the church. In every land he operates through the church; and missions exist distinctly for the church. They have both their source and their aim in that. They are the reproductive faculty of the parent church, the constituting agency of the infant church. Every church should work out into a mission; every mission should work out into a church. The conversion of souls is a necessary part of this. The primary aim of missions is to preach the gospel in all lands. The ultimate aim is to plant the church in all lands. When they have done that, their work is accomplished. Then the church of each land thus planted must win its own people to Christ. The converts must convert. The new church must evangelize and Christianize. India, China, Japan are each to be turned to Christ,

not by missions, but by the Indian, the Chinese, the Japanese churches, when these churches shall have been securely planted by missions.

This ultimate aim of missions was recognized in a tract published by the American Board in 1856. The Rev. Henry Venn, former Secretary of the Church Missionary Society, a little later expressed it in a classic form. The object of missions, he says, is "the development of native churches with a view to their ultimate settlement upon a self-supporting, self-governing, and self-extending system. When this settlement has been effected, the mission will have attained its euthanasia, and the missionary and all missionary agency can be transferred to 'the regions beyond.'" Yet this aim has not been clearly understood by our churches or our people at large. Very many false ideas about the work, entertained at home, very many mistakes made on the ground, may be directly traced to a misconception of the mission aim.

Our ideas of the work are apt to be too atomistic. We simply keep tally of the number of converts when we ought to be planning for the organization of young, healthy churches. We judge missions by the annual number and average cost of each convert, as if, quite apart from the infinite value of every soul, the worth of such converts as St. Paul, Clement, Ulfilas, and St. Patrick, or as Neesima, Narayan She-shadri, Ahok, or K. M. Banerjee, as apostles to their own people, could be computed by any mathematical process. This atomistic idea is what renders it possible for the claims of souls at home to be set up in competition with the claims of those abroad. It is what gives the monotonous aspect to a work which is of more thrilling interest than the winning of earthly battles and the founding of earthly empires.

It accounts also for much of the unfruitfulness and dependence of mission work.

Another evil resulting from ignorance of the true aim is the *pessimistic* view often held of the undertaking. So many missionaries for so many souls! In China and Japan one for so many hundreds of thousands. How can *they* convert the world? If missionaries were required to do this, a hundredfold the number would not suffice. But the mathematical method, though important enough in its way, gives no proper test of the character, progress, or promise of the work. Missions are but a step, though the first, and it may be the longest single step in the conversion of the world. The main part of the task devolves on the native church in each land.

Our part is to organize individuals whom we may convert into an indigenous, independent, and expansive church, which shall be the type of a native and reproductive Christianity. We are to found this church on Christ and the apostles, to train it from the start in the principles of self-reliance, self-control, and self-propagation. We are to develop its ministry, found its institutions, organize its work. From that point the attitude of the mission to the church, and of the missionary to the native pastor, is to be that of John the Baptist to Jesus: "He must increase, but I must decrease." The true spirit, therefore, of both mission and missionary is that of *self-effacement*. They must recognize from the start that their own part in the work is as surely transitory as it is necessary. They must labor with all zeal to render themselves unimportant, and rejoice over nothing so much as to find that they are no longer needed and can be dispensed with. This temporary or scaffolding character of mission work forms perhaps its most

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radical distinction from all work of the pastorate at home.

The science of missions is one of the most fascinating and sublime of sciences, demanding the exclusive devotion of a lifetime of study and experience; and this because the foreign mission work is one of the most glorious of enterprises. The aim which inspires and sustains it is clarified and illustrated by several considerations which deserve notice. It goes hand in hand with constraining love of Christ, and a truly spiritual conception of the task.

“Spiritual agents for spiritual work” is the first qualification to be laid down by every missionary organization. These words of the late Henry Venn constitute a fundamental principle in the Church Missionary Society: “We take the best men who offer themselves to us according to the standard fixed by the fathers and founders of the society — a standard confirmed by the practical experience of every year in the mission field as comprising the only qualifications which can win souls for Christ. We seek men who have so felt the constraining love of Christ as to be weaned by it from the love of the world, and to be willing to spend and be spent for him — men who know what true conversion of the soul is by personal experience, and can testify to others that they have found the pearl of great price. It is by no formula of doctrine that we judge, but by the spirit of the men.”

Everything depends on the willingness, the consecration. The call is for more men. You are one of the few to whom it can come. Are you ready to go where Christ wants you? When you hear that whispered voice saying, “Follow thou me,” will you not press on, obedient to the vision? Sometimes you

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must even go in the very teeth of providence. Yet this may be only the testing of your purpose. There may be at this very time some who are inclined to the mission field, yet hold back from the fear that they may not be accepted. Do not be deterred by this preliminary obstacle. Pray until your inclination grows to a purpose and an enthusiasm. Commune with God until light and strength come, then offer yourself to your board. If the door is closed, you have done no more than your duty, and the opportunity of quenchless enthusiasm has opened heavier doors than any closed before you. The true missionary spirit, though delayed, will knock again and again. If the door remains shut, you may find or make other doors through which to pass to your true work.

This spirit of personal consecration to a life work can atone for the lack of almost everything else, but nothing can atone for the lack of it. He, who, cut off from the traditions of the past, from the associations of his friends, from the counsel of his brethren and fathers, is to become the founder of churches, must be sure of one possession. He must know God. If he knows him well, with that clearness of vision which comes from the pure heart and that intimacy which is the result of self-surrender, he has the key to all other knowledge and possessions. Such a consecration will fit him to be a soul-winner, a church-father, a kingdom-founder, a true missionary. Now let the consecrated man set forth. At the best he will never in himself be sufficient for these things. But, when in the work, grace may make him meet for the Master's service.

Be sure, however, that he accepts the principles of Christianity as taught by Christ and the apostles and

summarily expressed in the Apostles' and the Nicene Creeds, and as developed in the harmonious and connected elements of the great Protestant creeds and writings. Far more care is needed as to any peculiarities or tendencies of belief than in the case of a pastor at home. With such a pastor any individual deficiencies or eccentricities of faith are largely discounted among those who have so many other sources of instruction. Varying peculiarities of different men and churches offset one another, often contributing to the healthy development of theology. The effect of such peculiarities in the belief of the missionary might be very unfortunate. If, however, he has proved himself sound in faith and in judgment, he can be trusted to shape the theological thought of the mission church. He must be trusted to do this. It would be most harmful to the work for a man who has begun an important enterprise to be withdrawn from it on doctrinal or any other grounds. It should be done only in the case of fundamental departure from the faith. Freedom must be the rule on the field. Therefore I would be the more concerned to have him rooted and grounded in the faith before he goes forth. Send out only the trustworthy — those who, while firm in their own convictions, will know how to work with others, recognizing and respecting differences of opinion and temperament.

A general harmony of feeling and a spirit of cooperation in work are of the first importance in the missionary field. I cannot do better than to quote here from the official private instructions of the Church Missionary Society, for they embody truths which I have seen to be most important: "Learn to cherish a wide interest in the mission to which you belong; to identify yourself in sympathy and counsel

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with your brethren, as well as with your own peculiar department, as not knowing whether the Lord may answer your prayers by prospering your brother's work rather than your own. This spirit of coöperation should culminate in the establishment of a native church which will be rooted in the spiritual soil, and in the end will occupy the field to the exclusion of all necessity of coöperation among various foreign missions. I count it the richest acquisition of my world-round journey to have reached some clearer discernment of this mission *aim* — the vital native church. Thus conceived, the cause of foreign missions is at once grand enough to arouse all the enthusiasm and employ all the energies and talents of the churches of Christendom, yet plain and practicable and feasible enough to command the approval both of enlightened faith and of prudent business judgment.

Such being the aim, what is the *scope* of missions? There need be no difficulty in defining this. It is simply as broad as God's redemptive purpose; as broad as humanity. The church is to embrace all mankind; it must propagate itself among all mankind. None are too near, none too remote, none too high, none too low for the gospel. The most savage tribes are within the sphere of its influence. Weak, decaying races, whose extinction cannot be arrested and may even seem hastened by the touch of Christianity, are still to be saved, and saved by the church. The proudest races and classes of Asia are within the gospel scope. There may be expediency in a certain order of time, in a certain proportion of labors among different races, varying both according to opportunity and to the relations of **one** race with another. But all who are not within the sphere of Christian church,

all heathen, all Mohammedans, all Jews, come within the range of mission effort.

Does this scope include dead or corrupt nominal Christians? If at all, how far are missions to be carried on among such people? Some consider this no field for the missionary, and would work only through the corrupt churches. Others would proselyte from them and place themselves in direct antagonism to their existing institutions. But, as throughout, so here, our clearly discerned aim will settle the principle. Christian judgment must decide each particular case. If a living church, in living contact with Christ and God's word, occupy the ground, missions are ruled out, even though the preëxisting church may have what we consider erroneous views and practices.

But if the church be dead or corrupt, a scandal to infidels and pagans; if it withhold the Word of life and the ministrations of the gospel from the masses, casting a dark shadow over a people instead of shedding light upon them, then the field is open for missions. Whatever its historic connections, it has lost its spiritual relation to Christ, and is in some ways worse than no church, because it caricatures Christianity and makes it offensive to the moral sense of men. What relations the missions should assume to such putrefying churches will depend mainly on those churches themselves. If they will receive the new impulse of life that has come throbbing over to them from other lands, if they will let themselves be resuscitated and restored to living relations with Christ and his work, then, by all means, the mission aim should be to reëstablish the old church. If, in spite of antagonism, any of those churches can be won into a return, through the stimulating and demonstrating

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power of small Protestant communities drawn out from among them and living alongside of them, then these new Protestant churches will have served their end, and their missionary founders may be satisfied with a limited growth, perhaps a temporary existence. But the dead church that will not be revived must be rooted out and broken up. And it will be rooted out, in time, by the expulsive power of the new life in the new churches.

The Roman Church varies greatly in different lands. In many it is sadly degenerate. Yet it shows such possibilities of life and growth, of piety and power, that Protestant missions in Papal lands always seem to need some special justification. That justification they certainly have in Mexico, Central and South America, and in Spain. In Italy our main endeavor should be to strengthen the old Waldensian Church and the new Free Italian Church, to help them unite and equip themselves for the work of simply occupying their own land. France is not a proper mission field. The Protestant Huguenot Church is already living and thriving there, and our endeavor should be simply to help that in its growth. The work of Miss De Broen and Dr. McAll, so promising and important, is in fact simply auxiliary to the French Protestant Church, and there seems little question that whatever men or funds may be sent from abroad, its operations will be more and more merged into the regular activities of a vigorous French Church. There are Protestant churches, however, that seem dead or slumbering. The church of Bohemia is one of these, and the American Board Mission in Prague is seeking, amid many difficulties, to bring the gospel to the people. I was favorably impressed with what I saw of its work. But we must be careful lest our judgment of

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a church should be misjudgment, springing largely from differences of national temperament and from ignorance. There are those who think it important to have missions among the German churches, while to the Roman Church the United States is still distinctively mission ground. To me it seems far wiser to plant the church in every land where there is none at all or only a *putrefying* church, and to leave it to the interaction of the great Christian bodies upon one another to bring about that mutual correction and inspiration which shall one day, we hope, make Christianity universal and complete at once. At most we shall do well in such lands to confine ourselves to strictly evangelistic and auxiliary operations.

What is the mission *motive*? Let us first exclude irrelevant considerations. The aim is again the test. No motive can be reckoned as primary which does not bear directly on the aim.

The general improvement and elevation of mankind, their relief from poverty, ignorance, suffering, superstition, and oppression—all this is greatly to be desired and invariably proceeds from mission work, for Christianity always humanizes, always civilizes. Such results are incidental arguments for missions, evidences of their efficiency, expressions of their love, avenues for their enlargement. But while they reinforce, they do not constitute, the mission motive, being of a distinctively philanthropic, not missionary, character. All work, medical, educational, literary, or whatever else, which falls short of the soul, is not properly mission work, for that work begins with the soul as it ends in the church.

There is a growing disposition to praise missionaries for the philanthropic or at least civilizing results of their labor. I have conversed with prominent Eu-

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ropean and American officials in Asia, who have been forced by facts to abandon the attitude of opposition or contempt taken towards missions a generation ago. They value and praise missionaries as the forerunners of civilization. Instead of ridiculing, they patronize missions. I suppose some do this because it has been discovered that the missionary creates a native demand for foreign goods. He is regarded as a cheap advertising agency by those who wish to introduce railroads and manufactures into any part of Asia. If every missionary in the South Seas creates on an average a trade of \$50,000 a year, how much will be created by a mission in China or Japan? What is the value to trade of the whole mission enterprises? But the praise and the blame of such fall alike short of the mark. Something of the soul, something of the church, something of Christ has touched the heart of every true missionary, to kindle his sympathies and desires to one supreme passion. It is not in the *philanthropic*, but in the *theanthropic* realm that we must search for the great moving principle.

The mission motive is not to be found in the desire for reactionary benefit to the church at home. It is pleasant to learn "what we get for what we give," and to discover the reflex advantages of generosity. It is instructive to see how surely the church that would live only for itself dies, and to learn that if it would keep its life it must give out its life. But I have never known a man to be drawn to the mission field by such a motive, or any mission society to be founded mainly for the purpose of keeping alive a dying church at home.

My intercourse with missionaries of all kinds in all countries has convinced me of the great diversity of their motives. They vary according to tempera-

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ment, training, theology, environment. Christ does not banish individuality. He cherishes and emphasizes it. Men's mission experiences differ as much as their religious experiences. They come to Christ from different motives, they go out on his work with different motives.

An age peculiarly sensitive to the other world and its retributions may find its mission spirit first stimulated by terrible apprehensions for the future of the heathen. A humanitarian age, full of sentiment and feeling, will be deeply moved to secure their present spiritual welfare. When men come to distrust their own reasonings and feelings alike, and every argument is a matter of question, a loyal church will simply lean back on the command of its Lord. As the work proceeds and the church is thrilled with the vision of Christ and his spreading kingdom, it will more and more do all things for the glory of God. In general, when theology emphasizes the sovereignty of God, with legal and governmental relations and retributive awards, the whole trend of feeling and motive must be very different from what we shall find when the emphasis is placed on the paternity of God, with personal relations, ethical values, and spiritual consequences.

There are motives that look Godward and motives that look manward. Godward motives are gratitude for his saving grace, obedience to his command, loyalty to his purpose, love for his person, sympathy with his plan, zeal for his glory. Manward motives are gratitude for the conversion of our ancestors by missions, compassion for the condition of the heathen, educational and philanthropic zeal, and brotherly love for them as individuals and classes.

Yet no one of these many motives, efficient as each

may be, is really sufficient for the whole burden of the work. They are but varied manifestations of the one supreme motive which is the source common to them all. That source, the motive of all motives, is the great *theanthropic* impulse that is born of contact with Christ. There is an inherent expansiveness in the gospel, a latent universality which puts its impulsion upon every faculty of the soul or church that it enlivens. It masters and sends them forth, not primarily by its appeal to reason or sentiment, but by the simple communication of its own outflowing vitality. The main source of missions then is not, strictly speaking, in any motive at all, but in a motor, in Christ himself as author, operator, and energizer of all divine vitalities and activities. Christ is the one motive power. He moves within us and moves us. He draws us into his life and bears us forth in the outflowings of his heart. He is the originator of all our regenerate activities, the director of all our operations, Author and Finisher of our work as well as of our faith. *We* can simply work *out* what God works *into* us of himself. "I have but one passion," said Count Zinzendorf, the head of the Moravian Church — "I have but one passion, and that is He, only He." Just as Paul, the Missionary, had said before him, "For me to live is Christ." Both passion and action are Christ.

All other motives then are derivative and variable, roused to activity only by the Master's touch. It is as of old with Elisha and the child. As the prophet stretched himself out on the body of the dead boy, mouth to mouth, eyes to eyes, hands to hands, so Christ lays himself upon the whole being of man and, by this vital contact with every part, he kindles life and movement in the whole. Nothing less than this

impact of Christ upon the entire being with the pressure of his mission purpose can explain the strangely diversified sentiments which actuate mission men and societies at different periods and among different classes. Not the command of Christ, not the love of Christ, not the glory of God, not the peril, or guilt, or possibilities of souls, no one of these alone is the great constraining force, but Christ himself in the fulness of his being. It is the expansive Divine Life that moves us in all its rich diversity.

Trace back the history of any mission epoch to its source; you will find that it starts simply in some fresh religious experience, the instinctive outcome of which, unless hindered by special causes, must always be a longing for the expansion of Christ's kingdom. In beautiful agreement with these experiences of the past is the account given by Principal Moule of Cambridge, England, of the meetings of Studd, Stanley, Smith, and others, just before starting for China with the university men. He writes: "A very large part of the visit of the young men was spent in addressing their fellow-students — not specially on mission work, but on devotedness to Christ. In meeting after meeting we had nothing of missionary appeal before us, except the very eloquent appeal of the presence of those who were just to go out to the ends of the earth for the Lord. The point they pressed on the meetings was this: 'Are you really ready to serve him anywhere? Have you given heart and soul to him? Have you given yourself to him, with all you are and all you have, to be his instrument, to be his tool, to be what he pleases you to be and to do?'" This resulted first in a meeting where perhaps 200 university men were present to hear two Church Missionary Society secretaries give mission information.

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The further results are such an increase of men from Cambridge, planning to go out as missionaries, as was never known before."

This answer to the question, What is the mission motive? brings us naturally to our fourth question, and one of great practical importance, viz., What constitutes the mission *call*? We have seen how the call comes to the church through a renewal of life within and an enlargement of opportunity without. I do not know that the call to the individual is very different. There are two parts to it, first the call to Christ, then the call to his work. It was in the very same day and place that he said: "Ask of me and I will give thee living water to drink," and "Lift up your eyes and look on the fields that they are white already unto harvest."

There is but one response to be made — *Consecration*. Surrender the will. The rest is only matter of judgment, according to providential indications. Men have forced their way into the mission field against almost every possible obstacle. This was the experience of Carey and many other pioneers. Others have been led along by providential appointment where every step was taken against their own preference, until at last they found themselves set down in mission work.

