Apostolic and Modern Missions

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Apostolic and Modern Missions

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TO THE

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AT WHOSE INVITATION THESE LECTURES WERE WRITTEN AND IN RESPONSE TO WHOSE KIND URGENCY THEY ARE NOW PUBLISHED

Preface

In the year 1894 the author was invited to deliver the Students' Lectures on Missions at Princeton Theological Seminary. In response to this invitation the lectures embodied in this book were written. They were delivered in the spring of 1895. They were afterward (1897) published in the *Presbyterian and Reformed Review*. In deference to the estimate put upon them by several persons whose judgment is entitled to great respect they are now presented to the Christian public in a permanent form. The matter, originally disposed in four lectures, has now been arranged in eight chapters. Except for this, and some minor changes and additions, the lectures appear as they were delivered.

C. M.

Princeton, N. J., Jan. 1, 1898.

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CHAPTER I

THE PRINCIPLES OF APOSTOLIC MISSIONS

In the United States Mint on Chestnut street, Philadelphia, may be found, carefully preserved under glass, a brass rod and a brass disc. The rod is the standard yard, the disc is the standard Troy pound of the United States. Sets of weights and measures derived from these two originals have been presented by Congress to the several States, and are by them preserved for reference and comparison. Thus it comes to pass that wherever throughout the land a pound, a yard, a gallon, or a bushel is spoken of, men feel that the term used represents a definite and fixed value. The importance of establishing and maintaining these standard units of measurement, the damage to business interests that must result should any uncertainty arise as to the length of a yard or the number of cubic inches in a gallon, is so

obvious that throughout the recent presidential campaign the opponents of the free coinage of silver felt that they could not more effectively illustrate the disasters which, in their judgment, must follow the adoption of free coinage, than by a comparison with the inevitable results of any tampering with our standards of weight and measure. Every one understands why the power to establish such standards is lodged by the Constitution in Congress. Every one understands also that the importance of maintaining such standards unquestioned increases with the growth of the nation and the expansion of its trade. Every new factory, every wheel set turning, every fresh acre brought under the plow, every ton of ore or coal that is mined, every new industry, every new market, enhances the importance of maintaining our weights and measures at their true equivalency; enhances also the disaster that must ensue from any failure of public confidence with regard to them.

But it is not business alone that depends for its successful prosecution on the maintenance of authoritative standards. The

same necessity obtains in every department of human activity. The astronomer, the physicist, the financier, the jurist, the metaphysician, the theologian, have each their accredited measures of time, volume, efficiency, their authoritative patterns of expression, procedure, belief. Such standards are the legal money of the world's thinking; and so soon as doubt arises, in any department of thought, whether these standards are being faithfully adhered to, uncertainty, hesitation, loss of efficiency, must be the instant result.

Now all this has its application to missions. For this activity also there must be somewhere a standard, a regulative pattern. It cannot be that of all things necessary to the life of the church—her doctrine, her sacraments, her ministry—missions alone, which is but another name for her aggressive activity in the world, should have no pattern among the things shown her in the holy mount. For only as the church feels that she has such a standard for her missionary endeavor can she go forward in it with energy, and only as confidence prevails that this standard is being faithfully adhered to can she suc-

cessfully appeal to all her members for its prosecution. But where is such a norm of missions to be found? Obviously in the New Testament, and to be more specific, first of all in the Great Commission, and then in the example of the apostles as it is preserved to us in the Acts and the Epistles. These two sources of authority with respect to missions may be said to be related to each other as the rod and disc in the Mint at Philadelphia are to the set of weights and measures to be found in the State Capitol at Harrisburg, for example. The former are the original and absolute standard: the latter have only a derivative value; but when made, as they have been, by proper persons and under proper conditions, they are also authoritative, and for practical purposes may be quite as important as the originals. Such a value belongs also to apostolic example in missions. For while it must be acknowledged that the original warrant for the missionary enterprise and the original standard for its prosecution lies in the Great Commission, it must on the other hand be granted that what the apostles did in obedience to that command of Christ has an authority which, though derivative, is

practically final, and may be more convenient to appeal to, since it presents the mission enterprise in a far more detailed form.

We therefore regard apostolic missions as depicted in the Acts and Epistles as a norm, a regulative pattern of legitimate missionary endeavor. We believe that the apostles, under the illumination of the Holy Ghost, understood aright their Master's bidding that they "make disciples of all the nations." We are confident that the work which, as we read the New Testament, we see them doing is the very work which the Lord Jesus had in mind when he laid his last command upon them. Believing this, the question which we raise and to which we seek an answer, is this, Is the work of modern missions the same work as that carried on by the apostles? In other words, Are modern missions truly apostolic?

In entering upon such a comparison as an answer to this question involves, several limitations need to be observed. First, by apostolic missions is meant the attempt of the apostles and the primitive church under their guidance to proclaim the gospel and to bring men under its power, as this attempt is

made known in the New Testament. What lies beyond the limits of the apostolic age and what is recorded elsewhere than in the New Testament has value only for purposes of illustration. Secondly, by modern missions is meant specially Protestant missions since the Reformation, with particular reference to the organized form in which they have been carried on from the time of William Carey. Romish missions are passed by, not because they are not important, but because some limitation of view is necessary, and because it is Protestant missions in which our interest centres, and for which we have peculiar responsibility. Thirdly, this comparison as to apostolic and modern missions must have regard to essentials, not to accidentals. It need not disturb us if, on the one hand, the modern mission enterprise differs in many minor respects from missions as prosecuted by the apostles; on the other hand, we must not be misled by mere coincidences. Coincidences, indeed, are many and striking, but they have value only as they spring from fundamental causes—the nature of man, for example, or the character of the gospel, or the unchanging relations of God to His church.

Bearing these limitations in mind, the line of comparison between apostolic and modern missions which it is proposed to follow in this chapter and the following one has reference to the principles involved, particularly the aim and the motives.

The Aim of Apostolic Missions

Our first question then is, Does it appear that apostolic and modern missions have had the same aim? What was the conception entertained by the apostles of the end to be accomplished, and has the same conception guided the missionary endeavors of modern times?

In order to understand the aim of the apostles as missionaries it is necessary to glance first at the Great Commission in its various forms. In saying this we are not shifting the basis of comparison from apostolic example to the command of Christ. Our purpose is not to make a critical study of that momentous utterance, but rather to hear it through the ears of those who first received it. The question we ask is not, What do these last words of Christ mean? but, What did the apostles understand them to

mean? And certainly a tentative answer to this question may be found in the words themselves, for the presumption is that they were understood in their most obvious sense. Let us recall them, therefore, under their fourfold form:

Matt. xxviii. 18-20.	Mark xvi. 15, 16.	Luke xxiv. 46-49.	Acts i. 8, 4, 5.
"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world."	"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."	"Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high."	"But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth." "He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

If now we separate from these "last words" the elements of command, we see that the apostles were bidden to *go*, from Jerusalem as a centre, to all Judæa and Samaria, to the

uttermost parts of the earth, into all the world; that they were to *bear witness* everywhere of Christ, particularly of His death and His resurrection, and of salvation, remission of sins, through repentance and faith in Him; that they were to *make disciples*, *baptize them* into the name of the Trinity, and *teach them* to observe all things that Jesus had commanded. So much lies upon the surface for us, and must equally have lain upon the surface for the apostles.

But we are not left to inference upon this point. There is abundant evidence that these parting commands of their Master made a deep impression upon the eleven, and became in fact the program for their subsequent conduct. Bidden to tarry at first at Jerusalem, we find them waiting there; bidden after the reception of the Spirit to go, to preach, to make disciples, to baptize, to instruct and train, we find them so engaged, first in Jerusalem, and then in just those ever-widening circles which the Saviour had indicated. The record of all this, so far as the eleven are concerned, is contained in the first half of the book of Acts; and it is worth while to notice how, in the twelve

chapters which compose it, the words of the Great Commission, particularly as it is given by the author of this book in his "former treatise," are echoed and reëchoed. "Thus it is written, that the Christ should suffer, and rise from the dead on the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem. Ye are witnesses of these things." So ran the command (Luke xxiv. 46-48). Now read Peter's sermon on the day of Pentecost. What is the point of it? It is that the death and resurrection of Jesus were in accordance with Scripture (Acts ii. 31, 32), and that therefore it was the duty and privilege of his auditors to repent and be baptized for the remission of their sins (ii. 38). And that the apostle, as he spoke, had, as it were, the very words of the Great Commission ringing in his ears becomes even more evident when we compare his "whereof we are all witnesses" and "having received of the Father the promise of the Holy Ghost" (ii. 32, 33), with the "Ye are witnesses of these things" and "Behold I send the promise of my Father upon you" of Luke's account. Or hear

Peter again a few days later, as he addresses the multitude in Solomon's porch: "Ye killed the Prince of Life; whom God raised from the dead; whereof we are witnesses" (Acts iii. 15). Or listen once more as the same apostle replies to the arraignment of the Sanhedrin: "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins. And we are witnesses of these things" (v. 30–32). Or hear him, finally, as he addresses Cornelius and his friends: "And we are witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day. . . . . And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins" (x. 39–43). In view of these utterances, is it not manifest that Peter's apostolic consciousness was, so to say, saturated with the

words of the Great Commission, and that he had deliberately adopted it as the program for his whole activity as an apostle? And have we not the right to take what Peter and his fellow-apostles did as an embodiment of their conception of what their Master had bidden them to do?

What, then, do we find them doing? "With great power gave the apostles their witness of the resurrection of the Lord Jesus" (iv. 33). "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ" (v. 42). Here is witnessing, teaching, preaching. But was this the extent of their activity? By no means: multitudes were converted (ii. 41, 47, iv. 4, v. 14); in other words, the apostles "made disciples." And these disciples they baptized (ii. 41). They instructed them also (ii. 42); formed them into a community (ii. 44); provided them with simple forms of worship (ii. 42); exercised discipline among them (v. 1–11); superintended the distribution of their alms (iv. 37); as occasion arose, guided in the establishment of the diaconate (vi. 1–6); took oversight of the efforts

to evangelize Samaria (viii. 14ff.). In such fashion did the eleven "begin at Jerusalem"; and not until they had made such a beginning do we find Peter going forth to Lydda and Joppa and Cæsarea, to Antioch and Corinth, to Babylon and Rome.

Turn now from the apostle of the circumcision to the apostle to the Gentiles. We have right to claim Paul as being above all else a missionary. This is involved in the very title which he gives himself of "apostle to the Gentiles"; applied to a Jewish Christian, it embodies the essence of foreign missions. How strenuously Paul maintained his claim to apostleship is well known. He, as well as Peter or John, had seen the Lord Jesus after his resurrection, and could therefore be a witness to that great fact (1 Cor. ix. 1). He, not less than they, had learned at first hand the great facts and doctrines of the Christian faith (Gal. i. 11, 12). How full and accurate his knowledge was we may gather from the account he gives of the resurrection in 1 Cor. xv., or of the institution of the Lord's Supper in the eleventh chapter of the same epistle. We might assume, therefore, that among other

facts and teachings which he thus "received of the Lord," the Great Commission would have a place. But more than assumption is possible. We know that Paul was aware of the Great Commission, for he received it in person. It was repeated for his special benefit. Of all the facts of our Saviour's earthly history two only do we know to have been made part of the personal experience of the thirteenth apostle. One of these was the resurrection; the other—and this may well give us a new sense of its importance—was the command which Jesus gave His disciples at the mountain in Galilee. The form in which Paul received this command was, it is true, slightly different from that in which it was made known to the eleven; but there is no mistaking the identity of the two utterances. Let us hear Paul's own account of the matter as he gives it to King Agrippa (Acts xxvi. 16–23): "But arise, and stand upon thy feet:"—such, he says, was the bidding of Him who met him by the gate of Damascus,—"for to this end have I appeared to thee, to appoint thee a minister and a witness both of the things wherein thou has seen me, and of the things

wherein I will appear to thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." This was the command which he had received, and in obedience to that command, so he makes haste to add, his life had been spent. "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. . . . . Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light to the people and to the Gentiles." Could Paul make it more plain that in his own esteem he was first of all a missionary,

and that his whole activity as a servant of Christ may be accepted as his interpretation of the work of missions?

What, then, let us ask, was the work of Paul and to what end was it directed? Was it the widest possible proclamation of the Gospel? A recent writer, urging the evangelization of the world in this generation, illustrates the feasibility of doing so by the success of the directors of the Columbian Exposition in advertising that enterprise throughout the world. He says that in a tour made about the time the Exposition was opened, he heard the word Chicago in the mountains of western Persia, in the heart of Kurdistan, on the Euphrates, in the mouths of old women on the slopes of Lebanon; and what a company of energetic business men did in eighteen months for the name of Chicago, the Church of Christ, he urges, ought to be able to do in thirty-three years for "the name which is above every name."

Now no man ever labored more earnestly to extend the knowledge of this blessed name than did Paul. Paul was indeed a preacher, a herald, a witness (1 Tim. ii. 7). He counted

it his highest honor that to him, less than the least of all saints, had this grace been given, that he should preach among the Gentiles the unsearchable riches of Christ (Eph. iii. 8). If Christ were only preached, whether by him or others, whether of love or of faction, whether in pretense or in truth, he rejoiced and would rejoice (Phil. i. 15–18). And he was solicitous, also, that the Gospel should be proclaimed as widely as possible. Though he could say (Rom. xv. 19), "From Jerusalem, and round about even unto Illyricum, I have fully preached the Gospel of Christ," yet he was anxious to preach in Rome also, could he get thither (Rom. i. 13), and he purposed to make Rome a stepping-stone for passing into Spain (Rom. xv. 23f.). He made it his aim to preach the Gospel where Christ was not already named (Rom. xv. 20); he had always in his thought the regions beyond (2 Cor. x. 16). And yet how obvious it is that this widespread proclamation of the Gospel was not Paul's only, nor even his chief and ultimate aim!

Nor was his aim merely the conversion of the greatest possible number of souls. The conversion of souls was, it is true, an object of

intense longing to him. He counted himself an ambassador for Christ whose business it was to beseech men to be reconciled to God (2 Cor. v. 20). His heart's desire and prayer to God for Israel was that they might be saved (Rom. x. 1); and for their sakes he could wish that he himself were accursed from Christ (Rom. ix. 3). He became all things to all men, that he might by all means save some (1 Cor. ix. 22). His converts were his hope, his joy, his crown of rejoicing (1 Thess. ii. 19, 20). But we have only to compare Paul's work with the work of those excellent men of our own day and nation who make it their specific business to secure conversions—I mean those whom we call "evangelists," of whom Mr. Moody, Mr. Mills, Dr. Chapman, Mr. Yatman, may be taken as examples—to see how different from this, and how much larger, was Paul's work as a missionary; to see, also, how impossible it is to explain that work on the theory that the apostle's purpose was merely to bring about the conversion of the largest possible number of individuals. Paul preached, indeed, and he longed that his preaching might be the means of salvation to his hearers; and

God honored his longing in making him spiritual father to a great multitude: but Paul accomplished, and was manifestly aiming to accomplish, something far other and more than this.

For Paul *baptized his converts*, either with his own hands, as at Philippi (Acts xv. 15, 33), or by the hands of his helpers, as at Cornith. For when he writes (1 Cor. i. 14ff.) to the church in the latter city that he thanks God that he baptized none of them but Crispus and Gaius and the household of Stephanas, and that Christ sent him not to baptize but to preach the gospel, he does not mean that he neglected baptism or thought it of little importance, but only that he considered it subordinate to the proclamation of the truth, and that, in view of the factional strife which was prevailing in the Corinthian church, he considered it providential that most of its members had been baptized not by himself but by his assistants.

Paul *instructed and trained his converts.* Read his address to the elders of Ephesus (Acts xx. 18ff.), and mark his solemn attestation of the diligence and fidelity with which he had declared to them the

whole counsel of God, warning, admonishing, and in all things setting them an example.

And how came it, we may well ask in this connection, that there were in Ephesus elders whom Paul could summon to Miletus, and on whom he could lay the charge to feed the flock of God over which the Holy Ghost had made them bishops? Recall the fact that Paul made it his rule not to build on another's foundation (Rom. xv. 20), or to intrude into another's territory (2 Cor. x. 15), and that therefore the arrangements which we find prevailing in the churches founded by him must be credited to his authority; recall also what is written of him and Barnabas on their first tour through Asia Minor, that "they appointed for them elders in every church" (Acts xiv. 23): and we are brought face to face with another important element of Paul's activity as a missionary. He *organized his converts into churches*. Indeed, it is not too much to say that wherever Paul labored as a missionary, except perhaps in Cyprus and Athens, he left a church behind him. There were churches in Lystra, and Derbe, and Iconium,

and Pisidian Antioch (Acts xiv. 21–23, xvi. 1–5); in Philippi, and Thessalonica, and Corinth, and Cenchreæ (Rom. xvi. 1); in Ephesus and Troas (Acts xx. 7); in Colossæ, in Hierapolis and Laodicæa (Col. iv. 13–16). We read of churches in Syria and Cilicia (Acts xv. 41), churches of Asia (1 Cor. xvi. 19), churches of Galatia (Gal. i. 2), churches of Macedonia (2 Cor. viii. 1), churches of Achaia (2 Cor. viii. 23, 24).

And the Pauline epistles, particularly those addressed to the Corinthians, enable us to understand something of the degree of development to which the apostle carried, or sought to carry, these churches which he founded. They had bishops and deacons. They had ordered public worship. They observed the sacraments. They exercised discipline over their own members. They had efficient arrangements for the support of their own poor. They were able on occasion to coöperate with each other in sending relief to the Christians in Judæa. The duty of supporting their ministry, the right of the ministry to such support, was acknowledged among them, though in some cases it might be wise

for the ministers to forego their right as Paul had done. They were already centres of aggressive attack upon the heathen about them. On his second tour Paul found the churches of Lycaonia increasing in number daily (Acts xvi. 5). In his first letter to the Corinthians, he describes (1 Cor. xiv. 23ff.) the convicting and converting effect of prophesying upon the heathen who should come into their assembly for worship. He says that the Philippians were partakers in his labors for the defense and confirmation of the gospel (Phil. i. 7).

Is it not manifest, as we read the Acts and the Epistles, that it was to the establishment of such churches—self-governing, self-supporting, self-extending—that the whole of Paul's work as a missionary was directed? Such churches were the units in which he reckons the progress of the gospel. To such churches he addresses his letters. And that which constituted his heaviest burden of responsibility was his daily care for all the churches (2 Cor. xi. 28). Turn back once more to the address to the elders of Ephesus (Acts xx. 17ff.). Paul knew that his work at Ephesus was finished. He was going to

Jerusalem; thence he meant to go to Rome, and then on to Spain (Acts xix. 21; Rom. xv. 28). He had the witness of the Spirit that he should never see his converts in Ephesus again. He could not but be deeply affected at the thought; but he felt no question as to the propriety of thus leaving them. They were an organized church; they had been fully instructed in Gospel doctrine and duty; they had elders set over them by the Holy Ghost; and now they must stand alone. As the Saviour had said to the twelve, "It is expedient for you that I go away," so could Paul say to his converts in Ephesus, "And now I commend you to God, and to the word of his grace, which is able to build you up, and give you the inheritance among all them that are sanctified." So he bade them farewell.

Thus have we followed, in the light of the Great Commission, the labors first of Peter and his fellow-apostles in Judæa, and then of Paul in Asia Minor, Macedonia and Achaia; and what is our conclusion as to the aim of apostolic missions? It is that the aim of the apostles was the establishment, in as many and as important centres as possible, of self-

governing, self-supporting, and self-extending churches.

The Motives of Apostolic Missions

Let us turn now from the question of aim to that of motive. When we ask what were the springs of motive which inspired and sustained the apostles in their work, so vast, so difficult, so fraught with danger, of planting, in all the great centres of the Roman empire, living, self-propagating churches, we must remind ourselves, first, that in a certain sense missions are a vital function of Christianity, are included in its very nature as a glad tidings, a spiritual and universal religion; and therefore it might have been expected that, without any command on the part of Christ, and even without any distinct realization of motive on the part of the early church, an attempt would have been made to impart to others the blessings of the gospel. The apostles, after the resurrection and Pentecost, were like the four leprous men who made the discovery that the Syrians had fled from before Samaria and left behind them rich supply for the famine of the beleaguered city.

Their news was too good to keep. "We cannot but speak the things which we have seen and heard," said the apostles (Acts iv. 20). A gospel of salvation—a salvation based on the finished work of the Son of God, a salvation conditioned simply on faith, a salvation to be realized by the power of the Holy Spirit now poured out—faith in such a gospel told itself. It needed no express command of Christ, nor any formal vote of the church; but by the same spontaneous impulse which led Andrew to tell Peter, and Philip to tell Nathaniel of the new-found Saviour, those that were scattered abroad on the persecution that arose about Stephen, and indeed all the early Christians, went about preaching the word (Acts viii. 4). And it is upon the basis of this spontaneous, joyful, almost unconscious witnessing that we must explain much of the wide diffusion of the gospel in the apostolic age. Made light in the Lord, these first Christians shed light, made salt, they imparted their savor, not so much in response to conscious motive as because they could not do otherwise.

But the sacred cause of missions would

not have been safe had it rested upon no other basis than this inherent tendency of the gospel to become, as it were, self-sowing. When controversies arose within the church and thus drew in her attention upon herself, when persecution arose from without and the very avowal of Christian faith exposed to death, when the first joyful feeling of new-found treasure had passed away, other motives would be needed. And such were given, and it is plain that the apostles realized them and were moved by them.

And the first of these was *obedience to the command of Christ.* Attention has already been called to the evidences of the deep impression made upon the eleven by the Great Commission, to the repeated echoes of it in the language of the apostles as reported in the Acts. The sense of having received from Christ a definite command, of having been charged by him with a definite duty, appears in their whole conduct. "We are witnesses of these things." "We must obey God rather than men" (Acts v. 29, 32). "He charged us to preach unto the people and to testify that this is he that is ordained of God to be Judge of quick and dead"

(Peter to Cornelius, Acts x. 42). So the eleven explain the zeal and boldness with which they proclaimed the truth.

So was it with Paul also; it was because he could not be "disobedient to the heavenly vision" which he saw and the commission which accompanied, it that he "declared to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God" (Acts xxvi. 19). So strong was this sense of acting under a divine commission that he seemed to himself to have been created and saved only for the accomplishment of this one work of preaching the gospel. He was "separated unto the gospel of God," even "from his mother's womb" (Rom. i. 1; Gal. i. 15). God had called him by His grace and revealed His Son in him just in order that he might preach Christ among the heathen (Gal. i. 16). He had "received grace and apostleship unto obedience of faith among all nations" (Rom. i. 5). He counted not his life dear unto himself, if he might finish his course with joy, and the ministry which he had received from the Lord Jesus, to testify the gospel

of the grace of God (Acts xx. 24). There was mighty power in such convictions of direct command from Christ. As long as that command and the promise that went with it rang thus in their ears, these first missionaries rose superior to difficulties, hardships, perils, opposition of men. "*Christus vult*" made them heroes to attempt and suffer, and clothed them with a noble persistency to which victory was sure.

And not only obedience to Christ, but *love to Christ, zeal for His honor, for the extension of His Church, the triumph of His kingdom*,, was one of the motives that underlay apostolic missions. By faith beholding Him exalted to the right hand of God, they burned to see Him throned in the faith and love of men. Sure that to Him belonged all the splendid promises made in the Old Testament to the Messiah, they were filled with holy zeal to bring about the fulfillment of these predictions. Believing that to Jesus had been given the name which is above every name, they could not rest until to Him every knee should bow. The eleven "rejoiced that they were counted worthy to suffer shame for the Name" (Acts v. 41). Paul

took pleasure in persecutions and distresses for Christ's sake (2 Cor. xii. 10). He had but one ambition: it was that Christ might be magnified in his body, whether by life or by death (Phil. i. 20).

