

# A CONCISE HISTORY OF MISSIONS



E. M. BLISS, D.D.

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A concise history of  
missions





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# A Concise History of Missions

By

Edwin Munsell Bliss, D.D.

Editor of "The Encyclopedia of Missions"

How beautiful upon the mountains are the feet of him that  
bringeth good tidings, that publisheth peace; that bringeth  
good tidings of good, that publisheth salvation.—Is. LXII, 7.



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## PREFACE

THE history of missions is the history of the extension of Christianity. It is thus a department of general church history, and cannot be fully understood except as its relations to other departments are kept in mind. The progress of the Church has been by no means uniform. There have been periods of special missionary activity, others in which doctrinal statement, ecclesiastical organization, the consolidation and strengthening of church life, have absorbed attention. Each, however, has had its influence on all the others, and the work as a whole has a unity which can only be realized as one takes a survey of the whole field.

Such a survey it is the purpose of this book to give. There is no detailed statement of different epochs or of the various phases of mission work. The aim is rather to indicate the general character of the epochs, show the mutual relation and influence of the phases, and thus make it somewhat easier to place correctly the details as we come across them elsewhere. To use the phrase of one who has himself done much to help in the general knowledge of missions, Mr. John R. Mott, it lays the rails that connect the remoter sections and make passage from one to another possible.

In order to secure better perspective, the general subject is treated in three separate parts. The first part traces the development of the missionary idea and spirit in the Church itself, from apostolic times to the present. The second takes up the different fields, sketching the progress of both their occupation and development. In the third the organization and methods adopted in the prosecution of the work are set forth as they have developed historically, from the very simple forms of the apostolic age to the more elaborate and somewhat complex system now in use. There is no attempt to discuss the relative value of different methods, or the comparative success at different times and in different fields, although certain evident results are stated.

In so brief a survey many important facts are of necessity omitted—some, indeed, which may seem to the reader of greater value than others that find a place. Statistics and details are given only as they illustrate principles that underlie mission work and are essential to mission success. If the effect shall be to stimulate the interest not only of those who go themselves to the foreign field, but of those who remain at home, and thus assist to bind all together in the one great work of building up the kingdom of God in every land and among every people, its own mission will be accomplished.

EDWIN MUNSELL BLISS.

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PART I  
GENERAL HISTORY



## I

### APOSTOLIC AND MEDIEVAL MISSIONS

THE missionary activity of the Apostolic Church, describing by that term the Church of the first century, has left few records that are thoroughly reliable beyond the chronicles of the Acts of the Apostles and occasional references in the Epistles. To all appearance, with the exception of the apostles Paul, Peter, and John, and Barnabas, Silas, Timothy, Mark, Philip, and a few others, the apostolic company and the great majority of the disciples had little or no active share in the extension of the Church. This, however, is probably very incorrect. Luke tells us that "they that were scattered abroad went everywhere preaching the Word"; and a conception of what "everywhere" meant is gained from the list of places represented at Jerusalem at the feast of Pentecost, and from Peter's great sermon. Persia, Mesopotamia, and Arabia, Asia Minor, Greece, and Italy, Egypt and North Africa, each received these messengers of the new faith. It is by no means necessary to suppose that the first Pentecost was the only one where the seeds were sown which afterward sprang up in far-distant countries.

**Individual Effort.**—In the picturesqueness of Paul's journeys, and the special interest that attaches to Peter and John, there is danger of forgetting the service rendered by these unnamed believers, who, bearing no special commission, organizing comparatively few churches, yet carried far and wide the knowledge of the gospel and prepared the soil which was cultivated to such advantage in the succeeding centuries. These doubtless received their impulse as well as their instruction largely from the community at Rome, and thus the share of Matthew and Nathaniel may well have been as important, if not as conspicuous, as that of James and John. Could we learn more fully the facts of that apostolic age we should undoubtedly find that it led all the succeeding ages in the vigor of its individual effort. It was not a time of great leaders, but of many leaders. There was no widely extended organization, in which individuals became little more than the cogs that regulate the motion; there was scarcely even a church as we understand the term. There was simply a constantly increasing number of individual Christian believers, who, wherever they went, whether on their regular business or driven by persecution, preached Christ, and Him crucified, told the story of the cross, bore witness to its value for themselves, and urged the acceptance of the Saviour on those with whom they came in contact. Of missionaries in the modern sense of the term there were few; of those who devoted their full time and strength to the work of preaching there were few; but of those who made their trade, their profession, their every-day occupation, of whatever sort, the means of extending their faith, there was a multitude.

**Consolidation.**—Following the apostolic period for two centuries the Church grew even more rapidly. It also became consolidated and organized. It was no longer composed of scattered companies of believers, but of communities holding a definite position in face of the pagan world. It asserted its right to exist, and, more, to overthrow the systems of thoughts and of belief that for centuries had maintained undisputed sway. It had its leaders, the great church fathers, Justin Martyr, Irenæus, Origen, Tertullian, the Clements, who defended its faith and directed its energies. Its distinctively missionary work, however, was in the main carried on by the same means as in the first century. Paul had no successor in his great journeys. Irenæus from Lyons, Tertullian in Carthage, Polycarp at Smyrna, were great in inspiring men by word and by example, but they were not pioneers. Pioneering was still the province of the lesser-known, the more humble believers, who were not so much missionaries as every-day Christian tradesmen, travelers, workmen, whose lives even more than their teachings were the instruments chosen of God for the evangelizing of the remoter sections of the world. Persecution also had its share, and just as Paul went to establish the churches founded by those who were driven from their homes after the death of Stephen, so many of the bishops of these centuries were ordained over communities that owed their origin to the hostility of the Roman emperors. Always and everywhere the blood of the martyrs was the seed of the Church. These later evangelists, however, had an advantage over their predecessors in that the use of translations of the Scriptures became more common. There were the Peshito and Curetonian

Syriac versions for Syria and Mesopotamia; the Memphitic, Thebaic, and Bashmuric for Egypt and the upper Nile valley; the North African and Italian-Latin version for Carthage and Rome; while the Greek went everywhere. Still, as in the apostolic days, the great work was in the cities. This was undoubtedly due largely to the means by which the new religion was extended. Merchants, tradesmen, artisans, naturally gathered in the centers of population for their business, and the facility of mutual communication with one another and the attendant encouragement and support made it natural for Rome, Athens, Smyrna, Alexandria, Carthage, Lyons, Vienne, to become the strongholds of Christian worship. One of these, Alexandria, became noted for its missionary college, or catechumen's school, from which, under the instruction of Pantænus, teachers were sent forth to Africa, Europe, and Asia.

**Extension.**—The presence in the Church of men of literary attainments, not less than the increasing attention paid to its development, has made possible a record of the advance in missionary extension. Eastward from Jerusalem Christianity extended across Mesopotamia and the mountains into Persia, Media, and Parthia, and even into Bactria. At Edessa, the modern Urfa (long, though mistakenly, known as Ur of the Chaldees),—made memorable in recent times by a massacre exceeding even those of the Diocletian era, and by the heroism of a missionary woman from beyond the Atlantic,—so strong was the Christian community in the middle of the second century that it included the king Abgar, claimed by the Armenians as their first leader in the faith. Even as far as India the movement spread. Though St. Thomas never

went to Malabar, a Christian teacher from Alexandria visited the country about 190 A.D., and just after the close of this period, about 350 flourishing churches were in existence there. It was natural that Christianity should gain a strong foothold in Egypt and extend up the Nile even to Nubia and Abyssinia, and as early as 235 twenty bishops from the Nile valley were present at a council in Alexandria. North Africa was very early a promising field. The maritime achievements of the Phenicians kept it in close touch with Italy and the East. Commerce was then almost more even than to-day the handmaid of the gospel, and Carthage had its church, with Tertullian at its head, at the close of the second century. From Rome north through Italy into Gaul, the Christians spread, gathering large communities and founding churches in Lyons, Vienne, and Paris. Some crossed the Rhine and found fellow-believers among the Germans, and some went even to Britain, all by the middle or end of the second century. In Spain so great was the advance that in 306 there were nineteen bishops assembled at Elvira. There was perhaps something of pride, but of pride well founded in fact, in Tertullian's address to the heathen, about 200 :

“We are but of yesterday, and yet we already fill your cities, islands, camps, your palace, senate, and forum ; we have left you only your temples.”

So Justin Martyr, half a century earlier, had said :

“There is no people, Greek or barbarian or of any other race, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell in tents or wander about in covered wagons,

among whom prayers and thanksgiving are not offered, in the name of the crucified Jesus, to the Father and Creator of all things."

As to the actual numbers of the Christians at the close of the second century, any accurate statement is, of course, impossible. All sorts of estimates are made as to the proportion held by them out of the whole population of the empire. Some, including Dr. Schaff, claim from one tenth to one twelfth of the whole, while others limit it to one twentieth.

**Organization.**—The next period (312–590), from the edict of toleration by Constantine to the time of Gregory the Great, is the period of the establishment of Christianity as the religion of the empire, of the great church councils, and of the organization and consolidation of the Church. It was not a period of great missionary activity. The energies of Christianity were spent chiefly in efforts to assimilate the great mass of heathenism that, when Constantine made it the dominant faith, accepted its forms without entering into its spirit. In this effort the Church suffered severely. On the one hand there was danger from the laxity due to the infusion of alien material, on the other from austerity due to a desire to preserve the original simplicity and vigor of the faith. Magnificent churches, a gorgeous ritual, were balanced by the monasticism of the Thebaid. So, also, the intensity of the theological discussions centering about Arius, Nestorius, Pelagius served to make the present need of the Church overbalance the need of the outside heathen world. The missionary spirit was, however, by no means dead, and it had need of all its energy. Hitherto it had spread largely under the protection of the Roman empire. Even though persecuted by

Roman emperors, it found a measure of safety in Gaul, Britain, Spain, Africa, whose people were hardly barbarians in the sense in which the word became known to the weaker successors of the Cæsars. When the Goths and Vandals came pouring down from the unknown North, they presented to the Church a need such as it had not realized before. In their incursions into Cappadocia the Goths carried away many captives who bore with them their Christian belief. A descendant of one of them was Ulfilas, who became the apostle of the Goths, and had signal success among them, being made bishop in 348. He anticipated the labor of modern missionaries in inventing for his converts an alphabet, that they might read his translation of the Scriptures, and left behind him such a memory that when, some years after his death, Alaric sacked Rome, all the Christians were removed to a place of safety and the churches of St. Peter and St. Paul were protected from pillage. His work was assisted by the students from another missionary college at Constantinople, established by Chrysostom.

**New Problems.**—The most serious problem the Church had to face in this period was the incursion of the successive hordes of East Goths, Vandals, and Huns, as they swarmed over the mountains of central Europe into the plains of Italy and Spain, and crossed the Mediterranean into North Africa. The work of Leo I. of Rome and his associates in preserving the integrity of the faith and in proclaiming the truth of Christ to these wild men of the North was as truly missionary as that among the Chinese in the cities of America to-day. It was not always peaceably done, St. Martin of Tours leading the way in the

militant Christianity of later centuries. It resulted in the conversion of Clovis (496) and the opening of a wider door to the Christianizing of the Franks, in which valuable assistance was given by another missionary school, founded by Honoratus on a Mediterranean island off the coast of France (429). At the same time St. Patrick was at work in Ireland, and Columba was founding the famous church at Iona from which went the influences that brought Scots and Picts into the Christian family.

Turning eastward, the Greek Church was fighting against a revival of paganism under Julian the Apostate, and had little time or thought for regions beyond. Gregory the Illuminator, however, crystallized the influences that had been at work among the Armenians, and they first as a nation accepted the new faith early in the fourth century. Somewhat later the Nestorians developed their strength under the furious persecution of Persian Zoroastrianism, and sent their missionaries through central Asia to China. Farther south Cosmas Indicopleustes found at the close of the period churches in Ceylon, on the Malabar coast, and at Calcutta.