God deals with men as individuals, and most diversely. There are calls and calls — some that are special, and some that are general. There are calls contained in repulses, and tests contained in invitations. Sometimes the soul breaks through barriers to respond to the inner voice that leads it on. Sometimes outward providences push on a reluctant or doubtful servant. Sometimes the call consists of the simple presentation of facts to the mind and con-

science, which, when calmly weighed, seem important enough to decide the choice of the will and the work of the lifetime. The mission field is then entered with precisely the same calm business spirit as that with which another would enter a mercantile employment, only it is done in the service of the King. God calls men through the reason as well as through conscience and providence and the Holy Spirit.

It should be borne in mind, however, that the number of those to whom the mission call is addressed is and must be but a very small part even of those who enter the home ministry. Circumstances, duties, and disqualifications of one kind and another make it plain to far the greater number that they cannot go. To those, therefore, who *can* go, and are in any way *fit* to go, the call for more men must come with ten-fold force.

To the few who are at once able and willing to go there may come many a conflict before the matter is decided. There is room and demand for a greater variety of talent abroad, far greater than in the ministry at home. But it is the very best men who are most wanted. The call is rather for more *man* than more men, and for the *whole* man. We want the men who can become evangelists of nations, heads of schools, fathers and bishops of churches, founders of institutions, creators of literature, leaders in all things. At their touch the kingdom of God is to spring forth. Those are precisely the men who are most called for at home, though seldom with so great ultimate promise as abroad. They will encounter many seeming indications of providence bidding them stay. The home church is here to speak for itself, and it will often speak very loudly. Important positions may be offered where much seems to depend on securing a

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particular man. The demands of home and friends will increase. But through all the clamor of these nearer claims the one who is called of God may hear a still small voice, as from a far distant shore, whispering, "Follow thou me."

Sometimes he must even go in the very teeth of providence, yet this may be only the testing of his purpose. There are just now some men inclined to the mission field who hold back because they fear that for one reason and another they may not be accepted. This, too, is a testing of obedience. I beseech you not to be deterred by this preliminary obstacle. Will you not pray and pray until the inclination grows to a purpose and an enthusiasm? Will you not commune with God until light and strength come? Then will you not present yourselves to the Board? If the door is closed you have done no more than your duty. The importunity of quenchless enthusiasm is what has opened heavier doors than ever closed before you. God rules and overrules, and the very damming up of the waters may prepare for a greater flood at last that shall sweep all obstructions away.

But two further subjects remain to be considered by one who may be pondering the mission calls: What is *fitness* for mission work? What the *fitting* for it? The qualifications are spiritual, physical, mental, and social.

In naming consecration first, I mean not simply the act of self-devotion to the mission work. It is possible that one lofty act of self-consecration might bring a very unconsecrated person to the mission field, and that, having nobly come, he might yet ignobly fall before the temptations that beset him. What I mean is the spirit of consecration which pervades the

life, and has grown into habit and character. Necessary as this is in all of Christ's work, it is, if possible, even more indispensable in those who are to be, like the apostles of old, the primal sources of the spiritual life of whole peoples and great churches. Let not any one think that the very grandeur of the work will exalt and sanctify an unconsecrated person. I have seen instances of this, but it left bitter regrets for early misspent mission years. And I have seen the reverse, where the noble calling had been desecrated by secular, selfish minds. "Spiritual agents for spiritual work" is the first qualification to be laid down by every missionary society.

The confidential instructions of the China Inland Mission have the following words on "Counting the Cost": "Candidates must be prepared to live lives of privation, of toil, of loneliness, of danger; to be looked down upon by their own countrymen, and to be despised by the Chinese; to live in the interior far from the comforts of European society and protection. They will need to trust God, as able to meet their needs in sickness as well as in health, as it will usually be impossible to have recourse to the aid of European physicians. But, if faithful servants, they will find in Christ and in his Word a fulness, a meetness, a preciousness, a joy and strength that will far outweigh all they have sacrificed for him." Much that is said here applies to only a part of our missions. But the principle of counting the cost and of complete consecration applies everywhere.

With all these there should be no marked defects of character, such as extravagance, or impatience, or quarrelsomeness, or wilfulness. Defects which are seen to be merely personal here will often be put down there to the fault of Christianity.

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Next comes the *physical* qualification of health. Mission fields vary greatly in their climatic influences, some diminishing, others aggravating, bodily ailments felt at home, while they often create new difficulties. Vitality and powers of endurance are indispensable. No candidate should be finally accepted without a certificate from a disinterested medical man, not his family physician or chosen by him, but appointed by the committee, stating that his constitution and state of health are suitable to the duties of a missionary in the particular field for which he is destined. The same certificate should be required for the wife or children. It is the picked men who are wanted, as for an Arctic expedition. I have known a few sad experiences, where men have arrived on the field physically unfit for the work they were about to undertake. After one or two or three years of unavailing struggles they have been forced to return home, time and money wasted, their hearts distressed, their places vacant, their work undone, they themselves disconnected, cut off from opportunities for future usefulness. Some wear themselves out in the first few years of getting ready for work.

Among mental qualifications comes, first, common-sense, absolutely demanded both in itself and as the parent of so many other qualities. It brings self-knowledge and knowledge of others, self-control and control of others. It brings the power of adapting one's self to new relations and conditions, which is required in the missionary as in no other. Piety alone may not fit a man to work either with his brethren or with the natives; but if common-sense be added he will have little trouble. At home so much common-sense has been organized into custom that we are all largely supported by the general fund, and some men get along with a very slender stock of their own. But

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on the mission field, where Christian custom is yet in the making, the drafts on common-sense would soon overdraw a small account.

Linguistic talent is one of the self-evident requirements. I have known missionaries who, after years of labor, could hardly construct one correct sentence in the vernacular. They were good missionaries, too. Yet I think they would have served better at home. But important as is facility in acquiring a language, it is not so important as tenacity in holding it. To be sure and persistent in this case is more essential than to be quick.

A full academic and theologic training is desirable. I cannot say that it is indispensable, for there have been great missionaries who have had little training and have been mostly self-taught. Yet in studying the growth of mission societies, especially in Germany, such as the Berlin, the Gössner, the Basel societies, one is struck by the frequency with which such societies begin with the principle of sending out untrained men, and the certainty with which, as they gain experience, they make increased demands for educated candidates, until now the requirements of all except the newest enterprises are pretty much the same. The opportunities for self-development which come to the minister at home are largely wanting to the missionary. He must be prepared to cope with the keenest intelligence of subtle heathenism; he must gain not only respect but influence among his European fellow-residents; he must be ready to teach as well as preach, and in almost any branch. There are few who take this up as a life-work and are otherwise qualified, who would not find their usefulness far more enhanced by the added training than harmed by the delay of a few years in the beginning. And to

many a wondrous quickening of talent comes from the mission enthusiasm. I have known a marvellous development in the musical ability and in acquiring languages as the result of this enthusiasm.

As the centre of all social requirements we may simply name *love*. Piety and common-sense will enable a man to get along with men, but they will not give him great power over them. He must *love*, not as a duty, but as an instinct and a passion. It should be love to the brethren, love to the natives, love to the heathen. No one can know what that means until he has been on the field and lived among the natives, whether Christian or heathen. That simple, genial, outflowing love will be the source of a power greater than any he wills or knows. It will be the secret of a beautiful character, and will win men to Christ because they have seen Christ in his servant.

I will name one more indispensable qualification. It is that the one who goes out as missionary should be sound and strong in the faith. By soundness I mean something equally removed from doubt and dogmatism, something neither defective nor protuberant, the clear discernment and ready acceptance of the fundamental, living, working, practical doctrines and principles of Christianity as taught by Christ and the apostles. A shaky theology, one cut off from the main line of doctrinal development, out of tune with one's time, representing only individual, accidental, or provincial peculiarities, would be a poor tool for the founding of Christ's kingdom in Asia — a far greater hindrance to usefulness, I am convinced, there than in America. Were I in any way to have part in the examination of candidates for both missionary and pastoral service, acting with my present light, I should be far more critical and exacting, far less yielding to

eccentricity and immaturity in the case of the missionary than of the pastor. It has been the study of the work on the ground which has brought me to this conviction. The pastor at home has but to continue a work already begun, administering the legacy of the past. He is surrounded, instructed, corrected by the pervading sentiments of Christian communities. Abroad it is different. The missionary is the founder and master-builder of the native church. It takes the tone of its Christian life, its interpretation of Scripture, the color of its theology from him, and much which might be a harmless deviation at home because counteracted on every side, and discerned in its true nature and results, may prove a germ of mischief and dissension abroad. It is the peculiar, original, and pivotal position of the missionary that brings his need of special soundness in the faith.

There is yet another reason why I should be more exacting in the examination of the missionary than of the pastor. The latter is subject not only to the scrutiny and criticism and advice of his brethren, but to the withdrawal of their fellowship in his association, or at a council upon a change of location. But when the missionary is once on the field it is most important that he should be left to free, untrammelled development of his faith. If he have proved himself thoroughly rooted and grounded in the gospel, sound in faith and in the judgment, he can be trusted to encounter the subtle philosophies of the East, and to shape the theological thought of the new church.

By being *strong* in the faith I mean more than I can begin to say here. The missionary needs to have such a firm grip on the central truths of Christianity that, even should he experience a change in his views on outlying doctrines, he cannot be moved from the

centre, holding *that* so strongly that no wavering at the circumference will shake him. He must be strong, not only to defend the faith, but to establish it, impart it, and use it; strong enough in it to hold its essence under every new form, to keep the same firm grasp upon it, though it assume Protean shapes within his hands. He needs to be one capable of seeing the deep meaning in the remark of Rothe, that there is nothing more changeable than Christianity, but that in this lies not its weakness but its strength. More than other men he needs to distinguish between the essential and the incidental, the transient, the historical, and the eternal in Christianity; more than others he needs to know the true proportion of faith. Presenting it on the historic basis, and in the historic development which belongs to himself as a European, an American, a New-Englander, perhaps, he must yet present it in such way as not to fetter but to stimulate the native mind, so that from the start, being rightly founded, it may find its natural Asiatic development, according to the traits of the Chinese or Indian mind, rather than be forever bound to the one-sided peculiarities of occidental thinking.

To sum up: The faith of the missionary should be a *sound* faith, having in itself the promise of life and healthy development; a *positive* faith, not distrusting and consuming itself, but aggressive and dominant in its hold upon others, persuasive of their minds, and constructive of both character and faith for the new church. It should be a *deep* faith, laying hold upon God; a *Biblical* faith, resting on the foundation of Jesus Christ and his apostles; a *broad* faith, comprehensive enough to include Asiatic as well as European schools of theology; a *simple* faith, suited to the intelligence of a strange people and an infant church; a

reverent faith, not dogmatizing beyond the limits of Revelation; and a *well-proportioned* faith, placing main emphasis upon the central and fundamental features of the gospel, not carried away by any theological caprice or phantasy.

A sound body, a trained mind, linguistic talent, and common-sense, a rounded character and a loving heart, clear, firm faith, and consecrated piety — these constitute fitness for the mission work. There are degrees in them all, but I am happy to say that I have found on the whole a large fulfilment of these demands among the missionaries I have met.

Last of all, how shall one who is in some degree fit be specially fitted for the mission work? The European answer to that is different from the American. At Berlin and at Basel, at Islington, London, and at Canterbury, as well as in other places, there are large missionary colleges where young men are taken even in the beginning of their studies and trained for the mission work. This practice, however, has sprung, not from preference, but from necessity. In Germany and England alike the number of university men who have entered into the mission work has been extremely small. From Cambridge, England, only one missionary went forth before the year 1836, and that was in the year 1815. The only way to supply missionaries at all was to train them in a special institution. This has brought the question of missionary instruction to the front. But after some personal observation I am led to believe that the instruction given at these missionary seminaries is essentially the same as that given in our seminaries, only not so extended and not so good. If men of academic training can be secured, and that is happily the case in this country — where from the time of Nott and Judson and Mills up to these days of

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Forman and Wilder the colleges have been originators of mission societies and movements — then there need be little difference in the general training of missionaries and pastors.

Yet the choice of such a vocation early in one's course will lead a student to place special emphasis all the way through on whatever lies in the lines of his work. In his exegesis the mission purpose of the Bible will shine out brighter to him than to others. In church history he will bestow especial attention upon the expansion of the church, its relation to pagan systems, its organization in different lands. In apologetics he will ever be asking himself how to adapt the evidences of Christianity to the peculiarities of Buddhist, Hindu, or Mohammedan minds. The comparative study of religions in both their history and their philosophy will enable him to judge how apologetics should be recast for such purposes.

In the study of dogmatics I think the one who is to be a missionary will feel a little more strongly for that reason the need of clearness and largeness of view. He will distinguish a little more carefully between the essential and the accidental in our faith, the local and the universal, while he will ask that somewhere and somehow the science of missions shall be opened up to him and to his coadjutors, on whose home support he must count. Geography and travel will become practical and sacred studies for his leisure hours, sociology will prepare him to understand the structure of the strange societies and civilizations which will confront him, and mission biographies and reports will mean more to him than to any one else. Thus he will have, not so much different studies, as different meanings in the same studies. If to these he can add a course of medical lectures, unless he goes to Japan, and the

study of Sanskrit or Arabic if he is to go to India or among Mohammedans, and a fair knowledge of sacred music, he will do well. Some experience in teaching is well; also an acquaintance with tools for mechanical and industrial employments. Nothing of that sort will come amiss.

It would be extremely valuable to him if he could take some time to study the history, organization and methods of leading churches and societies in America and Europe. He is to be an organizer both of mission work and of churches. How full of instruction would he find the study on the ground of the organization of the Presbyterian churches in Scotland, or the comparison of the methods of the London Missionary Society and the Church Missionary Society with one another and with those of American societies! Or some experience of the great evangelistic work of cities, such as New York and London, would show him how heathenism at home is being dealt with. The bitter cry of outcast London, the needs of the submerged tenth, would quicken his care for the more bitter needs of heathendom, the unemerged whole.

III

THE DEPARTMENTS OF MISSIONARY WORK IN THEIR VARIETY

THE variety of work on the mission field is one of the surprises which await the visitor and the beginner.

First in our expectation, though not always first either for the mission or any missionary, is evangelization. The seed must be sown far and wide; next a few converts may be hoped for; then come the congregation and the church. It is a happy thing for a young missionary if, after a year or two of hard study of the language, he is permitted, in company with some veteran, to enter on that great work. Evangelization is the proclamation of the gospel. Confucius says, "The philosopher need not go about to proclaim his doctrines; if he has truth the people will come to him." Jesus says, "Go out into all the world and preach the gospel."

Evangelism may be either localized or itinerant. In the former case the proclamation is made within easy reach of the mission-house, and centres about a church. In the latter case it is made while travelling for that purpose, whether slowly or rapidly. The important features connected with either of these forms are six in number: the facilities for travelling; the place for preaching; the auxiliaries employed; the persons speaking; the classes addressed; the argument and persuasion employed.

I would I could sketch the picture of the evangelists

of the gospel as in various lands I have seen them setting forth upon their tours. There are railroads for them in Japan and India, where they, perhaps, ride third-class with the natives. The iron horse is pushing along in Turkey, and, like a fabled camel, has his nose thrust into the Chinese tent for the space of a few hundred miles. All along the Chinese coast and 1200 miles up the Yang-tse River steamships are plying back and forth in every direction.

But steam can seldom bring them to their real itinerating country-field, so we see them taking other conveyances. In Japan it is the basha or stage, with its brutal driver — whose beating-stick one finally seizes and flings away — or the light, skimming, comical jinrikisha, or Pull-man-car, with its one or two wiry, tireless little runners, who slip them along thirty, forty, or even fifty miles a day, over excellent roads, to the place of work. This jinrikisha, the invention of a missionary for the comfort of his wife, after having spread all through Japan, is on its victorious way around the world. It has swept along the coast of China, and intrenched itself at Singapore and Penang. I found a jinrikisha company, limited, just under way at Colombo, and have heard since of the arrival of this oriental bicycle in northern India. Wherever in the tropics coolie labor is common and roads are fair, it has a sure future. When next I visit Egypt I expect to find my comical donkey-boys grasping the shafts of the jinrikisha.

In China men jolt over execrable roads in springless mule-carts; they bestride donkeys, ponies, or mules, or they are carried in a chair by two, three, or four shouting coolies. One interesting figure that rises before us is Dr. Nevius, in his far-famed wheelbarrow. "It is unique," said the doctor to Secretary Seward,

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his guest. "Yes, and will remain so, for nobody will ever want another," was the reply. But the prophecy was false, for there come many requests for duplicates. On one side of the great central wheel sits the doctor, on the other side his native helper. Before them is a good-sized box for their books and traps, and over them a large sun-umbrella. A coolie behind and another in front hold, balance, and direct the barrow, while a pony draws it up and down through holes and ruts and ditches and river-beds, over stones and logs and obstacles of all sorts, far into the interior of Shantung province.

But the water-ways are best in China, and on any of the great rivers and frequent canals we may see the missionaries, often with their families and native servants and helpers, fitting up the covered house-boat as a home, where for weeks or even months they sleep, cook, eat, write, study, and receive calls, their crew meanwhile poling, rowing, dragging, or sailing them from one village to another, as they sow their seed beside all waters. Sometimes they have the luxury of a sail-boat, and I have even seen steam-yachts. But of these the Chinese Government is suspicious, and they may be forbidden.

Across the hot plains of India we may see slowly creeping the missionary bandy, drawn by humped, straight-horned, tail-twisted bullocks, a covered two-wheeled house-cart, where one may sleep by night on mattresses, as well as ride by day and night. Or it is the northern ekka or tonga, horse-drawn, something like the Irish jaunting-car. In Turkey one is happy if he can mount a sure-footed, hardy Syrian horse; otherwise — unless, indeed, like Dr. Farnsworth, he have a light, strong American wagon brought straight from home — he must ride in the Turkish araba or

four-wheeler, drawn by horses, perhaps driven by a Mohammedan, who during the fast of Ramazan will neither eat, drink, nor smoke from day's dawn to sunset, but will spend all the more time by the way in feeding his horses. Across the plains of Bulgaria the missionary will ride in the paiton, or two-horse phaeton, introduced by the Russians.