And Paul was moved by *zeal for God* as well as for Christ. That jealously for God's honor which made him at first a persecutor was not rooted out by his conversion; it was but purged and quickened. And thus it came to pass that the very sins and idolatries of the heathen were fuel to the flame of his missionary impulse. He could not bear that men should "change the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things," and that they should "worship and serve the creature more than the Creator who is blessed forever" (Rom. i. 23, 25). His spirit was provoked within him at Athens when he beheld the city full of idols, and realized anew that men could "think that the Godhead was like to gold, or silver, or stone, graven by art and device of man" (Acts xvii. 16, 29).

And lastly the apostles, Paul in particular,

were moved to missionary effort by *compassion for a world perishing in sin.* To their eyes the world was lost, and the only hope lay in the gospel. Jew and Gentile alike had sinned and alike were without excuse (Rom. iii. 9). The one had sinned against the law and would be judged by it; the other had sinned without the law, and would perish without it (Rom. ii. 12). They saw men dead in trespasses and sins, alienated from God, without God and without hope (Eph. ii. 2, 12). The Gentiles particularly were living in the lusts of the flesh, were obedient to Satan, were steeped in foul vices and idolatries. And against all such ungodliness and unrighteousness of men the wrath of God was denounced—tribulation and wrath, indignation and anguish upon every soul that did evil (Rom. ii. 9). Jews and Gentiles alike were by nature children of wrath (Eph. ii. 3). And from this divine wrath there was but one way of escape, and that through missions. Only if they should call on the name of the Lord could they be saved; but how could they call on Him of whom they had not heard? or how hear without a preacher? or how preach, except they were sent

(Rom. x. 13ff.)? Beside that figure which ever stood before their thought, the figure of their Master with outstretched hand that said, "Go, preach!" they ever saw another, with hand outstretched not in command but in appeal,—the figure that Paul saw across the narrow strait; they heard the voice that cried "Come, help!"; and moved by divine compassion they hastened forth to answer that appeal.

CHAPTER II

THE PRINCIPLES OF MODERN MISSIONS

1. The Aim of Modern Missions.

When we turn to modern missions and ask what their principles have been, we need not be surprised if we find that these have not always been clear, definite, and consistent. The apostles enjoyed a special degree and kind of illumination with regard to the questions involved in the founding of the church which has not been granted since their day. The modern answer to the query, What is the aim of missions? has been attained very much as individual Christians of to-day have attained their answer to the question, What is the aim of human life? False scents have been followed; partial answers have been accepted as full and final; subordinate aims have sometimes obscured the principal aim. As in every other department of life, the impulse to action, the action itself, has come first; reflection as to the exact end to be

served by action has been a later development. The church in modern times has rather felt her way to her conception of the aim of missions than realized it distinctly from the start. And if this seems to be a reversal of the order of rational procedure, the answer to the criticism is that missions, for evangelical Christianity, are not so much a rational process as an instinctive and vital one. So far then as the earlier attempts of modern missions are concerned, we must deduce the aim of those who made them, not merely from what they may have said about it, but rather from what we see them to have done on heathen soil. But the question of aim has been emerging more and more clearly. Since Carey's time missions have been carried on by organized societies, and men do not organize without some more or less definite conception of the end for which they are to act together.

Now it may help us to understand what has been the real, even though it has been sometimes the only partially comprehended aim of the modern mission movement, if we look first at some recent statements of the true and proper end of missionary effort.

One of these is embodied in the motto of that latest development of missionary enthusiasm, the Student Volunteer Movement. That motto is "The evangelization of the world in this generation." Some time since there appeared in the New York *Independent* an article under this caption, in which it was urged that if the thousand million people outside of Europe, the United States, Canada and Australia, who know little or nothing of the gospel, should be grouped into companies of about 200,000 each, and a mission manned by half a dozen missionaries planted in the centre of each group, "such a force as this, assisted by native Christians, could, without doubt, in the course of thirty-three years, tell again and again to every one in each group of 200,000 the facts and meaning of the life, death, and resurrection of the Son of God." The article goes on to show that such a plan is practicable; that the men needed would be supplied by drafting for missionary service one in thirteen hundred of the membership of evangelical churches, and the means, by a levy of a quarter of a cent per day on each member; and that the administrative problem of dividing the field

and distributing the force should not be too great in this day of vast commercial, military and political enterprises. The writer of this article does not explicitly claim that the successful prosecution of such a scheme as he proposes would be the accomplishment of the missionary work; but he suggests as much when he says in closing that the difficulties to be overcome, while they are stupendous, are not so serious as the sin of continued disobedience to the last command of Jesus.

What he merely suggests has, however, been deliberately avowed and strongly urged by some earnest friends of missions, as being, if not the ultimate, at least the immediate aim, which should take precedence of every other. Thus the accomplished editor-in-chief of the *Missionary Review of the World* defines the purpose of missions to be the evangelization of the world (*Divine Enterprise of Missions*, p. 64ff.). "The *result* of missions," he says, "is the outgathering from the world of an elect church. But this result, while it is, of course, part of God's aim, is not therefore to be a part of ours. It may constitute our hope and expectation, but the aim of mis-

sions, so far as the church is concerned, is the world's evangelization." "No unbiased reader can examine the body of instructions given to the early church by the Lord Himself without observing that, first of all, He meant that there should be a simple heralding of good tidings, accompanied by a personal witness to their truth and power, and a consequent making of disciples; and then that these converts should be gathered into churches, baptized and further trained in fuller knowledge of divine truth and preparation for service. To confound preaching and teaching, evangelization and indoctrination, is a mistake that is fundamental and initial. The didactic process is secondary and subordinate. Nor are we anywhere taught to wait for results. . . . . We are both to look and pray for results, but we are not to gauge our fidelity or our success, or our Master's approval, by the number of converts; nor is the herald to wait in any one field until conversion has done its work before he goes to the regions beyond. Without an hour's delay, for any cause, on any pretext, save only to receive power from above, should we who believe urge on this holy crusade for God till

every living soul has heard of Christ. This gospel of the kingdom must first be preached among all nations as a witness, and then shall the end come. Whether these words refer to the end of the Jewish age in the destruction of Jerusalem, or to the end of the gospel age in the second advent of the Son of Man, or to both, there is here indicated a vital relation which the general proclamation of the gospel bears to the consummation of God's plan. He is working toward an end, and that end is conditioned on world-wide evangelism. The announcement of the gospel to every creature is the Zoar to which the church of God must come before those grand events move to consummation which at once bring judgment to sinners and salvation to saints."

There are many things to be said in criticism of such a conception of the aim of missions. The late Dr. E. A. Lawrence, in his book entitled *Modern Missions in the East* (pp. 35, 36), summarizes them as follows: (1) It ignores the time, labor, and skill required to present the Gospel to the heathen as a mass in such a way that they may even begin to understand it; (2) It ignores or

decries that measure of responsibility which we certainly share with God for fruits of our labor in conversion; (3) It ignores the aim of Christianizing the world as well as evangelizing it, and the fact that this will be best and quickest accomplished through Christian institutions and a native ministry in each land; (4) It stands in the service of certain premillennial ideas with which it is consistent, while with other views it is not consistent.

To these objections I would add:

1. The view in question is not consistent with the Great Commission as given by Matthew. In order to make it appear so, it is necessary to empty the expression "make disciples" (*μαθητεύω*) of its meaning, reducing it to a mere synonym of "preach the Gospel" (*εὐαγγελίζω*), thus explaining the larger term by the smaller, instead of the smaller by the larger. It is necessary, too, to tear from their real purpose, as explicative of the words "make disciples of all the nations," the two participial clauses which follow—"baptizing them into the name of the Father and of the Son and of the Holy Ghost," and "teaching them to observe all things whatsoever I have commanded you;" and to

make these refer to another and later process, which is not to be so much as begun until the Gospel has literally been proclaimed to every creature.

2. As this view is inconsistent with the Great Commission, it is equally at variance with the example of the apostles. The writer quoted above does indeed maintain that the primitive church not only deliberately "undertook to reach every nation and every creature with the proclamation of the gospel," but that she succeeded in the attempt, so that "within thirty-five years after our Lord ascended, the gospel had been carried throughout the known world" (*Missionary Review of the World*, 1889, pp. 482, 485). As to the first of these propositions, we have only to recall what has already come under our notice, that both Peter and Paul made it their business not merely to proclaim the gospel, but to baptize, organize, instruct, and edify their converts, to ordain elders, to order the administration of the Lord's Supper, to exercise discipline, to rebuke error, and in general to establish stable, aggressive churches. As to the second, while we may well acknowledge the zeal

of the primitive Christians in making known the gospel, and feel rebuked for our own sluggishness, we have only to ask, Where is the evidence that when Paul suffered martyrdom the name of Jesus had ever been uttered in Britain or in Germany, not to say in India or in China?

3. This conception of the aim of foreign missions is not that which has inspired modern missionary endeavor and been embodied in it. Whether we think of Eliot and Brainerd among the Indians, of Ziegenbalg and Schwartz in Tranquebar, of Carey and his associates at Serampore, of Judson in Burmah, or of Morrison in China, it is manifest at once that not one of these pioneers was actuated by the purpose merely to make the widest possible announcement of the Gospel. Every one of these godly men shows that he felt himself called to a work very different, a work of foundation-laying.

Eliot, for example, not only preached to the Indians about Boston and made converts, but he organized these into churches. He went further. He established them in a settlement of their own at Natick, drafted for them a constitution based on the laws of

Moses, and directed them in their building and farming operations. With almost infinite toil he translated into their tongue a primer, catechisms, a metrical version of the Psalms, several works on experimental religion, such as Baxter's *Call to the Unconverted*, and, to crown all, the Bible itself. He thought, too, that he was fulfilling his vocation as a missionary by preparing a grammar of the Indian tongue for the use of those that should labor after him. He lived to see eleven hundred "praying Indians," organized into six churches, presided over by their own officers and served by twenty-four native preachers. With these facts put the conviction which he expresses in a letter to Increase Mather, that "God is wont ordinarily to convert nations and peoples by some of their own countrymen," and it becomes clear what was the conception of missions which dominated John Eliot.

It was so also with Brainerd. No man, it is true, ever burned with a more fervent evangelistic zeal. His course was brief. It was only three years from the time he began his work for the Delawares on the site of the city of Easton till he died in the house of

Jonathan Edwards in Northampton. And yet he gave part of that time to establishing a colony of Indians at Crosswicks in New Jersey. Here he stimulated them to begin agriculture, employed a schoolmaster for them, and twice a week drilled the children in the Assembly's Catechism.

Ziegenbalg and Plütschau, the pioneers of the Danish-Halle mission to Tranquebar, while they were zealous evangelists, were also from the beginning far more. They opened schools, set up a printing-press—the first mission press in India—and translated into Tamil the whole of the New Testament and part of the Old. The work was completed by Schwartz, who in his turn translated the Scriptures into Telugu also. Schwartz was above all things a preacher. He believed that preaching should be the chief work of a missionary; and yet he thought it needful to give much time to the establishment and maintenance of schools and to catechising.

But as has been already intimated, it is from the time of Carey that the modern mission enterprise begins to be, so to speak, conscious of itself and of its own aims and motives. This was plainly providential, for only so

could organized missionary effort become possible. We see now why God allowed the indifference and unbelief of Carey's associates to keep him back for six years from going forth in person as a missionary to the heathen. In those years of prayer and study his conceptions of the work to be done at home and abroad were clarified and settled, and the success that crowned his efforts at last was the success that so often comes to an earnest man who has thought through a difficult problem. The resolution taken by the Baptist Ministers' Meeting at Kettering was taken "agreeably to what is recommended in Brother Carey's late publication" on the subject of the propagation of the gospel among the heathen. "Brother Carey's late publication" was his famous *Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens.* In that treatise Carey thus outlines his conception of the work missionaries are called to do: "They must take every opportunity of doing them [*i. e.*, the heathen] good, and laboring and traveling night and day, they must instruct, exhort, and rebuke with all long-suffering and anxious desire for them, and above all must

be instant in prayer for the effusion of the Holy Spirit upon the people of their charge. It might likewise be of importance, if God should bless their labors, for them to encourage any appearances of gifts amongst the people of their charge; if such should be raised up, many advantages would be derived from their knowledge of the language and customs of their countrymen; and their change of conduct would give great weight to their ministrations" (Smith's *Life of William Carey*, pp. 39, 40).

In the "Form of Agreement" entered into by the missionaries at Serampore in 1805, when Carey had been eleven years in India and had for five years been associated with Marshman and Ward, the aims which these devoted men had in view are more fully set forth. After binding themselves to strive after a right estimate of the value of the soul and a due sense of the needs of the heathen around them; to use all diligence, on the one hand, in acquainting themselves with the religious views of the natives, and, on the other, in avoiding every ground of needless offense; to improve every opportunity of presenting the truth, and to make Christ

crucified the great theme of their preaching, they add: "Another important part of our work is to build up, and watch over, the souls that may be gathered, to press the great principles of the gospel upon the minds of the converts until they be thoroughly settled and grounded in the foundation of their hope toward God. We must be willing to spend some time with them daily, if possible, in this work. We must have much patience with them, though they may grow very slowly in the divine knowledge. . . . . Another part of our work is the forming of the native brethren to usefulness, fostering every kind of genius and cherishing every gift and grace in them. In this respect we can scarcely be too lavish of our attention to their improvement. It is only by means of native preachers that we can hope for the universal spread of the gospel throughout this immense continent. It is absolute duty to cherish native gifts and send forth as many native preachers as possible. . . . . Still further to strengthen the cause of Christ in this country, and, as far as in our power, to give it permanent establishment, even when the efforts of Europeans may fail, we think

it our duty, as soon as possible, to advise the native brethren who may be formed into separate churches, to choose their pastors and deacons from among their own countrymen, that the word may be statedly preached and the ordinances administered in every church by the native minister, as much as possible, without the interference of the missionary of the district, who will constantly superintend their affairs, give them advice in cases of order and discipline, and correct any errors into which they may fall, and who, joying and beholding their order and the steadfastness of their faith, may direct his efforts continually to the planting of new churches in other places, and to the spread of the gospel throughout his district as much as is in his power. . . . . Under the divine blessing, if, in the course of a few years, a number of native churches be thus established, from them the word of God may sound out even to the extremities of India, and numbers of preachers being raised up, may form a body of native missionaries inured to the climate, acquainted with the customs, language, modes of speech, and reasoning of the inhabitants; able to become

perfectly familiar with them, to enter their houses, to live upon their food, to sleep with them or under a tree; and who may travel from one end of the country to the other almost without any expense. These churches will be in no danger of falling into errors or disorders because the whole of their affairs will be constantly superintended by a European missionary. The advantages of this plan are so evident that to carry it into complete effect ought to be our continued concern. That we may discharge the important duty of watching over these infant churches when formed, and of urging them to maintain a steady discipline, to hold forth the clear and cheering light of evangelical truth in this region and shadow of death, and to walk in all respects as those who have been called out of darkness into marvelous light, we should continually go to the Source of all grace and strength; for if to become the shepherd of a single church be a most solemm and weighty charge, what must it be to watch over a number of churches just raised from heathenism and placed at a distance from each other?" (Smith's *Life*, p. 444ff.).

Such were the conceptions of the Seram-

pore brotherhood as to the aim to be pursued. That they kept this aim steadily in view is witnessed by the whole of their wonderful work of organization. They planted stations northward to Assam and Bhootan, eastward to Burmah, Java, and the Celebes, up the Ganges valley to Delhi, and across the peninsula to Surat on the west coast. They created schools which in 1818 numbered one hundred and twenty-six, and contained ten thousand boys; they made a beginning also in the education of Hindu women; and they crowned their educational system with a Christian college. They translated and printed the Bible, in whole or in part, in thirty-six languages and dialects of India.

Now it may fairly be said that the view of Carey and his associates as outlined above has dominated modern Protestant missions. Judson, for example, in his first years in Burmah, said he would die content if he could see the Bible translated into Burmese and a church of a hundred members gathered. The American Board in 1856 declared that "if we resolve the end of missions into its simplest elements, we shall find that it embraces (1) the conversion of lost men; (2)

organizing them into churches; (3) giving these churches a competent native ministry; and (4) conducting them to the stage of independence and (in most cases) self-propagation" (*Missionary Tracts, No. 15, Outline of Missionary Policy*, p. 5). Six years later the Board proved its convictions by withdrawing its missionaries from the Sandwich Islands. In 1877 the Church Missionary Society in a *Brief View of Principles* (quoted by Dr. Theodor Christlieb in his *Protestant Foreign Missions*, p. 63) said: "All evangelistic efforts are to aim, first at the conversion of individual souls, and, secondly, though contemporaneously, at the organization of the permanent native church, self-supporting, self-governing, self-extending." In 1880 Dr. Christlieb himself wrote (*Protestant Foreign Missions*, p. 63): "The important question whether the object of a mission should be simply the conversion of individuals or the Christianization of whole nations, will be, nay is already, decided from the practice and experience of all the present societies, as well as in the history of missions during the first century. It is not a question here as to this or that, but as to one after the other.

According to the apostolic example, the whole spirit and character of a people brought under Christian influence must be cleansed, renewed, and fructified, through the conversion of one individual after another, if the leavening power of the gospel is to permeate public and social life. But for this process, the only sure and solid basis lies in the formation of individual churches of believers, as centres of new light and life from God, 'well-rooms' of regenerating power for the whole people." In January, 1893, the first "Interdenominational Conference of Foreign Missionary Boards and Societies in the United States and Canada" was held in New York city, a conference at which were present sixty-eight missionaries and officers of mission boards, representing twenty-three societies. At this conference one of the secretaries of the American Board concluded a paper on "The Relative Importance of Evangelistic Work in Relation to other Forms of Effort" with the following statement, which, so far from being challenged, was rather confirmed by each of seven speakers who took part in the ensuing discussion: "The first, the deepest, the

most enduring purpose of all missionary work is to bring the gospel home to human hearts and lives and to develop self-supporting and self-directing churches who will extend this blessing until all nations are full of the knowledge and faith of Jesus Christ. All forms of labor are subservient to this end, and when it is reached the work is done" (*Report of First Interdenominational Conference*, etc., p. 36).

2. The Motives of Modern Missions.

Coming now to the question of motive, it will need but little argument to make it plain that those considerations, which, as we saw in the preceding chapter, inspired the apostles—regard for the command of Christ, love to Christ and zeal for His honor and for the glory of God in Christ, and compassion for perishing souls—have also been, and are to-day, the great springs of the modern missionary enterprise. However the pioneers of that enterprise were misunderstood and misinterpreted by their fellows—and there have never been lacking successors of those who accused John Eliot of being actuated by personal ambition, or looked on

Carey as Festus did on Paul, as beside himself—yet they themselves had the testimony of a good conscience as to their motives. Let them answer for themselves: "God," said Eliot, "first put into my heart a compassion for the poor souls of these Indians and a desire to teach them to know Christ and to bring them into His kingdom." "Be thou mine, Lord Jesus, and I will be thine," was the prayer and vow of Zinzendorf as a child. "I have but one passion; it is He, He alone," was the motto of his manhood. "Is not the command given to the apostles to teach all nations obligatory on all succeeding generations of ministers, seeing that the accompanying promise is of equal extent?" —this was the question which Carey proposed for discussion by the Baptist Ministers' Meeting at Northampton in 1786, and which brought upon him the rebuke of the chairman, that he was "a miserable enthusiast for asking such a question."

"The importance of spending our time for God alone," so Carey wrote to his father, when announcing his resolve to go to India, "is the principal theme of the Gospel. To be devoted like a sacrifice to holy uses is the

great business of a Christian. I consider myself as devoted to the service of God alone, and now I am to realize my professions" (Smith's *Life of William Carey*, p. 61).

"In order to be prepared for our great and solemn work," so ran the first article of the famous Serampore Agreement, "it is absolutely necessary that we set an infinite value upon immortal souls; that we often endeavor to affect our minds with the dreadful loss sustained by an unconverted soul launched into eternity. It becomes us to fix in our minds the awful doctrine of eternal punishment, and to realize frequently the inconceivably awful condition of this vast country, lying in the arms of the wicked one. . . . . We are apt to relax our exertions in a warm climate, but we shall do well to fix it always in our minds that all around us are perishing, and that we incur a dreadful woe if we proclaim not the glad tidings of salvation" (*Ibid.*, p. 442).

"Some one asked me not long ago," said Judson, in an address delivered in this country, "whether faith or love influenced me most in going to the heathen. I thought of it awhile, and at length concluded that there

was in me but little of either. But in thinking of what did influence me, I remembered a time, out in the woods back of Andover Seminary, when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open. The field was far distant, and in an unhealthy climate. I knew not what to do. All at once that "last command" seemed to come to my heart directly from heaven. I could doubt no longer, but determined on the spot to obey it at all hazards for the sake of pleasing the Lord Jesus Christ" (*Life of Adoniram Judson*, by his son Edward Judson, p. 474). "May God forgive all those who forsake us in our extremity," wrote the same great missionary, at the close of an appeal for new men for Burmah. "May He save them all. But surely, if any sin will lie with crushing weight on the trembling, shrinking soul, when grim death draws near; if any sin will clothe the brow of the final Judge with an angry frown, withering up the last hope of the condemned in irremediable, everlasting despair, it is the sin of turning a deaf ear to the plaintive cry of ten millions of immortal beings, who by their dark-

ness and misery, cry day and night, 'Come to our rescue, ye bright sons and daughters of America; come and save us, for we are sinking into hell!'" (*Ibid.*, p. 310).

"It is something to be a missionary," says Livingstone in his *Missionary Sacrifices*, "it is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that has ever appeared among men; and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? . . . . The missionary is a harbinger of the good time coming. When he preaches the gospel to a tribe which has long sat in darkness, the signs of the coming of the Son of Man are displayed. The glorious Sun of Righteousness is near the horizon. He is the herald of the dawn, for come He will whose right it is to reign, and what a prospect appears when we think of the golden age which has not been, but yet must come! Messiah has sat on the Hill of Zion for eighteen hundred years. He has long been expecting that His enemies shall be made His footstool; and may not we expect, too, and lift up our

heads, seeing the redemption of the world draweth nigh?" (Blaikie's *Personal Life of David Livingstone*, p. 478).

Whom else would you hear strike the full chord of missionary motive? Would it be Duff in impassioned eloquence before the Scottish General Assembly? Would it be Mackay from the shores of Lake Nyassa, or Gilmour from the dust-swept plains of Mongolia? Would it be Paton, as many Christians of America and England heard him, four years ago, turning aside from the most thrilling story of perils or triumphs to utter with melting tenderness the name of Jesus? Call whom you will, and still you will find the bond that binds him to his work a threefold cord—obedience to Christ, love to Christ, and love to men. And these three find their unity in Christ Himself. "My intercourse with missionaries of all kinds in all countries," wrote Dr. Lawrence (*Modern Missions in the East*, p. 41ff.), on his return from a tour of twenty months through mission lands, "has convinced me of the great diversity of their motives. They vary according to temperament, training, theology, environment. Men come to Christ from different

motives; they go out on His work with different motives; there are motives that look Godward and motives that look manward. But all are but varied manifestations of the one supreme motive, which is the common source of all. That source, the motive of all motives, is the great theanthropic impulse that is born of contact with Christ. The main source of missions 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. 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."

CHAPTER III

THE PROBLEM OF APOSTOLIC MISSIONS

In the two previous chapters of this book comparison was instituted between apostolic and modern missions with respect to the principles involved. It is now proposed to make a similar comparison with reference to the problem presented. The problem, be it noted, rather than the problems. For by the phrase "the problems of missions" is usually meant the vexed questions of missionary administration at home and abroad. It is not problems in this sense with which we are here concerned, but the problem, what we might call the situation with respect to missions, the totality of facts and forces which underlay the missionary enterprise and conditioned its success or failure.