**The Dark Ages.**—From 590 to 1073 was the period usually referred to as the dark ages, when there was the least of progress, when the Church was weakest and most corrupt. Yet, from the missionary standpoint, it was one of considerable advance. Following the lead of Columba, Columban and Gallus represented the Irish Church in Gaul and Switzerland, while Augustine did the work for the fair-haired Saxons, which Gregory had intended for himself until he was called, against his will, to the papal chair, and set in train the influences to which were due

the labors of Hilda, founder of the monastery of Whitby, another missionary school. The preaching of Willibrord, a monk of Northumbria, among the Friesians aroused Boniface, the missionary to Hesse and Saxony, and the leader of many less-known laborers among the Germans. An ardent ecclesiast, he was also a profound believer in education, and the schools founded by him and his pupils in connection with the monasteries had a most powerful influence upon the people. Germany and England were the stepping-stones to the kindred nations north and east. Ansgar (840), a monk of Corvey, under the influence of Louis the Pious, preached in Denmark and Sweden, giving his most earnest labors to the Danes; but it was not until two centuries later that Denmark, under Canute, became thoroughly Christianized. Sweden and Norway followed, and with them Greenland and Iceland received their first knowledge of the gospel from the disciples of Ansgar.

**The Slavs.**—The next great conquest of Christianity was over the Slavs, who had begun to show their power and give evidence of the ambitions of later years. A Bulgarian prince, baptized through the influence of his sister, who had learned Christianity as a captive, besought teachers, as had the Goths five centuries before; and Cyril and Methodius, answering the call, did for the Slavs what Ulfilas had done for their predecessors in the rule of southeastern Europe, not only in preaching the gospel, but in furnishing the basis of religious growth in an organized language and a version of the Bible still known and loved. Another century, and the Russian Vladimir, influenced again by a princess, sent to Constantinople for missionaries, and in 988, with

his twelve sons, was baptized at Kieff, and the whole nation followed, being immersed in the Dnieper.

**Missions in Asia.**—The conversion of Russia marked the completion, or at least the close, of aggressive missions in Europe. From the tenth century the attention of the Church was directed to Asia chiefly, though also in a degree to Africa. Reference has already been made to the extension of the Nestorian Church. This attracted little notice in Europe until marvelous stories began to come of converts among the Mongols. One prince reported to have accepted Christianity became, as Prester John, the object of so many tales that his very existence has been doubted. It is, however, certain that Kublai Khan, grandson of the famous Genghis Khan, and ruler of the Eastern Mongol Empire, was anxious to learn of Christianity, and would have welcomed to his court at Peking the friars who started in response to the message through the father and uncle of Marco Polo, but had not the courage to complete the journey. Still Christianity flourished in the far East, and was strengthened by the labors of John de Monte Corvino in the thirteenth century. This Franciscan monk sought to undo the theological harm of Nestorian doctrine, and thus incurred their enmity, so that much of the good of his preaching and teaching was neutralized. The fall of the Mongol dynasty half a century later crushed out what of Christianity there was, and ended the missionary activity of the Eastern Church until Russia took up the cause in the present century and established its representatives in Japan.

**Contest with Islam.**—The record of the next four and a half centuries (1073–1517) is

one almost devoid of missionary enterprise. The Eastern Church, except for the waning efforts of the Nestorians in central and eastern Asia, was too much occupied with the effort to hold its own against the tide of Mohammedanism to think of much else. The Western Church, content with having accomplished the evangelization of Europe, was occupied with itself until it, too, found that it must face the common enemy. There was a distinctly missionary spirit in the monastic orders, although their chief aim had been the development of a devotional type of piety, illustrated particularly by the way in which Francis of Assisi forced his way to the presence of the Sultan of Egypt and preached Christianity in his court. The same thing appeared, in a degree, even in the rush and turmoil of the crusades. The madly enthusiastic followers of Peter the Hermit, and the cooler-headed under Godfrey de Bouillon, were actuated in a considerable degree by the desire to see Islam overcome by Christianity, not merely the wish to rescue the Holy Sepulcher from the hands of the Moslem. It was, however, a very militant kind of missionaryism—mistaken, no doubt, but still real.

**Raymond Lull.**—There was, however, one genuine missionary whose efforts, if not his achievements, place him in the front rank of laborers for the spiritual extension of the faith. Raymond Lull, after the crusades had proved futile, inaugurated the gospel method of conquering the false faith. The life of the converted Spanish noble reads like a romance of modern missions. He tried to establish institutions in which priests might study various languages and fit themselves for mission work, applying to the King of Majorca, his home, to the pope, to the

Council of Vienne, to England. Failing to rouse the Church, he went himself to Tunis, challenged the Moslem doctors, then visited Cyprus and Asiatic Turkey. Again he visited Africa, only to be thrown into prison, though the Moslems spared his life in honor of his magnificent courage. Released, he returned again to the contest, and this time to sacrifice his life. His writings on missions, his methods suggested for the conversion of the world, especially the Moslem world, were long unnoticed, and it is only of late years that he has been awarded a place in missions, though always honored as a scholar and a scientist in the science of that time. He is the one connecting-link in missions between the apostles of northern Europe and the leaders who, following the Reformation, carried the gospel to every part of the rapidly increasing world.

**Résumé.**—Certain facts stand out very prominently in a survey of these fifteen centuries. (1) After the first three centuries the Church as a whole ceased to have any special interest in missions. Whatever was done, even during the period when the great nations of the North were converted, was done chiefly by individuals, under the impulse of a sense of personal responsibility. The great mass of Christians, so far as appears, knew nothing of what was being done and had no share in it. The popular movement that characterized the apostolic and ante-Nicene period ceased with the proclamation of Christianity as the religion of the Roman empire. (2) The later work of missions was largely national; whole communities, and even races, were brought into the Church *en masse*. The efforts of the missionaries were largely directed to the conversion of the leaders, kings, nobles, etc., who then pro-

claimed Christianity as their faith and practically enforced its acceptance. (3) The vigor and permanence of the work was in direct proportion to the amount of stress laid upon the education and training of the converts. The Eastern Church was uneducated, and its missions had no staying quality. In the West, England and Germany received the foundations of their spiritual life from the schools established by Columba and Boniface. (4) There was throughout a stern, uncompromising hostility to the false systems of religion on the part of the missionaries, often attended by instances of the most heroic devotion. No annals of the Church in any age furnish grander examples than the records of the conquest of the nations of the North. (5) In spite of education and the effect of the high character and pure teaching of the missionaries, the converted communities and nations reflected to a considerable degree the character of the Church where it had been longest established. Rome made herself felt everywhere, and the evils of the papacy neutralized to a very marked degree the good accomplished by its messengers.

## II

### ROMAN CATHOLIC MISSIONS

UP to the time of the Reformation the mission work of the Christian Church was undivided; whether they labored in Asia or Europe, the missionaries carried one gospel not merely in substance, but in form. The single exception of the conflict in China between the Nestorians and the Franciscan John de Monte Corvino only serves to emphasize this general unity. The Reformation made a break, and since then foreign missions have been carried on by two very different, and not seldom antagonistic, forces—Roman Catholicism and Protestantism. Because of the results of Roman Catholic missions in some countries, notably the Spanish-American colonies, and the grievous scandal in India, there have been not a few to deny that Roman Catholic missions have done any real good; and the repeated use by some of the missionaries of any means to secure their ends has greatly discredited the work of all. This is not the place to discuss the rival merits of the two systems. It is sufficient to say that, just as Protestants use and rejoice in the hymns of Roman Catholic devotion, so the records of Roman Catholic missions contain very much of inspiration for

them, and in not a few cases of helpful suggestion.

**Maritime Discoveries.**—From the time of Raymond Lull for nearly two centuries there was little or no mission enterprise of any kind. In the East, Islam had overborne Christianity so completely that scarcely more than the form remained. In central Europe, popes, emperors, and kings were so engrossed with political ambitions that there was little inclination and less time for aggressive Christianity. In southwestern Europe alone did there seem to be any special interest in the extension of the Church. This was due in considerable measure to two things. The victory of Islam was by no means complete, and the Saracens had succeeded less there than anywhere else in repressing Christian activity, while the constant conflict with them served to keep up that activity. More potent, however, than this were the great maritime discoveries of the age. Little by little the Spaniards and Portuguese felt their way along the west coast of Africa, and with the sailors went the priests. Then, almost at once, came the discovery of the New World in the West, and the new route to India in the East, opening up almost limitless colonies to the Church as well as to the merchants. For a time, however, the explorers left little for the missionaries to do. Then came the Reformation, and a great stirring of the religious life in the Catholic as well as the protesting churches.

**Jesuits and Other Orders.**—The first indication, or, perhaps better, the first prominent expression, of the new spirit was the founding of several new orders, chief among them the Jesuits, Capuchins, and Dominicans, and somewhat later the Lazarists. These were all distinctively mis-

sionary orders, whose specific object was the extension of the Church in all parts of the world, and it has been chiefly through them that Roman Catholic missions have been carried on for the past four centuries. Among them the primacy belongs to the Jesuits, led by Francis Xavier, with Loyola, the founder of the order. Notwithstanding bitter ecclesiastical hostility, the order rapidly strengthened its position. Its members took upon themselves monastic vows, but allowed no monastic rules to interfere with the carrying out of their great object. At first their intention appears to have been to locate at Jerusalem and labor for the conversion of the Saracens; but soon their purpose broadened to take in the Church at home as well as the heathen world abroad. Each member was bound to render instant, absolute obedience to his superior, no matter what was involved, whether he was to go to the farthest corner of the world or remain and instruct youth in the capitals and courts of Europe.

**Francis Xavier.**—While Loyola remained in Europe to direct the order in its general work, Xavier, his associate as well as disciple, commenced the great foreign missionary work of the order, and gave the impulse which was caught up by numerous successors, until the record of the sixteenth century, so far at least as the extension of the Church went, is one of the most wonderful in its history. In 1542, about thirty years after the capture of Goa by the Portuguese, the King of Portugal applied to Loyola for a missionary to go to the new settlements on the Malabar coast. Xavier received from the pope the appointment as apostolic nuncio for India, and commenced his work among the Christian

settlements, extending them to the surrounding heathen communities along the coast, both west and east. Wherever he went his influence was marvelous, and although he seems never to have learned the languages of the countries where he labored so as to be independent of an interpreter, he won converts by the thousands. For three years he worked in South India, chiefly among the lower castes, and then went to the Chinese Archipelago, Malacca, the Moluccas, and other islands. In 1549 he went to Japan, where he labored for two years with marked success. It was his earnest desire to enter China, but he did not succeed, and died in 1552, ten years after his arrival at Goa.

**Xavier's Successors.**—The work inaugurated by Xavier was carried on with considerable success for about fifty years. Then Robert Nobili, and some associates, including De Brito, one of the most learned of the Jesuits, dissatisfied with conversions among the poorer people, sought to reach the Brahmins, and instituted a series of accommodations to heathen customs which was carried on for a century and a half in India and China, and created such scandal as to call forth the repeated condemnation of the popes, and at last resulted in the suppression of the order. Believing their foreign origin to be a serious hindrance to influence with the Brahmins in India and the mandarins in China, they sought to conceal that as much as possible. They not only dressed in the native costume, but adopted many of the native habits, even joining in idolatrous worship. The truth of these statements has been vehemently denied by the Jesuits, but rests on too strong evidence to admit of doubt.

**Results in Asia.**—Judged by numbers, the success of these missions in the East was marvellous. The converts were among the hundreds of thousands. It is unquestionable, also, that there was very much of spiritual life among the converts, which not even the evils referred to above could entirely neutralize. The constancy manifested by them even in the face of bitter persecution is not in itself a sure proof, for the wildest of vagaries will secure the ardent devotion of multitudes; but there was in these instances manifest much of true Christian fortitude. More important still is the fact that the work held on so long, and that even after some centuries traces were found of the communities. The great defect of these missions was that the acceptance of the signs and symbols of Christianity was not followed up by such education as would enable Christian character to grow. Each successive generation accepted what it was taught by the priests, who failed in most cases to imitate the great leaders of medieval missions, who sought everywhere to found schools, that the people might learn for themselves. It is significant, too, that, notwithstanding the great scholarship of many of the Jesuit missionaries of that day, no contributions were made to Bible translation. When, two and a half centuries later, Protestant missionaries went into those same fields, they found themselves without the slightest basis for work in the form of existing versions of the Scriptures.

**Africa.**—While Xavier's work in Asia has held, for the most part, the most important place in the public eye, so far as missions of the Roman Catholic Church are concerned, it was by no means the sole, or on the whole the most success-

ful, effort of that Church. Some years before he went to Goa, Dominican missionaries were gathering thousands of converts on the west shore of Africa. The selfish plans of the Portuguese traders neutralized much of their work, so that neither Jesuits in 1550, nor Capuchins nearly a century later, were able successfully to stem the tide, and the Christian communities became so degraded that at the beginning of this century, although existent, they compared unfavorably with their heathen neighbors.