There are charming little inns in Japan, with poor food, bad smells, and a graceful hospitality that covers all blemishes. There are worse inns and worse smells, with better food and colder manners, in China. In both countries Buddhist temples are sometimes used, as they commonly have guest-apartments connected with the temple. English-managed travellers' bungalows, with European food and Hindu rest-houses, are found all over India, while flea-bitten and filthy khans, with fairly good food, abound in Turkey. But the best thing of all, especially in India, is the large tent, which may be pitched in a grove near some central village. As the evangelist may be out for months, he has his whole family with him, his books, his furniture, every provision for health and work. "Day by day he sallies forth with the message of peace on his lips; he takes his station on the steps of some idol temple, or, it may be, under some spreading tree; the people flock around and listen to the word of life. Partly from curiosity, partly from desire of information, numbers of persons visit the missionary in his tent, and not infrequently, sitting in the tent door, he preaches to a little knot of visitors with more comfort, and, perhaps, more effect, than when he preached in their villages. His band of helpers, too, scatters itself about in the adjoining villages, and brings to him every day the report of their work."

The variety of platform from which he speaks is as

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great as the variety of his travel and housing. From the fence of the mission-compound in Bombay, supported by a schoolboy choir, he may address a motley crowd upon the sidewalk, while the passing street-car shows faces all agape with curiosity at the sight. In the cool of the morning in the same city, without need of license from magistrate — for preaching of the gospel is freer in Bombay than in Boston — he may stand in an open square and proclaim the good news to a few score of Hindu coolies, with a sprinkling of Mohammedans, who interrupt from time to time, until he stops their mouth with a song. You may see him address more docile Moslems in the vestibule of the native church, or high-caste Hindus in a little upper room of their own dwelling. In Calcutta he has an English open-air service every Sunday in Beadon Square for educated Hindus — a service in which you may join. In Madras you stand under a shed just off the street, and hear the Moslems addressed again. You go to the bazaars or market-places and find, as at Allaha-bad, a Presbyterian open chapel, in which and from which the thronging masses are daily reached. In Peking, Han-kow, and Canton are scores of these street chapels, where for four or five hours a day the gospel is preached or talked or sung by the missionary or his helper. Merchants and laborers drop in for rest or from curiosity, hear the news, and go out again to their business. At Han-kow, a great trade centre, representatives of nine provinces may be seen at such audiences. The great Indian melas, or religious festivals, where thousands and hundreds of thousands are often gathered together, give a remarkable opportunity for preaching. A crowd is drawn to any spot, leaflets are distributed, songs sung, the difference between Christian and Hindu worship explained. In Japan

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there are great theatre-meetings, or some Buddhist temple is opened; or, in Turkey, perhaps some old Christian church. The tea-house becomes a chapel in Japan; the rest-house in India, the khan in Turkey. Everywhere private rooms of inquiring heathen are turned to account, while many audiences are gathered in the bustee or mohulla, the common enclosure of a group of families. One mission reports twenty-two such places in Delhi, India.

You may imagine your substitute abroad talking from his gospel-boat to a group of people on the shore; or marching with his helpers through the main street of the village, until, in the public square, he has drawn a crowd together, with whom he then begins a conversation, addressing the head men first, perhaps, with questions and answers, until the talk becomes general. My friend, who has been but a few months in China, lunches with me at an open tea-house, on the way to the Great Wall. As we finish our meal he looks around for a moment at the group of inquisitive people who have pressed themselves closely but not rudely about us. Then he mounts the stone seat, and, secure in my ignorance of the language, gives his first gospel talk to the Chinese. "You will be near the mark," writes one, "if you imagine the gospel-messenger, in a straw hat and pea-jacket, sitting on a broken wall — there is always a broken wall handy in a village — or on a door-step, or on a form at the front of an eating-house, conversing freely with a score of Chinamen, all of whom, perhaps, bear some mark of their occupation, while a number of boys in very scant clothing thrust themselves to the front, and a few women linger at a distance, just beyond the range of hearing."

In fact, there is hardly a place, open or covered, where the proclamation is not made. House, tent,

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shed, shop, theatre, and temple; train, boat, car, chair, and saddle; tea-house, inn, khan, and bungalow; street, square, field, lane, and grove — all places are made to ring with the gospel-call by the helmeted, coated, trousered, booted, bearded, white-faced European, and American, everywhere the symbol of advancing power and life.

There are various auxiliaries. The Mason & Hamlin organ; the baby-organ, which can be folded up and carried under the arm; the accordion; the violin, or native instruments, wind and stringed, and drums. The magic-lantern and stereopticon draw a crowd anywhere. Native bhajans, strange weird lyrics, are chanted, whose echoes still linger in my ears. Sankey's songs are sung and liked all round the world. A song tells its story and wins its way in all countries. The native evangelists sing their effective kirtans, or musical recitation of some Bible story, accompanied and interrupted by their own strange instruments, and varied by spoken appeals and applications. I have seen Hindus sit for hours spellbound by such preaching. The head man of a heathen village once complained to Narayan Sheshadri about his agent: "If your people do not come at the appointed time to sing and preach to us, we won't stand it; we'll report them to headquarters." He was a Hindu. In China custom sanctions pasting tracts on the walls in conspicuous places. I do not know whether a suit of Chinese clothes with long pigtail could be counted an auxiliary, but many missionaries in the interior of China find the costume a relief and a help, even the ladies often adopting it. It prevents much intrusive curiosity on the part of those who have never seen woollen goods or foreign patterns, and the missionary is not so apt to be interrupted in his discourse by a question as to the price of

the cloth he wears. Some, however, court this very curiosity excited by foreign apparel.

The persons speaking may be foreigners or natives. The union of the two is best. Mr. Jones, of Madura, has a band of trained men who divide the city between them. They spend an evening with him in planning their work; then they sally forth in separate bands to do it. The European has judgment, experience, prestige, and executive ability; the native has the advantage of nativity, and is often the more effective speaker; but a novice in the work will soon find the need of the help of a veteran.

Great account should be made of the variety of persons addressed. It is not enough to be prepared, in general, to preach the gospel to the heathen. If Paul became a Jew to the Jew, a Greek to the Greek, the evangelist is to take care lest he be a Jew to the Greek, a Greek to the Jew, or a Chinaman to a Hindu. The gospel is not the same thing to a Moslem and a Buddhist; to a Pariah and a Brahmin; to the educated citizen and the villager. Adaptiveness is the great need. The very words which will carry conviction to the heart of one class will be quite misunderstood by another. The arguments by which one is met in the country are totally different from those expressed in the city. In the villages of India the people are mad upon their idols, enslaved by caste, worshipping Brahmins as deities. "The missionary is met," says Vaughn, "by arguments which astound and sadden him. It is admitted that the gods were what we call vicious and corrupt, but, being gods, they could do what they liked and were accountable to no one, while the very prowess of their lusts made them objects of veneration to feebler creatures. The wickedness of their worshippers is admitted, but either all is maya

(illusion), or, if there be individualities, it is Brahma who moves within them, and prompts all they think, say, or do. In the city all this is changing. Rationalism is replacing this gross pantheism, and the presentation of Christianity must vary accordingly." It is important, therefore, to have men trained for special work with each class — the Buddhists of Japan, Confucianists of China, and Hindus of the great cities — while others should fit themselves for the Mohammedan controversy. Here and there one may be found able to be all things to all men. The Scudders are examples of this universal talent. So also was Cyrus Hamlin, who wrought such wonders in the introduction of new industries among the Armenians.

What methods of speech, argument, and inducement should be used? Knowledge of the people must decide; of their language, customs, religions, and character. It is a common practice to keep what is called a bazaar-book, in which new words and phrases, apt figures, and telling points are noted down. There is a growing agreement to avoid controversy. But the best way to avoid it is to be ready for it. "I advise you to study the native religions," said a distinguished Indian missionary (Stephen Hislop), "not that you may set yourself to the hopeless task of lopping off every twig and branch of the upas-tree of error, which sheds its baneful influence throughout the length and breadth of the land, but that you may clearly distinguish between the branches and the stump, and lay the axe at the root of the tree." But to all such knowledge of the evangelist must be added moral traits — patience, good-humor, a love for fair play, above all, a love for souls. He will talk with his hearers, plead with them, pierce their conscience, melt their hearts, rather than merely harangue them and reason with them.

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One great question in regard to evangelization has been, "Shall it be diffused or concentrated, far or near, fast or slow, long or short?" The tendency at first has been to "long, rather aimless tours, with short stops, into far distant regions. The visit to each place was rare, the work not followed up, the fruit small." "The itinerating missionary," said Bishop Sargent, "is too often like a comet, and the villagers like astronomers watching for it. The comet sometimes returns once in two and a half years, sometimes not at all." We went one day to a village in southern India, where the people listened with respectful attention. At the close one man came forward who said he wanted to know more about Christ, but he should not see the missionary again for a year, and could not read. How was he to know? It was promised that a catechist should speedily revisit the village.

Missionaries nowadays attempt less. They spend a week or two at a place, and return frequently to the same spot. The sown seed is watched, the ripening harvest garnered. At the same time there are occasional tentative excursions to explore, diffuse, gather in. Most unexpected fruit often appears.

Mr. Tucker, the leader of the Salvation Army in India, recently told Mr. Jones, of Madura, that they have practically abandoned the diffusive policy, as it brought no lasting effects, and are concentrating their labor on a few places, and prolonging their work with a view to abiding results. "No mission," adds Mr. Jones, "has ever prospered by simple evangelizing. It is the earliest work of a missionary, but it is the discipling that brings the permanent results, and has given to missions their monumental success."

There is no more important work in the field than evangelization. Too often, especially in the large cities,

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it is put into the background. But the country people can be reached only by the evangelist. Neither rural nor city work can, as a rule, be left for its initiation to the hands of natives. The weak point of the Oriental is lack of organizing and executive skill. The controlling mind of a European will be needed back of all evangelistic work for a long time to come. But an experienced missionary will know how to keep a large number of native helpers at work.

Evangelists are often forced to say, "We have seen little or no fruit from all our labors." Mr. Ragland, who had for four years been conducting special evangelistic work in North Tinnevely, with two associates and a large corps of native assistants, said at the South India Conference, at Ootacamund, in 1858: "The apparent fruits of our preaching have as yet been very small. We can count up about 500 persons who expressed a desire to learn Christianity, but, with a very few exceptions, all sooner or later drew back. Yet we trust that the day is not far distant when our converts will be multiplied manifold." At the South India Conference in 1879, twenty-one years later, Bishop Sargent was able to say of these same evangelists, "When they entered this work at first there were only 1000 converts; now there are 40,000, and all owing to the efforts of these men."

The department which appears as the rival of evangelism, the most discussed, criticised, abused, yet always increasing fastest and claiming most, is that of education. It is certainly the most conspicuous work on the field.

Evangelistic work is intermittent, often impracticable for half the year; educational work is continuous, making its claims every day. The one is desultory; the other regular. The one is large in its demands on

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knowledge and experience; the other is limited in those demands. Evangelism is little sought for and coolly received; education is eagerly sought. The former breaks up home life and takes one all abroad; the latter keeps one anchored at home. The results of evangelism are uncertain and long concealed; the results of education, if not always the highest, are sure and conspicuous, while the imposing buildings of the latter present a striking contrast to the simple apparatus of the evangelist. No wonder that schools rank high in the reports of visitors and inspectors, while itinerancy makes little show and is often neglected.

Logically, evangelism always precedes education; historically, it must often follow. The first work to which our missionaries at Harpoot set themselves was to teach the people the alphabet. Then they taught them the gospel. It was Christianity based on the alphabet. If we cannot begin where we would, we must begin where we can. The proper starting-point is the point of opportunity. It frequently happens that the gunboat is the first evangelist, heralding to a terrified people the advent of a mightier civilization than they have known. The response is an eager desire to get hold of western science, language, industry, and mechanism. The more they long to get rid of the hated foreigners, the quicker must they master their arts. Then comes the call for schools and foreign teachers. No gunboat can beat down the wall of religious prejudice, but the school leads into the temple, and if Christian teachers are first on the ground, long before evangelism is permitted they may reach the hearts of the people through their minds and bodies.

This has actually been the course of events in Japan and Korea. It has been, and is, the order in many

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sections of every mission field. We may not say, "First civilize, then Christianize," nor may we always say the reverse. Our aim is to reach the heart and conscience in the quickest, surest way. If the straight road is closed we must take any accessible way, though longer. When the blizzard piles the drifts and snaps the wires between Boston and New York, the Hub signals the metropolis through Manchester, Rutland, and Albany, or even with a double sub-oceanic passage *via* London. It is then not only the shortest, it is the only route. It is the same with the soul. The point is to get there by whatever road. My friend Dr. Kitchen, of Tokio, spent one year as secular teacher in Mr. Fukuzawa's school, asking simply the privilege of meeting his students in a voluntary Bible-class outside of school hours. The result was that at the end of the year fifty out of 590 had become advocates of Christianity, of whom thirty-nine had joined the church, twenty in my presence organizing themselves into a Young Men's Christian Association. To the true missionary the school is always an evangelistic field.

This is the way in which the educational work grows. The gospel is light; light on the Word as well as in the life. First of all, the converts must be taught to read the Word of God for themselves. Here, at the start, the evangelical mission strikes down one of the most common and darkening errors of all false religions — the doctrine of the inaccessibility and unintelligibility of the sacred writings. All who hear the gospel message must be able to read it. Hence at once a care for primary education. Whether in the zenana, the rest-house, or the mission-compound, there must be an elementary school.

But so much only calls for more. If Christian schol-

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ars and Bible-readers are to be multiplied, missionaries cannot possibly supply the demand. Native Christians must be trained to the work who can be put on small salaries in every spot where they are needed, following in the track of the evangelist. For such teachers there must be training or normal schools.

But not only teachers are needed; there must be male and female Bible-readers who can do evangelistic work; catechists who can care for the first converts in each community before it has grown into a church; evangelists who can more and more assume the itinerating work; preachers and pastors who can train their own people, organize the work, and thus lift the increasing responsibility from the shoulders of the missionary, leaving him free to supervise the old and push on the new work. In a word, a native ministry of all classes and orders must be trained, some requiring a brief and simple education, others one that is long and full. Thus there spring up training-schools, high-schools, colleges, seminaries, universities. Soon appears a second generation of Christians, and these children have the same claim on the church for a broad education that our children at home have. Like the church here, the mission there responds with boarding-schools and more colleges for boys and girls, quite apart from any special aim they may have towards the ministry. Thus the simple training-school is differentiated into a complete group of educational institutions.

Yet this is not all. Many homes are quickest entered through the children. Heathen parents who will not heed the gospel will often send their children to a mission school. The children are easily won, and always take something of Christianity to their homes. The school becomes their evangelist and makes them

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evangelists. This is the reason for so-called heathen schools, caste schools, or Hindu schools, as they are called in India.

Now as soon as the desire for education becomes general — a desire largely created, always fostered, by the mission — other institutions are established outside — governmental, native, priestly, secular, heathen, as the case may be. This education tends to rationalism and scepticism, or reactionary heathenism. Through rival and patriotic claims and borrowed tools it competes with, perhaps outbids, the foreign school. This has been the experience, among others, with Robert College, at Constantinople, and the Doshisha, at Kioto. The only way to meet this opposition is to keep the Christian schools ahead of their rivals, the teacher always remaining an evangelizer. That was the plan of Dr. Duff in India; it is the plan of many, to-day in Japan, China, and Turkey.

Of course there are infant schools, kindergartens, orphanages, girls' schools, industrial schools, Sunday-schools, each with its own special place and work as a part of the great system of Christian education which, as I trust this outline has made plain, inevitably springs from and directly contributes to the evangelistic work.

Heathen systems are based upon, or interwoven with, conceptions of nature, of history, of mankind, as false, for the most part, as their conceptions of God. A science, history, philanthropy that are true will assuredly demolish those systems. If wielded by the hand of the evangelist, instead of the secularist or agnostic, or bigot and pagan, such education will as certainly build up the kingdom of God as it will tear down the kingdom of lies.

An enthusiastic educator, like some of the men in

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Tokio and Kioto, in Madras, Cairo, Beirut, or Constantinople, will feel that he holds the keys of the future in his hand. He is the teacher of teachers; the former of the thought, the character, the life, the society of those who, in the dissolution of the fabric of paganism, are to bind the elements together in a new structure, and themselves form the thought, the character, the life, and social units of a nation. His school may be full of political Jeffersons and Adamses, of ecclesiastical Luthers and Calvins. He need not tour over the country. Here in this one building is his one field for evangelism. The seeds for the independence of Bulgaria were sown in the class-rooms of Robert College.

The third branch of mission work is the literary — for the creation of a Christian literature. Think what our Christian literature is to us; how many centuries, how many lives, how many labors have contributed to it! We shall then begin to realize the work to be done for every land. The language itself, or at least the written form of it, must often be created. Romanized characters are being introduced into Japan and various provinces of China. Great and venerable languages, saturated with paganism, materialism, and sensuality, but poorly equipped with terms for spiritual and religious sentiments, must be made receptive and expressive of the new Christian content, and so pressed into the service of the Lord. The *homoousian* and *homoiousian* controversies of old times can hardly have caused greater dissensions and heartburnings among the church fathers than the controversies in China as to the proper term for God have caused among earnest missionaries.