The importance of the subject thus defined is obvious. If the conditions under which nineteenth-century missions are being prosecuted are essentially those which prevailed in the first century there is the best ground

for cheer. Where the apostles and the early church succeeded we need not fail, and everything that is recorded as to their attempt becomes at once useful to us by way either of encouragement or of warning. But if the mission problem of to-day is radically unlike that which confronted the apostles, then we are cut off from one of our main sources of confidence. If we are treading an unknown path, are engaged in an untried experiment, then the strain upon our faith and courage must be far greater than it would be were we assured that our endeavor is practically the same with that recorded in the latter half of the New Testament.

When we examine the problem of apostolic missions it resolves itself into two problems, which we may call the external and the internal. Apostolic missions was the effort of the church as it existed in Jerusalem on the day of Pentecost to propagate itself throughout the world, and specially, as has been shown, to plant self-supporting, self-governing, self-extending churches in all the great centres of influence of the Roman world. The conditions making for success or failure

in this attempt lay in part without the church and in part within it. Let us look first at that which has attracted most attention, viz., the external obstacles to success. These it would be hard to overstate. Had the Pentecostal church been a hundred or a thousand times more numerous than it was, had its members been in any conceivable degree wealthier and more influential, the difficulties of the primitive mission enterprise would still have been enormous. These difficulties were first physical; they inhered in the geographical structure and extent of the world even as known to the men of the first century. If only the Roman empire were considered, this stretched from the Euphrates to the Pillars of Hercules, from the Danube to the cataracts of the Nile; while beyond these boundaries lay dimly known regions—India, China, the northern lands where the fierce German tribes had their home. For traversing these vast spaces no means were at hand for the ordinary traveler but to go on foot by land or to creep cautiously from headland to headland, from island to island, in the ships of the time. Then there were intellectual difficulties of the most stagger-

ing sort. How should all the mingled peoples, with their discordant tongues, their diverse customs, their different stages of culture, be made even to comprehend the gospel message? And how was Christianity to force its way against the dominant philosophies of the time?

But, above all, there were moral and spiritual difficulties to be overcome by the first missionaries. It was not a clean and vacant soil into which they were bidden to cast the gospel seed, but one preoccupied with rank growths which would dispute every inch of the ground. Heathenism was in full possession of the ancient world. While God had been training the chosen people in the true religion, He had suffered all other nations to walk in their own ways (Acts xiv. 16), and they had used their liberty to erect a vast and varied structure of idolatry and superstition which threw its shadow over every relation and interest of life. How pervasive the influence of these false faiths was we may learn from the New Testament itself. We read, for example, that when Paul and Barnabas had healed a cripple in Lystra, the populace concluded that Jupiter and Mercury had

appeared among them in human form (Acts xiv. 8–13). The imprisonment of Paul and Silas at Philippi was due to a miracle of healing wrought on a girl believed to be under the special influence of Apollo (Acts xvi. 16), and the readiness of their jailer to commit suicide when he supposed that his prisoners had escaped (ver. 27) was no doubt a fruit of Stoic teaching. When Paul arrived in Athens he found the city full of idols, and in the market-place philosophers of the Stoic and Epicurean schools encountered him (Acts xvii. 16, 18). When he had made converts in Corinth, he saw that they could not attend a feast, buy meat in the market, or carry a cause before a magistrate without perilous contact with heathen usage (1 Cor. vi. 1ff., x. 23ff.). In Ephesus his life was put in peril through the fanatical regard of the populace for the image and temple of Diana (Acts xix. 23ff.); in Colossæ the truth he had preached was perverted by the admixture of heathen error (Col. ii. 8ff.). When he was wrecked on Malta, the islanders interpreted the attack of the viper as a proof that he was pursued by the goddess Nemesis (Acts xxviii. 4), and when he departed on his way to Rome it was

in a ship which was under the tutelary care of Castor and Pollux (ver. 11).

We know from other sources that these and similar allusions in the New Testament to heathen belief and practice are only incidental revelations of that which was universal and all-pervasive throughout the Roman world. Go where one might—in crowded city or quiet country, in the shadows of the forest, where the spray rose from the waterfall, on the mountain top, by the seashore, in Rome, in Athens, or in the camp of the most remote legion on the frontier—the eye fell on temples, altars, shrines, votive tablets, images of gods and goddesses. And not only were such visible signs of heathenism everywhere discoverable, but heathenism made its influence felt in every sphere of human activity. The state was saturated with it. From the emperor down to the most unknown legionary not a man could hold an office, sit as a magistrate, testify as a witness, cast a vote, command a legion or a century, or even draw his pay, without participation in some heathen rite. Social life was no less under the power of religion. "Each period of life, every important event," says Uhl-

horn, "was celebrated with religious services. . . . . There was the goddess Lucina who watched over the birth of a child; Candelifera in whose honor at such times candles were lighted; Rumina who attended to its nursing; Nundina who was invoked on the ninth day when the name was given; Potina and Educa who accustomed it to food and drink. The day when the child first stepped upon the ground was consecrated to Statina; Abeona taught it to walk; Farinus, to lisp; Locutinus, to talk; Cunina averted from it evil enchantments while lying in the cradle. There was a god of the door (Forculus), a god of the threshold (Limentinus), a goddess of the hinges (Cardea). There was a god for the blind (Cæculus), a goddess for the childless (Orbana). 'Even the brothels,' exclaims Tertullian, 'and cook-shops and prisons have their gods.' Every household festival was at the same time a divine service; each class had its gods whom it invoked, and from whom it expected help and protection in its work. From the niche of a rafter Epona, the goddess of horses, looked down on the stable; on the ship stood the image of Neptune; merchants prayed to Mercury for

successful bargains. All tillage of the soil began with prayer. Before harvest a pig was sacrificed to Ceres, and the labor of felling a forest was not begun until pardon had been supplicated from the unknown gods who might inhabit it." (*The Conflict of Christianity with Heathenism*, p. 31ff).

We need to remind ourselves, also, that this complicated fabric of heathen usage did not sustain itself simply by the force of custom and the attraction which mysterious or splendid rites have always had for superstitious minds. Behind the temples, altars, sacrifices, ceremonies, we must see a great army of those who were in one way or another interested in maintaining heathen faith and worship. These appear also on the pages of the Acts of the Apostles, in Elymas the sorcerer, himself a Jew, but representative of a host of heathen of like occupation; in the magicians and silversmiths of Ephesus; in the priests of Jupiter at Lystra; in the owners of the Pythoness of Philippi. Types these are of the multitude of priests and priestesses, soothsayers, diviners, necromancers, augurs, flamens, vestals, haruspices, fortune-tellers, quacks, artificers, merchants,

who at once shared, fostered and fattened on the superstition of the age; each of whom was ready, so soon as he perceived the antagonism of the new religion both to his faith and his livelihood, to resist its propagation with all his power.

And besides all these private enemies of the gospel there was one great public enemy. It was the empire itself. Even in the Acts we see the first flashes of that storm of persecution of the church at the hands of the state which was not to cease, was indeed scarcely to lull, for two hundred and fifty years. These are to be found, not in the execution of James, and the intended execution of Peter by Herod Agrippa (Acts xii. 1–3)—for this persecution proceeded from Jewish, not from Roman sources—but in the charges brought against Paul and Silas first in Philippi and then in Thessalonica. "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans"—this was the accusation by which the owners of the demoniac girl of Philippi sought to give effect to their resentment against those who, by casting out

the demon, had taken away their hope of gain (Acts xvi. 20). "These that have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus" —this was the cry which the envious Jews of Thessalonica put into the mouths of the mob they had raised against the missionaries (Acts xvii. 6, 7). Two indictments are here laid. One is that these Jewish strangers were introducing new religious observances; the other, that they were guilty of offense against the supreme dignity of the emperor by proclaiming Jesus as a king. These two charges found their point of unity in that deification of the emperor in which the Roman idea that it is the supreme duty of the citizen to live for the state came at last to be embodied. In the Roman view piety and patriotism became almost synonymous. To introduce a religion not sanctioned by the state, to refuse to honor the gods acknowledged by the state, and especially to refuse to worship the *numen* of the emperor, this was impiety and treason in one. It was because in this, as well as in the whole founda-

tion upon which it rested, the state was inseparably bound up with heathenism, that the conflict which actually arose was, as Uhlhorn has shown, inevitable, and, when once joined, possible to be terminated only by the complete triumph of the one party or the other.

Side by side with this opposition on the part of heathenism there was another which was offered by Judaism. This was in the beginning the more dangerous of the two, because more intelligent and more bitter, and because the Roman law did not at first distinguish Christians from Jews. The temper, motives and methods of this antagonism we may learn equally well from what Saul of Tarsus did from Jerusalem to Damascus, and what Paul the servant of Jesus Christ suffered from Damascus to Rome.

But the battle which the new religion had to fight was not merely the battle of truth against error strongly intrenched in custom, vested interests, the very structure of the Roman state, and the zeal of the Jews for a religion which they knew to have been divine in its origin. It was also the battle of righteousness against wickedness, of holi-

ness against sin. When we study the Gospels we find that the Jewish nation at the time of the Advent was morally corrupt. Along with scrupulous attention to external religion, there was pride, hypocrisy, untruth, extortion, impurity. But if Jewish morality was fitly described by our Lord's terrible figure of the whited sepulchre, heathen morality was an unburied carcass. In the Gentile world iniquity no longer took pains to clothe itself in the garb of outward decency, but stalked forth naked and unashamed. Extravagance, luxury, frivolity among the rich; cringing dependence on the part of the throng of clients and hangers-on that crowded their doors and clamored for "bread and games"; abject submission, which yet often masked a very volcano of hate, on the part of the myriads of slaves that were everywhere to be seen; labor despised, counted unworthy of the dignity of a freeman; the self-respecting middle class swept away; utter disregard of human life, showing itself in the terrible punishments inflicted on slaves for the slightest offenses, and in the unconcern with which even vestal virgins looked on while human blood was shed in the

amphitheatre; marriage dishonored; purity set at naught to a degree which cannot be uttered to modern ears; children made away with by strangling or exposure, or, if allowed to live, turned over to the care of slaves; venality and intrigue rife among all the official classes (unless exception be made in favor of the army, in which outdoor life, constant campaigning, and military devotion to duty served to maintain a higher standard)—to say that these things were characteristic features of the life of heathenism in that age is only to repeat from the pages of heathen writers themselves the terrible indictment which Paul, with full knowledge whereof he affirmed, brings in the closing verses of the first chapter of the Epistle to the Romans.

And while there were these elements of difficulty in the external situation, there were also serious obstacles within the church. Not only were the Christians at first few in number, poor, of humble social station, destitute of culture, members of a despised and hated race, and themselves objects of contempt and hatred to the rest of their nation but they had very imperfect conceptions of

the work given them to do. They did not understand either the simplicity or the universality of the gospel. Many thousand converts had been made, and the glad tidings had been carried to Samaria, to Antioch, yes, as far as Cyprus, before even the apostles realized that repentance unto life was possible to Gentiles as Gentiles. Indeed Peter came to this realization only through the coincidence of a vision from heaven and the providential arrival of messengers from Cornelius the Roman, and the subsequent unmistakable descent of the Holy Ghost upon the centurion and his friends; and his course of action was immediately challenged by a party within the church, which till the end of the apostolic age continued to oppose the admission of the Gentiles except through their first becoming Jews. So influential was this party, and so strong were the Jewish prepossessions of the first Christians generally, that there is reason to doubt whether the Gospel would have been freely proclaimed to the Gentiles in the first century had not God raised up a special apostle for this very work.

Having glanced at the conditions adverse

to the missionary undertaking, as these were found without and within the church, let us now look at some factors that made for missionary success. Paul wrote to the churches of Galatia that Christ came in "the fullness of the times" (Gal. iv. 4). The phrase has always attracted the attention of students of the New Testament. It has often been shown how, with reference to all that was to precede the Advent, that event took place in the fullness of the times: how, that is to say, every condition named in the prophets had been realized; how every note of time, from dying Jacob's prediction that "the sceptre should not depart from Judah till Shiloh come" to Daniel's prophecy of the seventy weeks found its precise fulfillment in the reigns of Augustus and Tiberius; how all the blind gropings of heathenism had ended in failure and thus made the world ready for the appearing of the true Saviour; how Judaism had accomplished, even through unbelief and apostasy, its God-given destiny, and was at the point to fall as the blossom falls to make way for the fruit.

But this "fullness of the times" was as strikingly manifest with reference to what

was to follow the Advent as it was with respect to what should precede it. If the times were fulfilled for the appearance of the Saviour, no less were they fulfilled for world-wide proclamation of His gospel and the world-wide establishment of His kingdom among men. For one thing, the world was physically accessible as it had never been before. The time predicted by Isaiah, when every valley should be exalted, and every mountain and hill should be brought low, and the crooked should be made straight, and the rough places plain, seemed now to have come. The Roman legions had acted like the mighty battering-rams which they were wont to drag up to the gates of beleagured cities, in breaking down the barriers which in earlier times had separated nation from nation. If Rome had not been able literally to level the mountains, her victories had compelled her to construct the great roads that radiated like spokes from the golden milestone in the forum. Where Roman arms had triumphed, Roman law was established, and under its protection life, property, labor, commerce, travel became secure. As Rome grew in power and wealth,

intercourse between the various parts of the empire was greatly stimulated. Everywhere there was coming and going, of soldiers, ambassadors, prætors, pro-consuls, merchants, pilgrims, students, teachers. The mere physical necessities of Rome herself and the other great cities that in that time of peace everywhere sprang up, as well as the demands of luxury, fostered a commerce by land and sea such as had not been approached or even thought of before. And this free intercourse of nation with nation wrought together with the subjection of all to common forms of law to bring men into a measure of intellectual and religious tolerance, not to say sympathy. The old state of things, in which each nation looked with suspicion on every other, and clung tenaciously to whatever in social custom, civil institution, intellectual and religious habitude, made for separation—an attitude once universal, which the Jews and the Chinese have brought with them out of that ancient time —this old state of things began to give way. As the nations came to know each other better, they became more tolerant, and at last even assimilative, of each other's peculiarities

of custom, institution, faith. Races began to be fused; religions became less exclusive, more eclectic and comprehensive. As men, once accustomed to remain at home and to worship local deities, began to move abroad, they were compelled either to accept new divinities or to conclude that the gods whom they found in new lands were the same they had been wont to honor, only under new names. Jupiter was discovered to be one with Zeus, Juno with Here; nay, Isis and Anubis and Osiris and Baal and Astarte were found, or at least believed, to be only local names for familiar inhabitants of Olympus.

The same end—the bringing in of the fullness of the times for missions—was being served in another way by the prevalence of Greek culture, carrying with it the knowledge and use of the Greek tongue. Rome had not made political conquest of the world until Greece had first established her intellectual supremacy. Greek modes of thought, Greek models of style, Greek habits of life were being everywhere adopted. To have studied in Greece, or at least under Greek masters, to have read the Greek classics, to

be able to compose, or argue, or declaim, in the Greek style, to be an adherent of one or other of the schools of Greek philosophy, these were the marks of culture. And the result of all this, and particularly of the wide acceptance of the Greek philosophies, had been to undermine polytheism. Multitudes of the educated had already lost faith in the gods, even though for policy's sake they maintained outward deference with respect to them.

And while Rome and Greece were thus making each her special contribution to the preparation of the world for the reception of the gospel, Judaism was also making hers. Once uprooted from the Holy Land by the hand of Nebuchadnezzar, the Jews had become in a certain sense cosmopolitans. Led by their genius for trade, they had established themselves in every quarter of the civilized world. Yet they had never become fused with the nations among whom they had made their homes. Cut off from Jerusalem and the temple, they made the synagogues their centres of unity, and thus everywhere bore witness to the great truths of Old Testament religion, which were at the

same time so large an element in the gospel. Particularly they testified to the unity and spirituality of God, to the hope of a coming deliverer, and to the fact of a divine revelation. This last they did especially in the creation and wide distribution of the Septuagint. And their witness was not unavailing. Amid all the intellectual doubt of the time, the acceptance of new gods and new rites, the weariness and fear and sometimes loathing that was begotten by the moral corruptions that were rife, there were not a few men and women, many of them representative of the best that was left in heathenism, who were attracted by the simple, spiritual worship, the purer morality, the assured faith of their Jewish neighbors. These were some of the things that justify the application of Paul's phrase "the fullness of the times" to the providential preparedness of the world for the diffusion of Christianity. These were some of the ways whereby the wires were being strung, by which the gospel message was to be flashed, as it were, in a generation, to every part of the empire; or, ought we not rather to say, by which in every part of the vast realm of moral and spiritual

darkness there should begin to be the glow of gospel light?

When we take up the Acts and the Epistles we find on every page illustrations of this marvelous external preparation for apostolic missions. As we accompany Paul on his journeys, we become aware that he is everywhere following those great military roads which Roman political foresight had established, or those lines of commercial intercourse which the necessities of the empire had created. Thus, for example, Prof. Ramsay of Aberdeen has shown that the vessel in which Paul was wrecked was a corn-ship in the imperial service; and it has often been pointed out that the last stage of that memorable journey was over the famous Via Appia, along which so many lesser conquerors had marched in triumph. But even had these highways by land and sea existed, Paul could hardly have used them as he did except that he everywhere found a measure of protection at the hands of the Roman power. His journeys were never easy; hunger, thirst, cold, nakedness, were their frequent accompaniments. They were not always safe; there were perils of rivers, perils of the deep, perils

of robbers, perils of mob violence at the hands of his own countrymen, of treachery on the part of false brethren (2 Cor. xi. 25–27); but hard and perilous as they were, they were possible at all only by the help that Rome afforded. If he was beaten and imprisoned by Roman magistrates at Philippi, it was the protection of the Roman power that gave him liberty to carry on his work in Corinth (Acts xviii. 12–17), and that saved him from death at Ephesus (Acts xix. 30–41) and Jerusalem (Acts xxiii.); and it was only by standing on his rights as a Roman citizen that he was able at last to carry out his long-cherished purpose to preach the gospel to those that were in Rome (Acts xxv. 12; cf. Rom. i. 13).

It seems likely also that it was from Greek masters in his native Tarsus, as well as at the feet of Gamaliel in Jerusalem, that he received his intellectual training. At least, the evidences of Greek culture appear, not merely in the fact that at Mars Hill he quotes a line from a heathen poet (Acts xvii. 28), but in the very form into which he cast his epistles. In every city that he entered, the synagogue furnished him a pulpit from which

to sound a first proclamation of the gospel, the Greek language a medium through which he could make himself understood by both Jew and Gentile, the Septuagint a recognized Scripture to which he could appeal, and the proselytes a prepared soil for the good seed. The synagogue in Antioch (Acts xiii. 14), the *proseuché* by the riverside at Philippi (xvi. 13), the rock-hewn Areopagus at Athens (xvii. 19), the house of Titus Justus in Corinth (xviii. 7), the school of Tyrannus in Ephesus (xix. 9), the steps of the castle Antonia in Jerusalem (xxi. 40), the audience-hall of Festus in Cæsarea (xxv. 23), the hired house at Rome (xxviii. 30)—these are but symbols of the way in which it had been made possible for Paul, for the early Christians generally, to subsidize the civilization of their time for the proclamation of the truth and the establishment of the church.

And while the world was thus made ready for the missionary work of the church, the church also was being prepared for her missionary work for the world. The relation of Pentecost, not merely in a general way to the life and power of the church, but specifically to her missionary activity, cannot be mis-

taken and should never be forgotten. This specific bearing appears at once in the form of that final promise of the Saviour of which Pentecost was the fulfillment, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth" (Acts i. 8); in the fact that the audience which assembled contained representatives of every portion of the civilized world; and in the nature of the miraculous endowment which accompanied the descent of the Spirit, namely, the power to proclaim in foreign tongues the wonderful works of God (Acts ii. 9–11). As soon as the resurrection had chased away doubt, and Pentecost had brought enlightenment, zeal, and spiritual power, persecution scattered the disciples abroad through Judæa and Samaria (Acts viii. 1). Then Philip was made instrumental in bringing half-heathen Samaritans and the eunuch from far distant Ethiopia to faith in Christ (viii. 6, 38). Then, while Peter was meditating on the vision that made it plain that old-established distinctions were now to be ignored, the messengers of Cornelius the Roman came

knocking at the gate, and, under the Spirit's guidance, Peter went unto men uncircumcised, ate with them, preached to them, baptized them, saw them endued with the Holy Ghost, and was thus prepared to champion the right of Gentiles to be admitted to the church without circumcision (x. 1–xi. 18). Then, under the influence of these events, some of those who had been scattered abroad, themselves residents of Cyprus and Cyrene, and therefore men accustomed to contact with Gentiles, and less bitterly prejudiced against them, when they came to Antioch, ventured to preach the gospel to the Greeks. God honored their faith, and a great multitude of the Greeks believed. When this was reported at Jerusalem, the church there sent forth Barnabas, also from Cyprus, who organized these Gentile converts into a church (xi. 19–26).

And while in these ways the primitive church, under the guidance of the eleven, and of Peter in particular, was being led along the path of missionary endeavor, God was preparing for himself an agent who was to be emphatically the missionary apostle. We have the highest reason to believe that the

original members of the apostolic company were men of unusual native ability and strength of character. With respect to Peter and John especially, we have, in the early chapters of Acts, in their epistles, and in the fourth Gospel, the evidences that they were princes among men. In the contrast about to be drawn between them and Paul there is no intention to show that he was superior to them, either in intellectual ability or in nobility of character. The contrast bears upon a different question, namely, the special qualifications of the two earlier apostles and of Paul respectively for the work of missions. With regard to these Paul's preëminence can scarcely be denied. Peter and John were Jews of Palestine, Galileans, fishermen. There is no reason to think that, when Jesus ascended, they had ever been farther from home than a visit to Jerusalem would take them. Their culture was that of Jewish peasants. Whatever association with their Master may have done for their intellectual, and especially their moral and spiritual development—and who can estimate what the effect of that association must have been?—they were still on the day of Pentecost, as

on the day when they had been called away from their nets, Galilean peasants, unfamiliar with the great Roman world of which Palestine was so small a part, intensely Jewish in thought and feeling. With them contrast Paul, also a Jew, but a Jew of the Diaspora, a native of Tarsus, capital city of the Roman province of Cilicia, a Greek city taking rank for culture with Athens and Alexandria. Here, as the free-born son of a Roman citizen, Saul, who in accordance with Roman custom bore also the name of Paul, spent his youth. How much he must have seen and heard, and even participated in, of what went to make up the characteristic life of the time will be best understood by reference to the case of those who as the sons of missionaries have spent their childhood in China or India, let us say. Do what missionaries may to shield their children from contamination by heathenism, they cannot keep them from contact with it. Children of missionaries learn the language of the country often before they learn English; they become familiar with its customs as perhaps their parents are never able to do; the outward aspects of its life, industrial, political, religious are everyday

matters to them; and if God leads them, as He has so often done, to take up the missionary calling themselves, they find that they enjoy in their work almost incalculable advantage over those, no matter how able and earnest, who come upon the field for the first time as grown men or women.

But Saul did not remain always in Tarsus. When he had mastered the trade of tent-making—and we may ask whether he could so well have supported himself in Corinth or Ephesus had he been a fisherman—he was sent to Jerusalem, to receive his Jewish education under the most noted rabbi of the time. Here he made so great a name for ability, piety, and zeal, that he became a member of the Sanhedrin, and, when the Christians began to make headway, was honored with a special commission to put down this heresy. How this Pharisee became a Christian; how this persecutor became a preacher and an apostle; how this brilliant young rabbi was led to use the training he had received from Gamaliel in proving that Jesus of Nazareth was the Christ of prophecy; how this traveled Jew from Tarsus came to be able to say that from Jerusalem round

about to Illyricum he had fully preached the gospel of God; how this Cilician tent-maker found it possible to live a year and a half in Corinth and three years in Ephesus, and at the same time make the gospel he preached without cost to those that heard, thus putting himself in striking and favorable contrast to the self-seeking Judaizing teachers who opposed him; how this favorite pupil of a great teacher was able to gather about him a band of devoted disciples, whom he trained to take up and carry on his work; how this Roman citizen saved himself from being scourged unlawfully by Claudius Lysias, and secured a change of venue from Porcius Festus to the emperor himself; how this son of cultured Tarsus was able to dispute with Stoic and Epicurean philosophers at Athens, and to clinch his arguments with a line from the hymn of Cleanthes the Stoic—all this is familiar, and in all this is to be seen the special training of Paul as a missionary.