**America.**—About the same time, also, the opening up of the New World offered an opportunity which the Church was not slow to accept. First came the Franciscans to Mexico in 1522, then the Dominicans and Augustinians, and a half-century later the Jesuits. With every conquest by Spain or Portugal the Roman Catholics extended their own sway, although not infrequently the two came into conflict, as when the Jesuits in Paraguay became convinced that the conversion of the Spanish conquerors was an essential prerequisite to that of the subject Indians, and, failing that, secured from the home government the right to govern their converts themselves. More often, however, the general result was that the childlike savages, while ready enough to change their form of worship, were not so instructed in the essential principles of Christian truth and morals as to furnish the basis of a Christian state. As a consequence the Roman Catholic countries of South and Central America have been noted as the most ignorant of all countries bearing the Christian name. This is undoubtedly due in part to the character of the native races, indolent and immoral; but the absolute failure of the earlier missionaries to

give any substantial education to the people, or even to insist upon accord to the laws of social morals, must be held in considerable degree responsible for the general collapse.

**United States and Canada.**—A different record is that furnished by the missions to the North. In the United States, south and west, and in Canada, the work of the Franciscans, Jesuits, and others was more substantial. They paid considerable attention to education, and before the Pilgrims had landed in New England large numbers of Indians on the Rio Grande could read, while all the way from Florida to California numerous and successful missions were established, and the Church had not merely the loyal, but the enthusiastic support of the converts. In Canada the missionaries met the most bitter opposition, and the record of their devotion and courage is one of the most fascinating in secular as well as ecclesiastical history. The sterner character of the North American Indians was not so easily influenced as that of the Southern races, and so bitter was the feeling against the foreigners that it is said that not one of the original missionaries failed of the crown of martyrdom, often suffering the most terrible tortures with a heroism that stirred the admiration even of their stoic murderers. Fast as the leaders fell others came to fill their places, but with no permanent advantage. Tribal wars combined with loyalty to the Indian faith to destroy the work, and ultimately not only the missions themselves, but almost all traces of their work, were obliterated. Another influence of great moment was the political opposition of the English government to everything French; and here, too, as in so many instances, Jesuit accommodation to

native ferocity, and even immorality and superstition, had much to do with the failure.

**The Levant.**—Roman Catholic missions have been by no means confined to efforts to convert the heathen world. Some of their strongest energies have been directed to bringing into communion with the Church of Rome the various branches, especially of the Eastern Church, which reject the supremacy of the pope. Their missionaries have worked with varying degrees of success in the Levant, in Egypt and Abyssinia, and among the remnant of the Nestorian mission in India. In Abyssinia, about the middle of the sixteenth century, they secured temporary control, but a revolution overthrew their power, and repeated efforts since have availed nothing. In Mesopotamia they have succeeded in withdrawing from the Jacobite and Nestorian churches a considerable community, now called Chaldean, and have made some inroads upon the Armenians and the Greeks. This work has, however, been chiefly political, and can scarcely be compared to the work of the Church in heathen lands. It is not on the same plane, either, as the work of the Protestant churches in Roman Catholic countries, for almost no effort is made to raise the general standard of education or Christian character. The aim appears to be purely ecclesiastical and political.

**Present Missions.**—The impulse given to Roman Catholic missions in the sixteenth century was to a great degree expended by the middle of the eighteenth, and the latter part of the last and the early part of the present century were not marked by any extended missionary enterprise. Then, however, the missionary fervor revived, and now Roman Catholic missions are a positive

power in almost every field. They are especially noticeable in Africa, China, and Japan. In Africa, in the region of Uganda, along the Congo, and in the various sections still under Spanish or Portuguese rule, they are aggressive, and in Madagascar especially have come to the front. Their independent work appears to be on a better basis than that of two and three centuries ago. They pay more attention to education, and the general tribute to the Roman Catholic communities of China and Japan, and some in Africa, is favorable as to the Christian character of the converts. The bane of political scheming, however, continues to attend them in many places, and such instances as the Jesuit terrorism of the Madagascar natives show that there is still too much of the same influence dominant that caused the failure of so many of the earlier mission enterprises.

**The Propaganda.**—No statement, however brief, of Roman Catholic missions is complete without a reference to the organization which directs and controls the work. The earlier missions of the Church were carried on by the separate orders, often with very much of mutual jealousy and antagonism. The Jesuits particularly were opposed by the Dominicans and Capuchins, and returned the opposition with interest. Pope Gregory XIII., as early as 1580, had directed that the work of missions, especially in Oriental lands, should be under the care of certain cardinals; but no definite organization was effected until 1622, when Gregory XV. established the *Congregatio de Propaganda Fide*, or Society for the Propagation of the Faith, which ever since has had complete control of all the mission enterprises of the Church. The society,

composed of a varying number of cardinals, about thirty, has its seat in Rome, and employs a large number of officials. There is also connected with it a college for the training of priests, and including men of every race and nation in the world. In the general division of the world into *terra Catholica* and *terra missionis*, according to which every country whose secular government does not acknowledge the supremacy of the pope is included in the latter, even the United States is under the general supervision and authority of the Propaganda, as the society is ordinarily called. Practically, however, there is of course great difference in the nature of the control exercised here and in central Africa. It is also true that large liberty is allowed to the different orders which still conduct the greater part of the missionary work of the Church. Still it is true that the movements and duties of every ecclesiastic, bishop, or priest in every non-Catholic country are under the direction of this society, and may be changed at any moment at the discretion of its members.

**General Support.**—This centralization of authority has its very evident advantages in the efficiency of the work, the minimizing of waste, and economy of administration, although entirely incompatible with the Protestant idea of independent, free action. Its weakness appears in the fact that Roman Catholics contribute proportionately far less than Protestants (according to Cardinal Lavigerie, one twentieth as much) to the work of missions. All subscriptions go to the society, and are used according to its judgment, no account being rendered. To supply the demand of some Catholics for a personal share in the work, some smaller societies have

been formed, of which the Society for the Propagation of the Faith at Lyons, France, is the most important. This contributes to different missions and reports the work of those missions. It is generally supposed that a considerable share of the support of the missions comes from the different orders, many of them, especially the Jesuits, being very wealthy. The pope also contributes, and individuals, prelates and others; but the entire absence of itemized reports makes a complete statement impracticable. So far as its work is concerned the Propaganda is an absolutely close corporation, holding complete control over every Roman Catholic agency for the conversion of the non-Catholic world.

### III

#### EARLY PROTESTANT MISSIONS

THE first effect of the Reformation on the newly formed Protestant churches was not in the line of missionary activity, either foreign or home. Erasmus almost alone seems to have recognized the duty of world-wide evangelization involved in the return to the principles and teachings of the gospel. But his words were prophetic rather than of immediate force, and not one of the aggressive leaders seems to have really entered into the idea of the missionary duty of the Church. Doubtless there were many reasons for this. The new Church needed solidifying in its organization and clarifying in its ideas. Probably Luther's well-known conception of the "last days" as immediately at hand made him careless of everything except the preparation of his own community for the great change. The sharp controversies among themselves, the inevitable result of the sudden enfranchisement of individual opinion, also filled the vision of the Reformers and to a considerable degree shut out the claims of the outside world. This is not the place to discuss the reasons; we simply record the fact that it was not until two centuries after the Reformation that any portion of the Protestant Church

manifested a clear conception of the claims of missions, and it was three centuries before that conception had so spread as really to make it a missionary church.

**First Enterprises.**—During this period, however, there were a number of isolated missionary enterprises, showing that, while the Church at large failed to appreciate its duty and opportunity, individuals tried to do what they could. The first of these was primarily political rather than missionary. Attracted by the opportunities of the New World, a half-century before the Pilgrims landed at Plymouth (1555) a company of Frenchmen, including several ministers, under the patronage of Admiral Coligny, and with the cordial indorsement of John Calvin, sailed for Brazil. The hope of Coligny and Calvin was to establish there an asylum for the persecuted Huguenots, and the idea of general evangelization does not appear to have been prominent. When, however, the company landed, the condition of the savage tribes impressed them deeply, and they made every effort to reach them, but soon unforeseen difficulties appeared. The real leader proved to be an unprincipled adventurer, and ready to yield his Reformation principles under the pressure of the Roman Catholics. Persecution commenced; some of the colony were killed, and the rest compelled to return to France within a year. This was followed by two more attempts of similar character in Florida in 1564; but they also proved failures, the Spaniards driving out the colonists.

The next missionary enterprise was in the line of home missions, and was undertaken by Gustavus Vasa, who thus set the example which so many kings of Sweden have followed. In 1559

a missionary was sent to Lapland, and a general evangelistic mission inaugurated. At first comparatively little was accomplished, as the missionaries spoke only Swedish; but in 1611 Gustavus Adolphus established schools for the people, and the Christianization of the country was placed on a surer basis.

**Dutch Colonies.**—As with Spain and Portugal, so with the Protestant countries, the opening up of foreign colonies and foreign trade was attended by a certain missionary effort, confined, however, to those colonies. In 1612 a college for the training of missionaries was established in connection with the University of Leyden, and one of the professors wrote a missionary treatise. Thus the conquest of Java by the Dutch in 1619 was followed by the introduction of Christianity among the natives. The island was divided into districts and each district provided with a church and school. Promising converts were more fully educated and employed as catechists, under the general superintendence of the Dutch ministers. From Java the work extended to the neighboring islands, to Amboyna and the Moluccas, and even to Formosa. The extent of the work is seen in the statement that in 1721 there were over one hundred thousand Christians in Java, while in Formosa the first missionary baptized nearly six thousand adults, and in the course of a few years had taught six hundred of the natives to read. Similarly the Dutch conquest of Ceylon was attended by the establishment of missions there, which sought to convert not only the heathen, but the Roman Catholics, the result of the labors of the missionaries of a century earlier. Here the results were numerically large, the number of members connected with the Dutch Church in

1722 being over four hundred and twenty-four thousand. The work also extended to India, antedating all other Protestant work in that land. All this, however, availed very little. With the cession of Dutch interests to England, Dutch missions declined until they had practically disappeared. Similar results followed the work under the auspices of the Dutch West India Company in Brazil. The reason is found in the same causes that operated in the Roman Catholic missions: indiscriminate baptism without due regard to the development of substantial Christian character, and the emphasis placed upon the political and temporal advantage of conversion.

**English Colonies.**—To this same period belong the early missions to the American Indians, and they were in many respects of the same general character. The settlements in New England were primarily for the benefit of the settlers, and their efforts at evangelization were secondary in their character. John Eliot and the Mayhews were actuated in their evangelical work by a true missionary spirit, but it was a consequence of their going to America, not the cause of it. The colonists were much impressed with the needs of the Indians, but those needs had a direct relation to their own life. When, in 1649, the Long Parliament granted the first charter to a missionary society "for the Promoting and Propagating the Gospel of Jesus Christ in New England," the idea was much the same as that which led the Dutch to establish missions in their East Indian colonies. The New England Company in its origin was a colonial mission, or home mission society, rather than one for foreign missions. The Pilgrims and Puritans, however, were of different material from the Dutch colo- ◆

nists, and, while the element of colonial development was not lacking, there was a truer conception of the character of spiritual work. Somewhat later, but under the same general impulse, was the foundation of the Society for the Promotion of Christian Knowledge (S. P. C. K.), in 1698; the Society for the Propagation of the Gospel (S. P. G.), in 1701. This last, according to its charter, was specially designed for the "religious instruction of the queen's subjects beyond the seas; for the maintenance of clergymen in the plantations, colonies, and factories of Great Britain; and for the propagation of the gospel in those parts."

**Von Welz.**—The middle of the seventeenth century, however, saw a new development, a reaction against the hard theological discussions that followed the Reformation, and a clearer perception of the true relation of Christian missions to the development of the Church. The first indication of it was the decision of a company of men from Lubeck—not theologians, but jurists—to engage in foreign mission work. Only one, Peter Heiling, reached his field, Abyssinia; but he did good work there. More important was the publication, in 1664, by an Austrian baron, Von Welz, of two publications calling for a special association for the extension of the evangelical religion and the conversion of the heathen. He propounded three questions: (1) "Is it right that we, evangelical Christians, hold the gospel for ourselves alone, and do not seek to spread it?" (2) "Is it right that in all places we have so many students of theology, and do not induce them to labor elsewhere in the spiritual vineyard of Jesus Christ?" (3) "Is it right that we, evangelical Christians, spend so much on all

sorts of dress, delicacies in eating and drinking, etc., but have hitherto thought of no means for the spread of the gospel?" The appeal and the questions brought no answer. They were followed by more vigorous words and the proposition, doubtless suggested by what the Roman Catholic Church had only recently done, that a college for the propagation of the faith be established, in which students could be instructed in Eastern languages, geography, and the ways and means best adapted for the conversion of unbelieving nations. This brought a sharp, even bitter reply from one of the best men in the Church, Ursinus of Ratisbon, claiming that the Greeks were responsible for the Turks, the Danes and Swedes for the Greenlanders and Lapps, and that it was absurd, even wicked, to cast the pearls of the gospel before the dogs of cannibals, etc. Von Welz, in despair, gave up his barony, went to Holland, and thence to Dutch Guiana, resolved to do what he could in the line of what he considered duty.