The central and most creative work of all is the translation of the Bible. Mohammedanism seems

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never to have known the Bible. Why was it not in Arabic? What a difference to the world it might have made! The Nestorian mission in China, and the Roman Catholic mission in Japan could both be swept away, because they gave no Bible. The open Bible saved Madagascar. That age-long enterprise which began, for us, with Wyckliffe and Tyndale, and has been brought to its latest stage by the Anglo-American Revision, is to be undertaken for every language and every principal dialect by the missionaries, foreigners though they be. Natives will assist, revise, and finally complete; the missionaries must begin and direct the work. The translation must be faithful, idiomatic, attractive, neither so high as to be above the common people, nor so low as to lose dignity and the respect of scholars. What call, then, for linguistic skill, for exegetic tact, for spiritual sympathies! What need of trained minds, of studious, persevering, careful habits! What musical deed was ever so glorious as to seize a language, the great organ of a people, and by touching its keys to make it sound forth, in wondrous symphony, from all its thousands of pipes, the sublime revelation of the God and Father of our Lord Jesus Christ! The work of Carey and his coadjutors at Serampore, and his successors all through India; of Goodell and Riggs and Schauffler and others at Constantinople; of Vandyke and Eli Smith in Arabic; the work of Hepburn and his fellow-laborers in Japan; the union translations in China — such achievements as these would of themselves justify the mission enterprise.

When I was in Tinnevely, Bishop Sargent told me of a rich native who was ready to give money to the Hindus for founding a large school if they would have the Bible read in it. When the priests consulted to-

gether, one of them said: "It is not the mere written Word that can advance Christianity. Only when translated into act has it power, so we need not fear the mere reading of the Bible." But another objected: "That is not the case. The mere printed Word of the Bible has a power in itself. Who could read the third chapter of Daniel, for instance, and not see that the Bible treats all worship of images as false?" So the offer was rejected. They were wise. The Bible is a living book, and many are the instances where the simple reading of the Word has brought conviction, conversion, and even the forming of a Christian community.

At the same time no vernacular Bible is satisfactory or permanent except in the hands of a living church. This is clearly shown by the differing fate and fruit of Carey's different translations, according as each was or was not committed to a church. In China, moreover, the great Protestant cry, "The Bible without note or comment," has been dropped, and the Shanghai Conference voted for an annotated Bible.

Now on this foundation the whole Christian literature of many a people is to be reared. All the apparatus for studying the languages must be prepared. Then come translations, compilations, compositions of every kind of book. There must be text-books for schools and colleges and theological students; literature for homes, churches, Sunday-schools, and the natives. There is editorial work to be done in publishing papers and other periodicals. Hymn and tune books must be prepared. Even the sacred books of other religions are largely translated by missionaries. I do not mention their contributions to Geography, History, and Natural Science. "Other colonizers," says Dr. Cust "applying to one country what is true

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in some degree of all, may have caused cities to spring up in what was lately a waste, and turned virgin prairies into a garden of cereals, saccharines, and oils; but to the missionaries alone has it been given to go among a savage people who had no alphabet and had never heard of the ink-bottle and the reed pen, and in a few years to lead them across a gulf which other nations have only traversed in the slow progress of centuries, to fashion for them a literary language out of their own vocables, teaching them to read and write, to join in prayer and praise and song, to start a printing-press in their midst and make use of the people themselves to work it, so that the African has taken in, adopted, and practised within twenty-five years what took the Greek and Latin twenty-five centuries to accomplish. These are but fragments of the great edifice of Christian belief and life, which it is the object of missions to erect, and which no other conceivable agency could have effected."

The fourth and youngest of the major departments of missions is the medical work. It goes directly back to the example of our Lord, "who had compassion for the sick and healed them, and gave his disciples power to heal all manner of sickness and all manner of disease."

The missionary community itself must have medical help. No person skilled to cure can behold the suffering mass of humanity about him without doing something to relieve their distress. The work once begun enlarges, presses, brings forth fruit, until special physicians must be sent out. Such marvellous skill, such unimagined kindness establish a claim on the respect and gratitude of the patient, which makes an open avenue for the gospel. That is the philosophy of medical missions. At the same time their very

skill and success excite superstitious awe, as of witchcraft, which may become the source of slander and riot, as in China.

Even the ancient civilization of China, with all its achievements, has accomplished little for the cure of disease. Their superstition forbids to this day the dissection of the human body, and I found only models of *papier-mâché* in the mission medical schools. Anatomy, physiology, pathology, and *materia medica* are not only unknown, but replaced by most absurd theories. Surgery is practised in China in only the rudest way. "Before surgeons came from the west," says Dr. Kerr, "there was no one in all the empire who would venture to puncture an abscess or remove the simplest tumor." Diseases are the visitation of evil spirits, and are to be driven out by gongs and fire-crackers, or by drinking the ashes of hieroglyphic charms. Think of the sufferings of mothers and children, of the pains of disease, enhanced a hundred times by superstitious terrors! There is often a kind of intuitive knowledge of the use of native herbs in sickness, but beyond that the native medicine-man is a quack whose profession in the eyes of his people ranks with the mysterious occupations of the priest and the soothsayer.

The medical missionary should be one thoroughly trained for his work, especially in surgery. But the chief object should always be kept foremost in his mind — evangelization. Just as the literary work simply gives a basis for the direct aim of the mission, so the medical work, which treats man as an embodied soul, must keep the soul always in view. "Philip has shrunk into an ambassador," wrote Dr. Carey once of his son. The missionary should never shrink into a mere physician.

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Next to this danger is that of neglecting the language. More than all other men the missionary is pressed into the work from the start. But his usefulness will be permanently injured if he does not devote the first year almost exclusively to the study of the language. Dr. Lowe, of the Edinburgh Medical Society, even recommends that he be sent to a station distant from his future work, and that his full medical and surgical outfit be not supplied until he has passed his examinations in the vernacular.

The divisions of the work are mainly four. He may do a localized or an itinerant work. He may have a hospital or a dispensary. Probably he will combine two or more of them. Besides this, he will soon begin to train his assistants, all of whom should be Christians, as nurses and physicians. They will become medical missionaries to their own people. The hospital and dispensary may often be made self-supporting through their benefits to the local community, whether native or European. This is the case with the hospitals at Tientsin, Shanghai, and Foochow. In India the government gives grants to such medical work.

But the medical missionary must avoid being drawn from his evangelistic work into private practice. The attractions and emoluments of this are frequently great. If he have not taken up the cross for life, if he be not fully consecrated, he may yield.

It is important that the physician should also be a preacher. This office he cannot delegate to others. If he neglect the gospel, he need not be surprised that his assistants and patients do the same.

As a model of what should be done, let me give a sketch of Dr. McKenzie's famous hospital, as I found it in Tientsin in 1888. He had then an average of

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forty-two in-patients daily, the average length of stay being twenty-one and one-half days. As a rule, the patient paid for his food and provided his bedding. The doctor employed two dispensers, three ward attendants, a cook, a gate-keeper, and a coolie, all but the last being active Christians. He began each day with a conversational Bible-reading of three-quarters of an hour, many of the patients taking part. Medical work in the wards is all done before two o'clock. After that the ward attendants spend a large portion of every day in teaching the catechism to those patients who can and will receive instruction. Enthusiasm is aroused, and the more advanced among the patients help instruct the others. Tuesday evenings a class is held for gathering up the fruit of the week. Friday evenings there is a special meeting of the helpers and other Christians for prayer and study of the Scriptures. I have met few missionaries who have so impressed me with the spiritual power of their life as did Dr. McKenzie, now gone to his reward. When I asked him what the viceroy, Li Hung Chang, the chief patron of the hospital, thought of this so marked religious feature, he replied, "He thinks it a harmless eccentricity." But this eccentricity is so effective that more members are usually received into the London Missionary Society church at Tientsin from this hospital than from all other sources.

There is a great difference in the opportunities presented by different countries for medical work. In Japan the day for such work is gone by. The native physicians are well trained and numerous. They regard such movements with jealousy. In India the government does much itself for the sick, but it also welcomes and aids medical missionaries. Female physicians are needed who, unlike those serving under

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the Lady Dufferin fund, and therefore pledged against uttering a word about religion, shall be as skilful in teaching Christ as in healing sickness. China is the great field for medical missionaries; nothing so much breaks down Chinese pride or secures the people's gratitude.

In 1849 there were not more than forty medical missionaries in the whole field. The first three to China were from the American Board, the leader among them being Dr. Peter Parker, who "opened China to the gospel at the point of his lancet."

I have described the four great departments of work on the field. But it would be an error to suppose that this is all. There are other minor branches.

Fifth, the musical work. If people are to praise God they must have voices, songs, hymns, and instruments of praise. If we can make the songs of these melody-loving peoples, we shall be sure to gain their hearts. Next to the Bible comes the hymn and tune book. The missionary may find sweet native poets, such as are in the Marathi Mission. He may sparingly introduce the best tunes from his own land, much of Sankey's music being very popular. Still more should he cull out the best native melodies, transfer them to our musical scale, and have them set to appropriate words. Then he should train his voices. Two of our missionaries in Japan have devoted months to the preparation of a uniform hymn and tune book, now completed. I have seldom heard better congregational singing than at Ahmadnagar, in India, and at Samokov, Bulgaria. How many souls all round the world are sung into the kingdom of heaven!

Sixth, the mechanical or industrial department. Partly to help pupils pay their way through school, partly to provide a future means of support for

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orphans, or any young persons, many schools and orphanages have an industrial department connected with them, in which young men, perhaps young women, are taught various trades. The Roman Catholics have long made use of the plan with great success, and it is being extensively adopted by Protestants. I have seen such departments in Bardizag, near Nicomedia, and in Samokov; also in other missions of other bodies. Girls learn to sew and spin and weave. Boys learn the carpenter's, cabinet-maker's, tailor's, shoemaker's, and printer's trades. The Basel Mission has a most extensive work of this kind in India. The American Board has an industrial school at Sirur, near Ahmadnagar, over which Mr. Winsor is most enthusiastic. Another has been introduced at Foochow. Every mechanical gift which a missionary possesses will be utilized in this work.

Seventh, the episcopal or paternal department. This is rather a function than a department, because it is interwoven with almost everything a missionary does. In most countries native Christians, even pastors, long remain children, dependent on the missionary for guidance and aid. Nowhere at home, in non-episcopal churches, will a man be so called upon to exercise this function of oversight and direction as on the mission field. He is the teacher of the teachers, the guide of the guides. He is the head of many families, the powerful, wise one to whom a large circle of converts and helpers look for advice, comfort, and, too often, for pay or alms. "You are the father and the mother of us all." He is consulted about marriages and funerals, and is the general father-confessor. While much of this should be avoided, he must long remain the practical bishop among the native pastors and churches. There is such a demand for organizing,

executive, governing talent as, at home, comes to not one in a thousand. The missionary should be a statesman, a man able to know, select, train, and guide men; he should be a churchman, able to found and develop, not one church alone, but whole groups of churches. The culmination of missionary life seems to be reached in this episcopal function.

Every one of these seven departments directly concerns the people to whom the missionary is sent. There are others which concern them only indirectly, yet are indispensable. They are:

Eighth, architectural. Everywhere houses must be built or adapted for use. Everywhere school-houses, chapels, churches are to be put up; therefore, the missionary must be an architect and builder. Yes, he must often be the contractor, master-mechanic, and master-mason. I have seen the missionary working most of the day with brick and mortar. Then he changes his clothes and teaches a class of boys, reciting, perhaps, in a shed until the school-building is completed. But as a rule, I must confess, I have admired the pluck and devotion of these amateur architects more than their success. They do not, however, make the mistake of a friend of mine, I will not say where, who planned a fine two-story building, and only realized when it was too late to change that he had allowed no room for a stairway, which, therefore, was built on from the outside. Far too often in the tropical climate of India a stiff New England meeting-house is erected, with no more comeliness than adaptation to the climate. In this the Romanists are much ahead of us. In all their great centres they employ a skilful architect. At every central station there should be a layman competent to conduct both this department and the following:

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Ninth, the mercantile department. I quite despair of giving an idea of its variety and importance. The missionary is an agent for the transaction of all kinds of business. He may be a purchaser for his entire station. He must ship all goods thus bought or received from home to points hundreds of miles apart. Some one must be paymaster to the mission, and treasurer for all its receipts and expenditures. Every missionary is paymaster to a troop of native agents, catechists, school-teachers, Bible-women, etc. He is also, by choice of the native Christians, usually their treasurer, or at least holds their funds; for Orientals, even Christians, are slow to trust one another in this way. If there is a printing-press, the missionary must superintend that. Much of all this should be done by a business agent. I know of few ways in which a good business layman could do more to advance the cause of Christ than to take this work from the hands of missionaries, not always gifted with practical skill, and always weighed down with overwork, and do the whole business as it ought to be done, for the glory of God. Such men save the mission thousands of dollars, besides relieving men for their proper work, and achieving a fine business reputation for the mission.

I seem to have reached the end of his labors when I speak of the missionary as correspondent. This is no light matter. He must correspond not only with his home relatives, but also with his mission board, to give reports of his work, and with his brethren and agents on the field, to keep up with their doings. Then he must often write to the churches at home, especially if he solicits or receives special funds from such sources. Some men depend largely for the development of their work on funds received in small con-

tributions from many private quarters. Each of these calls for a letter, and the burden becomes very heavy.

These, then, are the ten departments of missionary work, the ten digits whose fingers most heavily press down our weary brethren in the field. I know some who have been engaged in all of them, but for the most part there is a division of labor, where each takes the work for which he is best fitted. This marvellous diversity in some ways gives a better sense of the greatness of the work than anything else. It shows how vast is the undertaking, how broad the foundation, how varied the call. There is not a single talent which may not be made serviceable in the field. There is such a variety of work to choose from that all may be suited. It is the Anglo-Saxon's versatility of character that has so well fitted our brethren for this work.

I do not claim that even this is an exhaustive catalogue of all branches of a missionary's employment. There are two others which are incidental, though important. The eleventh department is philanthropic. The missionary is called upon to lead great humanitarian movements. The prohibition of child-murder and widow-burning in India, and many other benevolent deeds everywhere, are largely due to missionaries. Robert Hume has travelled all over India, as the secretary of the Indian Marriage Reform Association.

The twelfth and last department is the matrimonial or match-making department. I speak with perfect seriousness, though I own to much and amused surprise on learning the facts. The native girls come into the charge of the missionaries in orphanages and boarding-schools. They are to be provided with husbands, and Christian husbands. On the other hand, the Christian young men — pastors, catechists, and others — want educated Christian wives, just such as

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are to be found in these schools. But the parties most concerned do not make the matches; that is usually done by the parents. And the mission now stands *in loco parentis* to the girls. Sometimes in China parents transfer their daughters entirely to the mission, the latter agreeing to make the match and furnish the dowry. The young man, through his father, applies for any one in general, or for a certain one in particular. The mission, which usually means the missionary's wife or the school-teacher, suggests, approves, or vetoes a choice, and further arrangements are made accordingly. I do not say that this is universal. But in China and India it often occurs, and in some schools is the rule. It adds a new and peculiar responsibility, but, considering oriental customs, it is often a most beneficial practice.

Should confirmation be needed of the variety of the work as I have presented it, listen to the words of Dr. J. W. Scudder, at Calcutta: "So far as my experience goes, the office of the missionary is never a sinecure. Anxious to give himself chiefly to the spiritual part of his work, he is thwarted at every turn. Besides exercising his legitimate functions as preacher, pastor, and evangelist, he is coerced by his environment to act in rotation as master, manager, inspector, and examiner of schools, superintending and travelling catechist; doctor and dispensing druggist; accountant and paymaster; architect and master-builder; magistrate, judge, and jury; secretary, with an extensive home correspondence; a member of several committees; an officer or trustee of various benevolent societies, and sometimes a municipal commissioner."

An old Scotchman once claimed to have invented a machine for blowing thirteen fires at once. That is

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the machine for the missionary. Twelve fires I have named. But he may be jack-at-all-trades, yet do well if he be only master of one. Master of hearts he certainly must be. That is the thirteenth fire, which must be constantly kept aglow. His own heart first, then the hearts of his people. Out of the consecrated mission heart come the many issues of mission life.

IV.

THE HOME AND REST OF THE MISSIONARY

THERE is an element of missionary life which is seldom presented, yet most important. It is the mission home. At none of the great missionary conferences have I found a paper devoted to this subject. Yet it underlies the whole of the work, and discloses the ideal of Protestant missions more clearly than any other point. For the sake of the contrast, glance a moment at the Roman Catholic missions.

Two elements are prominent in the Roman Catholic work which are absent or inconspicuous in that of the Protestants: the celibate and the sacramental features. The former of these involves the sending out, for the evangelization of the world, orders of men devoted to poverty, chastity, and obedience. The missionary, even if not an ascetic, is always to be a celibate. He seeks to plant the church among the heathen, but it is a church which inheres in the priesthood, not in the congregation. He seeks the salvation of the heathen, but that salvation is communicated through the sacraments, the reception of baptism, the service of the mass. The Roman Catholic missionary evangelizes little, in our sense of the word. He does not preach in the open air to the natives. He educates little, except to train men for the church or to compete with Protestants. The Order of St. Joseph, which I visited in Hongkong, and which is established in various countries, including our own, is an exception to this rule,

as it has founded many fine institutions devoted to higher education.

But the chief aim of the Roman Catholic mission seems to be to attract, hold, and train its people by its ritual, by confession, and by catechetical instruction. It establishes great institutions for children, especially orphans, gives them a small amount of mental and a large amount of industrial training, secures the formation first of Christian families, then of communities composed of these children committed to its hands, and from such communities expands by natural generation and accretion. It produces a people not very intelligent, not very distinct from the heathen — because in India it yields to caste, and everywhere compromises with the social customs and approximates the worship of paganism — but a people, on the whole, loyal to their church, and as faithful to the light they have as most communities. Intermarriage, institutional training, public processions, and church ritual may be called the main pillars of this work. What specially concerns us here is the fact that their missionary does not make a home, but founds an institution; is not a member of a family, but of an order; does not so much propose to transform and elevate the natives by his example and personal influence as to save them by the ministration of the holy offices of the church.

There is much that we may learn from these missions, but all the more should we understand that the ideal of Protestant missions is a different one, in some points directly opposed to this — usually higher and more difficult, but always different. Much misjudgment on both sides would be avoided were this radical difference in both aim and method admitted from the start.