And not only did God train Paul for this work, but He gave him unmistakable evidences of His providential control over both him and his work. As it was Jesus Himself who appeared to Paul in the way, and laid

on him the Great Commission, so it was the Holy Ghost who, in some mysterious but indubitable way, said to the church at Antioch, "Separate me Barnabas and Saul for the work to which I have called them" (Acts xiii. 2). It was the Lord Himself who, when the apostle went up to Jerusalem for the first time after his conversion, said to him, "Depart—this is not your sphere of labor—I will send thee far hence unto the Gentiles" (xxii. 17–21); who by His Spirit hedged up the way when Paul would have entered Bithynia, and forbade him to tarry in Asia, but led him down to Troas, to find the explanation of this mysterious guidance in the vision that summoned him to carry the gospel into Europe (xvi. 6–10); who, in Corinth, when the Jews opposed themselves and blasphemed, addressed him in a vision, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (xviii. 9, 10); whose angel stood by him on the foundering ship, to assure him that as he had testified for Him in Jerusalem, so should he do also at Rome (xxvii. 23, 24); who, when all others

had forsaken him, as he made his defense before Cæsar, stood by him and strengthened him, and delivered him out of the mouth of the lion (2 Tim. iv. 16, 17).

Such was the problem of missions in the apostolic age. A world given over to Paganism, and unspeakably corrupt in its morals; a world in which false philosophies, Roman political policy, Jewish rancor, the power of long-established religious and social customs, and the self-interest of all those who made gain, whether of money or of influence, out of heathenism, stood ready to make common cause against the gospel; and yet a world wonderfully made ready, physically, politically, intellectually, religiously, for the introduction of a new faith: a church feeble, despised, divided within itself on questions vital to missionary success, and always containing an element hostile to missionary effort; and yet a church prepared by the hand of God, wonderfully led to true conceptions of missionary duty, furnished with a leader who was as obviously prepared for the place he was to fill as was Moses for the leadership of the people at the Exodus, or David to sit upon the throne of Israel, and

—what was more than all—a church to which was being manifestly fulfilled the promise that was spoken in the same breath with the bidding to make disciples of all the nations, "Lo, I am with you alway, even unto the end of the world."

CHAPTER IV

THE PROBLEM OF MODERN MISSIONS

When we transfer ourselves in thought from apostolic to modern times, and ask what is the problem of missions, it seems at first sight that all the conditions have changed. For one thing, the world is vastly larger. Its map has been redrawn. In place of the *orbis terrarum* of the ancients we have a mighty globe, one-half of which was all unknown in the days of Paul. Nor is the world any longer under the control of one political power. Christendom and heathendom alike are divided into many nations, each with its strongly marked nationality and well-compacted political structure. And what is still more strikingly in contrast to the condition of things in the first century, the civilization, the culture, the political sagacity, the military strength, is now arrayed, not on the side of heathenism, but on that of Christianity.

And as the modern world seems utterly

different from the ancient, so the modern church presents an entirely different aspect. The church is now the dominant power in the civilized world; numbers, learning, wealth, political influence, all are hers. It would seem, therefore, that there could be no real analogy between the apostolic and the modern problems of missions. And yet there is such an analogy, and it is not of a superficial sort. The opposition which, a century ago, was offered by heathenism to the gospel was of the same sort, and sprang from the same sources, as that which was encountered by the primitive Christians. Great as the church of the eighteenth century was in numbers and power, she had for the most part lost the missionary impulse, and it had to be renewed within her by a providential and spiritual discipline very like that which we have traced in the Acts of the Apostles. For modern missions, as well as for apostolic, God brought in a "fullness of the times," and when once the work had been entered upon there were given evidences as convincing, almost as striking, as those given to Peter and Paul, that they who obey the command, "Go, disciple the nations," have also

the fulfillment of the promise, "Lo, I am with you alway."

Glance first at the difficulties in the way of modern missions. There is no need to draw in detail on these pages the dark picture of present-age heathenism. In its great outlines, in many of its minutiæ, it is more or less familiar to us all. Its false faiths, Brahmanism, Buddhism, Confucianism, Mohammedanism, Shamanism, Fetichism, in their protean shapes; the false philosophies with which these are inseparably intertwined; the multitude of its gods; its idolatries; its hold upon the intellectual, social, political life of the peoples; its shameless untruth and dishonesty; its foul impurities; its horrid cruelties, many of them practiced under the sanctions of religion; its hopeless miseries; its pride; its entire absorption in the present and the seen—the story of all this, in whole or in part, has been told often. The point of present interest is that the obstacles to the entrance and progress of the kingdom of Christ presented by this heathenism of to-day are substantially the same as those which the heathenism of the Roman empire offered to the efforts of the apostles.

There is the same preoccupation of the soil against the truth. The minds and hearts of the heathen are not *tabulæ rasæ* for the reception of the gospel. Thought, feeling, belief, habit, character, are already shaped by the power of false religion. And these religions of the heathen world have held unbroken sway for centuries. They have influenced scores of successive generations. The influences of heredity and environment have wrought along the lines of religion until it is scarcely too much to say that a Chinaman is a Confucianist, or a Hindu an idolater, not merely by practice, but by nature. The one worships at the ancestral tablet, the other falls before the image of Vishnu or Kali, not simply from conviction or training, but as it were by a law of his being.

And while heathenism is thus interwoven with the very fibre of the man, it is also making constant appeal to him from without. Its outward signs—its temples and shrines, its charms, its priests, its pageants, its ceremonies—are ever before his eyes. Did he wish to do so, he could never put himself beyond the sound of its prayers, its incantations, its tinkling bells, its booming gongs,

the piercing cries of its victims. Every relation he sustains in life—as a son, a brother, a husband, a father—is under its spell. Every event of his history—his birth, the giving of the name he bears, the first cutting of his hair, his education, his passage from boyhood to manhood, his betrothal, his marriage, the beginnings of his journeys, the sowing of his seed, the harvesting of his crops, his social pleasures, his business undertakings, his disasters, his successes, his domestic joys and sorrows, his sicknesses, his bereavements—is associated with some recognition of the faith he acknowledges.

But heathenism to-day, like heathenism of old, has not only its fortress, deep-founded, high-walled, moat-encompassed; it has also its army of defenders. It has not merely philosophies, but philosophers; not merely religions, but religionists. The opposition which John Eliot encountered from Indian powwows, which led him on one occasion to say in reply to their threats, "I am about the work of the great God, and my God is with me, so that I neither fear you nor all the sachems in the country," is but a type of that which the priests and sacred men of

heathenism have everywhere and always offered to the missionary. Thus, for example, Duff wrote from India of the tumult of opposition raised by the first conversions among the Brahmans: "The whole strength of Hinduism in the metropolis of India has been mustered against Christianity and its missionaries. Rajas and Zemindars, Baboos and Brahmans have all combined, counseled, and plotted together. An eyewitness at one of the great Sabbath meetings, at which not less than two thousand were present, assured me that several hundreds consisted of Brahmans, who, at times, literally wept and sobbed, and audibly cried out, saying, 'that the religion of Brahma was threatened with destruction, and that unless energetic measures were taken, their vocation would soon be at an end.'" (Smith's *Life of Alexander Duff*, ii, 62). Who can fail to note the analogy with the scene in the theatre at Ephesus, and the exact coincidence of the double solicitude of the Brahmans with that expressed by Demetrius, "And not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Diana be made of no account, and that she

should even be deposed from her magnificence, whom all Asia and the world worshippeth" (Acts xix. 23ff.)? And as if to make the parallel complete, we read further (*Life of Duff*, ii, 68ff.) that, as Paul's friends among the asiarchs begged him not to adventure himself into the theatre, so a young civilian, Mr. Seton-Karr, wrote to Dr. Duff informing him that there was a conspiracy among the wealthy Baboos to hire ruffians to maltreat him, and begging him not to go out at night, nor, when he did go out, to return by the same way.

Let us recall too, how, more recently, the sacred men of Tanna plotted to secure the assassination of Dr. John G. Paton, and being thwarted in this, proposed to kill him by Nahak, or sorcery; how, when Mackay of Uganda read the Bible to King Mtesa and his court, Arab moollahs, Koran in hand, were present to withstand him, as Elymas withstood Paul in the court of Sergius Paulus; how, in Japan, the forces of Buddhism have been rallied to oppose the progress of Christianity; how, in India, the Brahmo Somaj and the Arya Somaj have refurbished Hinduism, purged it of some of its absurdities

and excesses, adopted the very methods of the missionaries, issuing tracts, writing hymns, employing itinerating agents, even holding prayer meetings: and it will be evident that to-day, no less than in the first century, heathen religionists have been quick to scent the danger with which the new faith threatens the old, and to stir themselves to maintain their hold upon their votaries.

Then there has been mighty resistance to modern missions on secular and commercial grounds. This has often been offered by heathen, quite as often as by nominal Christians who have desired to make gain of them; but whether offered by the one or the other, the motive is the same as that of the owners of the demoniac girl of Philippi, and Demetrius and his fellow-craftsmen at Ephesus —they see that "the hope of their gains is gone," that "their craft is in danger, whereby they get their wealth." It was on this principle that the East India Company shut Carey out of Calcutta and drove Judson to Burmah, and, in spite of pressure of growing public sentiment in England and repeated changes in its charter, maintained a hostile attitude toward missions until the close of its history.

On like grounds, the officers of the Danish East India Company at Tranquebar derided the labors of Ziegenbalg, and at last threw him into prison, where he remained four months "in confinement so close that no outsider could gain access to him," and "during the first month was denied even the use of pen and ink." (Thompson, *Protestant Mission*, p. 165.) In like manner, English Baptist missionaries to the West Indies were, in 1831, arrested and tried on the charge of inciting the slaves to insurrection. So David Livingstone found his plans thwarted and his way blocked, both on the east coast of Africa and on the west, by the Portuguese, who saw that he was determined to break up their lucrative traffic in slaves. So still, the Arab slave-traders and the German and American rum-traders are the virulent enemies of missions to the Dark Continent.

And not only commercial interest, but government policy has raised opposition to the missionary. It is not for the true religion only that kings have been nursing fathers and queens nursing mothers. What David prophesied in the second Psalm has been often fulfilled in the history of modern missions. It

was by imperial decree that China was so long kept closed to the entrance of the gospel, and that sentence of death was proclaimed against any follower of Jesus who should venture to set foot in Japan. It was a heathen queen who summoned and, for twenty-five years, directed, with almost Satanic energy, all the forces of heathenism for the extirpation of the Christian church in Madagascar. It is the espousal of the Mohammedan cause by the Turkish government that, from the day that Pliny Fisk and Levi Parsons began their work until now, has been the chief obstacle to the progress of the gospel in that empire; and recent terrible events have only made it evident with what special knowledge Dr. James S. Dennis was speaking when, four years ago, he said, "The policy of the Turkish government has been increasingly inimical and aggressive in its attacks upon mission work. It has endeavored to close schools, to suppress literature, to deal a staggering blow to the rising ascendency of the awakening Christian element of the empire. . . . . The story of Moslem and Christian has a pathetic past, and it has also its stirring present. An acute and startling

phase of this conflict is hastening on. The Christian has the providence of God, the power of education, the inspiration of a religious reformation, the impulse and stir of modern thought, the public sentiment of the age, and the sympathies of Christendom on his side. He has a haughty and long-dominant foe to deal with, and the immemorial ascendency of the Moslem will never yield without a desperate struggle." (*Foreign Missions After a Century*, p. 122.)

Nor should we forget, in forming our conception of the modern problem of missions, that, in face of such difficulties, the Protestant church, from Luther to Carey, was not ready for missionary effort. The church as a whole was great and powerful, but that portion of it which, at first, had any thought of missionary duty or privilege was feeble and despised. We may explain the fact as we will, but we cannot deny it, that neither Luther nor Calvin had any thought of converting the heathen. Perhaps it was because they and their associates were too deeply involved in the controversies that had arisen within the church itself and the momentous questions of doctrine and policy

that were pressing for adjustment. It has been suggested also that, so far as Luther is concerned, a mistaken eschatology, which led him to look for the speedy end of the world, may have operated to prevent him from thinking of missions. Unquestionably the fact that, at that time, exploration and commerce were in the hands of Romish nations, Portugal and Spain particularly, and that therefore the stimulus to missions which actual contact with heathen peoples gives, was denied to Protestantism, had much to do with this apathy. But the fact of this apathy remains. The sixteenth century passed away, and except the abortive effort of Admiral de Coligny to plant a Christian colony in Brazil, and the equally unfruitful attempt of Gustavus Vasa for the enlightenment of the Laplanders, the Protestant Church did nothing in obedience to the Great Command.

But God was in His church. In 1632 Peter Heyling of Lubeck was stirred up to go forth to Abyssinia. In 1664 Ernest Von Welz published his call for the formation of "a special society by which, with divine help, our evangelical religion may be diffused."

The missionary character of this publication may be seen from the three questions which in it Von Welz proposed to the German church. "Is it right for us Christians to monopolize the gospel? Is it right that when we have so many students of theology among us we do not urge them to labor in other parts of the vineyard? Is it right that we spend so much money on luxuries and have no thought of spending any for the diffusion of the gospel?" (Thompson's *Protestant Missions*, p. 21.) But Von Welz was only *vox clamantis in deserto*. It was not until the Puritans were driven to New England, and contact with the Indians awoke missionary impulses in the hearts of John Eliot and the Mayhews, and the story of their labors and successes was sent back, that the church in the older lands showed any effective missionary zeal. Eliot for many years received a salary, first of £20, afterward of £50, from the Society for the Propagation of the Gospel, which was created by Cromwell and the Long Parliament.

And as, in apostolic times, God not only made use of persecution to scatter the disciples over unevangelized regions, but also

subsidized to the spread of the gospel the commerce which the needs of Rome had created, so, in the seventeenth century, He made the commercial and colonizing enterprises of the day minister to the cause of missions. Alongside the English efforts on behalf of the Indians in America must be placed Dutch missions in the East. The Dutch East India Company was chartered in 1594. In 1622 Anthony Walæus, professor in the University of Leyden, at the request of the directors of the company, drew up the plan of a missionary training-school which should furnish chaplains and missionaries. Walæus himself became principal of the new institution, which, however, lasted but ten years and graduated only twelve alumni. In 1627 Grotius wrote his celebrated work, *De Veritate Religionis Christianæ*, to serve as a handbook for the Dutch missionaries in their controversies with the heathen. Under the fostering care of the company, missionary operations were carried on, with much outward success, but by lamentably mistaken methods, and therefore with small permanent result, in Formosa, southern India, Ceylon, the Moluccas, and other parts of the East.

The eighteenth century in England and Germany was a time of widespread spiritual declension. Deism and rationalism were exerting their poisonous influence. Yet the divine hand was leading the church forward along the path of missions. Through the Pietists and Moravians on the Continent, and by means of the Wesleyan revival in England, God was fostering the mission spirit and raising up men for the work. When, in 1705, Lütke, court chaplain of Frederick IV of Denmark, was bidden by his royal master to look out missionaries for the Danish colony in Tranquebar, former association of Lütke with Spener in Berlin led him to apply to the latter's successor in the leadership of the Pietist movement, Francke of Halle. It was at the very time when Bartholomew Ziegenbalg, son of a pious mother, had been impelled by Francke's instructions to reflect deeply on the question of his personal duty to go forth to the heathen. The call of Lütke for missionaries came to his awakened heart as did the knock of the messengers of Cornelius to the soul of Peter meditating on the vision of the great sheet. It was the voice of God, and Ziegenbalg and his friend

Plütschau at once offered themselves for the new enterprise. And as at first, so afterward; the Tranquebar mission, while carried on under the auspices of the Danish king and supported mainly by contributions from Denmark, drew its missionaries chiefly from the Pietist seminary at Halle, and is therefore known as the Danish-Halle mission.

Pietism was destined also to render another memorable contribution to the growth of missionary movement within the Protestant church. Count Zinzendorf, trained in childhood by his grandmother and his aunt, the former a friend of Spener, and both ardent Pietists; receiving the beginnings of his edution at Francke's school in Halle—Count Zinzendorf, as the head of the community at Herrnhut, and later bishop of the revived Church of the United Brethren, inaugurated the first purely missionary enterprise to be undertaken by a Protestant church as such. In 1722 the Bohemian refugees settled at Herrnhut. In 1731 Zinzendorf visited Copenhagen, and there saw and heard two Eskimo youths whom Hans Egede had sent home from Greenland. There he saw also Anthony, a Negro from the West Indies, who

belonged to the household of a Swedish nobleman. This black man informed some of the brethren from Herrnhut who had accompanied Zinzendorf, and among them David Nitschmann, that while yet in the West Indies he had earnestly desired to know the way of salvation. In Copenhagen he had found the knowledge which he longed for, and had been baptized, and now he poured out to these new-found friends his anxious desire that God would send some one to instruct his countrymen, the Negro slaves of St. Thomas, and particularly his own sister, who had been like himself a seeker after God. Zinzendorf was deeply impressed, and the missionary impulses he had received at Halle were greatly quickened. On his return to Herrnhut he rehearsed the Negro's story to the assembled brethren, and shortly after, by the Count's invitation, Anthony himself came to Herrnhut and told his tale. This was on July 29, 1731. A year later—August 21, 1732—David Nitschmann and Leonard Dober set out from Herrnhut for St. Thomas. So in God's providence the Eskimo and the Negro became the men of Macedon to call the Moravian Church to its grand work of

missions. Dober and Nitschmann were the advance-guard of that noble army which, from the same centre, was to go out to Greenland and Labrador and Alaska, to many tribes of our own Indians, to Central and South America, and to several districts of the Dark Continent. By the Moravians also, by Christian David especially, John Wesley was deeply influenced, and out of the Methodist revival, through John Newton and Thomas Scott, came at last William Carey, Andrew Fuller, John Ryland, and the dawn of "the century of missions."

And now we must use the space left to us to see how the world no less truly than the church was made ready for missions. The story is as old as Carey; we may do well to let him tell it, prefacing only that it was Captain Cook's journals of his voyages to the South Seas, published in 1777, that first drew Carey's attention to the heathen world, and led him at a later time to select Tahiti as the intended scene of his missionary efforts. Having in his Inquiry proved that the Great Commission was still binding, and having surveyed the state of the heathen world, Carey addresses himself to what he

knew would seem to many the insuperable difficulties in the way of carrying the gospel to the heathen. "And first," he says, "as to their distance from us, whatever objections might have been made on that ground before the invention of the mariner's compass, nothing can be alleged for it with any color of plausibility in the present age. Men can now sail with as much certainty through the great South Sea as they can through the Mediterranean or any lesser sea. Yea, and Providence seems in a manner to invite us to the trial, for there are, to our knowledge, trading companies whose commerce lies in many places where these barbarians dwell. At one time or other ships are sent to visit places of more recent discovery, and to explore parts the most unknown; and every fresh account of their ignorance or cruelty should call forth our pity and excite us to concur with Providence in seeking their eternal good. Scripture likewise seems to point out this method. 'Surely the isles shall wait for me; the ships of Tarshish first, to bring my sons from far, their silver and their gold with them, unto the name of the Lord thy God' (Isa. lx. 9). This seems to imply that in the

time of the glorious increase of the church, in the latter days (of which the whole chapter is undoubtedly a prophecy), commerce shall subserve the spread of the gospel. The ships of Tarshish were trading vessels, which made voyages for traffic to various parts; thus much therefore must be meant by it, that *navigation*, especially that which is *commercial*, shall be one great means of carrying on the work of God." (Smith's *Life of William Carey*, p. 35). The mariner's compass, geographical discoveries, the great trading companies and colonizing movements of his time—these seemed to William Carey to invite the church to the enterprise upon which his heart was set.

Thinking so, he was only thinking God's thoughts after Him. Nothing can now be more certain than that in just such ways God was making it not only possible, but as it were inevitable, that the Protestant church should undertake the evangelization of the world. Attention has already been directed to the fact that one great reason why the Reformation did not immediately issue in Protestant missions was that, at that time, exploration, commerce, the mastery of

the seas, belonged to Catholic Portugal and Spain. But these nations none the less had their function to perform in preparing the way for Protestant missions. It was theirs to discover and map out the field. During the half century that preceded and the half century that followed 1517, Portugal occupied a position of influence in the affairs of Europe and the world such as she had never held before, nor was to hold again. A brilliant company of navigators was carrying her banner to every part of the world. In 1486 Bartholomew Diaz doubled the Cape of Good Hope. In 1497 Vasco Da Gama discovered that by this same cape lay the way to India. In 1505 the first Portuguese viceroy was sent to India. In 1500 Cabral discovered and took possession of Brazil. The sixteenth century was also the period of greatest power and glory for Spain, the most intensely Catholic of the nations of Europe. Following the great achievement of Columbus, Spain made ever-increasing conquests in the New World, until she numbered Mexico, Central America, Venezuela, Peru, Chile, Cuba, and San Domingo among her dependencies. And as this was the era of the

dominance of Portugal and Spain, so it was the era of Roman Catholic missions. The Society of Jesus was founded in 1534; in 1542 Francis Xavier landed at Goa in India; in 1552 he died on an island off the coast of China.

But with the close of the sixteenth century the hegemony of the seas began to pass from Catholic to Protestant hands. During the reign of Elizabeth the great English navigators—Frobisher, Drake, Hawkins—made their appearance. In 1576 Frobisher sailed in search of a northwest passage to India. Three years later Drake circumnavigated the globe. In the same year Thomas Stevens visited Goa, and sent home to England a narrative of his travels which attracted wide attention. In 1588 the destruction of the Armada gave token that England was henceforth to supersede Spain as the mistress of the seas. And along with England another Protestant country, the Netherlands, came rapidly forward as a commercial and naval power. As a part of Spain the Dutch people had enjoyed their full share of the wealth which flowed in from the Spanish possessions in India and

America. When the attempt of Philip II. to force the Catholic faith upon them led them to assert their independence, they revenged themselves by ousting Spanish and Portuguese traders in the East and West Indies. The English East India Company had been chartered in the year 1600. The Dutch East India Company was organized in 1602. In 1616, the Danes, another Protestant people, acquired possessions in Tranquebar and Serampore, the former of which places was to become the field of the Danish-Halle mission, and the latter to furnish to William Carey, denied by his own countrymen entrance to Calcutta, a foothold for the prosecution of his great work. And as in the East, so in the West. Jamestown, 1608; Plymouth, 1620; New Amsterdam, 1614; Surinam, 1622—these are the proofs that, in the New World, also Protestant England and Protestant Holland were beginning to contest supremacy with Catholic Portugal and most Catholic Spain. And out of the contact with heathenism which was the result of these commercial and colonizing enterprises on the part of Protestant peoples arose, as we have seen, the earliest Protestant mis-

sions. The mariner's compass, geographical discovery, the great trading companies and colonizing movements of his time—these, as has already been remarked, seemed to William Carey to be the great providential indications that the hour for missions to the heathen had struck. And now it is plain that he was right. For if we should add to the mariner's compass that great invention of which he and his associates at Serampore were to make such mighty use, the printing-press, and that other which under the hands of James Watt the Englishman and Robert Fulton the American was to make the earth so small, we should have from the pen of the father of nineteenth-century missions a brief but comprehensive statement of that which, so far, at least, as the physical difficulties in the way of missions are concerned, made the latter day "fullness of the times."