**The Pietists.**—Others, however, felt the same truth as inspired Von Welz. The philosopher Leibnitz, with probably more of scientific than evangelistic purpose, urged the Berlin Academy, at its foundation in 1700, to "occupy itself with the propagation of the true faith and of Christian virtue . . . among the remote and unconverted nations," especially China. The great impulse, however, was given by the German Pietists, Spener and Francke. Pietism was more than a mere protest against creed formalism. It was an assertion of spiritual life. It took shape first in the appointment of Spener as pastor at Frankfort in 1662, and attained general recognition when Francke and two others of similar views were

made members of the faculty of the new University of Halle, where they were surrounded by a great number of enthusiastic students.

**Danish Tamil Mission.**—In 1704 Dr. Lütkens, an intimate friend of Francke, who had been in Berlin, and afterward made court chaplain at Copenhagen, represented to King Friedrich IV. of Denmark the duty of providing Christian education for the people in the Danish colonies. The king entered into the plan most cordially, and two students from the University of Halle were appointed to go. The first idea seems to have been to send them to the West Indies. That, however, failed, and the Coromandel Coast of India was selected. The two men, Bartholomew Ziegenbalg and Henry Plütschau, sailed in 1705 for Tranquebar, and commenced their work at once, learning the Tamil language, and not only preaching, but preparing a version of the Bible. Although having the cordial support of the king and provided by him with money, they met the increasing opposition of the Danish local authorities and the foreign residents. On the other hand, some support came from the two English societies for the Promoting of Christian Knowledge and the Propagation of the Gospel, which had been recently formed for colonial rather than for foreign mission work. The fact that most of the missionaries connected with this enterprise came from Halle, and naturally looked to Halle for general guidance and counsel, while the support came from Denmark, led to the mission's being known as the Danish-Halle or Danish-Hallsk mission. It continued through the greater part of the eighteenth century; but the dominant German element was distasteful to the Danes, and after the death, in 1798, of Schwartz—next to

Ziegenbalg the best known of the missionaries—the Danish support fell off. In 1825 the king declined to send any more money, and in 1847 the entire mission passed into the hands of the Leipsic Society.

The King of Denmark did not, however, content himself with the "Old Tamil Mission" in India. The Copenhagen College, established in 1714, sent out two missionaries to the North: Thomas von Westen in 1716 to Lapland, and Hans Egede in 1721 to Greenland. Neither of these enterprises, however, proved permanent, King Friedrich's successor ordering the discontinuance of the settlements. The rise of the Moravian missions at about the same time furnished field for those Danes interested in mission work, and quite a number went to the various stations in the West Indies and Africa.

**The Moravians.**—The great missionary event of the eighteenth century was the founding of the *Unitas Fratrum*, often, though incorrectly, called the United Brethren, best known as the Moravians. The story of the formation of this community in 1467, when the followers of Huss, certain Waldenses and Moravians, united as the *Unitas Fratrum*; of their subsequent bitter experiences, and at last of their finding a home on the estates of Count Zinzendorf in Saxony, does not belong to this place, although it must be read in order to a complete understanding of the subsequent history. More immediately essential is the story of the life of Zinzendorf himself, for it binds the Halle movement under Spener and Francke with the later developments of mission work. The marvel of modern readers and observers of missions has been that a community in itself so weak in numbers, wealth, and educa-

tion should have accomplished such a work. The explanation is doubtless to be found in great measure in the impulse given by this remarkable man, who put the whole result of training in the schools, in social, civil, and political life, at the service of those whose one idea was the growth of spiritual life, until he became a director and guide of the most self-denying service missions have known. There have been many missionaries as faithful, devoted, self-denying, heroic, as any that have represented the Moravians on the foreign field. There have been pioneers as bold, as persistent. There have been, perhaps, enterprises more wisely planned. But probably no community in the history of the Church has set itself about the work of converting the world with so little thought of results, so completely under the bond of duty. That a field was a hard one and likely to show little reward has been in itself, apparently, the best claim upon their labor. Their methods have been criticized as not broad enough in their scope, but their individual devotion has won the praise of all who have known of their work, and no one can study the life of their great leader without seeing how his spirit has dominated all.

**Development of Missions.**—The immediate occasion for the foreign work of the Moravians was a visit of Count Zinzendorf to Copenhagen in 1731, nine years after the reception of the Moravian colony at his estate in Berthelsdorf, to represent the Saxon court at the coronation of Christian VI., successor to Friedrich IV. There he saw two Eskimos who had been baptized by Hans Egede, and was saddened by the news that the mission to Greenland must be given up. His attendants also met a negro, Anthony, who told

of the sufferings of the slaves in the Danish West Indies. The story roused their sympathy, and when repeated at Herrnhut, stirred two men, Dober, a potter, and Nitschmann, a carpenter, to a resolve to go to St. Thomas and teach them of the gospel. With barely money enough to reach Copenhagen, they pressed on, bound to get through in some way. The count took them in his carriage to Bautzen, and gave each a small sum of money, but from that they worked their own way. This was in August, 1732. In January, 1733, two others started for Greenland; and in the same year a large party went to St. Croix in the West Indies. Surinam, Dutch Guiana, was occupied in 1735, and two years later South Africa was entered. Then came the work among the North American Indians, especially in New York and Pennsylvania. In all Zinzendorf himself was so interested that he made several visits, especially to the West Indies and Pennsylvania, before his death in 1760.

**Extent.**—A survey of the fields entered by the Moravians shows that there is scarcely a country where they have not made an attempt at least to gain a foothold. Their successful missions have been chiefly in the West Indies, Central America, north coast of South America, the Indians of the United States and Alaska, and Labrador on this continent; but they have work also in South Africa and Australia, and their central Asian mission on the borders of Tibet holds its own despite discouragements. They have made unsuccessful attempts, sometimes covering a short period of years, sometimes repeated at brief intervals, in Ceylon, Persia, China, Algiers, Abyssinia, the Guinea coast of Africa, the East Indies, on the Russian shore of the

Arctic Ocean, and among the Kalmucks of Siberia. In all this work the entire Church or community has always been most deeply interested. With the extension of its membership into other lands the missionary element has continued to hold a prominent place. It has also attracted the interest and support of others, and not a small part of the income of the society comes from England through the London Association in Aid of Moravian Missions.

**Methodism.**—While the Pietists of Halle were conducting the Tamil mission of Ziegenbalg and Schwartz, and through Zinzendorf were setting in motion the Moravian enterprises, a similar movement was starting in England. The Oxford Club, of which the Wesleys were such influential members, and which laid the foundations of Methodism and contributed so much to the spiritual regeneration of England, was started in 1729. Six years later the Wesleys went with General Oglethorpe to Georgia, but found their work limited chiefly to the settlers, and returned somewhat dissatisfied with the opportunities for preaching and open to influences for a still more spiritual life. On their way out they had come in contact with a band of Moravians, and on their return came under the influence of the Moravian Böhler. In 1738 John Wesley visited Herrnhut, and was very much impressed with what he saw and heard; and in the subsequent work of the two brothers and their associate Whitefield the result of the influence of Zinzendorf and his teacher Francke was very manifest. With them, too, the effect was seen in an increasing desire for evangelization, but for some reason the evangelization did not take as wide a scope. It was still the colonial or home idea that dom-

inated, not the conception of a world to be converted. It was not until 1786, when Thomas Coke, originally sent to Nova Scotia to preach Methodism among the English settlers, was driven by a storm to the West Indies and was brought face to face with the condition of the slaves, that the heathen world began to assume its proper place in the thought even of the Wesleyans; and it was a quarter of a century later before their first real foreign mission was commenced in Africa. Through all this period, however, the influence of the new movement was spreading and preparation was being made for the work of Carey and his associates.

**Colonial Extension.**—No statement of the mission enterprise of the two and a half centuries that intervened between the Reformation and what is called the era of modern missions is complete that does not include a reference to the service rendered, often unwillingly, by the great colonizing schemes of the Reformed countries. As Spain and Portugal by their extension had rendered invaluable assistance to the Roman Catholic Church missions, so the missions of the Protestant Church are greatly indebted to England, Holland, and Denmark. The attitude of these governments, it is true, was in many cases hostile. While the kings of Denmark were friendly, the colonial officers were often the reverse. Dutch preaching was to a considerable degree neutralized by Dutch colonial schemes. The East India Company was proverbially the enemy of all who sought to elevate the character of the people under its rule. Still there were individuals in all of these organizations, whether purely political or partly commercial, who had a conception of the responsibility resting upon

them and welcomed the efforts of Christian men. All alike introduced order in place of anarchy, brought the remote ends of the earth into connection with Christian lands, and helped to prepare the way for the work of the nineteenth century, much as Greece and Rome prepared the way for the early Church.

## IV

### BRITISH MISSIONS

THE dominant thought of the Moravians, as of the Danish-Tamil mission and the eighteenth-century work in America, was devotion, sympathy. The distress of the people without the gospel, their sad estate, dwelt most in the thoughts and hearts of Ziegenbalg and Schwartz, Dober and Nitschmann, Eliot and Brainerd. With the revolt against the formality and ecclesiasticism attending the Restoration, and under the keen thought of Jonathan Edwards in America and Andrew Fuller in England, emphasizing the need of prayer, there grew up an overwhelming sense of duty. The sterner Calvinism asserted itself, and men began to feel the weight of a world lying in sin, as they began to think more of the power and sovereignty of God. With their duty of obedience to Him went also the sense of duty of service to their fellow-men. As early as 1723 a Presbyterian minister in Scotland had emphasized this point, and throughout a series of revivals the thought was kept, resulting, in 1746, in a prayer concert of seven weeks, in which Jonathan Edwards had a share, his sermon afterward exerting considerable influence on Carey. In the same period many of the missionary hymns

were written: "Jesus shall reign where'er the sun," "Arm of the Lord, awake, awake," "O'er the gloomy hills of darkness," etc.

**First Steps.**—For nearly forty years these influences worked, but brought no perceptible fruit, although the general influence of the Wesleys was being felt by all classes and in all sections. The initiative in the new movement was made by the Baptists. At a meeting of the ministers of that body in 1784 it was agreed to unite in regular prayer for a special outpouring of the Spirit, and there was also an earnest exhortation to include in their most "fervent requests" "the spread of the gospel to the most distant parts of the globe." Three years later, Andrew Fuller, who had preached at this meeting on "Walking by Faith," ordained William Carey; and five years later, chiefly under the influence of these two men, the Baptist Missionary Society was formed, the first of the great number of societies to take up the work of foreign missions as a distinct and integral part of the duty of the Church. It is significant, however, of the widespread interest in the subject that soon after the ministers' meeting referred to above a clerical society in the Church of England was engaged in the earnest discussion of the question, How might the gospel be carried to the heathen? The fact, also, that the London Missionary Society and the Church Missionary Society were formed so soon afterward shows that the spirit of missions had already a wide and deep hold on the Christian thinking of the time. It was Carey's good fortune to give expression to that thought and lead the way where others were glad to follow.