The influences of the Protestant mission are not

priestly, but personal; the unit of the mission is not the brotherhood or the institution, but the family. The method is not by confession and sacrament, but by inspiration and development; and the aim is not simply conversion, obedience, and the church, but manhood, Christhood, and the kingdom of God.

The first thing the Protestant missionary does among the heathen is to establish a home. He approaches them not as a priest, not simply as a man, but as the head of a family, presenting Christianity quite as much in its social as in its individual characteristics. This Christian home is to be the transforming centre of a new community. Into the midst of pagan masses, where society is coagulated rather than organized, where homes are degraded by parental tyranny, marital multiplicity, and female bondage, he brings the leaven of a redeemed family, which is to be the nucleus of a redeemed society. The first consecrating touch of the Incarnation rested upon the family. It is still from the family that the influences which are to save men in heathenism take their start, and it is on the family that they are concentrated. All the hallowed relationships of domestic life are to be exemplified in the mission home; all the traits of noble social character and intercourse there illustrated; all the regenerating influences of family life are to flow forth from this spot into the darkened, deformed, misconstructured communities about. It is on this mission home that everything else is founded — the school, the college, the church, the kingdom itself. The laborers need not be tied to one spot, they may move about in tents and boats; but the itinerating missionary is never so successful as when his wife and children are with him wherever he encamps. While he preaches out-doors, the wife goes into the homes, gathers the

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women about her, brings a ray of light into those darkened abodes, and gives them their first glimpse of true womanhood. It is sometimes the babe in the arms that breaks down barriers that have resisted everything else.

When they are at their homes, this new institution, with its monogamy, its equality of man and woman, its sympathy between child and parent, its coöperative spirit of industry, its intelligence, its recreation, its worship, is at once a new revelation and a striking object-lesson of the meaning and possibility of family life. Whether they come to his church and school or not, the natives seem always ready to visit the missionary's home, and to remain there so long, and to conduct themselves so familiarly, that it sometimes becomes necessary to teach them by object-lesson another feature of the Christian home—its privacy. Nothing more significant occurred at the London Conference in 1888 than this: When the Earl of Aberdeen took the chair to preside at the valedictory meeting, he placed at his side Lady Aberdeen, his wife. This was accepted, and commented upon as a culminating illustration of the work and methods of missions. It was at the same conference that Mr. R. Wardlaw Thompson, Secretary of the London Missionary Society, expressed himself in this strong way: "I will say, from observation in different parts of the world, that one Christian missionary home with a Christian wife does more to humanize, elevate, and evangelize a race of people than twenty celibate men. Christianity has its sweetest fruits and its most gracious work in the home; and from the home must radiate its most powerful influence if any country is to be lastingly influenced by Christianity."

My own experience confirms this testimony. I have

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repeatedly found lonely stations occupied by one missionary family the solitary beacon of light in the darkness and shadow of death. The members of the family have comforted and sustained one another at home, they have coöperated with one another abroad. While the husband has travelled and preached and taught, the wife has gathered the women together on the veranda of the bungalow and taught them sewing, lace-making, singing, and reading. The daughter has taken charge of the girl's school, and in her father's absence has even been paymaster for the station. On the other hand, when the wife has had no interest in or adaptation for the work, her husband's usefulness has been hopelessly crippled. Such cases are, fortunately, rare.

If we once heartily accept this distinctive feature of Protestant missions, we shall cease to apologize for what it involves. It is probable that brotherhoods and sisterhoods, or communities of bachelor missionaries, have an important sphere, even in Protestant missions. It is certain that celibate life, which was once hardly permitted on our mission fields, is common now for both sexes. It has its own advantages. Zenana workers, school-teachers, and lay evangelists may often well be unmarried. The rule and the ideal, however, must remain the family.

If the family, in its very existence, is an important mission agent, having a distinct work to do, not only for its own members but for the natives, whether Christian or heathen, especially serving as an object-lesson of all the choicest fruits and privileges of Christianity, then there must be a distinct acceptance of this office by its members, and it must play its part in the outreaching work of the missionary. The natives must be brought in contact with this domestic sphere. The walls of the home should be at least

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translucent, that its light may continually shine through to them; its doors should be often open, its table often spread for them; a distinct social as well as Christian fellowship should be cultivated. It is a peculiar, delicate, and difficult work. Those who succeed in other spheres may fail entirely here. The social and official relations of the missionaries to one another, and their personal and social relations to the natives, are really the most embarrassing parts of a missionary's life. The problem is how to stamp the impress of their own Christian domestic life on the homes about them in such a way that, while neither loses its distinctive national type, the oriental home shall be Christianized by the example of the occidental home. The results of this work are not seen in the reports of the societies. They cannot be tabulated — they are seldom known; but very much is accomplished. The failure, where there is any, arises not so much from lack of disposition as from the lack either of personal adaptation to such a work or of an appreciation of its importance. The subject deserves a much more careful study in all missionary conferences than has been yet given to it.

In the social intercourse between a superior and an inferior race facts of difference cannot be ignored. How preserve dignity without assumption? How avoid familiarity without stiffness and offence? How Christianize without Europeanizing the Chinese or Indian home? How prevent the outward imitation of habits and surroundings injurious to the native simplicity and economy of life while persuading to the adoption of Christian relations and sentiments, and of such habits as will be most conducive to these? How, finally, keep an open door for the natives and allow them to receive the example and influence of

missionary home-life by sharing it, and at the same time preserve that sacred seclusion which makes home a home, a harbor of refuge for the harassed laborer, who seeks within it that quiet, rest, and refreshment of which none have sorer need than the foreign missionary? It is right here, to my mind, that the most searching and delicate test of the true missionary is found. The official work, whether teaching, preaching, healing, or translating, can be done from the simple sense of duty. But to overcome the instinctive shrinking from people of another race, to welcome within the domestic enclosure all sorts of people, to render one's self liable to every form of interruption and intrusion, and to have one's time frittered away by talk with individuals when he would be reaching the masses or training the leaders—this personal work in the home can be made possible and delightful only by enthusiasm for Christ's work of saving men, joined to a personal attachment for the people whose life one has come to share. When, in one or two cases, missionaries, otherwise excellent and useful, have confessed that they could not get rid of an aversion to the people for whom they were so conscientiously working, I have been amazed that they could accomplish as much as they were doing. Yet in India there is so much contempt manifested for the natives by English official and mercantile classes that one who associates much with them is apt to be infected with their spirit, and find himself secretly despising the people whom he has come to save.

The Protestant does not go out, like the Roman Catholic, detached from all bonds of country, society, and family—a member only of an order, bound by no higher, perhaps no other, allegiance than that to his church. Though he leaves country, friends, and

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home, and exiles himself for life, in taking his family he takes bonds that bind him to his native land and to western civilization. He must not become an Asiatic; he must remain a European, an American. If the missionary requires to be orientalized in order to be successful, then the Protestant ideal of missions must be given up, and the missionary must become a celibate. The family cannot be torn from its roots in western civilization. The missionary occupation is not hereditary. The children belong to the West, and should return to the West. They simply cannot be brought up on the mission field. The eastern climate is, in most cases, against them; there is little opportunity for European training; much early intercourse with the natives is undesirable; the spiritual atmosphere of heathenism is malarial. It is even claimed that children of missionaries make poor missionaries themselves, for the reason that, having been brought up with the natives, they have an unfavorable opinion of them, and do not treat them with the consideration accorded by those who have never been on so familiar terms with them. I am not prepared to indorse this statement, but simply give it for what it is worth. This much is certain: that, so long as they remain on the mission field, the children should have all possible advantages of an occidental Christian home, that they may go to their own land for further education, not as aliens left hopelessly in the rear and unfitted to return should they ever adopt the mission career; for, apart from the possibility already mentioned, they should and do have both predilection and pre-adaptation for the foreign work. Remaining under parental care in the mission home as long as possible, they should there find the reproduction of western life, there receive western training and follow western cus-

toms, until sent to their own land for all that the West can give.

There is another fact which has an important bearing on the character of this home. The missionary stands in the East as the representative of the West; of the best of the West—its most progressive life, its latest achievements, its freshest developments. In all his teaching he communicates western knowledge, whether biblical, scientific, or literary. He imparts the special results of the development of the western churches, and is the transmitter of western institutions and philanthropies. He works from the level of a highly civilized occidental Christian, who has acquired by inheritance and instruction certain gifts, faculties, traits, and habits, which make him what he is, in which he has his life, through which he does his work. Living in the East, he cannot be sundered from the West, but is thrust forward as a distant outpost-member, still connected with its life. As one called on thus to mediate between East and West, to impart western life in all its highest, divinest essence to the communities about him, the missionary, for the Asiatic's sake, as well as for his own and his family's sake, must keep himself in touch with that throbbing, growing life. The communication between East and West must be kept open, and the home in the East must in all essential respects be maintained as a western home.

Imagine for a moment that some devoted missionary family believes that duty calls them to cut themselves off from contact with western life, and, forgetting all else, to simply live as the natives do, immersing themselves in the eastern life around them. One decade passes, and what changes have come to the church at home! The temperance work has advanced;

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Sunday-school work has grown; the Young Men's Christian Association has expanded marvellously. Work for and by women, work for and by the laity, work for and by young people — all these things are new developments. There are new methods of studying the Bible, and there is progress in theology and in the administration of the churches. There is also advance in the methods of mission work, through the experiences of other countries, of which one can learn only through the West. Of all this the purely orientalized missionary has no idea. Even those who attempt to keep up with the march of God's kingdom find it hard enough to do so. A returned missionary feels himself at first a stranger among so many changes. One of the brightest women on the mission field says the greatest change is in regard to the position and work of women, and after an absence of a decade or more she hardly knows how to adjust herself to the new requirements. There are some mission stations, composed mainly of older men, whose intercourse with the home-land has been less than usual, where I felt myself among those who were distinctly working from the standpoint of a generation ago. The ideas, the text-books, the methods, the church life and forms were all back-numbers. Little harm in that, some may say, where the whole of the Christian life has to be acquired.

But the mischief is right here. Some time the leaders of the young church must come in contact with modern ideas and movements. Then they will discover how different is the life of to-day from that of the last generation. And they will cease to regard their former instructors as competent leaders, even if they do not denounce them for teaching outworn and rejected doctrines and practices. To take a single

instance: I have received complaints from pastors in Asiatic Turkey because the missionaries had not been willing to countenance the churches in any observance of Christmas and Easter. From the New England standpoint of a generation ago, as also from that of the idolatrous eastern churches, it is not difficult to understand and appreciate this unwillingness. But one who knows the present practices of our churches in that respect would not doubt that there might be found a way of gratifying the natural desire of Christians to honor the day of the birth and resurrection of their Lord without countenancing idolatry.

There is yet a deeper consideration involved. It should certainly be possible, as it is also most desirable, for the church of the West to impart to the churches of Asia now coming into being the essential results of its struggles, battles, and development. Our nineteen centuries should give the fruit of the ages into their hands at the start. Why should it be necessary for them to fight over again our battles already won, to make all our experiments, fall into our errors, and encounter all our hindrances and defeats? Experiments, battles, divisions, and mistakes enough of their own they will make, but surely the weapons we have forged, the main results we have reached, are gains for the world at large. The new Christianity of the East should be able to start from the level of the twentieth century. The power of the laity, of women, of the young, as agents for the progress of the gospel — these are largely discoveries of our time. Such discoveries, and many others of like importance, should be utilized in the East as well as in the West, for the laity, the women, the young of the churches of Asia, that it may not take them nineteen centuries to learn the principles of temperance reform, of philanthropic

endeavor, and of the use of the agencies for church work that lie close at hand. Wherever theology, too, has advanced to any clearer comprehension and utilization of revelation, these gains should be at the service of the young church.

“What has all this to do with the character of the missionary home?” it may be asked. It has very much to do, I reply. It affects the whole ideal of mission life. It simply emphasizes the necessity and duty of the missionary family to remain in close contact with the rapid movements of western life. They may not become orientalized. They are always to remain occidentals, strangers among a strange people — not men without a country, but foreign merchants continually dealing in the wares of their native land, continually dependent upon a fresh supply of the latest goods. It might be possible for an exceptional single man to be orientalized without loss of tone, but to orientalize the home means, for a western family, not simply loss of power, not simply discomfort or suffering: it means degradation.

What, then, does a western home in the East involve? It involves not a house like his neighbors, very often not a native house at all, but one adapted at once to the climate of the country, and to the health and peculiar needs of a foreigner in a strange, often tropical and sickly climate. The foreign mission-house should be larger, roomier, more comfortable, more permanent than the home mission-house, which is built as a temporary abode for one who resides in a familiar and favorable climate among his own people, who may soon be able to do better for him, while the natives will never be asked to do anything in that way for their missionary. The furniture of the West should be there. He should not be expected to sit on

the floor, sleep on a mat, or eat from a plate of plantain leaves, or with chopsticks, or his fingers, though he should be able and ready to do all this when there is occasion. He should have the books, periodicals, pictures, and musical instruments of his own country. In short, he should have a little bit of America or Europe set right down in a heathen land, which is to be the centre of this work, the sure retreat for sleep, rest, and family worship.

Do I seem to be tearing the heart from the mission work, and intimating that he should not deny himself and bear his cross, but live a luxurious life? Where, then, is the self-denial of pastors and Christians throughout this land of comfortable homes? To put one's self under those circumstances which best fit one for the performance of his duties surely does not conflict with true self-denial any more abroad than at home. The points at stake are: greatest health and efficiency of body, mind, and soul; highest lift and fullest flow of life to impart to others; rest and refreshment in weariness; proper care for the wife, who is a fellow-missionary; wisest training for the children, who keep their birthright in their native land, and are soon to return thither; and intimate connection with the home-church, which the missionary may often revisit and help to instruct. These are the requirements which call for a healthy, comfortable, happy eastern home for the missionary family. Anything else is not economy for the church at home any more than for the workers. Economy demands that our agents abroad be kept in the best possible condition for their tremendous work. Western farmers lose hundreds of thousands of dollars every year simply through neglecting to properly house their farming implements. Let us not repeat their mistake with human tools.

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That there may be individuals who have a tendency, even among Protestants, to celibate, even to ascetic life on the mission field, I should not care to deny, but it would be exceptional. The Rev. George Bowen was one of those exceptions, and I found the influence of his self-denying life of faith great among the natives. But it was not greater than that of Dr. Duff, the well-fed and hearty missionary, or Donald McLeod, the civilian, whose picture a sect of Hindus was discovered honoring with idolatrous worship, and of whom a Brahmin said that if all Englishmen were like Donald McLeod, all Hindus would be Christians. Their self-denial took other forms. Nor was the work of Mr. Bowen a success. Giving up all salary and all comforts, he reduced his expenses so low that his annual outlay did not probably exceed \$150. I found him editing a little newspaper, and living in the most simple and frugal way possible. But after he had been doing this for a dozen or more years he was asked by Bishop Thoburn whether the experiment had proved successful. He replied, in substance, "I have not been wholly disappointed, but I have not been successful enough to make me feel like advising any one to follow my example. I have discovered that the gulf which separates the people of this country from us is not a social one at all; it is simply the great impassable gulf which separates between the religion of Christ and an unbelieving world."

The *Indian Churchman*, the High Church organ of Calcutta, gives testimony of the same sort, and most remarkable when we consider the source from which it comes: "Mr. Bowen spent a long life in the native quarter of Bombay, adapting himself in almost every particular to the habits of the natives; he got admiration from his countrymen, respect and affection

from the heathen — everything but converts. Father O'Neill again, in another part of India, submitted himself with the utmost self-denial to hardships which few Europeans would be physically able to bear; yet he likewise baptized scarcely a single person."

If to prove our self-denial we must vie with the Hindus in asceticism, we might as well give it up. We could die, but we could not live, as they can, least of all work, in such a life. A young missionary who scouted the extravagance of his brethren while touring started out once with only his blanket, determined to show the natives that a Christian could live as simply as their own three millions of devotees. But while he lay wrapped in his blanket the first night one of those same devotees approached him, and in a tone of disgust inquired why he used a blanket, as it was quite unnecessary. That was the cause of his throwing away, not his blanket, but his ascetic theories. Writes Monier-Williams: "No Christian man can for a moment hope to compete with any religious native of India, Hindu or Mohammedan, who may enter on a course of fasting, abstinence, and bodily maceration. The constant action of a tropical climate, and the peculiar social habits of the sons of the soil in the eastern countries, continued for centuries, have induced a condition of body that enables them to practise the most severe and protracted abstinence with impunity and even with benefit, while Europeans, who, with a view of increasing their influence, endeavor to set an example of self-mortification, find themselves quite outdone and hopelessly left in the rear by a thousand devotees in every city of India, who fast, not as a penitential exercise, but as a means of accumulating religious merit." "By adopting the ascetic life of devotees," wrote Dr. Murray Mitchell, "we might

doubtless make hundreds of converts where we now make tens; but that would be to try to make them Christians by renouncing Christianity." There is no reason, then, for attempting to make heathen live like Christians by making Christians live like heathen.