CHAPTER V

THE METHODS OF APOSTOLIC MISSIONS

By the term "missionary methods," we of the present day are apt to mean simply the modes of operation adopted by missionaries on the field. We speak of preaching as a missionary method, or of printing and distributing the Scriptures as a missionary method; but we would not, perhaps, think of including under that term the means employed at home for raising the funds needed to send out missionaries, or the principles upon which a mission board should decide whether or not it should enter a new field. Yet the latter are missionary methods no less than the former, and in speaking of apostolic missions we must use the term "methods" in this more comprehensive sense. For in the apostolic church there was not, and in the nature of the case there could not be, that sharp distinction between the church and its missionaries which obtains to-day. As was suggested in an earlier chapter, the whole membership of the Pentecostal church was

engaged in the proclamation of the gospel. Nor was there any distinction of home field from foreign field. Every place, even Jerusalem, was at first foreign field to the disciples of Jesus. It is well, perhaps, that we are compelled to remind ourselves that in the beginning the whole work of missions, the devising and use of means for meeting all the varied necessities of the work, lay upon the whole church. We are apt to think that the work of missions belongs chiefly to missionaries specifically so called, and embraces little beyond what such missionaries can accomplish. No more valuable fruit could be gathered from a fresh study of apostolic missions than a renewal of the conviction that missions is the work, not of a part of the church, but of the church, and that for the accomplishment of the whole work of missions no agency short of the whole church is sufficient.

Using the term missionary methods in the larger sense which has been suggested, the first topic to which we invite attention is the *geographical plan* of apostolic missions. Our Lord's command was to make disciples of all the nations, to preach the gospel to the

whole creation. A work so vast could never be accomplished, or even rightly begun, by haphazard methods. Some sort of plan was essential to success. And the Saviour supplied some directions as to the geographical plan to be followed. He commanded that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke xxiv. 47), and that the disciples should be "witnesses to him in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth" (Acts i. 8).

The first specification, then, in the divinely ordered geographical plan of missions was that the apostles should begin at Jerusalem. If we seek reasons for this injunction, a main one no doubt is that in this way the vital relation between Christianity and Judaism would be emphasized. But aside from this, the disciples were bidden to tarry at Jerusalem, and begin their work there because otherwise they might have separated to their homes before the day of Pentecost, and thus have missed the opportunity for the wide diffusion of the gospel which the presence at the feast of so many foreign Jews afforded.

Besides bidding the apostles to begin at Jerusalem, the Lord's command indicates "all Judæa and Samaria" as the next sphere of their missionary labors, and after that "the uttermost parts of the earth," that is to say, all regions, even the most remote. And the early chapters of the Acts of the Apostles inform us that this was the actual order in which the extension of the church took place. This result was brought about, not so much by deliberate design on the part of the apostles, as by God's providence, which used the persecution which began with the stoning of Stephen to scatter the believers abroad over the very regions which the Saviour had indicated (Acts viii. 1).

Among the laborers thus thrust forth into the harvest by the Lord of the harvest Himself was Philip, who entered the city of Samaria and taught, and with such success that a large body of converts was quickly gained. When report of this fact was brought to the apostles, who, in spite of persecution, had remained at Jerusalem—no doubt for mutual consultation, and that a visible unity of the church might thus be maintained—they sent forth Peter and John to take up and com-

plete the work which Philip had begun. And they, on their return journey to Jerusalem, preached the gospel in many villages of the Samaritans (viii. 1–25).

Meanwhile God had appointed Philip to a new field of labor. When he had met and instructed and baptized the eunuch of Queen Candace, we find him next at Azotus, in the Mediterranean coast-plain, and, passing thence northward, he preaches the gospel to all the cities till he comes to Cæsarea (viii. 40). Thus, in spite of persecution, even by means of it, there comes to be what is called (ix. 31) "the church throughout all Judæa and Galilee and Samaria."

Then follows notice of a tour of Peter through these same regions, visiting, among other places, Lydda, where he healed Æneas, and Joppa, where he raised Dorcas to life, and by the aid of the impression made by these miracles gained many converts (ix. 32–43). From Joppa he was summoned to make his memorable journey to Cæsarea, in order that for the first time Gentiles, in the person of Cornelius and his household, should be admitted directly to the church without submitting to circumcision. This new de-

velopment of the work, also, came under the cognizance of the church at Jerusalem. When Peter returned, he was sharply attacked for having entered into fellowship with Gentiles. But he was able to give so clear an account of divine leading in the whole matter that criticism was silenced, nay, even gave place to rejoicing because to the Gentiles also God had granted repentance unto life (x. 1–xi. 18).

We see, then, the way in which the apostles carried out the first part of their Master's geographical plan of missions. They began at Jerusalem. From Jerusalem as a centre, they went forth, personally or through the medium of the disciples, to all Judæa and Samaria; to Jerusalem report was made of the gathering of converts, first from among the Jews, and then from among the Gentiles; from Jerusalem the apostles directed, confirmed, and extended the work thus begun. Let us now inquire how attack was made upon the remaining region indicated in the Lord's command, the uttermost parts of the earth.

The initiative in this great task was taken by some of those who were scattered abroad

by the same persecution that sent Philip to Samaria. These, we are told, passed beyond the limits of the Holy Land to Phœnicia, Cyprus, and Antioch. Though at first they preached to Jews only, yet in Antioch certain of them, themselves men of Cyprus and Cyrene, broke over the boundaries of Jewish exclusiveness, and spoke to the Greeks also the word of the Lord. The result was that a great multitude believed. Tidings of this, also, came to Jerusalem, and the church there sent Barnabas to Antioch to direct the work. He associated with himself that Saul of Tarsus for the reality of whose conversion he had recently stood sponsor in Jerusalem. Under their joint leadership the church in Antioch grew outwardly and inwardly, until even the heathen perceived that these disciples of Jesus could no longer be identified with the Jews; therefore they coined a new name for them, and called them Christians (xi. 19–26).

Here, as the very structure of the Book of Acts makes evident, we reach a great turning-point in the history of apostolic missions. In Antioch the voice of the Holy Ghost was heard saying, "Separate me Barnabas and

Saul for the work whereunto I have called them" (xiii. 2). From Antioch, sent forth thus by the Holy Ghost, the two divinely designated missionaries went forth to Salamis and Paphos, to Perga and Lystra and Iconium, and to the other Antioch. To the Syrian capital they returned and made report of all that God had accomplished by them in opening a door of faith unto the Gentiles (chaps. xiii, xiv). Thence they were about to set forth again to visit and confirm the churches previously founded, when difference of opinion as to the expediency of taking Mark with them led to the separation of the two co-laborers. Barnabas took Mark and sailed for Cyprus; Paul, choosing Silas as his companion, departed to go through Syria and Cilicia.

There can be little doubt that, had Paul been left to the exercise of his own discretion, he would have confined this tour to Asia Minor, and, when he had founded churches in Mysia and Bithynia and Proconsular Asia, would have returned once more to Antioch. But the Head of the church, the great Master Missionary, who had outlined the campaign of the eleven, was also directing the

movements of the apostle to the Gentiles. By the vision at Troas Paul was led to Europe, and immediately to Philippi. The importance of this city is especially brought to notice in the inspired record by the statement (xvi. 12) that it was the chief city of the district and a colony, that is, a colony in the strict technical sense of the word, a little Rome, as it were, in its political arrangements and the privileges enjoyed by its citizens. Here a home was provided for the apostle and his company in the house of Lydia. Now if we compare the statement (xvi. 18) that it was "for many days" that the demoniac girl bore her wild testimony to the divine mission of Paul and his companions with the account of the conversion of the jailer (xvi. 27ff), conveying, as it does, so strong an impression that it was not first on the night of the earthquake that this man heard the teaching of the apostle, but that the truth had already been working for some time upon his conscience, and that to be caught and held, so to speak, as he was tottering on the verge of the precipice of suicide, but fastened in an instant a conviction of sin and ruin which had gradually been gathering strength;

and if we add the fact that in the epistle to the Philippians seems to point to a somewhat long intercourse between them and the apostle: we shall conclude that the stay of Paul in Philippi was much more extended than a casual reading of Luke's narrative might lead us to suppose.

Leaving Philippi, Paul goes forward to Thessalonica, Berœa, Athens and finally Corinth. And it is noteworthy that while, by the outbreak of persecutions, putting their lives in peril, in the two first-named cities, and the unreceptive temper of the sensation-loving Athenians, the missionaries had providential intimation that they were not to prolong their stay (xvii. 10, 14, 33), a different purpose was manifested as to their sojourn in Corinth. Persecution broke out here also, it is true; but the refusal of Gallio to be a judge in what he contemptuously regarded as a mere dispute between Jews about words and names prevented it from accomplishing its purpose of driving out the apostle. By a vision, also, the Lord commanded Paul to remain in Corinth and to labor without fear, for He "had much people in that city." In obedience to this heavenly vision, Paul re-

mained for eighteen months, perhaps even longer. He found a home for himself in the household of Aquila, and for the church in the house of Titus Justus. Many of the Corinthians who heard his preaching believed and were baptized, among others the chief ruler of the synagogue and the treasurer of the city (xviii. 1–17).

The term of Paul's work in Corinth was set by the approach of a feast which he was anxious to keep in Jerusalem, perhaps in connection with the termination of a vow which he is said to have taken. On his way to Jerusalem he visited Ephesus, refusing to tarry, but promising to return should it be God's will. When the feast was past, he went again to Antioch, and when he had spent some time in that city, where he had previously labored a whole year, he set out once more, and after visiting the churches in Galatia and Phrygia, he fulfilled his promise to return to Ephesus (xviii. 18–23, xix. 1). Here he remained for three years (xx. 31), disputing first for three months in the synagogue, and then separating the disciples and reasoning daily in the school of Tyrannus; and, by means of his teaching and of special

miracles which God wrought by his hands, bringing it about that "all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (xix. 10). Driven from Ephesus at last by the tumult aroused by Demetrius and his fellow-craftsmen, Paul spent three months in Greece, passed through Macedonia, and went by way of Troas, Assos, and Miletus to Jerusalem (chaps. xx., xxi.). Enabled at last, though in a way no doubt very different from what he had anticipated, to carry out his long-cherished purpose to see Rome and to preach the Gospel to those that were in Rome also (xix. 21; cf. Rom. i. 13), he abode in the imperial city "two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him" (Acts xxviii. 30, 31). And with this statement the direct account of his labors comes to a close.

But why, the reader may inquire, review at such length so familiar a history? The reply is that by such a review we have made plain to us the geographical plan of missionary operation which Paul, under the

guidance at once of providential indications and of special revelations at critical junctures, was led to adopt. As Jerusalem was for the eleven the centre from which Palestine was evangelized and the church there organized, so Antioch, the capital of Syria, Philippi, the chief city of Macedonia, Corinth, the capital of Achaia, Ephesus, the capital of Proconsular Asia, and Rome, the capital of the Empire, became for Paul the divinely indicated centres from which he carried on his work, and from which he made the word of God to sound out in every place.

Our second, and indeed our main question with respect to apostolic methods in missions has reference to the agencies employed in proclaiming the gospel and establishing the church. We have seen that the apostles received the great outlines, both of the aim of missions, and of the geographical plan to be followed, in what the Duke of Wellington called their "marching orders," in the Great Commission itself. Did they also receive from the Lord instructions as to the agencies to be employed?

As students and promoters of missions we

cannot ascribe too great importance to the last command. Let us have no hesitation, therefore, in bringing it once more before us. "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you:—" so Matthew. "Go ye into all the world, and preach the gospel to the whole creation:—" so Mark. "Repentance and remission of sins shall be preached in my name unto all nations. . . . . Ye are witnesses of these things:—" so Luke. Of these three forms of the Saviour's parting injunction the first is the fullest, and we have already expressed the conviction that it substantially embodies the aim of missions; that the participial clauses, "baptizing them," etc., and "teaching them," etc., are explicative of the direct command "make disciples," and that the whole may therefore be paraphrased somewhat as follows: "Go, make all nations adherents of the religion which I have taught you, by baptizing them into the name of the Trinity and teaching them to observe all my commands." "But how?" the disciples might

well ask; "how are we to do all this?" Mark and Luke supply the answer to the unspoken question. "Go, preach the Gospel." "Repentance and remission of sins shall be preached in my name."

Our Lord seems, then, to point out preaching as the great, if not the only, missionary agency. If now, as in our study of the aim of missions, we throw on the language of the Great Commission the light of apostolic example, we see that both in the Acts and in the Epistles the greatest stress is laid upon preaching as a missionary method. Indeed, the very form of the Pentecostal gift foretokened the part that preaching was to play in the extension of the church, and the day of its bestowal had not closed before an ingathering of three thousand souls had witnessed to the efficiency of this divinely appointed means. And as the apostles began, so they continued. "Every day in the temple and at home they ceased not to teach and to preach Jesus as the Christ" (Acts v. 42). After the stoning of Stephen, "they that were scattered abroad went about preaching the word." Philip, for example, "went down to the city of Samaria and proclaimed unto them the

Christ." Joining himself to the eunuch, he took his text from the very passage which the traveler was reading, "and preached unto him Jesus." When the eunuch had gone on his way rejoicing, Philip began at Azotus, "and preached the gospel unto all the cities until he came to Cæsarea" (viii. 4, 5, 35, 40).

Nor did Paul prove an innovator in this respect. The first glimpse we have of the missionary apostle, after he and Barnabas were sent forth by the Holy Ghost from Antioch, is at Salamis in Cyprus, where, we are told, "they proclaimed the word of God in the synagogues of the Jews" (xiii. 5); and the last verses of the Acts show him in his hired house at Rome, receiving all that went in unto him, "preaching the kingdom of God, and teaching the things of the Lord Jesus Christ with all boldness" (xxviii. 31). And Paul's own epistles confirm the picture which Luke draws. Twice in the Epistles to Timothy (1 Tim. ii. 7, 2 Tim. i. 11), he speaks of himself as having been appointed a preacher. He tells the Corinthians (1 Cor. i. 17) that Christ sent him not to baptize, but to preach the gospel, and that the word

of the cross, however much it might be despised by Jews and Greeks, was the divinely ordained means of man's salvation.

But while it is plain that the eleven and Paul were of one mind in considering preaching a chief missionary agency, it is plain also that they had a broad conception of what preaching is. Not only formal utterance of religious truth in a public assembly, but any oral communication of such truth was preaching, in the apostolic view. He who uttered the truth might be an official person, apostle, as was Paul, deacon, as was Philip, or an unofficial person, as were most of those who are said to have gone about preaching the word. The time for preaching was not the Sabbath merely, but every day, and even any hour of the day or night. The apostles delivered from prison by an angel entered into the temple about daybreak and taught (Acts v. 21); and at midnight Paul and Silas spoke the word of the Lord to the jailer and his household (xvi. 32). The place of preaching might be the temple, as so often in the days that followed Pentecost; or the synagogue, Paul's favorite point of vantage for addressing his countrymen; but it might

also be a private house, the market-place, the amphitheatre, the *proseuché* by the river, the court of a prison, or the audience-hall of a Roman governor. The audience might be a reverent assembly of Jews, or a group of pious women, or a knot of half-contemptuous philosophers, or a single household, or a single person, traveler, soldier, or slave. The style of address might rise to the highest level of eloquence, as when Paul spoke on Mars Hill, or be that of simple conversation, as when Philip sat beside the eunuch in the chariot. In short, the Acts of the Apostles is the best commentary on that injunction of Paul to Timothy (2 Tim. iv. 2) which has been so often misunderstood, "Preach the word; be instant in season, out of season."

As to the matter of apostolic preaching, it varied with the character of the audience addressed and the immediate object intended to be served. The Saviour had bidden His followers to be witnesses unto Him, to announce the good tidings, to proclaim repentance and remission of sins in His name; but He had also enjoined them to teach the observance of all His commands. Accordingly, part of the preaching of the apostles

was directed to making disciples, and part to instructing and upbuilding those who were already disciples. And if we compare Peter's sermon on the day of Pentecost (Acts ii. 14–36) with his address in the house of Cornelius (x. 34–43), or Paul in the synagogue of Pisidian Antioch (xiii. 16–41) with Paul to the idolaters of Lystra (xiv. 15ff.), or Paul to the philosophers of Athens (xvii. 22–31), we shall see how well these first missionaries were able to fit the truth they uttered to the needs of those whom they addressed. And if it be asked how this variety in the matter of Paul's preaching squares with his affirmation (1 Cor. ii. 2), that he determined to know nothing among the Corinthians save Jesus Christ and Him crucified, the answer is that we must distinguish between the course which the apostle adopted in first presenting the gospel to the inhabitants of Corinth and that which he took after a numerous church had been gathered. He himself, in his letters to that church, makes reference to instructions which he had given as to public worship, the observance of the Lord's Supper, and the fact and meaning of the resurrection. The truth is that what

Paul was accustomed to call his gospel was a whole body of Christian truth and precept. The heart of this body was indeed Christ and Him crucified, but the warm blood from this heart pulsated in the farthest extremities. No one understood this better than Paul. As the law of Moses enforced even the prohibition to reap the corners of a field by the solemn refrain, "I am Jehovah your God," so Paul knew how to root the humblest duties of the Christian life in the mightiest facts of the gospel, in God's eternal purpose, in the death or resurrection or exaltation of God's Son.

But if preaching, in the comprehensive sense of the term which has been suggested, was the principal missionary method employed by the apostles, was it the only one? We may boldly answer that it was not. We have just noted that in apostolic preaching distinction must be made between that which was intended to lead non-believers, whether Jews or Gentiles, to faith, and that which was addressed to believers and was meant for their edification. Now the same distinction runs through the whole activity of the apostles as missionaries. While one great part of

their work was to preach the gospel with a view to the conversion of individuals, another great part of it was to instruct the converts thus made, to organize them into churches, and to conduct these churches to the point of independent and aggressive life. And for this latter purpose the apostles made use of what for lack of a better name we must call the supervisory method. It has already been suggested that it was partly in order that they might exercise this function of supervision that the apostles, when all other Christians had been driven by persecution from Jerusalem, remained bravely at their post. We have noted also that among Paul's responsibilities none weighed more heavily upon him than the daily care of all the churches (2 Cor. xi. 28). The details of this supervisory method of missionary operation as it was practiced by the apostles will readily suggest themselves.

First, for example, they made use of personal visitation. The apostles did not remain in one place, but were constantly moving about, as the necessities of the expanding church demanded. It was in order that they might be able to do this that they adopted,

under divine guidance, the geographical plan of missions which has been outlined. When Philip had preached with success in Samaria, Peter and John went thither to direct the work. When the same evangelist had made a tour through the cities of the Judæan coast-plain, Peter presently followed him over the same ground. And this plan of personal visitation was a favorite one, also, with Paul. On his first tour, he and Barnabas returned, at the risk of their lives, over their own course, revisiting Lystra, Iconium, and Antioch of Pisidia, confirming the souls of the disciples, exhorting them to continue in the faith, forewarning them of persecution, and completing their organization into churches by appointing elders (Acts xiv. 21–23). His second journey was undertaken for the express purpose of visiting the churches founded on the first. "Let us return now," this was his proposal to Barnabas, "and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare" (xv. 36). And this plan he carried out; he "went through Syria and Cilicia, confirming the churches" (xv. 41). He began his third tour, also, by going through the

region of "Galatia and Phrygia in order, stablishing all the disciples" (xviii. 23). At the close of his stay in Ephesus, he departed to go into Macedonia, and when he had gone through those parts, and had given them much exhortation, he came into Greece. Here he spent three months, no doubt in the same work of personal visitation. Then he set out for Jerusalem, but took opportunity to go back once more through Macedonia, and to revisit Troas, where he prolonged his affectionate counsels to the church through the whole night. Though he could not spare time to go to Ephesus, he summoned the elders of the church in that city to meet him at Miletus, and there gave them a solemn parting charge (chap. xx.).

A second way in which the apostles exercised this function of oversight was by the employment of assistants. There was more to be done than they could do in their own persons. In the beginning they had found it necessary to oversee even the distribution of food to the poor. It was in order that they might be set free from such demands upon their time and strength that the order of deacons was instituted (vi. 1–6). But

for the direction of the spiritual no less than of the temporal interests of the growing church they soon found that they needed helpers. The deacons themselves, Stephen and Philip in particular, were active evangelists. When report was brought that converts had been gained in Antioch, Barnabas was delegated to go thither to direct and confirm the work (xi. 22). When dispute arose as to whether Gentile converts must be circumcised, Judas and Silas were sent to bear the decision of the apostles in the matter to the church in Antioch (xv. 22). And as in so many other respects, so also in this ability to make use of helpers, Paul was the missionary *par excellence* of the primitive church. Few things contributed more directly to his success than this faculty for utilizing others in the work of the gospel, this power to attract and bind to himself, to train and direct, a great company of co-laborers, through whom he multiplied himself a hundredfold. From the day on which he sets forth with Barnabas and Mark from Antioch we see him alone but once, in Athens, and even there he has sent for Silas and Timothy, left behind in Berœa, to come

to him with all speed (xvii. 15). Silas he had associated with himself in Antioch before setting out on this journey (xv. 40). Timothy he had found in Lystra (xvi. 3). Already, as it seems, the apostle's child in the faith (1 Tim. i. 2), the young Lystran now becomes his work-fellow in the Gospel (Rom. xvi. 21), destined to remain to the last his trusted helper and friend. In Derbe, whether on this journey or at some later time we do not know, he laid hold on Gaius, who was with him when he went to Jerusalem for the last time (Acts xx. 4). At Troas he adds to his company Luke, the beloved physician, of whom he could write from under the very shadow of martyrdom, "Only Luke is with me" (2 Tim. iv. 11). And indeed there is scarce a city visited by Paul which did not yield him one or more such helpers. From Thessalonica, for example, came Secundus and Aristarchus (Acts xx. 4), the latter of whom was afterward his companion in imprisonment (Col. iv. 10). In Berœa he found Sopater (Acts xx. 4); in Corinth, Erastus (Rom. xvi. 23), and Aquila and Priscilla, until the end his fellow-workers in Christ Jesus, who on some occasion unknown

to us risked their lives to save his (Rom. xvi. 3, 4). From Ephesus he drew Trophimus (Acts xxi. 29), and perhaps also Tychicus, who was certainly of Asia (Acts xx. 4). In Rome he laid hold on Onesimus, the runaway slave, to send him forth in due time with Tychicus to Colossæ, as the faithful and beloved brother (Col. iv. 9). From Colossæ came Epaphraditus or Epaphras (Col. iv. 12), whom Paul calls his brother and fellow-worker and fellow-soldier, who for the work of Christ came nigh to death, and hazarded his life to supply the apostle's need (Phil. ii. 25, 30). And time would fail us to tell of others his fellow-laborers whose names are in the book of life, whom his loving salutations have preserved to us: of Titus, whom he honored with an epistle, and who next to Luke and Timothy was dear and useful to him; of Urbanus, his fellow-worker, and Quartus, the brother; of Clement and Rufus and Onesiphorus and Crescens and Artemas; of Zenas the lawyer; of Apollos the eloquent; of those women also who labored with him in the gospel, Euodia, Syntyche, Phœbe, Mary, Persis the beloved, Tryphæna and Tryphosa, who labored much

in the Lord; of some, alas, who proved unworthy of his confidence, Demas, Hymenæus, Philetus, Alexander the coppersmith, Phygellus and Hermogenes, who concerning the faith made shipwreck.

And what varied uses did Paul make of these lieutenants! Sometimes he sends them before him, as he did Timothy and Erastus when he was intending to go into Macedonia (Acts xix. 22). At other times he left them behind him, as he seems to have left Luke in Philippi (cf. Acts xvi. 16, xx. 6), and as he certainly left Silas and Timothy in Berœa (Acts xvii. 14), and Aquila and Priscilla, and afterward Timothy, at Ephesus (Acts xviii. 19, 1 Tim. i. 3). Often he charged them with special duties. Thus he committed to Titus the matter of the collection to be made among the churches of Macedonia for the poor saints in Jerusalem (2 Cor. viii. 6), and left him in Crete to set in order the things that were wanting and appoint elders in every city (Tit. i. 5). Thus he sent Timothy to Corinth to put the church there in remembrance of his ways in Christ (1 Cor. iv. 17), and left him in Ephesus to withstand false teachers (1 Tim. i. 3, 4).