**William Carey.**—There is always a peculiar

interest in the personality of men who open up new lines of action, who do what others only dare to think. This interest attaches in a special degree to William Carey. A proud churchman, he joined the evangelical dissenters in 1779, under the influence of a fellow-worker in his trade, and developed into a village preacher of such ability that Andrew Fuller, well known as a theologian, was attracted to him. Already by dogged perseverance he had mastered Latin, Greek, French, Dutch, and Hebrew. School-teacher, cobbler, and minister, he found time to read most of what was worth reading, but applied everything to the work of the evangelization of the heathen. From 1781, when only twenty years old, he privately and publicly pressed the topic on all who came within his reach. A map of the world hung in his stall, with the statistics, religious and political, so far as known, of every country. In 1792 he published an "Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen," and followed this by his famous sermon from Isaiah liv. 2, 3, with the two mottoes, "Expect great things from God," "Attempt great things for God." So profound was the impression made by this on the company of ministers present that twelve of them withdrew into the parlor of a neighboring house and formed the "Particular (Calvinistic) Baptist Society for Propagating the Gospel among the Heathen." To meet the necessary expense they opened a subscription, giving themselves £13 2s. 6d. (\$65.62). The indomitable purpose that overbore the opposition of his fellow-ministers stayed by Carey through the succeeding months, until, in June, 1793, with his family and a Mr. Thomas, already interested in, but strangely unfitted for,

mission work, he set sail for India instead of Otaheite, as he had hoped, and landed at Calcutta. The same devotion supported him through the discouragements of those early years,—the study of the languages, the ill health of his family, the opposition of the civil authorities,—and helped him lay deep the foundations of later missions in that great continent. That story, however, does not belong here.

**Baptist Missions.**—The development of the Baptist Missionary Society was not as rapid as that of some other organizations. It was not until 1813 that a beginning of work was made in the West Indies, and it was twenty-nine years later that the west coast of Africa was occupied, developing into the great work on the Congo afterward transferred to the Americans. There were various attempts to enter China, at last successful in 1877, and two years later the Japan mission was started. The society also works in Palestine and in Europe—Brittany, Norway, and Italy. Parallel with its strictly missionary work the society has made an effort to reach the Englishmen resident in foreign lands, maintaining thus a large colonial work, especially in Ceylon. The great field of the society, however, is India, in four missions: the Bengal mission, including Serampore, Calcutta, etc.; the Hindustani mission, Patna, Agra, etc.; the Burman, Bhutan, and Orissa mission; and Ceylon. In 1816 the General Baptist Missionary Society was formed, representing the Arminian branch, corresponding to the Freewill Baptists in the United States. Their chief field is in India, Orissa, but they also carry on work in Italy.

**London Missionary Society.**—The influences that had operated to send Carey to India

did not stop with the organization of the Baptist Missionary Society. All England, as well as Scotland, felt in varying proportion the spiritual revival, and many communities were ready to respond to the first appeal. This came in the form of some letters from Carey to his supporters in England. One of these, Dr. Ryland, of Bristol, invited two Presbyterian friends, one of them the Rev. David Bogue, of Gosport, to hear these letters read. They, in turn, called on another prominent minister; and in September, 1794, there appeared an address to "professors of the gospel," calling for the support by non-Baptists of "at least twenty or thirty missionaries among the heathen." In November a formal meeting of evangelical ministers of all sects was held, resulting, in January, 1795, in a circular letter to churches, asking their consideration of the question and the appointment of delegates to a meeting in the fall. The interest was increased by an article by a well-known clergyman of the Church of England, the Rev. T. H. Haweis, on the openings for mission work in the South Seas, and when the time came for the meeting in September everything was ready. On September 21, 1795, at the Castle and Falcon in London, the meetings commenced which culminated in the formation of the London Missionary Society. As Independent (Congregational), Presbyterian, Wesleyan, and Episcopal ministers had joined in the preliminary steps, it was decided to make the basis of the society very broad, emphasizing no one form of church government, but leaving the selection of that to the converts on the field. The enthusiasm resulting from these meetings was very great and spread over England and Scotland. Subscriptions large and

small came in, until in October they had three thousand pounds, more than double that sum by January, 1796, and in June fully ten thousand pounds. Volunteers for missionary service also came in, and in August the ship *Duff*, with twenty-nine missionaries, sailed for Tahiti. Scarcely was the expedition out of sight of the shores of England when plans were formed for still further extension of the work. Next to the South Seas, Africa, even in that time, seemed to show the greatest need, and the Glasgow and Edinburgh societies, formed in the spring of 1796, turning their attention in that direction, the London Society joined with them in sending an expedition to Sierra Leone. This did not prove a success, and as attention was directed to the Cape, another company, including John Vanderkemp, was sent there to lay the foundations for the work among the great Bantu races. There were attempts to start work in India, succeeding in 1804 in the Travancore mission, and later in North India. The West Indies also called for help and received it, and in 1818 the mission in Madagascar was established. The same year Siberia and Tartary were entered, but the missionaries were not allowed to remain, and Malacca, once occupied, was afterward handed over to the Netherlands Society. The same year that the Travancore mission was started, Robert Morrison was engaged to study the Chinese language, and in 1807 he landed in Canton, the pioneer of the modern evangelical Churches. The work thus established was built up, but not greatly extended until, in 1879, in response to another call from Africa, the society established its mission at Lake Tanganyika.

The society did not long hold its general inter-

denominational character. The formation of the Church Missionary Society, in 1799, furnished the natural medium for the missionary interest of evangelical churchmen. In 1814 the Wesleyan Society was formed. Later the various Presbyterian boards reached their own people, and at present the Congregationalists, or Independents, as they were then known, are practically its sole supporters, as has also been the case in the American Board in the United States. It was in a special sense a pioneer society. It laid the foundations in the South Sea Islands, in China, and in Africa and Madagascar, and its roll of missionaries comprises a large proportion of those who have been the leaders: John Williams, of Eromanga; Robert Morrison, of China; John Vanderkemp, Robert and Mary Moffat, and David Livingstone, of Africa. Its experience furnished the text-book for successors, and the early failures in the Pacific prevented similar ones elsewhere. One of these lessons was the value of educated service. The first missionaries of this society, unlike Carey and his associates, were untrained men and women, largely artisans. Few clergymen offered as leaders, just as, a few years later, the Church of England had to turn to Germany for workers. The mistake was soon rectified, and later success witnessed to the high grade of ability, as well as to the consecration, of the missionaries.

**Church of England.**—The next community to feel the influence of the new spirit was the evangelical element in the Church of England. Since 1701 the Society for the Propagation of the Gospel had been face to face with the heathen world in the various colonies, but had confined its labors to the English settlers. As has

already been noted, while Carey was cobbling and preaching and thinking, a company of the Church of England clergy formed the "Eclectic Society" for the discussion of religious questions. The discussion was assisted by the interest aroused in connection with the formation of the London Society, in which some Episcopalians, notably Dr. Haweis, had an important share. In April, 1799, a number of these met in the Castle and Falcon in London, and formed the "Society for Missions to Africa and the East," the name being later changed to "Church Missionary Society for Africa and the East." The evangelical and broadly liberal spirit of Wilberforce, Scott the commentator, and Henry Venn was manifest in the declaration of its purpose to maintain cordial relations with other societies engaged in the same work of missions. While loyal to its Church, it received at first little support from the Episcopal authorities, and although this coolness ceased, and now all the dignitaries are interested in its welfare, it has still had to meet much opposition, especially from the High-church element, represented so largely among the colonial bishops. They, however, could not resist the influences that were abroad, and in 1826 secured a change in the policy of the old Society for the Propagation of the Gospel, and made that an aggressive missionary society.

**Church Missionary Society.**—It was not for some little time that the Church Missionary Society actually entered the field. In 1802 Henry Martyn applied for a commission to go to India; but as under the rule of the East India Company this could not be allowed, he accepted a chaplaincy in that company, and started the train of heroic missionaries of the society in every

part of the globe. The first expedition was to West Africa, where so many others had failed, and the foundations of the Sierra Leone Church were laid. New Zealand (1814), the Levant (1815), India (1816), Ceylon (1817), followed; then Northwest America with its Indian work (1826), east equatorial Africa (1844), China (1845), Mauritius (1854), and Japan (1869). It, too, has done much of pioneer work, especially in Africa, America, and New Zealand. It has met Islam as no other society has. In one respect its management is unique. More than most, if not all, societies, it keeps in the closest possible touch with its constituency, employing a staff in the home office much larger than any other. It is, perhaps, a not unnatural result that it has a larger income than any other. For the ten years 1887-97 it refused no candidate on account of financial stress, and it has steadily advanced. It has had a noble army of workers: Selwyn, Hannington, Mackay, Crowther, French. It has been among the foremost in the examination and, if approved, the adoption of new methods, and has not feared to enter the field of the Roman Catholic and Eastern Churches with a more evangelical gospel than the priests have taught. Its older and yet younger sister society has also done a noble work, if a less noticeable one, especially in South Africa, China, and Borneo. In close connection with it is the Melanesian mission, with its record of Bishops Selwyn, of New Zealand, and Patteson, the martyr of Melanesia. The Universities' Mission, on the east coast of Africa, is also more under the control of the High-church element, as are similar but less important enterprises in India.

**The Wesleyans.**—The Wesleyans, who had

done so much to arouse the general missionary spirit in the eighteenth century, did not establish a distinct missionary society until 1814. They had not, however, been idle. As has already been noted, Dr. Thomas Coke had, in 1786, inaugurated a mission in the West Indies. He continued to press the claims of this work, and was supported by the Conference. In the establishment of the London Missionary Society the Wesleyans had a share, but in 1804 a special committee of three was appointed to superintend Dr. Coke's efforts. In 1811 a second attempt (the first having been in 1769) was made to found a mission on the west coast of Africa, and after some difficulties succeeded. In 1813 Dr. Coke, at the age of seventy-six, started for Ceylon. His death that year made some reorganization imperative, and the next year the Wesleyan Methodist Missionary Society was formed. The first field to be entered under the new organization was South Africa. Then followed New South Wales (1815), Tasmania (1821), Victoria (1838), and Queensland (1850). These were chiefly colonial missions, but in 1822 one was established among the Maoris of New Zealand, and another in the Friendly Islands in 1826. The work in Fiji, which played so important a part in the history of the society, was commenced in 1834. China, also, was occupied in 1853.

**Scotch Societies.**—Parallel with the development of missionary activity in England was the growth of the same spirit in Scotland. As early as 1709 a Scotch Society for the Promotion of Christian Knowledge had been formed, and had, more than its sister society in England, interested itself in active missionary work. It established a Board of Correspondents in New

York in 1741, and assisted it in employing missionaries among the Indians, the second being David Brainerd. The formation of the London Missionary Society revived interest, and societies were formed in Edinburgh and Glasgow in 1796. The latter aimed especially to give aid to Carey's work in India and to the Moravians, but both undertook missions, with, however, limited means and no great success. A Scotchman, Robert Haldane, a munificent contributor to the London Missionary Society, conceived the idea of a personal mission to India, to which he was willing to devote his large property; but the scheme was defeated by the opposition of the East India Company. The Edinburgh (Scottish) and Glasgow societies kept missionaries in India, Africa, the West Indies, and Turkestan for a time; but as the missionary spirit in the Church developed, under the influence of Duff's work in India, both of them were merged in the organizations, first of the Established Church, and later of the Free Church and the United Church.

In 1818 Dr. Inglis commenced his earnest efforts to arouse the Church to its duty, and in 1825 succeeded in securing the appointment of a committee to further the cause. The sending of Duff to India, in 1829, did for Scotland what Carey did for England, and since then missionary activity has not wavered. The disruption in 1843 affected the India work of the Established Church seriously, but propositions for division of interests were declined, and both branches pressed on to do a double work. Four years after the disruption the several bodies that had united in the United Presbyterian Church of Scotland commenced their own mission work. The work of the Established and Free Churches in India,

and also in Africa, has been to a considerable degree educational, resulting in the great missionary colleges at Bombay, Madras, and Calcutta, and the famous Lovedale Institute in South Africa, the model for so many other institutions. The fields occupied by the three societies are: Established Church: India (1829); East Africa, Blantyre (1874); China (1877); Free Church: India (1843); South Africa, from the Glasgow society (1844); East Africa, Livingstonia (1875); Syria (1872); New Hebrides (1848); United Presbyterian Church: West Indies (1847); West Africa, Old Calabar (1847); South Africa (1847); India (1857); China, Manchuria (1862-73); Japan (1863).

**Bible and Other Societies.**—At the same time that these distinctively missionary organizations were being formed others arose not less essential to their work. The two societies for the Promotion of Christian Knowledge (England, 1698, and Scotland, 1709) have been mentioned. In 1793 the Religious Tract and Book Society of Scotland was formed, and in 1799 the Religious Tract Society in London, both undenominational. Then came the Bible societies, the British and Foreign (1804), the immediate result of a local need, but early applied to foreign work; several societies in Scotland (1809, 1812, 1829) united in the National Society of Scotland (1860). Medical missions were already attracting notice, though the Edinburgh Medical Missionary Society was not formed until 1840. The needs of seamen were met by the British and Foreign Sailors' Society (1803) and the Missions to Seamen (1821). Interest in work for the Jews developed quite early. Christian Friedrich Frey, a German Jewish convert, educated in Berlin and

accepted by the London Missionary Society in 1801, sought permission to work among his own people. This was granted, and the work so developed that in 1808 a separate committee was formed, which became the next year the London Society for Promoting Christianity among the Jews. At first this was on the same general basis as the London Missionary Society, but in 1815 it became distinctively a Church of England organization. It was followed by a number of kindred societies.