I have quoted from missionaries and scholars; let me also quote from an article in the *Contemporary Review*, by Mr. Meredith Townsend, an Anglo-Indian official of high character and ability. He is discussing the proposition made by some that the salaries of missionaries shall be reduced to about one-third the present amount, and they themselves be required to live like the natives. An unmarried missionary, he admits, may do this for a time while serving his apprenticeship. But then he will learn that he cannot ask a woman to share this life with him. "She would be simply a household servant in the tropics, the most unendurable of earthly positions, without good air, without domestic help, without good medical attendance, and without the respect of the people among whom her husband labors. They understand real asceticism perfectly well, and reverence it as the subjugation of the flesh; and if the missionaries carried out the ascetic life as Hindus understand it — lived in a hut, half or wholly naked, sought no food but what was given them, and suffered daily some visible physical pain — they might stir up the reverence which the Hindu pays to those who are palpably superior to human needs. But in their eyes there is no asceticism in the life of a mean white, but only the squalor, unbecoming a teacher and one who professes, and must profess, scholarly cultivation. Even if the cheap missionary could induce a fitting wife to share such a lot, he will think of the children to come, and perceive from examples all around him what, on such an in-

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come, their fate must be. They will be boys and girls with the white energy who have been bred as natives — that is, they will, unless exceptional persons, belong to the most hopeless class in the world. They cannot be sent home or be kept in the hill schools, or in any way separated from the perpetual contact with an Asiatic civilization which eats out of white children their distinctive *morale*. But for his highest usefulness he must marry. The people do not believe in celibacy, except as a matter of religious obligation, and if single he is suspected and watched. The opinion of the experienced ought to be sufficient, and that opinion is utterly fatal to any such scheme. A missionary is not made more efficient by being sacrificed every day with the squalid troubles of extreme poverty, and the notion that his low position will bring him closer to the native is the merest delusion. The white missionary is not separated from the Indian by his means, but by his color, and the differences produced by a thousand years of differing civilizations which the word color implies. He is a European — those to whom he preaches are Asiatics; in presence of that distinction all others are not only trivial but imperceptible. The effect of the cheap missionary, then, on the native mind will be precisely that of the dear missionary, except that, as an unmarried man, he will be regarded with infinitely more suspicion and mistrust.”

The whole matter is well summed up in a resolution adopted by the London Missionary Society, after it had been giving special investigation to this and kindred topics: “While recognizing the expediency of employing in special circumstances and for a limited time unmarried men as missionaries, the committee emphatically indorse the opinion, expressed to them very decidedly by some of our most experienced mis-

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sionaries, that the labor and influence of missionaries' wives, and the wholesome and happy example of Christian home-life, are among the most important means of successful missionary effort."

Just here, indeed, in the point touched by Mr. Townsend, we reach one of the many limitations of the missionary work. The European missionary cannot altogether adapt himself to the Asiatics; he cannot quite be an Indian to the Indians, or a Chinaman to the Chinese. He must always remain a foreigner. But he can plant the native church, whose office it is to take up the work committed to it by the mission and carry it on, as only a native church can do. This limitation is a most happy one, both for the foreigner and the native.

There is yet one other reason for giving the missionary home all the cheer and comfort it can contain. None but those who have experienced it can know how subtle, mighty, and pervasive is the demoralizing influence of contiguous heathenism. The missionary himself, whatever may be done for his children, must come in ceaseless contact and conflict with it. It is inevitable that he should suffer from the very touch of the unclean thing. A distinguished and courageous clergyman of New York has expressed in the strongest terms his sense of the personal degradation he felt in witnessing the midnight orgies of disorderly houses, which, in his capacity as president of the Society for the Suppression of Crime, he felt himself called upon to visit and expose. But the whole life of many a missionary, especially in India, must be spent in communities whose very religion and temple-worship is suffused with the spirit of animalism and sensuality. Daily compelled to witness abominations of the vilest sort, not only is his own life drained of

sympathy and vitality, but the infection of the thing he hates steals upon his soul. He is like a physician in the midst of an epidemic. He stands alone. The interlacing spiritual bonds of a Christian community, which bear us up as in a net of safety, are withdrawn from him. The native church itself is dripping with the foul waters of heathenism from which it has just emerged. The one means of safety for himself and his children is the Christian home, where everything breathes the simple refinement, the domestic purity, the personal culture and elevation of his own land. Let this, then, be his earthly haven and heaven, full of the flowers and fruits and graces of the Christian life, as an antidote against the encroaching heathenism without.

The mission-houses in Japan are almost always built in foreign style. European furniture and boots spoil their delicate woodwork and light mats. In Korea and China the more substantial native houses are easily adapted to European needs, though it is often more economical to build. The mission bungalows in India differ from those in any country I have seen. The intense heat of eight months of the year, the violence of the rainy season, the inroads of the white ants and other insects, call for spacious, shady houses, with high ceilings, large rooms, and wide verandas, capable of being shut in from the light and heat of the day. Punkahs, or broad swinging fans, must be suspended from the ceiling. Sometimes during the hot season these are kept moving all night as well as all day. The life of children may depend on this constant use of the punkah. There must be many servants, for caste and custom have taught each to do but a certain part of the work; and if the missionary's wife is to help him in his mission labors, she must not spend her

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strength in that which four or five servants can do for her. Family worship becomes a special feature and of missionary importance. It is attended by all the servants, who participate in reading, singing, and prayer in the vernacular. Many of these servants are thus converted. It is one of the first fields of missionary labor, and often the first church is the church in the house.

But enrich and sweeten the missionary home as much as we may, something more is needed. It is often the thronged centre of church helpers, native Christians, and heathen inquirers, besides the many visitors who flock there from simple curiosity, or for the purpose of seeking material help. It is filled with the labors of school and work of all the dozen different departments in a missionary's life. It is down on the hot, steaming, malarial plains, or in the noisy, filthy city, which at certain portions of the year becomes pestilential. If the missionary is to live and continue his labors he must get away from his work and its associations, from all the burden of the mission, and from contact with the native life. A great number of missions have, therefore, secured sanitarium in some favored accessible spot.

In India the whole government moves bodily, bag and baggage, from Calcutta to Simla, a thousand miles away and 7000 feet above the sea, in the Himalayas. Every year the transfer forth and back is made. Five months are spent in Calcutta, seven months in Simla. Most of this time, while English officials are doing their work in the cool mountain air, their kinsmen, the missionaries, are trying to work and live in the terrible heats below, with their swinging punkahs, dripping water, darkened rooms, and every other device to make life possible and tolerable. If the few

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worst weeks of the year can be spent at a mountain sanitarium, who will not think it a wise economy of time and money and men? That there are now so many such sanitarium to offer refuge to our brethren is one more proof that missionary management has become a science, missionary life a profession.

But with all the help of their homes and their sanitarium, there comes to most, sooner or later, if they remain at their post, a breakdown — a time when only one thing will enable a man longer to carry on the work or save himself from collapse. That one thing is a visit to his native land. It is far better, far cheaper, if you choose to look at it in that way, if this furlough can anticipate the collapse. The children, too, must be taken home for education and intercourse with other children. The wife and mother requires rest. She longs for the sight of her friends. All need to be delivered for a time from the atmosphere of heathenism rushing in at every pore, and to be strengthened and quickened by contact with the great throbbing heart of Christendom. The church at home has progressed. In order truly to represent it the missionary must keep touch and pace with it. Often he has some important enterprise which he is to push through in his own country, or he is to represent the claims of the entire mission on the home board and the church. More laborers are wanted, and he can best hunt them up.

The church at home, too, needs to see and hear its laborers on the fields of Asia and Africa and the islands. Nothing gives such reality and interest to missions as to meet a live missionary who knows how to give a living picture of his work. It is true indeed that not every missionary is able to do this. It is not always the best speakers who are the best workers, not

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the best workers who are the best speakers. A missionary must often pay the penalty of his devotion to his own particular work by becoming narrow and eccentric, or ill-adapted to speak to the church at home. His mind moves in realms unfamiliar to us, while from our interests he is disconnected. He does not feel himself *en rapport* with his audience. Most men, too, in all professions are private soldiers, doing well their own part, but knowing little how the battle goes which they are helping to decide. A few men are generals, who can at once direct the battle and report on its progress.

Right here, however, is a point where the interest of home pastors and of all who help shape the sentiment and the management of missions should be enlisted. The need of these home furloughs is perfectly obvious. The statistics of the different fields show just how long the average missionary can work before the first breakdown comes. For China it is a trifle over, for Japan a trifle under, seven years, with a shorter time in each case for women. For India the time is somewhat longer. For Turkey I have no statistics. For Africa it is, of course, still shorter. Physicians in China and Japan recommend seven years as the longest period for the first term, eight to ten for the second. But the boards which have the management of the matter look at it from a different point of view. The expense of bringing a missionary home is great, the loss to the field is far greater, and what, perhaps, counts still more, the church at home does not understand why so many missionaries keep coming and going. Accordingly, where there are any rules at all, the first period is usually made ten years, with a furlough then of a year and a half, with ensuing terms of seven years. The American Board, how-

ever, declined to adopt any rules whatever. There is, I believe, a tacit understanding that a man may come home at the end of ten years. This is not a matter about which missionaries say much. It is not easy for them to plead their own cause. I find the matter fairly taken up in but one conference, that at Osaka, in 1883, where Dr. Berry and Dr. Taylor gave papers which should be read by all. Just because they cannot easily speak for themselves, there is the more reason for home pastors, who enjoy from one to three months' vacation every year, to protect the interests of their brethren in the field. A careful study of the matter on the ground, in conference with the brethren there, has brought certain suggestions to mind which I submit with due respect. We might adopt a rule *permitting* missionaries in Asia to come home at the end of seven, and *requiring* a return at the end of ten years the first time, allowing from ten to twelve years for the second term, with a furlough of eighteen months each time. About the same salary as on the field could be continued while at home, and expenses of the trip be paid both ways. From one-third to one-half of the time might be at the disposal of the society for assistance in the rooms, or for deputation work among the churches. The society should stand in such relation to the churches that it can send men whom it chooses from time to time into the different pulpits, giving the fullest and best presentation of the cause, and saving some expense of field and district secretaries. If this were the rule of the different boards, and so understood by the churches, it would do away with some of the wonder expressed at seeing so many missionaries at home. The expense of such a system would in the end be less than now. Wallace Taylor, M.D., said at Osaka, "The present haphazard, unsys-

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tematic methods of most missions and boards are attended with the greatest expense and the poorest returns. Some men break down partially after four or five years in Japan, but go on two or three years longer, doing half-work rather than ask to come home. Then when men do come home they are often so much broken down that they are for a long time unfitted to do anything but rest. Without some rule, other men work on indefinitely till an utter collapse comes, from which perhaps they do not recover for years."

There is still one other matter in connection with the home and rest of the missionary about which I wish to speak. The theory of a missionary's pay is that it should be simply a living salary, affording just enough for an economical, comfortable subsistence from year to year. Various allowances are made for children, teacher, house rent, travelling expenses, health fund, etc. All this seems to be wise. Little inquiry is made about such matters by missionaries when they go out, and I do not remember hearing one word of complaint from any missionary because of the smallness of his allowance.

There is just one weak point, which often becomes a very *sore* point. Receiving in this way a barely living salary, none of them can be expected with it to make any provision for the future. Yet there are few classes of men who have greater need of such provision. They have withdrawn from the home field, with its promotions and distinctions and friendly support. They have put themselves on a dead level of uniform salary, the veteran receiving no more than the novice; they have more or less unfitted themselves to engage in work at home, and have counted it a privilege to pour out the treasures of their life on heathen soil. At last, however, their work is done. They have ex-

hausted their strength in a foreign land; they will not go on drawing salary for work they cannot do, taking the place of a more efficient man. The worn-out missionary family comes home. Their salary ceases; they have laid up nothing; what are they to do? If they have ever hinted at this contingency, they have been told to leave the future with God. That has seemed to say, "The society will provide for the bare present. Then God must take care of you." Still they know that is not so meant. The society will make grants to them according to their need. With how little can they get along? The thought of their relatives comes to them, perhaps of their children. If any of those relatives are wealthy, the missionaries may say, "We would rather depend on them, if possible, than take money which would otherwise go out to the field." If not, they name the least sum they can get along with. Perhaps they live on here for years without quite starving. They feel themselves a burden to the board; their self-respect is wounded; their hearts are heavy. And these are the people who have been doing our work in planting the church round the world. Perhaps the missionary has died, and the widow and children are to be cared for. This condition of things is not the fault of the secretaries. Few know and honor the missionaries as they do. It is the fault of the system. But since the society requires, justly, that men give themselves to the work for life; since it, justly, too, pays them only a living salary, then ought not the society to do God's work in making provision for the future of every one who gives it faithful life service? I have talked much about this matter with missionaries and secretaries, and there is but one arrangement which seems to promise proper justice: that is, to secure a good life insurance on its missionaries on

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such terms that each one of them, or his widow, or their children, should have the benefit of it in case of need, or after a certain term of service. That would be much better than a missionary, or widows' or orphans' relief fund. If an insurance fund should be raised, it would leave the other funds of the board untouched. I speak of this because it is just the thing of which the missionaries can least speak, and because the claims of justice seem pressing. If the pastors at home will take the matter into their hands, something may be done. A move is being made in England and Europe to have the state pension aged poverty. How much greater reason for the church to pension its faithful aged servants in the missionary cause!

This whole matter of vacations, furloughs, and retirement demands more careful and systematic treatment than it has hitherto received. We are passing out of the experimental and entering on the professional stage. The accumulated experience of these many years should furnish us the proper principles of action. We dwell constantly on the work of missionaries. We are eager enough to enlist them for the service, provided they meet our conditions. Hitherto we have given little thought for their provisions when they have retired. Let us remember that they are men and women, husbands and wives, fathers and mothers and children, as well as missionaries, and let us have a care for their home, first when they are on the field, then when they come back here to rest, or to die.

We have penetrated into the home of the missionary. May we not venture to go one step further and look into his heart and inner life? I hesitate here more than at any point. If the home is the *sanctum*, the heart is the *sanctum sanctorum*. Yet into these hearts and lives I have been permitted to look, and I may so

far share my experience with my readers as to say a few words about the trials, perils, and temptations, as well as the supports, the satisfactions, and the crown of missionary life.

Among trials I do not mention those most commonly included, springing from climate, exposure, discomfort, disease, etc. There is both more and less of this than we can know. But the missionary does not pose as claiming special sympathy or interest in his work on this account. Very many of the heaviest burdens, however, are summed up in the one word whose height and breadth and length and depth none knows so well as he — that word, exile. It is not merely a physical exile from home and country and all their interests; it is not only an intellectual exile from all that would feed and stimulate the mind; it is yet more — a spiritual exile from the guidance, the instruction, the correction; from the support, the fellowship, the communion of the saints and the church at home. It is an exile, as when a man is lowered with a candle into foul places, where the noxious gases threaten to put out his light, yet he must explore it all and find some way to drain off the refuse and let in the sweet air and sun to do their own cleansing work. The young men and women who go to live in university settlements in the lower part of our cities have a trying task, yet they are close to St. Paul's and Westminster Abbey, to Trinity Church, the Boston and the Astor Library, and all the cultivated and spiritual life of our time. The missionary is not only torn away from those social bonds that sustain, or even almost compose, our mental, moral, and spiritual life, but he is forced into closest relations with heathenism, whose evils he abhors, whose power and fascinations, too, he dreads. And when at last he can save his own chil-

dren only by being bereft of them, he feels himself an exile indeed. Added to this is the daily burden which pressed on Paul—"anxiety for all the churches." He sees the struggle in the church itself, and in its members, even in its pastors, between the new life and the old heathenism, and the burden would grow too heavy did he not learn to cast it on the Lord.

There are perils and temptations, too, which are to be specially guarded against. Danger of growing wonted and indifferent to the evils of heathenism, even demoralized by them; danger of eccentricity and narrowness and morbidness from isolation; danger of falling out with the brethren, or with the committee at home; danger of lording it over the natives, or of being deceived and misled by them. There are temptations to despondency in the gigantic task, or to compromise for the sake of conquest. There are temptations to a secular life and spirit, or to some diversion from the real aim of missions: temptations to shrink into an ambassador, or doctor, or teacher, or writer, or scientist, or builder, instead of being in all things the missionary. There are temptations akin to what we know at home, but they come with strange form and force to our brethren abroad.

There is yet one other temptation, of which I prefer to speak in the wise and tender words of the instructions of the Church Missionary Society: "The committee are convinced that, on the whole, the greatest danger to which a missionary is exposed, especially, perhaps, during the first few years of his course, is the danger of missionary ardor abating, of some subtle form of self-indulgence or worldliness, and of a lowering of that constraining love which gives to self-denial its true character, making it not a painful self-torture, but a joyous self-forgetfulness." In reference

to all these perils the prayer must ever be, "Lead us not into temptation, but deliver us from evil."

If it has been a duty to speak of these things, it is a pleasure to speak of the joys, the consolations, the satisfactions, the triumphs, and the hopes of the missionary life.

First of all must come the special ministrations of Christ to the soul. The more one is shut off from his brethren and down into heathenism, the nearer does his Lord come to him in communion, the more does the still small voice penetrate his soul. That is the reason why the biographies of our missionaries form one of the best portions of the devotional reading of Christendom. Then there is the joy of the first convert from heathenism, the satisfaction of the spreading light, of the rising structure where the humble apostle has built on foundations not laid by any other man. There is the happiness of the first church, of the growing Christians, and the new body of Christian ministers. Despite many hopes baffled by relapse, and expectations greatly moderated, there is delight in the ripening Christian character of those about him, and in a new communion and brotherhood with the native Christians. I have myself tasted something of the sweetness of this fellowship with men of strange look and tongue and garb, joining in work and worship, and partaking of the sacrament with these new-found brethren. Christians at home are as the elder brother, to whom the Father says, "All that I have is thine. But this thy brother was dead and is alive again, was lost and is found. It is meet to make merry and be glad." If the missionary must often walk with the Master in the Garden of Gethsemane, sharing his burden and agony for the souls of men, he often too shares with his risen Lord in all the triumph of his victory.

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The time of deifying missionaries has passed; the time of abusing them, also, let us trust. It is not always possible for us to judge a missionary justly, who, after an absence of ten or more years, returns to his native land. Fresh from leadership, he finds it hard to be without definite vocation. Fresh from a nascent Christianity, he is ill at ease in one that is triumphant and often seems corrupt. A long-time exile, the dialect of a new generation is not on his lips. And we are poorly prepared to enter into hearty sympathy with his trials, his hopes, and his joys. But God has been shaping him into his own likeness, and when we read the life of a Hannington, a Goodell, or a Paton we recognize that moulding hand, and learn to love our missionary brethren with fresh understanding and gratitude.