Often he makes them the bearers of his letters, as Phœbe was of that to the Romans (Rom. xvi. 1), as Tychicus was of those to the Colossians (Col. iv. 7) and the Ephesians (Eph. vi. 21), as Epaphras was of that to the beloved Philippians (Phil. ii. 25ff.), and Onesimus of the short but precious one to his master Philemon (Philem. 12). And as he entrusts these messengers with his letters, he charges them to bring him word again of his converts, whether they stand fast in the faith.

It is instructive, also, to note how Paul kept himself in quick spiritual touch with these helpers; how he encourages, advises, cautions, reproves them, bidding Timothy to suffer hardship as a good soldier of Jesus Christ (2 Tim. ii. 3), and Titus to let no man despise him (Ti. ii. 15), and Archippus to take heed to fulfill his ministry (Col. iv. 17), and Euodia and Syntyche to be of the same mind in the Lord (Phil. iv. 2); how he leans on their help and sympathy; how, above, all he loves them and prays for them with a love that makes us think of the love of Jesus for the twelve. And, indeed, there is no other comparison which will so fitly embody this

noble coöperation between Paul and his missionary associates. He was like a general in the midst of his aides, making even his dungeon at Rome headquarters of the army in the field; but it was not the power of military discipline that secured obedience to his commands. He was like the head of a great commercial house, having his factors in every important city; but it was not for pay that his agents went and came and served. Had the Saviour remained on earth in person to direct His disciples in the work of missions, would not His relation to them have been something like this which Paul sustained to this company of loving work-fellows? Nay, was it not just because the Saviour was fulfilling His promise to be with His disciples always that this fellowship in the gospel was what it was?

One other means the apostles had of making effective this method of oversight. It has been already suggested in connection with the names of Phœbe, Tychicus, Onesimus. It was by the use of the pen. One of the arguments that we hear employed in support of missions is that to missions we owe our own religious privileges. The

Christian civilization which the Pilgrims brought with them in the *Mayflower* was itself, we are reminded, the fruit of missions. The plea is a sound one; but is it not far more important for us to remember that it is to missions that we are indebted for the New Testament itself? There is scarcely one of its twenty-seven books that does not bear the missionary impress. The Acts of the Apostles is the history of primitive missions. Every other book, except those briefest ones, Philemon, Jude, 2d and 3d John, and the last of all, the Apocalypse, was written in response to the missionary exigencies of the growing church. As to the epistles of Paul this is obvious, and no less so as to those of Peter and James and the first of John. All these were penned because their missionary authors felt themselves to be overseers of the churches, responsible for their faith, polity, conduct, life. And did not the Gospels spring out of the same sense of responsibility? Two of them were written by missionary lieutenants of Paul, and the special adaptation, so often pointed out, of Matthew to the Jews, of Mark to the Romans, of Luke to the Greeks, and of John to the Christians,

confirms the suggestion of their missionary purpose. It was not the mere impulse of authorship which prompted the evangelists; it was not simple love for the Saviour whose earthly history they record; it was, as the prologue to the third Gospel (Luke i. 1–4) and the last verses of the central portion of the fourth (John xx. 30, 31) make evident, the practical purpose to put into the hands of the disciples, already won and yet to be won as the fruits of apostolic missions, a record of the great facts upon which their faith was founded.

We have seen that the first missionaries were preachers, and that they were overseers, superintending in person, by deputies, and by letter the affairs of the multiplying churches. Let us glance at one other agency which they employed, the agency of miracles. If Mark xvi. 9–20 be canonical, the Saviour indicated this also as a missionary method. For there we read (ver. 15ff.), "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized, shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that be-

lieve: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." Now irrespective of any opinion one may hold as to the genuineness of these verses, or as to the specific meaning of the words, "These signs shall follow them that believe," it is manifest that both the eleven and Paul did possess such miraculous powers as are here described, and did make use of them in connection with their work as missionaries. In illustration we need only cite the phenomena of the day of Pentecost (Acts ii. 4); the miracles of mercy wrought by Peter on the lame man at the Beautiful Gate (iii. 1–10), on Æneas at Lydda, and on Dorcas at Joppa (ix. 32–43), and by Paul on the cripple of Lystra (xiv. 8ff.), and, by means of handkerchiefs or aprons that had come in contact with his person, on a multitude of sick folk at Ephesus (xix. 11, 12); and the miracles of judgment worked by Peter on Ananias and Sapphira (v. 1–11), and by Paul on Elymas (xiii. 11, 12). Nor should it be overlooked that in several of

these instances Luke makes note of the effect of the miracle in attracting attention to the gospel and furthering the extension of the church. Thus the narrative of the healing of Æneas closes with the statement that "All that dwelt in Lydda and Sharon saw him, and they turned to the Lord," and that of the raising of Dorcas with these words, "And it became known throughout all Joppa, and many believed on the Lord' (ix. 35, 42). The effect of the judgment upon Elymas was that "the pro-consul, when he saw what was done, believed, being astonished at the teaching of the Lord" (xiii. 12). The result of the special miracles wrought by Paul at Ephesus, and of the discomfiture of the sons of Sceva, who attempted to "do in like manner with their enchantments," was that "fear fell upon all the Jews and Greeks that dwelt at Ephesus, and the name of the Lord Jesus was magnified . . . . and not a few of those who practiced magical arts brought their books together and burned them in the sight of all. . . . . So mightily grew the word of the Lord and prevailed" (xix. 17–20).

And this power of miracle was not a thing exercised on rare occasions only, or by but a

few persons. It seems rather to have been a characteristic feature of primitive missions. Paul wrote to the Romans that it was by word and deed, in the power of signs and wonders, that from Jerusalem to Illyricum he had preached the gospel of Christ (Rom. xv. 18–20); and he reminds the Corinthians that the signs of an apostle were wrought by him among them in signs and wonders and mighty works (2 Cor. xii. 12). Nor was it otherwise with the eleven. The first of those general statements as to the condition of the church, with which Luke periodically breaks the thread of his narrative in the Acts, includes the particular that "many wonders and signs were done by the apostles" (ii. 43); and in the prayer recorded in chap. iv. 23ff., the petition that the Lord would grant to His servants to speak the word with all boldness is immediately followed by the request that He would stretch forth His hand to heal, and that signs and wonders might be done through the name of Jesus, as though preaching and miracles were usually conjoined in apostolic practice. But it was not the apostles exclusively who enjoyed and used supernatural endowments. Of Stephen

also, and of Philip, it is written that they wrought miracles (vi. 8, viii. 6, 7); and from several allusions in the Acts to the power of speaking with tongues (x. 46, xix. 6), and from the closing portion of the first letter to the Corinthians, chaps. xii.-xiv. in particular, we learn that there was a wide diffusion of miraculous gifts in the primitive church.

Into the vexed question of the exact nature of these *charismata* it is not necessary here to enter. The two powers which are of special interest from the point of view of missions are the gift of healing and the gift of tongues. We may be certain that these, as well as other endowments, were intended for practical use, not for mere show. Indeed, Paul estimates their relative value on the scale of their relative usefulness, particularly for the edification of believers (1 Cor. xiv.). Yet what he says (vers. 23–25) as to the convicting power of prophesying upon the unbeliever who should happen to be present in a Christian assembly shows that these powers had relation to the extension of the church as well as to its edification.

Nor is there any sufficient reason to doubt that the *charismata* of the Epistles are the

same with the miraculous powers described in the Acts. If so, their missionary function has already been made evident. And if objection be made, with reference to the gift of tongues, that, after the day of Pentecost, we have no evidence that it was used to make the gospel message more intelligible, and that the wide diffusion of the Greek language made such a use needless, may it not be that it is just this prevalence of Greek as the *lingua franca* of the Roman world that, at the same time, suggests the practical purpose of the gift itself, and explains the silence of the record, after Acts ii., as to its actual use in the extension of the church? That which impressed the foreign Jews on the day of Pentecost was not that they understood the apostles, for this they would still have done had the preachers all spoken in Greek. It was that they "heard each man in his own tongue wherein he was born." This fact gave the apostles' words a power which they could not otherwise have had. May it not be that the first missionaries often availed themselves of the gift of tongues to secure the same added power for their message, and yet that no prominence is given in the narra-

tive to the use of the gift which secured it, because this increment of power, while important in itself, was so unimportant in comparison with the fact that the Greek tongue made the Gospel, whether spoken or written, universally intelligible.

CHAPTER VI

THE METHODS OF MODERN MISSIONS

If we begin our study of modern methods in missions by seeking to understand their geographical plan, it deserves notice, in the first place, that in our age, no less than in that of the apostles, the guiding hand was God's. Allusion was made in a preceding chapter to the providential circumstances which led to the location of the Danish-Halle mission in Tranquebar, and of the earliest Moravian missions in Greenland and the West Indies. The history of modern missions furnishes many other striking instances of the same sort. Carey's purpose, formed under the influence of the narrative of Cook's voyages, was to go to Otaheite; but just when the newly formed Baptist Missionary Society, at its third meeting, had decided that among other articles "to be examined and discussed in the most diligent and impartial manner was the question, 'In what part of the heathen world do there seem to be the most promis-

ing openings?',' the appeal of Dr. John Thomas, a surgeon in the employ of the East India Company, decided the matter. At the next meeting of the society, Thomas was present, and made his plea for Bengal in person. Then it was that these pioneers of modern missions "saw," to quote the words of Andrew Fuller, "that there was a gold mine in India, but it was deep as the centre of the earth," and that Carey offered to go down into it, if only his friends would "hold the ropes."

Judson meant to labor in India, and actually arrived in Calcutta. But the East India Company refused him permission to settle in their dominions, and were about to deport him to England. In answer to his earnest entreaties he was permitted to sail for Mauritius. After spending four months on this island, he decided to open a mission in Penang, in the Straits of Malacca. With this in view he took ship to Madras. His presence in India was at once reported to the governor-general, and he was again in imminent peril of being sent to England. Meanwhile, the only vessel in Madras harbor that was bound in the direction of Penang was

the *Georgianna*, for Rangoon. Judson confessed in later life that Burmah was "the one country of the East of which he had a horror." But it was Burmah or England, and he chose Burmah!

In 1786, Dr. Thomas Coke, of the Wesleyan Methodist Church, set sail for Nova Scotia; but the vessel was compelled, by stress of weather, to put in to Antigua in the West Indies. Here the spiritual destitution of the Negro slaves so moved Dr. Coke that he decided to remain, and thus began a work which was not only fruitful of good to the West Indies, but was also one of the means used of God to fire the missionary zeal of William Carey.

Livingstone's first thought of missions as a personal duty was roused by reading Dr. Karl Gutzlaff's appeal on behalf of China, and it was to China that the great Scotchman proposed to devote his life; but the directors of the London Missionary Society, having been deterred from appointing him to the West Indies only by the consideration that the two years he had spent in the study of medicine would, in that field, be largely thrown away, and being of opinion that his gifts did

not fit him for India, determined to send him to Africa. By these instances, among many of a like sort, is it not made plain that the geographical plan of modern missions has been drawn by the Lord Himself?

And, second, it is to be noted that, under this divine guidance, the church of our age has established her mission work in the great centres of political, commercial, intellectual, and religious influence in the heathen world. It is true that Carey was prevented from establishing himself in Calcutta, and had to take refuge, with Marshman and Ward under the protection of the Danish flag at Serampore, sixteen miles distant. But two things are worthy of remark: Serampore, while politically and commercially unimportant, was the very centre of the horrid Juggernaut cult; and the foothold in Calcutta which the East India Company at first refused to Carey, it soon unwittingly gave him by appointing him professor of Bengali and Sanskrit in Fort William College. This position, we may add, he continued to hold for thirty years, and from it derived a salary first of £700, and then of £1800 per annum, all of which he turned into the

common fund of the Serampore Brotherhood. Nor does it require any special acquaintance with India and the East to enable one to understand that the very names of the cities where he and his associates caused stations to be opened—Nagpore, Surat, Allahabad, Cawnpore, Delhi, Benares, Rangoon, Penang—indicate how closely, in his geographical plan of missions, this modern missionary general followed the example of Paul.

Not that Carey made no mistakes in this matter. He made grave mistakes, no doubt, and many have been made since. But in spite of all mistakes, the man who should have accompanied Dr. Bainbridge in 1880, or Dr. Lawrence in 1886, on their round-the-world tours of missionary investigation, could without fear boast that he had been in every great city of the heathen world. If there is any ground for criticism, it is not that the great centres of influence have not been seized, but rather, as the last-named traveler kindly but earnestly urges, that there has not been a sufficient measure of coöperation and comity in apportioning these strategic centres, and the districts of which they are the mighty hearts, among the great churches

and societies. Important as Tokio and Shanghai are, it may be questioned whether there is room for fourteen societies to work from the one, and eleven from the other. But until we have learned to exercise more wisdom and grace in this very matter in our work at home, we may well hesitate to cast a stone at those who, under vastly greater difficulties, are directing the mission work abroad.

Passing now from the geographical plan of modern missions to a survey of modern missionary methods, in the strict sense of the term, our first impression is that these are far more numerous than those made use of by the apostles. Five great agencies are usually enumerated: the evangelistic, the educational, the literary, the medical, and the industrial. Besides, there are, as Dr. Lawrence suggests (*Modern Missions in the East*, chap. vii.), several other activities demanding much time and labor on the part of the missionary: such as teaching converts to sing; superintending the erection of mission buildings,—schoolhouses, chapels, dispensaries; keeping accounts; purchasing and forwarding supplies; advising the native Christians

in a great variety of matters; and advocating and furthering various social and political reforms. In defense of these apparently more varied activities, it might be pleaded, first, that the apostles themselves were inclined to be tolerant in the matter of methods. Ready to condemn unsparingly any who adulterated the gospel, they were ready, also, to admit a large variety in the methods of applying the gospel to the needs of men. To this attitude they were led by the very profusion of the *charismata*. They could not but recognize wide diversities of operation as thoroughly consistent with the indwelling of one Spirit, and as all tending to the one end of extending and building up the church, the body of Christ. The apostles believed, too, as we have seen, in the adaptation of their methods to meet the special circumstances in which they might find themselves; and while we abate nothing of what was said in a former chapter as to the essential similarity of the mission problem in modern times to that which presented itself to the apostles, we may at the same time admit that there are differences in the details of the two situations which may well justify some differences of

method. This remark applies particularly to those minor activities, hardly deserving the name of missionary methods, referred to by Dr. Lawrence. Notwithstanding such differences, we believe that it can be shown that the main outlines of missionary method to-day are the same as in the first age of the church.

In proof of this contention, it is a joy to be able to say, and that without fear of successful contradiction, that in modern as in apostolic missionary practice, the method most emphasized is the preaching of the Gospel. To this method more time and strength are given than to any other, if, indeed, we may not say, than to all others combined. It is true that this fact is not always apparent to the casual observer. The apparatus employed in preaching may be, often is, less noticeable than that required for education, or literary work, or medical missions. Education means school buildings, sometimes of an imposing sort; medical work requires hospitals and dispensaries; literary work involves press-rooms, it may be, or Bible houses. Preaching may or may not presuppose chapels. If it does, these will often not

be distinguishable from the structures that surround them, whether shops in the city or cottages in the country. The only real essentials for preaching are a preacher and an audience. In the valuable article on "Methods of Mission Work" in the *Encyclopædia of Missions*, we are told of a Christian gentleman on a visit to Constantinople, who, after having seen Robert College, the American College for Girls, the Bible House, and the school and dispensary of the Free Church Mission, said that he was glad to find so much good work being done, but sorry to see so little preaching. "Come with me on Sunday," said his missionary guide. Then he led him from one end of the city to the other, and in Stamboul, Galata, Scutari, Hasskeuey, showed him gathering after gathering, where preaching to audiences ranging from seventy-five to three hundred was going on, in Turkish, Armenian, Greek, Spanish, and English. The same thing might have happened to a traveler in Peking or Shanghai or Canton, in Calcutta or Bombay, in any great centre of missionary work in the heathen world.

But let no one suppose that the preaching of missionaries is confined to the Sabbath and

to stated places. Of them, as truly as of the first Christians, may it be said that they "go everywhere preaching the word," and that they claim all times and places for delivering their message. "You will be near the mark," writes a Chinese missionary, "if you imagine the gospel messenger in a straw hat and a 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." *Mutatis mutandis* the picture would be equally true of missionary preaching in any of the great mission lands. The present writer has heard the gospel proclaimed in native chapels, in heathen temples, in the homes of the common people, on the veranda of the missionary's house, in the ward of the mission hospital, in the market-place, at the boat-landing, by the camp-fire in the jungle, in the hovel of the outcast, in the halls of princes, and the palace of a king.

And how many are the means of locomotion which missionaries adopt as they thus go forth to sow beside all waters! By train or steamboat, where they can, as sometimes in India and China and Japan; by jinriksha, by ox-cart, by mule litter, by wheelbarrow, by sedan chair, by bicycle; slung in a hammock on a pole as Hannington was in Africa; mounted on horses, or mules, or elephants, or camels, or astride an ox, as Livingstone made his first journeys; by boats, propelled sometimes by steam, more often by sails, or oars, or poles, or tracked by ropes by power of man or beast; by canoe and dog-sledge and snowshoe, as Young in the icy North; oftenest of all on foot, trudging with Gilmour across the dreary plains of Mongolia, floundering with Livingstone through the hopeless swamps, threading with Paton the jungle paths of New Hebrides, clambering with Mackay over the mountain tracks of Formosa, toiling with McGilvary up the beds of the brooks that come down from the haunts of the shy Moo Surs—so the heralds of the cross go forth to tell their story.

And how many forms that story takes! Sometimes the formal sermon; far more often

the informal address, where questions are freely allowed and skillful objections must, perhaps, be answered; and quite as often the quiet talk with a single inquirer, as Jesus talked with the woman at the well, or Philip with the eunuch in the chariot. And as the missionary despises no place, no audience, no form of address, so he thinks no device too trivial that will serve to get him a hearing. The power of music, whether of baby-organ, or flute, or guitar, or violin, or even hand-organ; the open medicine chest; the book-stall; the vivid picture on the lantern-screen; the telescope focused on a distant hill; his watch, his pocket-compass, the buttons on his coat; the rubber rattle of his infant child, if need be—any of these will serve these modern fishers of men as lure for their hook.

And not only do they claim all times, all places, all devices for attracting attention, but they claim, as well, all classes as their auditors. Carey and Duff and many others after them took special measures to bring the gospel to the attention of the highest castes of India. The Rev. Gilbert Reid is devoting himself to-day to work among the official classes in China. Mackay of Uganda used

to read the Bible to King Mtesa and his court. But no class has escaped the attention of the missionary. The blind of China have had the Scriptures made accessible to them. The lepers of India have found those who lay upon their souls the healing touch of gospel love and truth. The lattices and curtains of harems and zenanas have not shut out the missionary lady. In the late war between China and Japan, the troops of the Sunrise Kingdom were supplied with pocket copies of the Gospel of John, and a missionary and four native pastors pressed forward with them to the front. Let us not be misled. However inconspicuous this evangelism may be in the eyes of globe-trotting visitors to the great cities of heathenism, or even on the pages of the reports that are published at home, it is the chief work of modern missions, the joy, the hope, the delight, of the great majority of missionaries.

And not only is preaching pushed in its own proper form, but it utilizes, in many cases it has created, other forms of missionary effort. Medical missions, for example, is not first of all a philanthropic, but an evangelistic agency. The physician is a preacher;

the dispensary and the surgical ward are also chapels. In a recently published letter, the physician in charge of the hospital at Tung Cho, China, says that he has sometimes thought that the lack of clocks among the Chinese will be the indirect cause of salvation to many souls; for, having no means of telling time accurately, his patients come to the hospital long in advance of the appointed hour, and as there is always a Bible woman on hand to talk to them, they receive much instruction in Christian truth. Education, too, is pressed into the service of evangelism, nay is often chiefly a means to it. In Mohammedan lands, the school platform is the only pulpit from which the glad tidings can be made to fall on Moslem ears. One chief motive of Dr. Duff's great work as an educator in India was that, by means of the school, he might bring the gospel to bear upon Brahman youths not easy to be reached in any other way. And the constant reports of conversions among the pupils of mission schools show that everywhere missionaries are alive to their opportunity to preach the gospel through the school, and that God is honoring their fidelity. This subservience of

other methods to the evangelistic finds illustration also from the literary work of missions. Much of this, especially that which is directed to the translation of the Scriptures and the production and diffusion of simple and striking gospel tracts, is prompted by evangelistic motives. Missionaries have learned that the printed page, while it cannot take the place of the living preacher, may be a John the Baptist to prepare his way, a Timothy or a Titus to remain behind and repeat his message.

A second illustration of the statement that the methods of present-day missions are substantially the same as those employed in the New Testament time, is to be found in the large use now as then of what we have called the method of supervision. Missionaries of to-day lay strong stress upon preaching, but they are not, and, in the face of the needs of heathenism and of the churches in heathen lands, they cannot be, content to be preachers simply. With the first successes gained by the truth they find themselves called to be more than preachers—apostles, bishops, superintendents, having oversight of a plurality of churches and an expanding work. In a

few instances, it is true, missionaries are the nominal pastors of native churches, but even in these instances they do not devote themselves exclusively to the care of their charges as pastors do at home. They feel themselves called to a larger work, the work of caring for and developing, not a church, but churches, the church. Attention was called in Chapter II. to that wonderful passage in the Articles of Agreement of the Serampore Brotherhood, in which Carey's mind and Ward's pen unite to set forth the relation which, in the judgment of those pioneers of organized missions, the missionary should sustain to the native brethren, the native churches, the native church. The eighth of those articles, after enlarging upon the importance of setting native pastors over the churches, wherever practicable, adds, "These churches will be in no immediate danger of falling into errors or disorders, because the whole of their affairs will be constantly superintended by a European missionary. The advantages of this plan are so evident that to carry it into complete effect ought to be our continued concern. That we may discharge the important obligations of watching over these infant

churches when formed . . . . we should continually go to the Source of all grace and strength; for if to become the shepherd of one church be a most solemn and weighty charge, what must it be to watch over a number of churches just raised from a state of heathenism and placed at a distance from each other?"

There can be no question that in this view of missionary duty the father of modern missions voiced the feeling of the great majority of his successors. They have known that the word of God is seed, and have counted it a blessed thing to drop a grain of that seed into a heathen heart; but they have known also that "the good seed are the children of the kingdom," and have believed that it is a no less blessed, and may be a far more fruitful work, to plant and nurture and protect those patches of living seed-corn from which at last shall come the universal harvest. They have known that truth is light, and have felt it good to shed that light upon a single darkened heart; but they have known, too, that Christians are lights, and churches are lighthouses, blazing with it may be a hundred, or a thousand, or a million candle-power, and

they have deemed it a better and a greater thing to see that everywhere throughout some wide region of darkness these lesser and greater lights are kept steadily shining. We have found this out at home, and wherever, in East or West, there are conditions even remotely resembling those obtaining on the mission field, wherever, that is to say, the churches are feeble and scattered, we choose a man of large experience, sound judgment, ready tact, and high power of leadership—call him secretary, synodical missionary, pastor-at-large, or missionary bishop—and invest him with the power of supervision.