**Specialization of Work.**—For about thirty years after the largest of the English Churches had organized their missionary work there was little advance so far as the formation of new societies was concerned. All the energies were expended in united effort to solidify the missions established. The interest, however, increased, and with increased interest came the impulse in the larger bodies to branch out and take up special work, and in the smaller bodies to have their own fields and not be swallowed up in the larger ones. The London Missionary Society was the first to feel this movement. In 1840 the Welsh Calvinistic Methodists decided to have their own society, and commenced their work in the Khasia Hills of North India. A few years later (1847) the Presbyterians of England did the same. In 1844, in the Church of England, under the influence of Captain Allen Gardiner, the South American Missionary Society was formed for work among the Patagonians of Tierra del Fuego. In response to a suggestion by Livingstone and an appeal from the Bishop of Cape Town, in 1860 the Universities' Mission to Central Africa was established, and this was followed by a Cambridge University mission in India.

The Methodist Churches felt the impulse, and one after another all the more important ones established their own societies. The Friends also started work in Madagascar and Syria. In most cases these were merely offshoots from or divisions of existing organizations, and as manifesting no special characteristic require no extended notice. Among them, however, are some of importance, which may in general be gathered in three classes.

**Aid Societies.**—With the development of work by different organizations and in different countries there arose a desire on the part of many to share in and help work not immediately connected with their branches of the Church. As early as 1691 the Christian Faith Society was organized to administer an estate purchased with funds left by the Hon. Robert Boyle for the assistance of general benevolence, and especially of mission work. In 1818 the London Society in Aid of Moravian Missions was formed, and this was followed by the Turkish (Bible Lands) Missions Aid Society; the Foreign Aid Society; Indian Home Mission to the Santals, in aid of the Danish mission; Spanish, Portuguese, and Mexican Church Aid Society; and a number of smaller ones, some general in their relations, some having specific ends in view.

**Faith Societies.**—As the work of the larger societies developed it was inevitable that the organization should become solidified, and that some at least of the simple fervor of the early years should be lost. The great amount of money needed for the conduct of the work occasioned methods of raising funds which to some seemed mechanical. There arose thus in the minds of not a few a wish for less of routine, less of rule,

more of spirit. The wonderful work of George Müller, of Bristol, also had its effect, and men began to ask why missions might not be conducted on the same basis. These ideas were developed by the Rev. J. Hudson Taylor, who in 1853 went to China in connection with a society specially formed for the purpose of pushing the work as much as possible through native evangelists far inland. He afterward carried on an independent work, in the course of which he became convinced that "it was safe to trust in the promises of God for the supply, in answer to prayer, of all the needs, pecuniary and otherwise, of the work to which He calls His servants." He also became much impressed, by fellowship with the pioneer missionary, the Rev. W. C. Burns, with the necessity of giving evangelization rather than education the first place in mission plans. Failing in health, Mr. Taylor returned to England in 1860, but thought over these topics very earnestly. He resolved to make no public appeal, lest he divert funds from the societies, but simply to pray. In 1862 he returned to China with two associates, working on this basis. It became evident, however, that there must be some medium for the transmission of funds and some organization for the selection of candidates. Accordingly in 1865 the China Inland Mission was organized, and later auxiliaries in Scotland and North America. The society has grown rapidly, and has attracted to itself some of the noblest workers on the mission field. Its work in China will be spoken of in the succeeding section. It continues to carry out the idea of simple faith and prayer, although it holds public meetings and issues regular reports. The missionaries are very self-denying and very energetic. Whether

the organization, at least in its present form, would survive the loss of Mr. Taylor, who has been virtual if not actual dictator, is doubted by many.

Somewhat similar to the China Inland Mission in its general character is the East London Institute for Home and Foreign Missions. Established as a training-school, it has developed into a missionary society, sending its representatives into different fields, chiefly in Africa. This, as well as the China Inland Mission, is undenominational. The same idea is found also in a number of other enterprises, some individual, some with regular organization.

**Women's Societies.**—There has been no more important element in the development of mission work than that furnished by the women's societies. The first such in England was formed in 1825 for promoting education in the West Indies. In 1834, in response to an earnest appeal by the Rev. David Abeel, an American missionary to China, the Society for Promoting Female Education in the East was established, and is the oldest women's society now at work. It is supported by members of the Church of England and Nonconformists, and is represented in the Levant, Persia, India, Singapore, China, Japan, and Egypt. The next step was the organization of societies in connection with the general societies; and the Church Missionary Society, the London Missionary Society, and others have their auxiliaries, which often carry on an independent yet joint work, as well as assist greatly in the gathering of funds.

## V

### AMERICAN MISSIONS

IN considering the development of missions in America it must be remembered that the country itself was looked upon as mission ground. The distinction, now so well known, between foreign and home or domestic missions was then unheard of. The term was limited to non-Christians, and missions were essentially the same, whether to India and Africa or to the aborigines of the United States or Canada. Thus John Eliot, David Brainerd, the Mayhews, Jonathan Edwards, were missionaries in so far as they dealt with the Indians. The efforts of the English societies among the colonists themselves, and of the dissenting communities in England and Holland in providing church privileges and religious instruction for their fellows on the other side of the Atlantic, were parochial rather than missionary. They, indeed, were esteemed of great importance, and attracted considerable attention, but they were essentially different from the work undertaken by Carey and his successors and associates. It is probable, also, that the very presence of the Indians helped to dull the appreciation of the needs of the world at large. There had, indeed, been a recognition of the

need of the foreign field, as was manifested in an application by two New England ministers to the Presbyterian Synod of New York to assist in sending two negroes to carry on evangelistic work in Africa. The War of the Revolution, however, prevented any carrying out of such a plan. The same cause operated to chill religious activity, and it was not until some years later that the conditions seemed favorable for the development of a missionary interest.

**Influence of England.**—The sailing of Carey and the formation of the London Missionary Society aroused great interest in America, and in 1796 the New York Missionary Society was formed, chiefly by Presbyterians, although the Baptist and Reformed Dutch Churches were represented. This turned its attention to the Indians, collected funds, and employed a number of missionaries. The next year (1797) another, called the Northern Missionary Society, was formed for much the same work. These were followed by others in New England, two of which introduced into their constitutions the idea of entering more remote countries, should opportunity offer. In 1797 copies of the sermons preached by Dr. Haweis and others in connection with the founding of the London Missionary Society were brought over to the Rev. Alexander McLean, of Bristol, Me. They were reprinted and distributed widely, reaching, among others, the Rev. Samuel Worcester, afterward one of the founders of the American Board. The first effect of this awakened interest was seen in five New England societies, in several missionary magazines, in the collection of funds to assist the enterprises started in England, and in the foundation, in 1806, of Andover Seminary, with the

specific object in view of furnishing preachers for mission work. In that year Robert Ralston, for himself and others in Philadelphia, sent thirty-three hundred and fifty-seven dollars to the Serampore mission in India, and this was raised by others to the sum of six thousand dollars in the following year. At this time the movement was general in all the denominations, but directed still chiefly to the needs of the Indians. As in Europe and in England, the element of individual enthusiasm and devotion was needed to start the great work of meeting the distinctively foreign need.

**The American Board.**—That impulse was furnished by a student of Williams College, Massachusetts, named Samuel J. Mills. The story of his consecration to the cause of missions by his mother, and of his growing interest in the work, runs parallel with the lives of Carey and Zinzendorf. Entering Williams College in 1806, just at the time when the interest in Carey was at its height, he spent much thought upon the subject, and found several congenial companions, especially Gordon Hall and James Richards. The haystack meeting, where these formed themselves into a mission band, marks one of the turning-points in the history of missions. From Williams the three went to Andover Seminary (1809), where they were joined by others, including Nott, Rice, Newell, and Judson. They still pressed the topic of missions and sought the help and advice of a number of prominent ministers, including the faculty of the seminary. The result was that at the meeting of the General Association of Congregational Churches in Bradford, Mass., in the spring of 1810, the subject of organizing a society was taken up. The students

—Judson, Nott, Newell, and Hall—also presented a paper setting forth their request to be sent on mission work. There was some discussion, and on June 29th the American Board of Commissioners for Foreign Missions was organized. On the 5th of the following September the commissioners met at Farmington, Conn., adopted a constitution, and elected officers. Dr. Worcester, the first secretary, prepared an address to the churches, and every effort was made to arouse interest in the four men ready to start. It seemed doubtful, however, whether the necessary funds could be secured, and in January, 1811, Judson went to England to confer with the London Missionary Society as to the advisability of the American churches coöperating with it. That society, however, felt that it was best for them to stand alone, and he returned.

**Development of Missions.**—At the next meeting in September the four received their appointments, although there was no large sum collected, and Burma was selected as the most promising field. In January, 1812, an unexpected opportunity to sail was offered, by special effort six thousand dollars was collected, and in February they, with the addition of Mr. Rice, sailed,—Judson and Newell from Boston, and Hall, Nott, and Rice from Philadelphia,—reaching Calcutta in June and August. During the voyage Judson changed his views on infant baptism, and after his landing was baptized at Serampore. Subsequently Rice joined him. The East India Company was very firm in its opposition, but, after many vicissitudes, the other three were fairly installed at Bombay. At the same time attention was directed to the Indians. Careful investigation was made, and in 1816 a

mission started among the Cherokees, afterward extended to include a large number of tribes. It was characteristic of the times that there should be great interest in the Pacific, and the story of Henry Obookiah (1809), followed by the arrival of two more Hawaiians at New Haven in 1813, resulted in the establishment (1817) of a foreign mission school under the care of the Board. This led to the sending (1819) of the first band of missionaries to the Hawaiian Islands, among them being Hiram Bingham and Asa Thurston. At the same time attention was turned to the Levant, and Pliny Fisk and Levi Parsons were sent to found a mission at Jerusalem. The next ten years were chiefly spent in strengthening the work already established, although an opening of work in Buenos Ayres was made, which, however, did not develop. In 1830 Elijah C. Bridgman and David Abeel sailed for Canton, and Eli Smith and H. G. O. Dwight opened up Asia Minor and Persia. The next year Jonas King started a station at Athens; in 1834 an exploring expedition was made to Patagonia, while the Gabun mission in West Africa was commenced, followed by that to the Zulus in South Africa in 1835. Japan was entered in 1869, and in 1872 the Board commenced its work in Roman Catholic countries, Mexico, Italy, Spain, and Austria, that in Italy being continued only for a time. Of the fifteen missions among the Indians some were transferred to the Presbyterian Board and the American Missionary Association, and the others were for one cause or another given up.

**Baptist Missions.**—The first effect in America of the news of the change of belief on

the part of Judson and Rice was disheartening. Its secondary result was encouraging. It stirred the American Board to more vigorous action, and it brought into existence the American Baptist Missionary Union. The Baptists had already had a large share in the support that went from America to Carey, and when the appeal came from these two Americans they promptly and vigorously responded to it. It is significant of the feeling of dependence on the mother country which existed generally in the United States, notwithstanding the result of the War of 1812, that these Baptists applied to the Baptist Missionary Society just as the Congregationalists had already applied to the London Society. They met with a similar response, advising them to supervise as well as support their own work. The return of Mr. Rice to conduct a campaign for missions gave the needed impulse, and the work was fairly inaugurated in 1814. With the exception of a work in Liberia, undertaken in 1821 under the influence of the African Colonization Society, but which never assumed large proportions until 1883, when it was extended to include the Livingstone mission on the Congo founded by the East London Institute, the society devoted its attention to Burma and the adjoining countries for about twenty years. In 1835 work was commenced among the Telugus of India. About the same time Macao was occupied, the prelude to work in China, although at Bangkok already there was some work among the Chinese, and in 1872 the Japan mission was commenced. Parallel with this was the development of work in Europe, of two kinds: in Roman Catholic countries and Greece, regarded as

foreign work, and in Protestant countries, as Germany, Sweden, etc., conducted by native preachers, but superintended by the society.