It is with peculiar satisfaction that I recall an hour spent with Phillips Brooks shortly after my return from India, when I was expressing to him my thanks for valuable letters of introduction to his personal friends. Desirous of having my own judgment as to the comparative standing of our brethren at home and abroad confirmed, I asked him his opinion, derived from his experiences on the field abroad. "As a body," was his reply, "the missionaries, both for ability and piety, stand at a high average." More than that certainly could not be expected, while many of the most conspicuous heroes are to be found among those whose lives have been shaped and whose characters moulded by their work on the mission field.

There are many incidental satisfactions on which I have no time to dwell. To participate in the great work of lifting up degraded humanity is itself an inspiration. But when the faithful worker sees the kingdom of God spreading through a great people,

the native church established and propagating itself, Providence bringing light out of darkness, and hope out of despair; when after long delay all Christian agencies seem at last to enter on a triumphal course, developing graces peculiar to the very land one occupies, or in a degree not often found at home; when native pastors, the fruit of one's own ministry, begin to preach with such depth and richness of spirit that the soul of the missionary is fed more than by any discourses he hears from his home brethren, and new gleams of light and new meaning for old texts flash forth for him through the experience and interpretation of his own converts; when sects founded by missions at the start melt together into a larger native church, an example to all the sects at home — oh, what a crown is this to the exile's life! Has home a joy to compare with it? And when in land after land the native church shall one day eclipse the mission, will not the missionaries say, with the soul-filled joy of old Simeon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation"? Today, looking across the waters, the same vision rises before me. I know it to be true, because God is true. And I know, too, that if we are faithful, if Christendom is faithful, its accomplishment is not far hence.

V

THE PROBLEMS OF MISSIONS

INTO whichever of the great departments of work the newcomer on the mission field may enter, he cannot proceed very far without encountering problems of the most serious nature, which tax and often baffle his best judgment — problems which may to a great extent be ignored in our home reports, but which loom up large on the field itself. He discovers, too, that these same questions have tried and sometimes divided almost every mission. It is therefore most important fairly to present many of these problems to the church at home, not only in order to prepare men who are going out for this feature of their work, but also to enable pastors and churches at home to sympathize and, so far as possible, coöperate with pastors and churches abroad.

One of the problems nearest to our thought is that of *coöperation* in missions. There is, thank God, much coöperation already. Christians and churches are joined in support of their respective denominational societies. A few union societies, such as the Bible and Tract Societies, the Young Men's Christian Association, the Christian Endeavor Society, and the China Inland Mission, show the coöperation of denominations. At Madras, Calcutta, and Shanghai I found what, doubtless, exist elsewhere — monthly confer-

ences of missionaries of all churches. In London there has long been held a monthly conference of mission secretaries of various societies. There are union periodicals, such as the *Chinese Recorder* and the *Indian Evangelical Review*. The Christian college at Madras is supported by several different churches. Local conferences, such as those held at Shanghai, and general conferences like that of London in 1888, both express and beget coöperation. The union of Presbyterian churches at Amoy and Swatow and throughout Japan is noble evidence of the power of the Holy Spirit. To the Presbyterian union in China, however, the Dutch Reformed Church made vigorous opposition until overcome by the firmness of their own missionaries. More successful, unfortunately, was the opposition of a number of Congregationalists to the grandest union movement started yet — that of the two leading Christian bodies in Japan, the Presbyterians and Congregationalists.

Besides all this, I can testify to the general impression of brotherhood and coöperation received in visiting some 500 missionaries of many churches in many lands. I have been entertained by independent faith missionaries, ritualists of the Church of England, and by Roman Catholics; by English Baptists, German Lutherans, American United Presbyterians, and by men of almost every leading denomination. The general spirit was fraternal.

But the desirableness, and, at the same time, the difficulties of closer union or coöperation are very great. The heathen world needs the evidencing power of a Christendom that is united in its mission labors. The vast work of evangelizing the world also demands the most careful distribution of territory, division of labor, and economy of expenditure and effort.

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Especially in the great cities of the world is coöperation important. Nowhere was I so disheartened at the prospects of Christianity among the heathen as in these cities. Each society has a certain need to be represented at the main strategic centres, such as Tokio, Shanghai, Madras, Calcutta, Bombay. True mission comity would prevent their treading on one another's heels. But I have seen the spectacle of rival societies bidding against one another for both scholars and agents; planting weak churches side by side, while large country districts are neglected, and distracting the minds of native Christians by the enforcement of distinctions alien both to their thought and their history. Even in towns and villages the same thing is seen.

Even when the territory is partitioned out, and societies occupy adjoining districts, it not infrequently happens that they make havoc among one another's converts and patronize one another's outcasts. The problem is, how to bring about a practical union of missionaries and native Christians while the home boards remain distinct.

The following are some of the practical difficulties in the way of union:

1. The distance in space and difference in tongue which separate different missions, or parts of the same mission.
2. The absorption of each mission in its own enterprise, and consequent ignorance of others.
3. Ambitious desire for the extension of one's own work and church even at the cost of others.
4. Differences in discipline and treatment of native Christians and employés, allowing them to pit one mission against the other.
5. Differences in minor points of mission policy and

method, such as self-support, education, etc., which are yet important, and which characterize missions.

6. Insistence on divisive doctrines or practices, such as immersion, apostolic succession, Calvinism, Arminianism, etc.

7. Lack of congeniality among men: personal remoteness and incompatibility. It was just in the personal intimacy of a few men that the secret of the Japanese Presbyterian Union lay.

8. The unwillingness of the church and societies at home to have their work "swallowed up."

But, after all, the great difficulty is our distance from Christ. As we come near him we shall learn how best to coöperate with all our brethren. It is fulness of life we want. Along the rocky shores of my native town of Marblehead one may see at low tide many little pools scattered among the rocks, each of them cut off from the others and shut up in its own petty basin, incrustated with shells and covered with sea-weed. The receding tide has left every pool thus isolated. But when the tide comes in it leaps over those walls which the pool could not surmount; it fills each to the brim; then it overflows, and finally buries all barriers beneath the intrushing and uprising flood. So it will be when the full tide of God's life rolls in upon churches and missions alike, and lifts them all above their petty divisions to a grand common life, which is swayed by the currents that swing round the world.

The Problem of Education.—In a preceding chapter I showed the natural development of the educational work of the mission; how, commencing as a rule simply in the interests of evangelization, the educational work has grown to a vast system, often overshadowing every other form of mission enterprise.

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It has not done this, however, without opposition, and forms to-day, both in its extent and in its kind, one of the greatest of mission problems.

It is said, on the one hand, that this vast school system finds no precedent in apostolic missions; that it is comparatively fruitless, so far as conversions go; that it is most expensive work; that in its higher and English forms it too often denationalizes students, unfitting them for their home-life, leaving them at once dissatisfied with small things and incompetent for great things; that it diverts the best energies of the mission from the proper field of evangelistic effort and secularizes the teachers; that Christ sent his disciples forth to teach the gospel, not to teach science; and, finally, that it is a misuse of consecrated funds and a degrading of the ministerial office.

Forcible replies are made to every one of these objections. The apostles did not teach schools for one reason — because they neither needed nor were generally qualified to do it, Christianity usually standing on a lower level of culture than those it evangelized. But they had the compensating power of working miracles to bear witness to their apostleship. In China, science discharges a similar office for the missionary to-day that miracles did then. The fruitlessness of schools is not greater, it is claimed, than that of much other work. Evangelizing is often carried on for years with no apparent result. The best men and the leaders of the Christian church are more and more the graduates of mission schools and colleges. Nor need the expense be great. In China the average cost of a common day scholar is \$3.50 a year.

Denationalizing effects are partly admitted, being regarded as inevitable, and partly denied. Bishop Caldwell finds his English-trained men willing to

work in any of the villages of Tinnevely. The only way to a higher nationality lies, it is claimed, through this very path. Finally, if school work justifies itself by results, it is neither a diversion of energies, a misuse of funds, nor a degradation of the ministry. The same work is done for the same purposes at home, where millions of consecrated funds are employed in Christian education, where nine-tenths of American college presidents and three-fourths of their professors are ministers.

But the educationists are not content simply to reply to objections. They are an aggressive body, and make much larger claims for their work. Women and children can seldom be reached except by schools, and the mission must found, as it has founded, an extensive system of zenana and higher female education. That missions have given the great impulse to woman's education in all mission fields, and so to the elevation of womanhood, there can be absolutely no question. We might well be content to let the whole mission cause stand or fall by the value of that work. The home rather than the temple is the citadel of heathenism. And schools for women and children are among the most potent influences for breaking into this home and lifting it out of its degradation. The converts of mission colleges may be few, but they are men of mark — among them such as Narayan Sheshadri, through whose instrumentality 2000 souls of the Mango were converted. It is also found that education is one of the most effective means of evangelizing all classes whom it reaches, quite apart from its importance in training up Christian teachers and ministers.

But there is another plea of the educationist, which is, perhaps, the strongest argument of those who demand not only vernacular schools for Christians, but

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a complete educational system for all. The claim is made that there is no preparatory agent which is so efficient as education, and that it is because of this indirect work mainly that it must be pushed to such a high pitch of development. God used many long processes to prepare both the Jewish and the Gentile world for the entrance of the gospel, and it was due to this preliminary work that its success was so speedy. He has brought about among us a marvellous development of universal scientific knowledge at the same time that he has opened wide the doors of the world as the sphere in which we are to use that knowledge for his kingdom. Education in all these branches is at once the key to hearts still closed by prejudice and bigotry, and the universal solvent of pagan systems — “the quinine for the cure of India’s fever,” as a Hindu pleader put it. It at once disintegrates the old superstitious mythologies and idolatries, and prepares the way for the understanding of the new truth. Almost all the intercourse which the missionaries in China have with natives of the higher classes is dependent on the fact that they understand western science and are qualified to teach or practise it. The native day-schools in every city, town, and hamlet, it is said, are the great means for imparting and maintaining the Confucian system. These teachers are the chief upholders of heathenism in China. The schools are a drill in heathenism. A Berlin missionary once introduced Christian teaching into 138 such schools, with 1500 scholars, in the province of Kwang-tung. If this be continued, what an effect it must produce! Occupy such schools and teach those teachers, and the whole land is being prepared.

To the objection that all this is very slow, discouraging work the apt quotation is made from Archbishop

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Whately: "The man that is in a hurry to see the full effects of his tillage must cultivate annuals and not forest trees." If God took so long a time to prepare the world before the times were ripe for Christ, we need not think a few decades long for preparing India and China. Besides which, if we do not teach science and all the higher branches, others hostile or indifferent to Christianity will do so, with the result of a cultured scepticism. And if we teach only the few preachers and teachers, neglecting the masses, we shall build up the worst kind of priestocracy.

The arguments for a broad, full educational system, it will be seen, are strong. It must be remembered that the office of missionary is far more comprehensive than that of home pastor. He is the sole representative of Christianity in all its functions, agencies, and developments. We must learn also to judge every branch of the mission work, not simply by what it is for itself, but quite as much by what it is and does in co-operation with other branches. It is not a congeries of detached and spasmodic efforts, but an organic whole, and it must be judged as a whole. It lays the ten fingers of its two hands upon the heathen body, seeking by their combined action to tear away the rags of heathenism, cleanse the foul form, and clothe it with the pure robes of Christ's righteousness. Every department has its share. The part of education is quite beyond computation.

When all this has been said, certain dangers remain which must be carefully guarded against. School work does tend to draw men from evangelistic work, especially in great cities. The consequent neglect of that department is greatly to be deplored. That there is also a frequent secularization of the teaching missionary cannot be denied, especially if men are selected

at home for their teaching gifts rather than for their missionary zeal. It is most important that an evangelistic spirit should characterize the mission schools, and, for this and other reasons, it is well if every teacher be expected to give a part of each year to direct evangelistic labor among the heathen. If souls are being continually converted in the schools, there is no doubt that they will be converted in the cities and the villages.

The Problem of the Native Church.—The central problem of all others is that of the *Native Church*. It is, in fact, a cluster of problems, most of which can be wrought out only by experience. To consider them will take us right into the heart of the mission work.

1. There is the question of accessions to the native church. What shall be the treatment of inquirers and converts? What arguments and inducements shall be used, what help rendered, what standard imposed?

2. The question of the ministry of the native church. Who shall manage the training, employment, and pay of all the native agents?

3. The question of the independence of the native church, its self-government and self-support, as contrasted with the use of foreign authority and foreign money. Shall ecclesiastical independence and union precede or follow financial independence?

4. The question of the organization of the native church. What shall be its polity, its creed, and its relation to other churches? What the ecclesiastical place and function of the missionaries?

As to the treatment of converts and inquirers, the experienced missionary knows that the motives of not a few who come to him are mingled. "It is a mon-

grel mixture of faith and hope that influences many of them," said Dr. Scudder, at Allahabad — "faith that Christianity is in all points superior to the religions about them, and hope that it will bring them into a condition of prosperity and influence above that of their heathen neighbors."

"The accessions to Christianity in Tinnevely," remarked a missionary from that district at the same conference, "have not generally been the direct result of the preaching of the gospel either by Europeans or natives. The hope of being benefited in some way or other has, in very many instances, been the influencing motive with the simple people who attached themselves to the missionaries." The same testimony comes from men in all lands. Not that many of these converts will be strictly what is called *rice*-Christians; for in ordinary times, certainly, the mission will take care to discourage expectation of alms on the part of inquirers. But there may be hope of protection from oppressive landlords and others, hope of help in law-suits, or of employment and education. Or still more generally there may be a vague hope of benefit from linking themselves to what seems a stronger, and, perhaps, better cause, especially in times of famine, flood, sickness, or trouble of any sort. Now, shall such classes be sent back into heathenism? If not, what shall be done with them? Anything is better than turning heathens into Pharisees.

I know of nothing better than what was written by Bishop Caldwell a few years ago. He says: "I cannot imagine any person who has lived and worked amongst uneducated heathens in the rural districts believing them to be influenced by high motives in anything they do. They have never heard of such things as high motives, and they cannot for a long time be

made to comprehend what high motives mean. An inquiry into their motives, with a view of ascertaining whether they are spiritual or not, will seem to them like an inquiry into their acquaintance with Greek or algebra. They will learn what good motives mean, I trust, in time — and, perhaps, high motives, too — if they remain long enough under Christian teaching and discipline; but till they discard heathenism, with its debasing idolatries and superstitions, and place themselves under the wings of the church, there is not the slightest chance, as it appears to me, of their motives becoming better than they are. The only hope for them lies in their admission as soon as possible into Christ's school. Whatever the motive, provided it is not sordid or disgraceful, we receive them."

In accordance with this sentiment, the marks of what is called the Tinnevelly system, which has been substantially adopted in the Madura and Arcot missions, are *education* and *discipline*. When a group of people, say three families, are ready to abjure idolatry and be taught by Christians, they are formed into what is called a Christian congregation. They must promise to abandon idolatry, to worship the true God, to observe the Sabbath, to abstain from the use of flesh that has died of itself, and to give up all caste distinctions.

The Arcot Mission, and, I presume, the Madura, requires abstinence from intoxicating drink. The Arcot also requires the removal of the *kudumi*, or tuft of hair on the crown of the head, which they regard as a religious badge. Thus, having come over to the Christians, they are supplied with a catechist, who instructs them, and are disciplined into the observance of what they have undertaken. Slowly the truth gets hold of some of them, who are then baptized, and, after a few

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years, perhaps, a church is formed. One of the greatest difficulties is with caste distinctions, which keep springing up like the heads of the hydra, even showing themselves at the Lord's table. Finding that the high-caste men tried to seat themselves in front, so that the bread and the cup should be first passed while untouched to them, the Madura Mission simply made the rule that the order should be reversed in the distribution of the elements, the one beginning in front, the other in the rear, by which the first were made last, the last first.

In the Arcot Mission great pains are taken to secure intermarriage between the castes. This education of the new-made, perhaps yet unregenerate, converts is a slow, painful process, with many a relapse for them and heartache for the missionary. Yet every year it brings them more into the light. One difficulty is that the missionary or catechist often stands too much in the way of the convert. As one has put it, "He cannot see beyond the mission-house and the mission treasury. The missionary is a little providence to him. The ambassador has taken the place of the king." It is hard to avoid this; yet it should be carefully guarded against.

But at every step of this upward way there arise problems which can be solved only by that sanctified common-sense which ought to be the possession of every missionary. All his experience will teach him that, as one has said, "there is both endogenous and exogenous growth in the church" — development from within, accretion from without. There is room for both in the spiritual as in the vegetable kingdom.

The questions concerning the native ministry are still more difficult. John Newton once said: "Only he who made the worlds can make a minister of the gospel." If that is true of students in Christian lands,

how much more so of one saturated with the heathenism of China and India! Yet it is just such men or their children whom the missionary is trying to train up to that sacred office. In this class are included Bible readers, male and female, catechists, evangelists, and pastors — all, in fact, who are in any way to make it their calling to serve the church.

The usual method has been to select the most hopeful boys at school and train them specially for the work, partly or wholly at the expense of the mission. But the results are far from satisfactory. The brightest of such men are easily enticed away from a calling which they have not adopted from a mature and disinterested choice. Those who remain too often labor in a perfunctory spirit, caring more for employment than for conversions. Having begun as mission students, they would end in being mission agents — the missionaries' "hired men." Even when pastors, they are too apt to be simply subservient to the missionary.

For all these reasons it is growing more common to give a broad training to many men, and to depend upon the personal call to the ministry, as in this country. Yet some noble men have been trained in the old way. At present our mission colleges supply a certain quota to the theological class, while workers of a simpler grade are called in as catechists from the lower schools.

In connection with these educating processes, such questions arise as: Shall they be trained in the vernacular only, or shall they also be taught the English language? and how far shall their English training be carried? What use, if any, shall be made of Latin, Greek, or Hebrew? How far shall they be taught their own classics and religious books? Shall they study privately with a missionary or be gathered into

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a theological class or seminary? How shall their fitness for the highest training be tested? How shall the theory and practice of the work be combined? Shall any of them be encouraged to complete their education in Europe or America? In regard to all these points, I can only say that there is need in every country of a few men of the very highest gifts and training, though the latter should be given so far as possible in their own land. A great number of men are needed of plain biblical vernacular training, of simple habits and moderate expectations, who can live among their own people, and be supported by them. The greatest care must be taken not to denationalize the native ministry — something only too easy in India, in spite of the resistance of missionaries.