And what a few men are at home, almost every missionary is, or comes at last to be, on heathen soil. "The missionary," says Rev. C. H. Wheeler, "is confined to no one city or village, is the occupant of no one pulpit, is not a local preacher, but an apostolic explorer, to range and map out the country, and direct others, whom he shall select and train for the work, where to do the labor of local preaching" (*Ten Years on the Euphrates*, p. 65). "In the early part of his life," writes Dr. Blaikie, with regard to Livingstone, "he deemed it his joy and honor to aim at the

conversion of individual souls, and earnestly did he labor and pray for that, though his visible success was but small. But as he gets better acquainted with Africa, and reaches a more commanding point of view, he sees the necessity for other work. The continent must be surveyed, healthy locations for mission-stations must be found, the temptations to the accursed traffic in human flesh must be removed, the products of the country must be turned to account, its whole social economy must be changed. The accomplishment of such objects, even in a limited degree, would be an immense service to the missionary; it would be such a preparing of his way that a hundred years hence the spiritual results would be far greater than if all the effort were now concentrated on single souls. To many persons it appeared as if dealing with individual souls were the only proper work of a missionary, and as if one who had been doing such work would be lowering himself if he accepted any other. Livingstone never stopped to reason as to which was the higher or more desirable work; he felt that Providence was calling him to be less of a missionary journeyman

and more of a missionary statesman; but the great end was ever the same. 'The end of the geographical feat was only the beginning of the enterprise'" (*Personal Life of David Livingstone*, p. 189). Dr. Blaikie is right. He who was found dead on his knees in the hut beside Bangweolo was not Livingstone the explorer, but Livingstone the missionary, missionary statesman, missionary general. And while it may be readily admitted that Livingstone had a special calling, it is still true that there is scarcely a great name in missionary annals who did not come to see that he, too, was called to be no longer a mere missionary journeyman, but a missionary statesman and general. What Heber and Selwyn and Pattison and Hannington were by ecclesiastical appointment, Carey and Duff and Judson, Inglis and Paton, Nevius and Clough and Mackay, have been by assignment of God's providence, missionary bishops in charge of wide realms and a fast-extending church.

And it scarcely needs to be said that, in carrying out this work of supervision, the modern missionary follows much the same lines as his apostolic prototype. Often he

goes in person among the churches and stations, ordaining elders, administering the sacraments, counseling the officers and leaders, deciding difficult questions, correcting errors, reforming abuses, stimulating Christian activity, catechising, instructing. And he does not usually go alone, but, like Paul, has with him one or more native brethren, who minister to his wants and assist him in his work. These are not only hands to serve him, but eyes to see, ears to hear, tongues to speak for him. Their more perfect acquaintance with heathen character and custom, their better knowledge of the language, their more ready access to the people, enable him to accomplish by their help what he could never accomplish without it. And not only does he take them with him, but often he sends them before him to spy out the land, or leaves them behind him to deepen and extend the impressions he may have made; or charges them with special errands of instruction, or stimulus, or discipline; or uses them as evangelists, colporteurs, school-teachers. Meanwhile he employs every means to deepen and broaden their Christian characters, and develop their gifts, and increase their zeal in the service of

Christ. In a few instances this end is sought by means of a regularly organized theological seminary, having a permanent faculty and a well-wrought curriculum. More often resort is had to the less formal training class, held at seasons of the year when agricultural operations are at a standstill, taught, it may be, by a single missionary, or by a missionary and his wife, and using a course of study that runs the gamut from reading and singing to theology and the making of sermons. Oftenest of all, dependence must be placed upon casual and informal instructions given by the missionary at odd moments, at home, on the road, or by the camp-fire, and upon association with him in the practical work of the gospel.

Are there any miracles in modern missions? It would seem not, unless it be considered that the late Dr. J. L. Nevius in his book, *Demon Possession and Allied Themes*, has shown that Chinese Christians of to-day exorcise demons by prayer and the use of the name of Jesus. But if there have been no miracles in the sense that there were miracles in the apostolic age, there have been miracles of grace not less striking. If there has been

no gift of tongues, there have been wonders of patience, erudition, linguistic skill, triumph over innumerable difficulties, so that at last the heathen of every nation hear and read the wonderful works of God in their own tongue wherein they were born. If there have been no miracles of healing, medical missions have been hardly less effective, not indeed in proving divine vocation, but in exhibiting divine compassion, in attracting attention, in dispelling prejudice, in opening the way for Him who can say to the sick of the palsy not merely, "Take up thy bed and walk," but "Man, thy sins be forgiven thee."

The inter-relation between literary work in missions and both the evangelistic and supervisory activities of the missionary and the help that medical missions render in the direct proclamation of the gospel have already been sufficiently indicated. Let us take a moment in conclusion to consider the other great method of modern missions, education. The evangelistic element in this also has already been pointed out, and should never be lost sight of. The man who finds no fault with Paul because he availed himself of the love of the Athenians for philo-

sophical discussion in order to preach the gospel to them, and even devotes a large part of his address to dwelling on truths of natural religion before he says a word of Christ, may well hesitate to attack Dr. Duff, when he, in his turn, takes advantage of the desire of the Brahman youth of Calcutta for an English education to instill gospel truth into their minds, and judges that this truth will be all the more effective when accompanied by truth of a scientific or even a philosophical kind. Then it is to be remembered that education, quite as much as literary work, stands in vital relation to that other great method in missions which we have called the supervisory, and which has reference to the development and training of the native church. If a missionary is to be a general, he must have his trained subordinates; if he is to be a bishop, he must have his inferior clergy: and it is one great function of evangelistic education in missions to raise up and equip these in all grades—schoolteachers, elders, Bible readers, evangelists, pastors, leaders of religious thought and life, the Luthers, Calvins, Wesleys of heathen lands, the successors of the missionary him-

self. Let us admit that the apostles did not establish schools nor teach them—though the late Dr. A. P. Happer maintained that in the school of Tyrannus, in which Paul reasoned daily with the disciples of Ephesus (Acts xix. 9), we have explicit New Testament sanction for the mission-school—but let us remember that the apostles labored, not among barbarous peoples, but among the most highly civilized peoples of their day. Let us remember that much of what the modern missionary strives to give by means of the mission-school—the ability to read the Scriptures, the quickening of dulled minds, the development of useful gifts—had in great measure been given to the people of the Roman empire through the diffusion of Greek culture and the Greek tongue, on the one hand, and the influence of the synagogue and the existence of the Septuagint, on the other. Let us remember that in many heathen lands, in India and Japan especially, the question is whether the missionaries shall give the youth of the native church, and some at least of the heathen, an education that is Christian, or allow the government to furnish an education wholly secular, it may be even

infidel. Let us remember that the same forces which put early education in America under the care of the church and the ministry, and led to the establishment of schools and colleges by all the great religious bodies, and even to-day justifies these in maintaining boards of aid for colleges and academies, operate no less, but in some cases far more, in heathen lands, and vindicate the missionary in providing Christian schools for Christian and heathen youth. The apostles were not school-teachers, but had they lived in the nineteenth century instead of the first, had they begun at Calcutta instead of at Jerusalem, had their field been the Indian or the Chinese empires instead of the Roman, is it not more than possible that they would have seized on the school, as they did in fact upon the synagogue, as a great agency for the diffusion of the gospel, and is it not likely that foremost among them in this as in all else would have stood that matchless missionary, at once the Carey and the Duff of the infant church, who counted himself debtor both to Greek and barbarian, to wise and unwise, and who was ready to use any means if only he might save some?

CHAPTER VII

THE RESULTS OF APOSTOLIC MISSIONS

WHEN Paul, on his second missionary journey, came with his companions, Silas and Timothy, to Thessalonica, he labored for three weeks among the Jews, who were very numerous in that city, reasoning with them out of the Scriptures, opening and alleging that it behooved the Christ to suffer and to rise again from the dead, and that Jesus was indeed the Christ. The result was that some Jews were persuaded, and also of the devout Greeks a great multitude and of the chief women not a few. But the unbelieving Jews, moved with jealousy, took unto them certain vile fellows of the rabble, and, gathering a crowd, set the city in an uproar; and assaulting the house of Jason, sought to bring forth the missionaries to the people. But when they found them not, they dragged Jason and certain other brethren before the rulers of the city, crying, "These that have turned the world upside down are come hither also" (Acts xvii. 1–9).

"These that have turned the world upside down"—it was the cry of a mob, of which it could no doubt have been said, as afterward of a similar mob in Ephesus, that "the more part knew not wherefore they were come together." Nor was it the spontaneous cry even of such a mob. It had been put into their mouths by the leaders of the Jewish community, even as the fierce demand, "Crucify Him!" had been put by the chief priests on the tongues of the multitude at Jerusalem. It was not, therefore, the language of calm consideration; it was that of jealous hate, of fear, of frenzy, and it bears the marks of that distortion and exaggeration with which these passions ever make their victims speak. And yet concealed beneath distortion and exaggeration there lay a kernel of truth. At least the charge thus made against the missionaries may assure us that Christianity was not first heard of in Thessalonica on the first of those three Sabbath days when Paul stood up in the synagogue to prove from the Scriptures that Jesus was the Christ. The news of the successes won by this new teaching in other cities had already reached the ears of the

Jewish leaders in Thessalonica; and what they had heard was sufficient to give at least a color of truth to the cry which they taught the loafers of the market place to utter, "These that have turned the world upside down have come hither also."

Christianity was indeed destined to turn the world—the *οἰκουμένη*, the Roman world—upside down. In three centuries, it may fairly be said, it had justified the charge, though not just in the way which those meant it who first gave voice to it. And it is our first business in this chapter to inquire to how great an extent this mighty change was accomplished in the apostolic age. What were the results of apostolic missions? Or perhaps it would be better to ask, What were the apostolic results of missions? For it must not be forgotten that we are to confine our view, in the first instance, to the apostolic age, that is, to the period up to the death of the apostle John. It is true there has been wide difference of opinion as to the date of that event; but we cannot be far wrong if we consider that the apostolic age came to an end with the first century. This limitation of time is important, for it has

sometimes happened that results that were not accomplished until the age of Constantine have been spoken of as though they had already been attained within the lifetime of the apostles.

The first particular in which we may seek to appraise apostolic results of missionary effort is with regard to that which some, as we have seen, regard as the end of missions, but which we believe to be only the beginning —the diffusion of the knowledge of the gospel. How widely, we may ask, was repentance and remission of sins preached in Jesus' name in the first century? The first factor of our answer to this query we may well find in the catalogue, given in the second chapter of the Acts, of the regions from which the foreign Jews who witnessed the scenes of Pentecost had come. In the crowd who listened to Peter on that occasion were Parthians, Medes, and Elamites—that is, natives of the countries lying between the Caspian Sea and the Persian Gulf, beyond the western boundary of the Roman empire; dwellers in Mesopotamia, the region of which Babylon was the centre; inhabitants of Cappadocia, Pontus, Asia, Phrygia,

Pamphylia—that is, of all the provinces of Asia Minor; men of Egypt, and of the parts of Libya about Cyrene—of the eastern and western districts of the Mediterranean coast of Africa under Roman rule; strangers from Rome, others from the important island of Crete, and still others from that wide region, extending from Damascus to the Indian Ocean, which bore the name of Arabia. The impression given by the narrative is that not only were Jews and proselytes from all these widely separated regions present in the audience that listened to the apostles, but also that representatives from all or nearly all of them were included in the three thousand who were led by what they heard to open confession of Jesus as the Christ. If this be the case, we have as the result of the very first preaching of the gospel by the apostles a diffusion of at least some knowledge of it over a wide portion of the empire. Nor can this be said to be mere conjecture. We know that the church, at a very early stage of its history, did include men of Cyprus, as Barnabas (Acts iv. 36); men of Antioch, as Nicholas, one of the original company of deacons (vi. 5); men of Da-

mascus, as Ananias and the others whom Saul of Tarsus was intending to carry away bound to Jerusalem (ix. 10); and men of Cyrene, as those who, with others from Cyprus, broke over the bounds of Jewish exclusiveness and preached to the Greeks of Antioch (xi. 20). When Paul was in Corinth there had been for many years Christians in Rome (Rom. i. 9–13, xv. 23). The epistle to Titus seems to suggest that there were disciples in Crete before Paul and Titus visited that island (Tit. i. 5). These facts make it probable that what is written (Acts viii. 26ff.) of the eunuch of Ethiopia, —that, having received the gospel while on a visit to Palestine, he returned to his own country, thus diffusing the knowledge of it, —was only a single illustration of what took place on a much larger scale.

But if it be objected that this spread of the glad tidings was the result of God's providence rather than of deliberate missionary effort, we may remind ourselves how wide was the region over which we know the gospel to have been proclaimed of set purpose. Samaria, both the city and many villages of the district (Acts viii. 14, 25); Azotus and

all the cities north of it as far as Cæsarea (viii. 40), including among others Lydda, Sharon and Joppa (ix. 35, 42); Phœnicia, Cyprus, and Antioch (xi. 19); Damascus (ix. 20)—all these cities and regions had certainly been the scenes of missionary endeavor before the Holy Ghost said to the prophets and teachers at Antioch, "Separate me Barnabas and Saul to the work whereunto I have called them." On his first tour Paul went through the whole island of Cyprus from Salamis to Paphos (xiii. 5, 6). Crossing to the mainland, he preached also in Perga, in Pamphylia, and in Antioch of Pisidia, where he remained three weeks, and where at last "almost the whole city was gathered together to hear the word of God," and whence "the word of the Lord was spread abroad throughout all the region" (xiii. 44, 49). Then we find him in Iconium, then in Lystra and Derbe and the parts of Lycaonia in the neighborhood of these cities (xiv. 6).

On his second journey he went again over the regions visited in his first (xv. 36), and then crossed into Europe, preaching in Philippi, where he founded a church which from the first day entered into fellowship with him in

furtherance of the gospel (Phil. i. 5); in Thessalonica, where he established another church, from which the word of God sounded forth not only in Macedonia and Achaia, but in every place (1 Thess. i. 8); in Berœa; in Corinth, where he stayed two years and achieved notable success; and in Ephesus. On his third journey he came to Ephesus, where he labored for three years with the result that "all that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (Acts xix. 10). Then he went a second time through Macedonia to Greece, where he spent three months, returned through Macedonia, and went by Troas and Miletus to Jerusalem (xx. 1–16). Thus he could say (Rom. xv. 19) that "from Jerusalem round about unto Illyricum—on the eastern shore of the Adriatic—he had fully preached the gospel of God." Besides, we know that he was at some time in Crete with Titus (Tit. i. 5), and that for two years he preached to all that came to him in his own hired house at Rome (Acts xxviii. 30, 31). It is entirely possible, also, that between his first and second imprisonments, if we suppose that there were two imprisonments, he carried

out his purpose to visit Spain (Rom. xv. 24, 28). So much Paul seems to have accomplished for the spread of the knowledge of the gospel in his own person and by word of mouth, to say nothing of what he brought about by letters or through the agency of his lieutenants. Our information as to the missionary travels of the other apostles is not so full. We know that Peter was at some time in Babylon (1 Pet. v. 13), and though we allow no weight to the tradition which sends Thomas to India, Bartholomew to Parthia, Andrew to Russia, Philip to Scythia, and Matthew to Ethiopia, we may be sure that these were busy somewhere in preaching the glad tidings. These are the facts by which we must interpret the strong expression of Paul in his letters to the Colossians (i. 23), "Be not moved away from the hope of the gospel, which ye heard, which was preached in all creation under heaven."

And what were the results of this widespread evangelism? How many converts were made? How many churches were founded? At least partial answers can be given to these questions. At the close of the day of Pentecost three thousand be-

lieved (Acts ii. 41). This number increased daily (ii. 47,) and after Peter had healed the lame man the number of the men alone grew to be five thousand (iv. 4). In consequence of the judgment upon Ananias and Sapphira, believers, we are told, "were the more added to the Lord, multitudes both of men and women" (v. 14). After the appointment of the deacons, "the word of the Lord increased and the number of the disciples multiplied in Jerusalem exceedingly" (vi. 7). We are not surprised, therefore, that on the occasion of Paul's last visit to Jerusalem, James and the elders should say to him, "Thou seest, brother, how many myriads there are among the Jews which have believed" (xxi. 20). And as at Jerusalem, so elsewhere; as among the Jews, so also among the Gentiles. The account given of Philip's labors in Samaria is that multitudes both of men and women believed and were baptized (viii. 6, 12). As the result of his later efforts in the cities of the Judæan coast-plain, and of the teaching and miracles of Peter who followed him, all that dwelt in the city of Lydda and the district of Sharon and many inhabitants of Joppa are said to

have believed and turned to the Lord (ix. 35, 42). The original converts at Antioch are spoken of as a great number (xi. 21). The visit of Barnabas resulted in large additions to the church, and the joint labors of Barnabas and Saul in still further expansion, until not only these two, but Symeon, Lucius, and Manaen found employment in the Lord's work (xi. 24, 26, xiii. 1). In Pisidian Antioch "many of the Jews and of the devout proselytes followed Paul and Barnabas" (xiii. 43); in Iconium "a great multitude both of Jews and of Greeks believed" (xiv. 1); in Derbe the apostles "made many disciples" (xiv. 21). The effect of the labors of Paul and Silas in Thessalonica was, as already noted, that "some Jews were persuaded, and of the devout Greeks a great multitude, and of the chief women not a few" (xvii. 4), and almost the same statement is made (xvii. 12) with regard to their success in Berœa. We are told that many of the people of Corinth, when they heard Paul's preaching, believed and were baptized (xviii. 8); and in his second epistle to the Corinthians (i. 1) the apostle greets not only the church in Cor-

inth, but also "all the saints that are in the whole of Achaia." In Ephesus "many came and confessed, and shewed their deeds" (Acts xix. 18). The salutations with which Paul closes his letter to the Romans (chap. xvi.) are addressed not only to individual disciples, as Epænetus, Andronicus, and Junia, but to "Aquila and Priscilla and the church that is in their house," to "Asyncritus, Phegon, Hermes, Patrobas, and the brethren that are with them," to "Philologus and Julia, Nereus and his sister, and Olympas and all the saints that are with them."

And as there were many disciples, so there were many churches. Attention has more than once in these pages been called to the fact that it was Paul's constant practice to organize his converts into churches, with elders taken from their own number. Even on his first tour he left such churches behind him. And the eleven pursued the same policy. There was not only a church in Jerusalem (Acts viii. 1), but churches throughout all Judæa and Galilee and Samaria (ix. 31). There were churches in Syria and Cilicia (xv. 41), in Lycaonia (xvi. 5), in Phrygia and Galatia (xviii. 23, 1 Cor. xvi. 1). Beside the

seven churches in Asia to whom John conveys messages in the Apocalypse, there were churches in Troas (Acts xx. 7), in Colossæ (Col. i. 1), and probably in Hierapolis (Col. iv. 13). There was not only a church in Philippi (Phil. i. 1), and another in Thessalonica (1 Thess. i. 1), but there were churches in Macedonia (2 Cor. viii. 1). And so in Achaia ; there were churches in Corinth (1 Cor. i. 2) and in Cenchrea (Rom. xvi. 1), but Paul in the epistle to the Romans, written from Corinth, sends greetings from "all the churches of Christ" (Rom. xvi. 16). The epistle to Titus (i. 5) makes it plain that there were a number of churches in Crete. Peter in his first epistle (v. 13) sends greeting from the church in Babylon, and while he inscribes his letter only to "the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia" (i. 1), yet the tenor of his instructions to his fellow-elders (v. 1ff.) shows that the Jewish Christians in these regions were organized into churches. The same remark applies to the epistle of James (cf. i. 1, v. 14).

All these churches had been founded be-

fore the death of Paul. If that occurred in A. D. 68, we may easily concur in the opinion expressed by the writer of the article on "The Historical Geography of Missions" in the *Cyclopedia of Missions*. "Of this we can be sure," he says, "Christianity found a lodgment in the first century from Spain to Babylon (3,000 miles) and from Alexandria to Rome. It had taken the whole Mediterranean as its field of work. In 30 A. D. there were 500 Christians; in 100 A. D. there were probably 500,000. A map of the Christian world at this date containing only certainties would not give a true impression of the geographical extent of Christianity. From the unexampled spread a little later we must allow a large growth in these early times before the great persecutions. The map should show the routes Paul took on his missionary journeys and on his way to Rome. The cities of Ælia Capitolina (Jerusalem after 70 A. D.), Samaria, Joppa, Cæsarea, Ptolemais (Acre), Tyre, Sidon, Damascus, Salamis, Antioch, Tarsus, Derbe, Lystra, Iconium, Antiochia, Hierapolis, Colossæ, Philadelphia, Sardis, Thyatira, Pergamum, Ephesus, Smyrna, Philippi, Thessalo-

nica, Berœa, Corinth, Cenchrea, and Rome should be plainly marked. The following cities and countries should be put down as probable: Babylon, Edessa, Arabia Petræa, Alexandria, Cyrene, Ancyra (in Galatia), Perga, Troas, Athens, Rhodes, Crete, Mileta, Puteoli, Carthage, and Southern Spain. It is possible that Dalmatia, Britain, and the Rhone valley should be included."

But let us not misunderstand what is meant. It is not meant that these cities and countries were by 100 A. D. wholly Christian, but only that Christianity had gained a foothold, churches had been founded in them. A student in one of our theological seminaries recently published a missionary map of the world in which the regions dominated by Protestant Christianity are indicated in white, while the unevangelized portions of the world are black. Should we prepare in the same manner a map of the Roman empire at the close of the first century, there would not be a single patch of white, but only a few points of light scattered over the black field as the stars are scattered on the face of the sky.

But our estimate of the results of first

century missions must not be merely quantitative. Souls and churches weigh as well as count; and we have need to ask not only, How many? but also, Of what sort? As to outward condition, the converts of apostolic missions were mostly of the lower and middle classes in society. Though here and there in the church were to be found those who had rank or official station, like Manaen, foster-brother of Herod the tetrarch, at Antioch (Acts xiii. 1), Erastus, the treasurer of Corinth (Rom. xvi. 23), Sergius Paulus, proconsul of Cyprus (Acts xiii. 12), and Pudens and Claudia at Rome (2 Tim. iv. 21), the former perhaps the son of a senator, the latter the daughter of a British king, (Cf. Conybeare and Howson. *Life and Epistles of St. Paul* ii., pp. 484, 485), yet for the most part it was the poor of this world who were found to be chosen of God to be rich in faith and heirs of His promised kingdom. Paul says (2 Cor. viii. 2) that the Christians of Macedonia gave out of deep poverty, and the very occasion of their liberality was the necessity of their yet poorer brethren in Judæa. So also in Corinth. Not many wise or mighty or noble were called, but the foolish, the

weak, the base, and the despised did God choose for the purposes of His grace (1 Cor. i. 26, 27).

But it is the inward rather than the outward condition of the apostolic churches that most concerns. And as to this point we have much fuller information than as to their number or size. The first chapters of the Acts present us with a fairly detailed picture of the church in Jerusalem; the epistles of Paul draw with a loving but impartial hand the portraits of several of the churches which he founded. The impression we get from these sources of these churches, the first fruits of apostolic missions, is, in many respects a pleasing one. The spirit of unity and mutual love that prevailed among the members of the mother church in Jerusalem, and that expressed itself in the voluntary surrender of private property for the relief of those that were in need; the joyousness that uttered itself in daily praises; the ready submission to the teaching and guidance of the apostles (Acts ii. 42–47); the simple faith in Christ that was content to answer the persecuting rage of the Jewish authorities with humble prayer that God

would fulfill His promises and honor His Son Jesus (iv. 23–31); the aggressive zeal that led to the daily increase of their number and the winning of a great company even of the priests to the obedience of faith (vi. 7), and made the outbreak of persecution, not a reason for keeping silence, but an occasion for the wider diffusion of the glad tidings (viii. 4); the spiritual power that showed itself, not only in the apostles, but in Stephen and Philip and Barnabas and Judas and Silas, and that not merely in the possession of miraculous gifts, but in deep insight into the Old Testament Scriptures, and power to use them in convincing and convicting unbelievers and in instructing and edifying believers—in all this we may find abundant evidence that the Saviour was honoring his promise to be with his disciples in the work he had laid upon them.