**Outgrowths.**—The American Board and the American Baptist Missionary Union were not only the pioneers, but they represented at that time almost the entire body of Christians, except the Methodists and Episcopalians. The American Board included among its supporters the Congregationalists, Presbyterians, and Reformed, both Dutch and German, while all Baptists, North and South, joined in the Missionary Union. It is doubtful whether the founders of the American Board contemplated the support of others than Congregationalists. At the second meeting of the Board, however, a proposition was made to the General Assembly of the Presbyterian Church for the organization of a similar society with which the Board might coöperate. The Assembly declined to do this, but heartily indorsed the Board and recommended its support by Presbyterians. At the next meeting eight commissioners were added to represent the Presbyterian Church, and later one came in from the Associate Reformed Church and others from the Reformed Dutch and German Churches. In 1825 a proposition was made by the United Foreign Missionary Society (Presbyterian), formed in 1817 for work among the Indians, for union with the American Board. This was cordially indorsed by the General Assembly, and for twelve years the Board represented officially the Presbyterian Church. In 1837, on the separation between the Old and New Schools, the former withdrew and adopted an old local organization, while the latter remained with the Board until 1870, when the two branches of the Pres-

byterian Church reunited. In 1857 the Reformed Dutch Church established its own board; the next year the Associate Reformed Presbyterians became a part of the United Presbyterian Church, and took up a distinct work; and in 1865 the Reformed German Church did the same; so that since 1870 the Board has practically represented Congregationalists alone. Similarly the Southern Baptist Convention was formed out of the Missionary Union in 1845. The Freewill Baptist Society (1835) was the direct outcome of the relations between some missionaries of the Missionary Union in India and representatives of the General Baptist Missionary Society of England. So, also, later, the different Methodist boards grew up in the great Methodist body.

**Presbyterian Missions.**—The first mission work of the Presbyterian Church as a church was directed exclusively to the evangelizing of the Indians. Reference has already been made to two societies organized in New York in 1796 and 1797. About the same time another, the Western Missionary Society, was organized in Pittsburg. In 1802 the General Assembly took up the matter and called for collections and volunteers, and for several years there was considerable done in different sections. In 1818 the United Foreign Missionary Society was formed, under the auspices of the General Assembly, bringing together the various Presbyterian and Reformed bodies. This, however, did not enter the foreign field, leaving that for the American Board. In 1826 it was discontinued, the General Assembly giving its full indorsement and coöperation to that Board. A number, however, felt that the church idea had been somewhat lost sight of, and in 1831, apparently on the basis of

the Western Missionary Society, already in existence, the Western Foreign Missionary Society was formed, under the immediate supervision of the Synod of Pittsburg. This society undertook three missions, to western Africa, northern India, and west of the Mississippi, and in 1833 all three fields were occupied.

**Old and New School.**—A strong feeling, however, continued to exist that the General Assembly should have its own board of missions, and in 1835 a proposition was made to form one and transfer to it the work of the Western Foreign Missionary Society. That was, however, defeated, under the influence of those who felt that the American Board was well representing the Presbyterian as well as other churches, and that united action was more efficient. In 1837 came the division of the Church, and the Old-school Assembly carried out the plan, formed its own board, and took up the work of the Pittsburg society. The New-school Assembly continued to work through the American Board until 1870, when the reunion of the two branches made it seem best that all should work in one board. Partly that the withdrawal of these churches from the American Board might not leave too heavy a burden upon it, and partly that their share in the establishment of the missions might receive full recognition, the Persian, Syrian, and Gabun (West Africa) missions and several Indian missions were transferred to the Presbyterian Board. In addition to the Africa (Liberia) and India missions, received in 1837, the Old-school board took up work in China the same year. Three years later (1840) it entered Siam, from which grew the Laos mission (1867). In 1853 a mission was commenced in Buenos Ayres, but after-

ward given up; and in 1856 Colombia and in 1859 Brazil were occupied. This last year also saw the commencement of the Japan mission. Since the reunion, missions have been established in Mexico (1872), Chile (1873), Guatemala (1882), and Korea (1884). The influx of Chinese into this country led to the establishment of a distinct work for them in San Francisco and New York. The missions to the Indians were gradually dropped or transferred to the home board.

**Other Presbyterian Missions.**—The development of these was largely connected with the influences already noted. As early as 1818 the Reformed Presbyterian Synod (Covenanters) considered the subject of missions, though they did not enter the field till 1843, at first in the West Indies, then, and now solely, in Syria, among the pagan Nusairiyeh. In 1836 the General Synod had established their present mission in India. The Cumberland Presbyterians started work for the Indians in 1820, and on the foreign field in 1857, though their present fields, Japan and Mexico, were entered later. The United Presbyterian Church took up, in 1858, the work of the Associate Presbyterian Church in India, commenced in 1854, and now carries on an important work also in Egypt, while its next of kin, the Associate Reformed Synod of the South, occupies Mexico. The Southern Presbyterian Church, the outcome of the Civil War, has its own board, and commenced its work in China in 1866, extending to Italy, Brazil, Japan, Congo, Mexico, and Korea. So, also, the interest of the two Reformed bodies, Dutch and German, was parallel with that of the larger denominations, as is shown by their share in the support of the American Board. When

they felt it wise to withdraw for the purpose of better developing their own resources, the former (1857) took the Amoy (China) and Arcot (India) missions, with which it had been so closely identified, and added Japan and Arabia, while the German Board took Japan as its special field.

**Methodist Missions.**—The Methodist Episcopal Church has never made a sharp distinction between home and foreign work. Both branches are, and have been from the beginning, under the care of the Missionary Society of the Church, which was organized in 1819, under the same impulse that operated with the other denominations. Already attention had been turned to the needs of the Indians, and the proclamation of President Monroe (1819) providing for the return of recaptured slaves to Africa, under the care of the United States government, led to an individual Methodist mission in Sherbro, afterward removed to Liberia. At the same time work was commenced for the French inhabitants of the South, and extended among the Indians. This work took the full strength of the society, which did not begin foreign missions until 1833, when the little Methodist colony at Monrovia was strengthened by the arrival of Melville B. Cox, the first foreign missionary of the Church. A beginning made, the progress was rapid. In 1835 the Brazil mission was established, followed by other South American fields, the latest being Paraguay. The first Methodist missionaries to China sailed in 1847; then followed Bulgaria (1852), India (1856), Japan (1872), Mexico (1873), Korea (1885), and Malaysia (1889). The society also commenced work in Germany in 1844, which led to work in Norway, Sweden, Denmark, and Italy. Closely connected with

the Missionary Society, but independent of its control, and subject only to the General Conference, is the wide-spread work of Bishop William Taylor, known as self-supporting missions, in Africa and South America. The tendency of these has been toward absorption by the Missionary Society. On the separation of the Southern branch of the Methodist Church (1844), a separate Board of Missions was organized, which has developed work in China (1846), Mexico (1872), Brazil (1875), and Japan (1885). At the same time the African Methodist Episcopal Church inaugurated the work now being developed in the West Indies and West Africa. The Methodist Protestant Church up to 1882 contributed its assistance to other boards, especially the Woman's Union Missionary Society, but then established its own mission in Japan.

**Other Societies.**—Missionary interest in the Protestant Episcopal Church was aroused by an appeal from the Church Missionary Society of England in 1817, and resulted in the organization (1820) of a society which later (1835) developed into the Domestic and Foreign Missionary Society. The first fields occupied (1830) were Liberia and Greece; China followed in 1835, Japan in 1859, and Hayti in 1861. In a somewhat similar way arose the missionary interest among the Lutherans. Dr. Rhenius, a pupil of Jänicke in Berlin, sent to India by the Church Missionary Society, and a most successful missionary, severed his connection with that society because it required episcopal ordination, and appealed to the Lutherans of America (1832) to support him. The General Synod had not long been organized, but it responded by the organization of the German Foreign Missionary Society,

hoping to get the support of the various bodies of Lutherans. This became afterward the Board of Foreign Missions of the General Synod. Before arrangements could be completed, Dr. Rhenius died, and a proposal was made of union with the American Board. That was given up, and in 1843 the mission at Guntur, already started as a private enterprise, was taken by the board, which (1859) also established the Muhlenberg mission in Liberia. In 1869 the General Council commenced work in South India. The other bodies have assisted somewhat, but have not developed their own work.

The Foreign Christian Missionary Society of the Disciples, or Christians, organized in 1849, has had a remarkable development, corresponding to the growth of the denomination at home, and has missionaries in Turkey, India, China, Japan, and the West Indies, as well as in the countries of Europe. The United Brethren in Christ have work in West Africa (1855) and in China (1889). The Friends carry on their mission work, in connection with the Friends of England, chiefly in Syria. The Universalists in 1890 commenced a work in Japan, and about the same time the Unitarians did the same, the former showing much more of permanent character. Mention should be made of the American and Foreign Christian Union, organized in 1849, especially for work in Roman Catholic countries, which afterward disbanded, giving its missions in South America and Europe to the American and Presbyterian boards. The American Missionary Association (Congregational), now distinctively a home society, engaged for a time in work for the negroes in Africa.

The American Bible Society (1816) owed its

origin to the same influences that produced the American Board, and very largely to the same man, S. J. Mills, who inaugurated so much of the mission enterprise of the United States. Already (1809) a New Jersey Bible Society had been formed, and its president, Elias Boudinot, responded to an appeal by Mills for a national society. In its organization thirty-five local societies of one kind or another united, and within a year eighty-four auxiliaries had been added. It has been a most energetic and effective society, both at home and abroad, joining hands with other similar societies, as well as with the missionary organizations, and establishing agencies in South America and Asia. At about the same time various tract societies in New York and New England, formed on the basis of the English societies, united to form in 1825 the American Tract Society for the publication and distribution at home and abroad of religious tracts and books. It has been followed by several others connected with the different denominations. The same influences that occasioned the forming of the China Inland Mission in England were felt in the United States. A number of individual missions have been started at different times and in different places. Two organizations have also gained considerable size. The Kansas Sudan Mission is the smallest, but has sent several missionaries. The International Missionary Alliance, formed (1887) by the Rev. A. B. Simpson, in connection with a faith-cure establishment, and since developed into the Christian and Missionary Alliance, has a large force of missionaries in Africa, India, China, and South America.

**Associate Movements.**—Springing out of the movements already noted in the different

church organizations, and developing until in some cases they have almost overshadowed them, have been the organizations of women and young people. From the very first women had a large share in the work, but it was not until comparatively late that that share became in a degree independent. The first impulse toward distinctive societies for women was given by the Rev. David Abeel on his return from China, and resulted in England in the formation of several societies before 1840. America, however, was slower, and it was not until 1861 that the Woman's Union Missionary Society, undenominational, was organized, which still carries on work in India, China, and Japan. Seven years later the Woman's Board of Missions in connection with the American Board was organized, and since then the growth has been rapid, until, in one form or another, the women have a separate organization in every denomination that does foreign work. Sometimes they are subordinate to and included in the general boards; in other cases they carry on a parallel and associated but distinct work.

**Student Movements.**—From the time of the little society at Williams College, transferred to Andover Seminary, it was the custom in most of the seminaries and several colleges to maintain similar societies or bands. With the development of the Young Men's Christian Associations, especially in their relation to students, there came also a development of the missionary idea. The Central Committee (1854) afterward became the International Committee, and the first World's Conference (1855) led the way to world-wide interests. It was twenty years before the collegiate department was fairly inaugurated, but

after that (1877) the advance was rapid. First came the Interseminary Missionary Alliance (1880), gathering the scattered bands into an organization. Then (1886) at a college students' conference at Northfield, Mass., the Student Volunteer Movement was established, one hundred of the two hundred and fifty-one men present pledging themselves to the foreign field should Providence permit. The growth of this organization has been wonderful, until it has touched almost every collection of students in the United States and Canada. It has extended, too, to Europe, and, working in harmony with the Collegiate Young Men's Christian Association department, organized in 1895 the World's Student Christian Federation. In 1896 there was an international conference in Liverpool which showed the extent of the work. There have also been visits to the universities and colleges of Europe, Asia, Africa, and Australia, which have opened up fields of work of great interest. In all this the Christian Endeavor, Epworth League, and kindred societies have had a valuable share.