The question of the employment and payment of these men by the mission is one of greatest difficulty. It touches at once moral subservience and dissatisfaction, if not rebellion. The missionary becomes a paymaster, and one whose resources are supposed to be unlimited. Yet, as he must cut the wages down to the lowest notch, constant complaints are heard, until bitterness is engendered among the mission helpers. This is by no means always, though it is often, the case. I know of no way in which the evil can be more than alleviated. The fault lies in the system.

That appears more clearly when we take up the problem of the independence of the native church. It seems to lie in the very principles of a church that it should be independent and expansive, self-supporting, self-governing, and self-propagating. Anything different should be of an exceptional and temporary character. The church should be at least founded on those principles and always moving towards them. Yet it must be confessed that a large

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part of our mission work does not rest on this basis of the independence of the native church, or even move towards it. Another large part, I am happy to say, is mainly based on that principle, and always striving to attain that end. The whole Japanese mission with the American Board at the head, some work in China of the Presbyterians, the Church Missionary Society and others, all the Church Missionary Society work in India, the American Board work there, the Baptist work in Burma, the Harpoot Mission and the United Presbyterian work in Egypt—all these occur to me as excellent instances of work along the true line of an independent church. But there has been, on the whole, a great failure to attack the problem at the right point and aim straight for this independence of the native church. Many causes have conspired to prevent this. Among these are: (1) The necessary inexperience of the early missionaries; (2) the failure to see that the aim of mission work is not simply the conversion of souls, but the founding of the native church; (3) an exaggerated estimate of the poverty of the people and of the difficulty of their supporting their religious leaders; (4) the unconscious growth, in some cases, of a spirit of domination, which leads the mission too often to exalt itself above the native church. The language of the mission to the church and of the missionary to the native pastor should be the language of John the Baptist to Jesus, "Thou must increase, but I must decrease." The rare quality of self-effacement is required to do this; but that is a requisite for the missionary. "He that loseth his life shall find it."

Despite many instances of generosity, I think it could be shown that the native Christians, in most cases, do not contribute as much in proportion to the

gospel as the heathen contribute to their false religions. There are two reasons for this. The first is that from the start they lean on the missionaries, and cease to think it a duty to give, whereas heathenism exacts a fee or an offering for everything. The second reason is that in the heathen doctrine of righteousness the idea of merit is connected with giving in a way which is not permitted in evangelical Christianity. A Hindu or Buddhist heaps up merit by every one of his benefactions as a permanent gain for eternity, whereas Christianity allows no merit to the deed disjoined from the motive. The appeal of heathenism is, for both of these reasons, stronger than that of Christianity, until the convert grows to maturity and is inflamed with generous love.

It is true that in many cases the poverty of the people is intensified by their avowal of Christianity, which strips them of everything; yet in the course of a few years the condition of a Christian community is usually bettered, while the spirit of giving does not always increase in proportion. Then, too, the old system of largely using foreign money is apt to enlist the native agent against independence. How can a man who receives nine dollars a month from the mission be expected to advocate a self-supporting church which could give him at best but six dollars a month, with greater labors, increased trials, and much uncertainty? In the American Board Mission in Foo-chow, some years ago, a man whom all judged fit to be pastor refused to be ordained. The whole reason was that he had formerly taught that all contributions were a matter of charity; therefore he did not dare to say to the native church, "You must give me my support." In the same place, however, connected with the Methodist Mission, was a pastor, Sia Sek Ong, who at an annual

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meeting in 1871 declared that he was hindered in his work by the oft-reiterated charge of "eating the foreigners' rice and speaking the foreigners' words," and that he had resolved he would not thereafter receive a dollar of foreign money, but would trust to native support.

Foreign authority, as well as foreign money, has hindered the independence of the native church — often with benefit, it is true; for there is great need of guidance and restraint. But among a dependent people it is hard to know where to check authority and develop self-respect and self-control.

Of all these difficulties and mistakes, there are no keener critics than missionaries themselves. Yet it is exceedingly hard for those who are bound up in such a system to reform that which they criticise. Hence it is often the duty of the Home Board to interfere, and give the missionaries not only authority, but instructions for changes, however painful they may be.

I think it important in this connection to state how the Church Missionary Society meets this problem of independence and organization at once. The plan is carried out in India, China, Japan, and other countries, and has shown itself most efficient. Every church has a native church committee, consisting of the pastor as chairman and at least three lay communicants. Not more than one-third of the laymen may be paid agents of the society or of the native church. This committee has charge of local affairs. Next above it is a district native church council, consisting of two lay delegates from each qualified church committee, of all the native clergy in connection with the council, and a chairman, usually a missionary, who has a veto on all proceedings. This council receives the funds of all the church committees and all other funds, and disburses from

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them the salaries of native pastors and other agents. It also makes grants for erection or repair of churches and houses. It sends in to the parent society the estimates of expenses, receives reports of all work, develops voluntary work, settles all salaries and allowances, and recommends new pastorates. When necessary there is a provincial council, similarly constituted by representation from the district councils. Here, then, is a complete system of native government. The missionary force is sufficiently represented by the chairman with veto power. All the rest develops the native church. Grants-in-aid are made to complete the amounts raised by these councils, but these grants are diminished a certain per cent. every year.

There are some points settled by experience, which may be called axioms in the science of missions. Though they now seem perfectly obvious, they were not so at first, and have been reached only through years of struggle and frequent failure.

1. The native church in each country should be organized as a distinct church, ecclesiastically independent of the church in any other country.

2. The pastorate of the native church should be a native pastorate. Whatever else the missionary is, he should not be pastor.

3. The principles of self-control, self-help, and self-extension should be recognized in the very organization of the church. To postpone them to days of strength is to postpone both strength and blessing.

But in organizing the native church thus independently, what form shall be given to it? What shall be its *polity*?

It is natural that every missionary society should think its own form of government the best, and should proceed to shape the native church after the same pat-

tern. It must have some form. The natives are not yet competent to devise their own form. What else can be done? Presbyterian societies will form Presbyterian churches; Methodist societies, Methodist churches, etc. But there are certain things which should not be done. These are:

1. No purely local or historical features should be introduced into the constitution of the new churches. Think of the absurdity of requiring native converts at Calcutta to assent to the principles contained in the Deed of Demission in 1843 of the Free Church of Scotland. On the other hand, regard should be had to the local peculiarities of the people, utilizing rather than antagonizing national traits. More or less ritual may seem required in different countries, and a greater or less degree of authority.

2. The first organization given a native church cannot well be anything more than tentative. As the church develops it will choose its own form and make its own changes; therefore,

3. No unnecessary obstacles should be laid in the way of the union of native Christians on an evangelical basis. In the beginning, before the new communities have crystallized, it will be easy for them to flow together. Later on the process will be more difficult.

4. As to creeds, loyalty and simplicity are the only rules.

In short, the native church must be an oriental church — an Indian, Chinese, Japanese church. We must not, cannot, denationalize, occidentalize it into European forms, which would be alien and destructive to it. Yet something of the counteracting occidental elements must be infused into the blood of the church if we would not have it die of orientalism. The hardy tenacity of the West should be used to tone up the

more dependent and flexible oriental. The fault of the Indian convert is weakness of character; that of the Chinese convert, weakness of piety. Each of these should be counterbalanced by some special gift from the West. How is this to be done? Not, it seems to me, by expecting the young and immature churches to accept our formulated western creeds or go much beyond the Apostles' and Nicene Creeds. We shall do most by our training of the native ministry. They are the men who will form the faith of the church. If few minds of theological originality or independence have as yet appeared among them it is not strange. All the results of nineteen centuries of occidental development are presented to them in a few lessons. It is simply overwhelming. What else can they do for a long time than try to grasp it? The memory is the universal talent in the East. Fancy, too, is active; but thought is rare. They are still childish races. Since they are thus plastic under our hands, we must be the more careful not to fetter but to free them. Biblical theology, history of doctrine, should be carefully taught. The knowledge of our conflicts with Ebionitism and Gnosticism, Arianism and Socinianism, Pelagianism and Manicheism, with Deism and Pantheism, will prepare them for their coming conflicts. Some profit must accrue to them from the experience, errors, and victories of the western as well as from the defeats of the eastern churches.

Yet they must have their own experience, fight their own battles, and gain their own spoils. The new upspringing oriental churches cannot always be held in leading-strings, even at the risk of error. Our weapons of defence and offence will often prove but Saul's armor to the stripling church. Nor must we fear to see this young David go out to meet giant Error, even

though he seem armed with only a sling. The Lord, who has already delivered the native church out of the paw of the lion Paganism, may be trusted to give it the victory over Goliath Error and Philistine Schism. We may perhaps furnish the sling — the slender outline of thought; they must themselves pick up the stone from their native brooks. Other churches besides the young Japanese United Church will doubtless pledge respect rather than adhesion to our great confessions. Their spiritual debt to us must be immense in any case, but the sum of it will be, not that we have infused them with our *isms*, but that we have inspired them with Christ, and brought them back to those oriental sources and streams from which our western currents have flowed. Surely Confucius and Buddha may be expected to have as great formative influence upon oriental theology, so soon as the ingrafted truth begins to have its own development, as Plato and Aristotle have always exercised upon western theologies. It is in this way that the oriental original contributions to theology will be some day joined to the contributions of the occident to form that ripe and genuine theosophy which will embody the complete experience of the truly apostolic and catholic church.

In regard to the polity of the Indian church, the Church Missionary Society, five years ago, passed the following suggestive resolution: "The society deprecates any measures of church organization which may tend permanently to subject the native Christian communities in India to the forms and arrangements of the national and established church of a far distant and very different country, and therefore desires that all present arrangements for church organization should remain as elastic as possible, until the native Christians themselves shall be numerous and powerful

enough to have a dominant voice in the formation of an ecclesiastical constitution on lines suitable to the Indian people — a constitution which the society trusts will, while maintaining full communion with the Church of England, be such as to promote the unity of Indian Christendom.”

And for the contribution of Christian graces which we may expect from the Indian church, and will form the basis of all contributions of thought, I will quote from the Rev. Dr. Kay: “The catholic church cannot attain to its proper normal condition in any part till it has embraced within itself the whole range of humanity. Every nation has its contribution of moral qualities to give to the catholic church. I am persuaded that the view which makes the Greek, Latin, and Gothic races to have exhausted all that is of essential importance to the habilitation of humanity is a profound error. I believe that the Hindu, for instance, has many noble qualities — lofty idealism, singular strength of self-devotion, marvellous power of endurance — along with natural aptitude for many of the gentler virtues, which we may not rank very high, but on which our Savior has stamped his indelible approbation in the Sermon on the Mount. These virtues and others akin to them, such as patience and temperance, seem peculiarly calculated to find exceptional development in such a church as we may find taking the place of the present dark superstitions of India.”

In regard to the future of the native church, the great need is life from on high. While there are noble examples of Christian piety, and while great immaturity both of thought and character must be expected, there is by no means that zeal for extending the gospel which we might hope for. There is sometimes manifest the disposition to keep to themselves the advan-

tages of their new position. The children of the first and second generations are often only what might be expected, seeing that they grow up in the midst of heathen surroundings, where we would not dare to trust our own children.

The great problem, how to preserve and revive the life of the native church, is to be answered only by prayer — by ourselves receiving a higher life and sharing it with them until the gift is directly communicated to them, and imparted in turn from them to us.

There are many other problems of every variety which press on the mind of the missionary. There are literary questions of greatest importance in translation and composition. What terms shall be used for *God*, for *Baptism*, for *Sin*, and many other words? What shall be the style used — classic or popular? Shall the translation be free and idiomatic, or exact and literal? Shall familiar terms having evil associations be regenerated, or new terms be introduced? Shall the Bible societies circulate Bibles as now demanded in China, *with* notes and comments, or adhere to their old rule, “The Bible *without* note or comment?”

There are doctrinal questions, such as the relation of our eschatology to the doctrine of metempsychosis, to the worship of dead ancestors, and to other oriental speculations; the relation of the Christian doctrine of incarnation to Hindu and Buddhist incarnations.

There are ethical problems of great importance and difficulty. What shall be the treatment of polygamous converts? What the standard of life and character demanded of the native converts, especially the native agents? Is secret baptism ever to be allowed? Should baptism follow instantly upon confession? How utilize the filial piety manifested in ancestor worship without encouraging idolatry?

There are practical questions, such as, Has asceticism any place in mission labor? Shall celibate brotherhoods be organized and employed? What use can be made of lay evangelists? Should offers of service for a limited time be sought or received? How secure support for destitute Christians who have become impoverished through their adherence to Christ? How help and not harm them, sustain and not pauperize? Shall they be gathered in a separate Christian community clustering around the mission-house? or shall they be sent back to endure hardship and temptation in their native villages? How far shall they be assisted in their lawsuits in defence of their rights? Shall the tithing system be made practically compulsory among mission agents?

There are also special problems in Turkish dominions touching the relations of the work to the old, corrupt Christian churches — the Coptic, Syrian, Gregorian, Greek, etc. But these lie outside the limits of this discussion, and can here be only referred to.

It is a great point gained to know of the existence of problems of this character. It is another advance if we can simply put in the correct way the question that is to be answered. My object in presenting these problems is secured if the reader is led to an increased sense of the claim a work full of such peculiar perplexities has on the very best preparation, wisdom, heroism, and consecration that Christendom can furnish. The very cream of our institutions, the flower of our young manhood, the service of our whole lives — these are none too much for a work whose dignity is just in proportion to its difficulty, whose joy and reward is measured by its demands on the best we have to give.

I. *Wanted* — A lectureship or professorship of mis-

sionics in every theological seminary. We should assume that some of the graduates of these institutions will go abroad and should be trained for that purpose, while all should be trained to intelligent coöperation and sympathy.

2. *Wanted* — The discussion of mission topics and problems at our ministerial and ecclesiastical gatherings. If the mission work is at once the most arduous and glorious of enterprises, and one of the deepest and broadest of sciences, it should take its proper place in the consideration of the church at home. No theme presented at our associations and conferences can surpass it in interest and fruitfulness. We listen to many stirring appeals from secretaries; we are kept informed as to certain features of the work. But it is all too much like the kodak prescription, "You press the button, we do the rest." "You contribute, we do the rest." Whereas if heart, intellect, conscience be alike aroused by the serious study of the work, and of God's providence and purpose in it, both means and men would be forthcoming in abundance.

3. *Wanted* — Direct participation by the churches in the administration of the mission work. Volunteer societies and close corporations are often a necessary makeshift when the church is not as yet awake to its privileges. But the true mission society is the church itself, and everything else should only prepare for the time when the church shall administer its great enterprise. Various methods of securing this participation are practicable. I do not undertake to specify them; I only emphasize the need. For both the expression and the creation of the mission sentiment in the church, for the enlargement and improvement of the mission work abroad, one of the most important wants is that the church should representatively administrate.

4. *Wanted* — A volunteer band to take possession of some district in China or India in the name of the Lord, just as such bands have labored in the foundation of Christian States in Illinois, Iowa, Dakota, and Washington. The first members of this band should begin work under the supervision of experienced missionaries. They should be reinforced from year to year by fresh recruits. Men should be trained with reference to this special work and its needs. Men of the same institution at home should more and more assume the support of the whole field, until it becomes like the universities' missions in Africa and India. One of the greatest secrets of success is thorough compatibility and hearty friendship among coworkers. A large degree of this might be expected in such a mission.

5. *Wanted* — Finally, a more robust and courageous faith in missions and in God and the church. From beginning to end this is an enterprise of faith. There is no other argument and evidence that will always and everywhere hold good save the evidence from the promises and the nature of God as revealed in our Lord the Christ. History, experience, statistics, reasonings, everything of this sort will at times seem to lose its convincing, sustaining power. If faith is not supreme we shall fail.

But it must be a robust, courageous, manly faith — a faith that can see, declare, and endure the truth, whatever it may be; a faith that can discern all the hardships, difficulties, perplexities in the way, and be not only undeterred, but rather inspired thereby; that can acknowledge mistakes and admit failure where it has occurred, and then be strong and rich enough to utilize success when it comes with its added demands and responsibilities.

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A timid, distrustful faith, that keeps back part of the facts lest the church should be discouraged; that will not imitate Christ by declaring the difficulties in the way lest men should be kept from following him; a faith more known for "judiciousness" than for courageousness — this can hardly be called a faith at all. It certainly is not the faith Christ expects from those he sends forth in his name. The gospel appeals to the heroism latent in every child of God; it stimulates by difficulty, it clarifies by perplexity, it thrusts men out upon divine grace through the sense it breeds of human need and weakness. A supreme faith in Christ, his gospel and his church, will lead volunteers to flock into the lists as men spring to a forlorn hope, where many may fall but the enterprise must succeed. Such a faith will insist on knowing the whole truth and will dare the worst.

Let our societies and our churches have such faith, and they will trust one another more. Out of defeat will spring victory. The very acknowledgment of disaster when it comes will enlist recruits, and the men who thus enlist will be true soldiers of Jesus Christ.

As I journeyed from station to station, from land to land, I was sometimes quite bewildered in the multiplicity of detail seen in church after church, and school after school. But by degrees something emerged from all this detail which, as its proportions gradually revealed themselves, I saw to be the grandest thing my eyes had ever beheld. It was lovelier than the Taj Mahal, nobler than the Parthenon, more enduring than the pyramids. It was nothing less than the form of the universal kingdom of God springing up on earth, the New Jerusalem coming down from heaven. I came more and more to see how all men who are laboring anywhere, anyhow, for Christ, at home, abroad, in

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public, in secret, are building up this kingdom, are drawing down this holy city. If we yield obedience, God will utter the command and impart the wisdom. It is enough if the study of these world-problems may simply lead us to utter from the heart these two sentences: "That which I see not teach thou me." "That the excellency of the power may be of God."

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