Or turn from Luke's narrative to Paul's letters, those to the Corinthians, for example. Let us remember what the Roman world was, morally and spiritually, in that day, and that of all this Corinth was, as it were, a perfect epitome. Seat of government of the important province of Achaia; made by her

very situation between two seas a great commercial entrepôt; patroness of the Isthmian games, which once in three years drew to her a vast assemblage from every part of the empire; chief centre of the voluptuous worship of Venus, goddess of love and pleasure; rich, powerful, gay, corrupt—Corinth was the Paris of the Roman world. And here Paul had gathered a church. Its members were not rich or educated or noble; and not only did they come from the lower ranks of society, but from the deepest depths of heathen corruption had some of them been drawn. Fornicators, idolaters, adulterers, effeminate abusers of themselves with men, thieves, coveters, drunkards, revilers, extortioners—"such," says Paul, "were some of you" (1 Cor. vi. 9–11). But now they were washed, sanctified, justified, called to be saints. Paul could give thanks for the grace of God that had been given them in Christ, for their rich endowment in every grace, in utterance, in knowledge, in patient waiting for the revelation of the Lord Jesus (i. 4–7). He could praise them that they remembered him in all things, and held fast the traditions, even as he had delivered them to them

(xi. 1). He rejoiced in the variety of miraculous gifts which they possessed. He could boast of their liberality in contributing to the relief of the poor Christians of Judæa (2 Cor. ix. 2). They had shown their love to him by praying for him continually (2 Cor. i. 11). But the picture has its shadows. These Corinthian Christians were, after all, more carnal than spiritual, mere babes in Christ (1 Cor. iii. 1). The church had been split into factions (i. 10ff.). It had listened to false teachers (2 Cor. xi. 1ff.). Many of its members were like Christian when he emerged from the Slough of Despond; the idolatries and immoralities of their heathen life still clung to them (1 Cor. v. 1, vi. 18, x. 14ff.). Disorders had appeared in their worship. The charismata were made to minister to personal vanity instead of to the edification of the church (chap. xiv.); the Lord's Table became a scene of gluttony and drunkenness (xi. 21). There were errors in doctrine; some even denied that there had been or could be any resurrection of the dead (xv. 12).

And what was true of Corinth was more or less true of all the churches of which we

have any account in the pages of the New Testament. Open whichever of Paul's letters one may, there appears substantially the same picture, of churches made up for the most part of truly converted men and women, exhibiting many of the graces of the Spirit, strong in faith, abounding in love, full of earnestness and zeal, and yet exposed to grave perils through tolerance of false teachers and acceptance of false doctrines, and still more through conformity to the evil world by which they were environed. Similar deductions must be made from the account of the state of the Jewish churches. The epistle to the Hebrews shows us how Judaism, with its ancient traditions and splendid ritual, still retained its attraction for the Jewish Christians. The epistle of James rebukes them for a dead orthodoxy, unchristian regard for the rich and neglect of the poor, grievous sins of the tongue, unseemly strife, and the worldly mind. Peter, too, while he praises the Jewish Christians of Asia Minor for their faith, their love to a Saviour they had never seen, and their affection for each other, thinks it necessary to warn them again and again that they must

not fashion themselves according to their former lusts in the days of their ignorance, but that the time past of their lives must suffice them to have wrought the desire of the Gentiles, to have walked in lasciviousness, lusts, wine-bibbings, revelings, carousings and abominable idolatries (1 Pet. i. 14, ii. 1, 11, iv. 3). So that of Jewish and Gentile converts alike we may say with Dr. Rufus Anderson, so long secretary of the American Board, "While the primitive converts were remarkable as a class for the high tone of their religious feelings and the simplicity and strength of their faith, they were deficient in a clear, practical apprehension of the ethical code of the gospel" (*Foreign Missions*, p. 59).

But we should fail to do justice to the results of apostolic missions if we did not regard the fruit borne in individual Christians as well as in churches. That would be no just estimate of the results attained in Jerusalem which should take no account of Barnabas, that good man and full of the Holy Ghost and of faith, who sold his land to bring the price and lay it at the apostles' feet, who was large-minded enough to believe that Saul of Tarsus, so lately a persecutor, was now a

disciple (Acts xi. 24, iv. 36, ix. 27); and of Stephen, full of faith and power, disputing in the synagogues with a wisdom and demonstration of the Spirit which his adversaries could not withstand, burning with a holy zeal that made his face like the shining face of an angel but was yet yoked with so much of His Master's temper that he could pray, as he fell under the stones of the mob, "Lord, lay not this sin to their charge!" (vi. 8, vii. 54ff.) That would be a very inadequate statement of Paul's success as a missionary that should have nothing to say of Timothy, who served with him in the gospel as a child serveth a father (Phil. ii. 22); and of Epaphras, who for the work of Christ came nigh unto death, hazarding his life to supply the apostle's need (Phil. ii. 30); and of Titus, whose earnest care for the welfare of the church at Corinth Paul declares to have been equal to his own (2 Cor. viii. 16); and of Aquila and Priscilla, the tutors in Christ of eloquent Apollos, the hosts of the apostle in Corinth, who, wherever they lived—in Corinth, Ephesus, Rome—had a church in their house, who made not only Paul but all the churches of the Gentiles their debtors by

saving his life at the peril of their own(Acts xviii. 3, 26; 1 Cor. xvi. 9; Rom. xvi. 3–5).

And the mention of Priscilla, and the fact that her name three times precedes that of her husband, as it follows it three times, may remind us of some new forces that began to stir in heathen society as the results of apostolic missions. Among these was a new estimate of the dignity of woman, of the honor to be paid her as joint heir with her husband of the grace of life; a new view of the sacredness of marriage; a new tenderness for children; a new care for the slave; a new sense of the nobility of labor. These new views, feelings, practices appear in the pages of the New Testament in part indeed only as injunctions of the apostles to their converts, but in part also, as the names of Priscilla and Phœbe and Onesimus will suggest, as results already beginning to be attained within the limits of the church. Their first effect upon the heathen world was to excite wonder; but in the end they were to work so mightily as in themselves to justify the charge against the first missionaries which serves in some sort as the text of this chapter, "These that have turned the world upside down have come hither also."

CHAPTER VIII

THE RESULTS OF MODERN MISSIONS

When we undertake to make comparison between the results of apostolic missions, as outlined in the preceding chapter, and those of modern missions, our first thought is that such comparison is barred, in view of the far longer time through which modern missions have been prosecuted. It was at the most seventy-five years between Pentecost and the death of the Apostle John: but two hundred and fifty years have passed since Eliot began to preach to the Indians about Boston; it will soon be two hundred years since Ziegenbalg and Plütschau set sail for Tranquebar; it is a hundred years and more since Carey landed in Calcutta. Two counter-suggestions, however, will immediately occur to us. One is that, as already suggested, results that can be measured quantitatively are neither the only nor the chief things to be considered. If it can be shown that modern missions have been effect-

ing the same kinds of results as those achieved by apostolic missions, it will be a question of far less moment whether they have effected them in the same or a less or a greater degree. The other suggestion is that there are important differences in the conditions under which the results of missions were brought about in apostolic and in modern times respectively. To say this is not to contradict what was said in an earlier chapter with regard to the substantial similarity of the conditions confronting the church of the first century and that of our own time in undertaking the work of missions. These differences are not such as affect the kind of the results attained, but only their degree. For one thing, therefore, we may remember that, in an important sense, the Roman world was a unity, under one government, using one language, dominated by one spirit. Such was the intercourse between the various portions of the empire, and, especially, such was the relation of Jerusalem to the communities of Jews to be found in every considerable city, that a new religious movement introduced at any point, but most of all at the Jewish capital, would find its way with the

greatest facility to the farthest corners. Of this fact the catalogue of districts represented in Peter's audience on the day of Pentecost is a sufficient illustration. The world as it was at the dawn of modern missions had no such unity. So far as any effect upon India was concerned, Eliot might almost as well have been laboring on some other planet; the same might be said of the relation of the work of Carey and his associates to the evangelization of Africa. Differences of race, language, government, customs, as well as vast distances, stormy oceans, and mountain walls separated the great sections of heathenism from each other; and while some of these barriers have since been removed, others, as for example, that presented by differences of language, remain to this day. Nor must we forget how small was the Roman empire in comparison with the field of modern missions. It lay in a circle around the Mediterranean, which furnished an easy highway to every part of it. Its extreme length from east to west was three thousand miles, from north to south fifteen hundred. Its total area was less than two million square miles. Its population may have been

a hundred millions. On the other hand, it is fifteen hundred miles from Peking to the southern point of Hainan. The Chinese empire alone contains five million square miles, and has a population of three hundred millions. It is further from the vale of Kashmîr to Cape Comorin than from the cataracts of the Nile to the Danube. Hindustan is larger by a third than the Roman empire at its largest, and has a population two and a half times as great. If we take the map of the world and compare Asia Minor or Achaia, the principal scenes of Paul's missionary labors, with either of these great mission-lands, not to say with Africa, we find them to be in comparison about as a postage stamp is to the envelope on which it may be placed.

It may be said, too, that the disproportion between primitive and modern missions with regard to the time in which their results were accomplished is apparent rather than real; inasmuch as present-day results have practically all been realized since Carey. This is not to say that earlier laborers had no success, but only that their successes were not of a permanent sort. Nothing now re-

mains of what was won by Eliot and Brainerd among the Indians, because the Indians themselves were long since swept away. There was the same lack of permanence in the work of Ziegenbalg and Schwartz and their successors in Tranquebar. Dr. Thompson, in his lectures on early Protestant missions, tells us that while in a hundred years there were, on that field, perhaps fifty thousand baptisms, yet that the delegation sent by the London Missionary Society in 1821–9 reported that neither in Tanjore nor Tranquebar was any vital religion to be found (*Protestant Missions*, p. 206). We are not far wrong, therefore, if we say that whatever results modern missions present to-day in the world-wide field have been achieved within a hundred years. What has been accomplished in China has been accomplished in half that time. Indeed it is less than forty years since missionaries were permitted to live or work outside the five original treaty ports. So in Japan; what has been achieved is the fruit of but a single generation of missionary effort.

Bearing these limitations in mind, let us consider what have been the results of

modern missions, first, in securing the diffusion of the Gospel. With how much less of hyperbole than that of which Paul makes use (Rom. x. 18) can we say to-day of the glad tidings of salvation what David could say only of the proclamation of God's glory in the heavens, "Their line is gone out through all the earth, and their words to the end of the world"! Thibet is the one land of the earth, unless we add some of the interior districts of Africa, that has not been, we will not say entered, but permanently occupied in the name of Christ; and before the closed gates of Thibet, even, the Moravian missionaries have been encamped for thirty years, during ten of which they have been able to throw the Thibetan New Testament over the ramparts. A cordon of mission stations was long since drawn around the Dark Continent, and from the south, east, north and west the witnesses of Christ have been pressing in upon its mighty heart. When the "century of missions" closed there were in Africa 1,350 stations and outstations, places in which either a missionary resided or the gospel was regularly preached under missionary supervision.

In China, Dr. Lawrence found that "for about 2,000 miles along the coast, from the Chinese wall to Hong Kong, runs a continuous line of mission stations and outstations, and from Shanghai, at right angles to this coast line, and from the middle of it, for 1,500 miles up the Yang-tze river—the Mississippi of China—runs another line with very few breaks. From these two base-lines missionary laborers move ever farther onward and inward, into Shansi and Shensi, into Honan and Hupeh and Hunan and Szechuan and the other provinces" (*Modern Missions in the East*, pp. 65, 66). Already in sixteen out of the eighteen provinces of the empire, and from more than a thousand centres, the sound of Gospel falls on Chinese ears.

In India in 1891 there were 4,200 stations and outstations, in addition to which fifteen out of forty societies at work in that land reported 2,500 preaching places, where the gospel was occasionally, though not regularly proclaimed. There were in all heathen lands in the same year 12,000 stations and outstations, and the careful writer of the article on "Methods of Mission Work" in the *Cyclopedia of Missions* tells us that the gos-

pel was regularly preached in at least 13,200 places. Add to these facts the spread of the knowledge of Christian truth by means that cannot be tabulated, by the informal preaching that is everywhere and always going on, for example, and by the printed page, and we shall get some faint impression of the extent of the diffusion of the gospel through modern missions.

Or we may gain this impression in another way if we estimate the number of those who are engaged in making the gospel known. In a former chapter it was shown how evangelism permeates and utilizes every other department of missionary activity. No apology need be made, therefore, for including in the number of those who make proclamation of the gospel all missionary workers, and all native assistants except teachers, though many of these last also might rightly be accounted preachers in the wide sense in which we use that term. Estimating in this way, we find that the heralding of the glad tidings is one chief business of 6,000 men and women in Africa, 11,000 in India, 3,000 in China, 1,000 in Japan. It may be admitted, indeed, that this showing is far from what it should

be if the population of heathen lands is to be overtaken with the gospel in this generation, or even in several generations, but it may well be asked whether the diffusion of saving truth in the Roman empire in the first century was so great in proportion to the population as that which has thus been brought about, in some instances in a much briefer period, in the great mission lands of to-day.

Let us now inquire what has been the outcome of modern missions in converts and churches. The most striking difference between the apostolic and the modern missionary enterprises in this regard is that while the preaching of the apostles was at once effective for the conversion of souls, both among Jews and among Gentiles, modern missionaries have won converts usually only after long periods of waiting. Carey, for example, had been seven years in India before he baptized Krishna Pal, his first convert. Judson lacked but a fortnight of six years of missionary labor when he welcomed Moung Nau, the first Burman to wear the yoke of Christ. Morrison landed in Canton in September, 1807; it was in 1814 that he bap-

tized Tsai-A-Ko at the little spring near the city of Macao. Samuel Marsden and his associates labored seventeen years in New Zealand before they made a convert. The Telugu mission of the American Baptists was maintained for thirty years with so little success that the Missionary Union again and again debated the propriety of abandoning it. These are to a certain extent typical instances of the long patience with which the modern missionary husbandman has had to await the sprouting of the seed. This fact is to some minds very disheartening. Some earnest friends of missions do not hesitate to avow the conviction that there must be something radically wrong in missionary methods where progress in conversions is so slow. If this phenomenon had been confined to a few fields we might be tempted to concur in this opinion; but, as already said, it has been rather the rule than the exception in modern missionary experience. No doubt mistakes of method have been made. Marsden in New Zealand, for instance, confessed that he had at first shared the error held by Hans Egede when he went to Greenland, that civilization must precede Christianization.

But whatever mistakes may have been made in individual instances, the true explanation, we feel sure, is to be found in those differences which have already been alluded to between the Roman empire in New Testament times and the great heathen lands of to-day. The original apostles addressed their own countrymen, speaking the same tongue, holding the same traditions, wearing the same garb, presenting the same type of culture with themselves. Paul, while he was a Jew in race and religious training, was also a Roman citizen, in many respects indistinguishable from the great mass of the men among whom he labored, in Asia Minor, Macedonia, and Achaia. The Greek tongue was a vehicle for the spoken and written proclamation of the truth which has never been surpassed in the history of human speech. Modern missionaries, on the other hand, have gone to nations utterly unlike themselves in race, customs, culture, religion. They have been compelled to give weary years to the study of strange tongues and to the breaking down of the suspicions with which the heathen have regarded them. When they have acquired the language of

the people, they have in many instances found it so crude, so debased in its forms of thought, that only with the greatest pains, and very imperfectly even then, could the thoughts of God be expressed in it. Often, too, the minds of the people have been imbued with bitter prejudice against the missionaries by the crimes of dishonesty, violence, and lust that have been committed by men nominally representatives of the Christian religion. Modern missionaries have not had either the gift of tongues or the power of miracle to attract attention and attest the truth of their message. We may remind ourselves, too, that the apostles were not everywhere equally successful. Paul had small fruit of his labor among the Jews of Pisidian Antioch or among the Gentiles of Athens. And what is more than all in this connection, "the times and seasons" now as of old are kept in the Father's authority. The same sovereign Lord who kept the hundred and twenty waiting ten days before he endued them with power, may choose to keep His servants of the present age waiting as many years and then at last to send the Pentecost.

This has been, in fact, the history of many a field. Missionaries have believed that it would be so, and so it has been. When Judson had been three years in Rangoon, he wrote to Luther Rice, "If any ask what success I meet with among the natives, tell them to look at Otaheite, where the missionaries labored for twenty years, and, not meeting with the slightest success, began to be neglected by the heathen world, and the very name of Otaheite began to be a shame to Christian missions; and now the blessing begins to come. Tell them to look at Bengal, also, where Dr. Thomas had been laboring seventeen years (that is, from 1783 to 1800) before the first convert, Krishna, was baptized. When a few converts are once made, things will move on; but it requires a much longer time than I have been here to make a first impression on a heathen people. If they ask again, What prospect of ultimate success is there? tell them, As much as there is an almighty and faithful God who will perform His promises, and no more. If this does not satisfy them, beg them to let me stay here and try it, and to let you come, and to give us our bread; or if they are un-

willing to risk their bread on such a forlorn hope as has nothing but the word of God to sustain it, beg of them, at least, not to prevent others from giving us bread; and, if we live some twenty or thirty years, they may hear from us again" (*Life of Adoniram Judson*, pp. 92, 93). Such was the voice of good cheer that came like the voice of Daniel from the bottom of the den of lions. May it not rebuke some who in sunlight and safety are half-heartedly "holding the ropes"?

And how was Judson's faith justified? When he died, says his biographer, the Burmese Christians numbered over seven thousand, besides hundreds who had died rejoicing in Jesus. He had finished the translation of the Bible. There were sixty-three churches established among the Burmans and Karens. These churches were under the care of 163 missionaries, native pastors, and assistants. The foundations of Christianity had been laid deep down in the Burman heart where they could never be washed away. Judson died in 1850. The latest report (1897) of the Baptist Missionary Union shows in Burmah twenty-five stations, 600 outstations, 187 native preachers, 500 other

native laborers, 640 native churches, more than two-thirds of them self-supporting, and 36,054 church members, of whom 2,469 had been baptized in a single year, and who out of deep poverty were giving nearly $50,000 annually to the cause of Christ. What emphasis these figures give to the language of the report from which they are taken: "We are nearing the close of the third generation of missionary occupation of this land. The results speak for themselves. . . Christianity has taken root here, and we believe that there are districts where it would continue to flourish and expand independent of foreign direction"!

And as Judson pleaded to be allowed to remain in Burmah, so did Mr. and Mrs. Jewett plead for the maintenance of the "Lone Star" mission to the Telugus of India. This mission was founded, says Dr. A. T. Pierson (*Divine Enterprise of Missions*, p. 302ff.), in 1835. Mr. Jewett joined it in 1848. In 1853 Dr. Samuel F. Smith's poem, "Shine on, lone star," gave it its name, and secured for it a new lease of life. In 1865 it was reinforced by Rev. J. E. Clough. In 1867 two converts had been baptized. But

in 1868 the two had become three-score and ten. In 1870 the church had 709 members; in 1871, 1,200; in 1872, 1,650; in 1875, 2,600; in 1876, 4,000. In one day in 1877—a veritable nineteenth-century day of Pentecost—2,222 were baptized; in three weeks of the same year, 5,400; in seven weeks, 8,600. At the end of this year the church numbered 12,000. There are now in this field about 55,000 adult Christians, organized into 108 churches, nearly a third of which are self-supporting, and ministered to by 267 native pastors and evangelists.

The Methodist Episcopal mission in India having Bareilly as its centre was founded in 1856. In 1864 Dr. Butler reported that 161 converts had been gathered, and organized into ten churches, with four native preachers. In 1891, Dr. Scott of the same mission wrote home, "We are baptizing, old and young, a thousand a month." In 1893 there were 18,000 additions to the church, and in the five years then closing, 45,000. The latest printed report from this field (that for 1896) shows, in the two conferences into which it is now divided, a total adult membership of 66,500. The baptisms for the year were

more than 15,000, of whom nearly 10,000 were adults. The children gathered in sabbath-schools numbered 65,000, and the contributions of the Christians to religious purposes, in a year of great scarcity and impending famine, amounted to 54,373 rupees ($15,000). And to say in a word what can be put in the form of statistics, there were in all heathendom when the century of missions began less than 200 missionaries and 50,000 converts; when it closed, there were 6,000 missionaries, 30,000 native evangelists, one-sixth of whom were ordained, 5,700 churches, and 750,000 living church-members, forming the nucleus of a Christian community of not less than 3,000,000.

Let us turn, however, to results that cannot be expressed in figures. Acknowledge as we must, that the converts and churches of to-day are not perfect any more than were those of New Testament times, they yet bear favorable comparison with them. Liable, as were their prototypes in Corinth and Ephesus, to be drawn into sinful contact with the mire of the pit from which they have been digged, paining the hearts and disappointing the hopes of their fathers in Christ by relapses

into their former lusts in the days of their ignorance, how like they are to those who come before us in the pages of the Acts and the Epistles as the God-given seals of the ministry of the apostles! What warm love do they show to those who have begotten them in Christ Jesus through the gospel! How many have risked their lives for the missionary, as Mebalwe did his to pluck Livingstone out of the mouth of the lion! How many a shore has witnessed the tears and heard the sobs of those who bade farewell to beloved fathers in Christ, tears not less sincere than those that fell upon the beach of Miletus! How many a modern Lydia has shown her gratitude to those who have taught her the way of salvation by constraining them to make their home under her roof! How many a latter-day Paul has had his band of loving followers, who have ministered to his comfort, as Luke and Titus and Timothy and Priscilla did to that of the apostle to the Gentiles! How many a self-denying eloquent minister of Christ has come forward to be to the missionary a fellow-laborer in the gospel, as Tschoop was to Zeisberger, as Prosad was to Carey, as Kothabyu

was to Judson, as Sanquala was to Boardman, and Gopee Nath Nundi to Duff and his successor!

Nor should we forget how, out of the abundance of their joy and their deep poverty, these native Christians have abounded in the riches of their liberality; how they have not shrunk back from martyrdom, but in Madagascar, in Laos land, in Uganda, in blood-stained Armenia, have faced the dungeon, the sword, the spear, the cord, the stake, with prayers and praises on their lips, as Stephen kneeled in sight of Saul of Tarsus, as thousands in early days braved the lions; how to them, to their changed characters, their pure lives, their simple testimony, their missionary zeal, is due, as missionaries delight to testify, the largest part of what has been won in heathen lands; how long ago in the Pacific islands, and more recently in Japan and China, they have begun to see beyond the limits of their own land and race and tongue, and to feel the obligation to take up and carry forward to other nations the banner of the cross; how more and more they are proving themselves worthy of the trust that missionaries are more and more

learning to repose in them, and showing that the grace of God in them is a living power that will grapple and solve the problems of individual and corporate Christian life. These are things which can only be hinted at here, but which fill those who mark them with holy joy, for in them lies the proof now and for us, no less than when Pentecost was still in the air and Peter and Paul led the missionary church, that Christ is with His people.

Nor is there need to speak at length of indirect results, of a new life beginning to throb under ribs of death, of horrid customs abandoned, of demoniac nations made to sit clothed and in their right mind, of enormities of sin driven to hide themselves under cover of darkness, of caste shattered, of woman emancipated. The story of all this is old, and it has just been told anew in fullest detail in Dr. James S. Dennis' book, *Christian Missions and Social Progress*. Nor may we delay to tell what triumphs of divine grace—of wisdom, love, zeal, self-denial, humility, patience, faith, courage—have been wrought in missionary character, giving us out of every church and every Christian land

a noble company who, like the elder Saul, show head and shoulders above the people, and, like the younger Saul, stand forth as representative of the best that sanctified human nature can be and do. Enough has been said, we hope, to make it plain that modern missions in their results, no less than in the principles upon which they are based, the problem which they have to solve, and the methods which they employ, are a fair counterpart of the missions of which the New Testament gives account. It is good to be assured that the modern missionary enterprise is no longer an experiment, that a hundred years of organized effort have proved its permanence, laid bare its principles, and tested and approved its methods. But it is more to know that it is a child of that which was conceived on Olivet, which was brought to birth at Pentecost, and which reached maturity in the work of Peter and Paul and John; that it is heir to every encouragement upon which the early church could lean; and that its prospects are in sober truth "as bright as the promises of God."

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