**Canadian Missions.**—The distinctive missionary activity of the Protestant Churches of Canada was somewhat late in developing, owing to two facts: the great demand upon them in their own country, and their close proximity to and intimate relation with the kindred and stronger churches in the United States. The area occupied by them has been, and still is, small in comparison to the great unoccupied territory. A missionary society was formed in the Methodist Church in 1824, but it occupied itself solely with work among the Indians and French until 1873, when it established its work in Japan, still its only foreign field. The Presbyterians worked chiefly

through their fellows in the United States, although different communities sent individual representatives to the South Seas, India, China, and the West Indies. On the union of the different bodies in one General Assembly in 1875, a special Board of Foreign Missions was appointed, their different missions were adopted and developed, and a vigorous work in Canada itself was carried on. So, also, the Baptists organized a society in 1838, but continued to work through those in England and the United States until 1873, when the Maritime Provinces established their own work, followed by Ontario and Quebec. The two societies still exist, but are practically one on the field among the Telugus of India. The Congregational churches joined with the American Board from 1874 to 1881, when their own society was formed and a Canadian Congregational mission established in West Africa.

## VI

### EUROPEAN AND OTHER MISSIONS

THE close of the eighteenth century was in Europe a barren period for missions. The Danish-Halle mission dwindled and nearly collapsed, and even the Moravians barely held their own. As always, however, there was a leaven of interest. In 1780, in the University of Basle, really more German than Swiss, under the influence of a Dr. Urlsperger, who had recently visited England, there was founded a German Christian society, which undertook to gather information in regard to the general condition of Christianity. As soon as the London Missionary Society was formed the Basle Society entered into communication with it, and in 1801 a secretary, on going to London to care for a German congregation, became a director in the English society. At about the same time a pious preacher in Berlin, Jänicke, founded a school for the training of missionary laborers. From this school went a large number of the missionaries of the London and Church Missionary societies, among them Rhenius (afterward the inspirer of Lutheran missions in America), Nyländer, Gützlaff, and others.

**Basle Society.**—In 1815, largely under the

influence of the Germans in London, the Basle Society was formed into a missionary society. Its first work was to found a special training-school for missionaries, who were sent to the field under one or another of the English societies; but in 1821 it commenced its own work, choosing Russia as its first field, from which it was, however, forced to retire, as others had been. It added to its list of missions West Africa (1827), afterward enlarged by the German rule of the Cameruns, India (1834), and China (1846). The society is undenominational, its missionaries going out under the auspices of the Reformed, Lutheran, or Free Churches, as the case may be. It develops more than the English or American societies the industrial element, has a large proportion of artisans among its missionaries, and derives a considerable part of the support, especially of certain missions, from commercial transactions. Its school has furnished a large number of missionaries for other fields than its own, and it has sent individual workers to places where it has no organized mission.

**Berlin and Rhenish Societies.**—The Jänicke school in Berlin continued to be prominent until its founder's death, in 1827. Partly under his influence, partly under that of Basle, ten prominent ministers, including the well-known Professors Neander and Tholuck, met to organize a missionary society, in the hope of joining forces with the school. That proved impracticable, and in 1824 they completed their plans and founded the Berlin Missionary Society. For a time they simply assisted other societies, but after Jänicke's death secured his school, and in 1834 commenced their own work. They made several experiments, but their South African (Transvaal

and Bechuanaland) mission has been successful, as has also their China mission, which owed its origin to the visit to Germany in 1849 of Dr. Gützlaff, a Jänicke student, who had gone out under the Netherlands Society, but had established himself in Macao as physician and official, and had shared with Dr. Morrison, Medhurst, and others the first translation of the Bible into Chinese. The Rhenish Missionary Society owed its origin to a Mission Prayer Union established in 1799 by a few ministers in Elberfeld, which was gradually extended until four different associations were united in Barmen under that name. The new organization commenced work in South Africa (Namaqualand) at once, and afterward extended to Borneo, Sumatra, and Nias, in the East Indies.

**Confessionalism.**—These three societies were established on a broad, unsectarian basis. As, however, the confessional spirit increased in strength there began to arise a demand for other organizations. Then the North German Society (1836), formed from the union of a number of organizations in northern Germany, and which, like the Basle and Berlin societies, embraced both Lutherans and Reformed, was split and almost destroyed by the discussion. Some of its supporters went to the Leipsic Society, others to the Hermannsburg, while the remainder, moving to Bremen, found relief from the trouble, and developed a successful work in West Africa, after attempts in India and New Zealand. The Leipsic Missionary Society (1836) had its origin in a small society at Dresden (1819), but owed its development to the energy and enthusiasm of Dr. Graul, an ardent Lutheran, who took issue with the Basle idea of individual conversion, and

believed in a greater effort for a national movement along distinctively Lutheran lines. Attempts were made to start work in Australia and North America, but the society's chief work has been in India, where it fell heir to the Tamil work of the Danish-Halle mission of the eighteenth century. The same year saw the commencement of the Gossner (Berlin II.) mission in India, partly because of the confessional discussion, partly because Gossner, a director of the Berlin Society, felt that the idea of self-support of missionaries on the field should be carried further. He established a school, which sent out in all one hundred and forty-one missionaries, a number of them to work with other societies. His own work was among the Kols of India, and, after the first year of discouragements, was marvelously successful. Since Gossner's death the mission has been put upon the basis of an ordinary missionary society, and some of the distinctive ideas of its founder have disappeared.

**Other German Societies.**—The Hermannsburg Mission Society (1849), like the Gossner, was due to the intense conviction of a single man, Pastor Ludwig Harms, of a village in Hanover. An earnest Lutheran, and opposed to waiving in any degree the confessional idea, he also was dominated by the conception of the value of mission colonies, and believed in sending large numbers of missionary emigrants to establish a sort of missionary community. As the result of experience the peculiarities have disappeared, and the missions in South Africa and among the Telugus of India are not essentially different from others, and receive the cordial support of both the Free and State Churches of

Hanover. The Breklum Society (1882) also originated in a mission training-school, established by a pastor in the Schleswig-Holstein provinces, and does for them what the Hermannsburg Society does for Hanover. Its mission work is in the Jaipur territory of India. The St. Chrischona, or Pilgrim mission, as it has been called, was started (1840) in Basle, with the idea of establishing a series of mission stations in Northeast Africa, and thus reaching the Mohammedans of Egypt, the Sudan, and Abyssinia. It kept missionaries for a time in Gallaland, but for some years has been simply a training institution, many of its students going into home mission work. The Kaiserswerth deaconesses really do a foreign mission work of great value, and there are three women's societies—one general, one for China, and one for Jerusalem. There are also a few other organizations, but none of special significance.

**Danish Missions.**—The control of the Tamil mission by the State Church in Denmark gave the free and more liberal element little share in missions. With the revival of interest which started in England and extended to Germany, a Danish pastor, Bone Falck Ronne, felt the influence, and in 1821 the Danish Missionary Society, representing the Free Churches, was founded. It commenced by assisting the work in Greenland and the Moravian and Basle missionaries, and some Danes had already gone to foreign fields under English societies. The only organized mission carried on by the society is the new Tamil mission in India, taken up on the appeal of a Danish missionary, Ochs, who left the Leipsic Society on account of the caste question. Other Danish work has developed under

the Low-church or Grundvig party, including the Loventhal mission in India (1872), a branch of the Tamil mission, and missions to the Santals and Red Karens. These last are not distinctively Danish, but receive support largely from other countries.

**Norway and Sweden.**—Norwegian and Swedish missions were the children of the Danish missions. The effort of Gustavus Vasa to send missionaries to the Lapps has been noted, and throughout the seventeenth and eighteenth centuries there were various mission enterprises, including that of Egede in Greenland. With the early part of the present century interest revived. In 1818 a Swedish missionary paper was founded, and 1826 saw the founding of the first Norwegian society, followed in 1829 by one in Sweden, both little more than auxiliaries to the German societies; but in 1835 the Swedish Missionary Society was formed, followed in 1842 by the Norwegian Missionary Society. The Swedish Society, a voluntary society, was followed in 1856 by the Evangelical National Society, really a combination of a large number of smaller organizations, and, in 1868, by the establishment of the Church mission, under the patronage of the State Church. The Waldenstromians have also their own mission work. The fields occupied by the Swedish societies have been Gallaland in East Africa, Zululand in South Africa, central India (the Gonds), southern India (the Tamils), and China. A number of Swedish missionaries have also gone out in connection with American and English societies, especially to Central Africa and China. They have done excellent pioneering work. In Norway, also, the Norwegian Society was followed by others, but few of importance,

the chief work being that of the parent society in Zululand (1844) and Madagascar (1866). This last has been the best known. In 1889 a Norwegian mission to China was established. The Norwegian Missionary Society, like the Swedish, is a voluntary society, and there arose, as before in Sweden, a wish for a State Church mission. In 1872 Schreuder, the father of Norwegian missions, and through whose influence chiefly the society had been formed, yielded to this desire, and, taking a few of the South Africa stations, established a Church mission, which has been and still is known as Schreuder's mission.

**Dutch Missions.**—What Carey was to English missions, Mills to American, and Schreuder to Norwegian, Vanderkemp was to Dutch missions. A graduate of the University of Leyden, a trained soldier, linguist, and physician, on hearing the appeal of the London Missionary Society, he offered his services, and was the founder of South African missions. Before starting, however, he laid the foundations of the Netherlands Missionary Society (1797), the parent of a good number of Dutch societies. The first work was at home, but soon attention was turned abroad. It is significant, however, of the influence of the Dutch colonial management, and even of the State Church, that the first missionaries to Ceylon were sent under the direction of the London Society, though supported in Holland. In 1812 Java and the Moluccas were occupied, and two years later Ceram, Celebes, and other places. Then French rule over Holland ceasing, the society organized an independent work. In 1826 it sent Dr. Gützlaff to China, thus introducing work in that empire. For nearly half a century the Netherlands Society stood

alone, and followed the general course of the churches in Europe in yielding to the rationalistic spirit. Accordingly from 1846 a number of societies arose, mostly in protest against this and in favor of a more evangelistic type of missionary work. These were the Ermelo Society (1846), the Doopsgezinde or Mennonite Society (1849), the Java Committee (1856), the Dutch Missionary Society (1858), the Utrecht Society (1859), the Dutch Reformed Society (1859), and the Christian Reformed Society (1860). All of these conduct missions in the Dutch East Indies.

**French Societies.**—Under the peculiar conditions in France at the close of the eighteenth and the beginning of the present century it was scarcely to be expected that missions should find a foothold. Whatever of evangelical faith there was had sufficient to do to maintain itself. With the overthrow of the empire, however, the Protestant Church rallied, and about 1820 there were several missionary committees in Alsace and the south of France and in Paris. These united, in 1822, in the Société des Missions Évangéliques, often known as the Paris Evangelical Society. As in the case of other European societies, one of the first things was the forming of a training institute in Paris in 1824; but the first missionaries to South Africa did not go until 1829. For some time this was the only work. Then came the revolution of 1848, and as soon as the country had regained its vigor missionary activity was resumed. A mission was established in China (1859), but not kept up. Three years later Senegambia was occupied, and from this the work extended into Senegal, and, on the French occupation of the Gabun region, missionaries were sent to the

Congo, while farther north from Algiers efforts were made to reach the Kabyles. As French colonies have increased, it has been fortunate that the Paris Society could be ready to meet the aggression of the Jesuits, who have always looked upon France as their special protector. Thus, when the work of the London Society in Tahiti was hampered by French occupation, the Paris Society was able to step in and preserve the continuity of the evangelical church life. So, more lately, in Madagascar, it seemed for a time as if the English work was to be destroyed. The Paris Society has not merely taken up a portion of the work itself, but rendered most valuable assistance in preserving the English and Norwegian missions. The Society of the Free Churches of French Switzerland, founded in 1874, was an offshoot from the Paris Society, and combines the energies of Neuchâtel, Geneva, and the Canton de Vaud. Its work is in the Transvaal, South Africa.

**Colonial Societies.**—Under this general term may be grouped a large number of societies, of greater or less size, established in the different colonies, chiefly English, in the West Indies, Australasia, and South Africa. They originated, in most cases, in the colonial work of the different societies, and sometimes commenced as home missions, only branching out into foreign missions after the colonies became fully established. Those in the West Indies are chiefly diocesan missions connected with the Church of England, and perhaps scarcely should be classed as distinct missionary societies, although some of them date back to 1824. One, the Jamaica Baptist Missionary Society, is closely connected with the English Baptist Society, which has sought to

withdraw from the islands in its favor. In South Africa, also, there are several diocesan missions, although the Wesleyan Missionary Society is the largest. The Dutch churches have of late years, especially under the lead of the Rev. Andrew Murray, interested themselves greatly in the work, especially of providing native teachers for the interior tribes; and their school at Wellington, called the Mount Holyoke of South Africa, is doing a noble work in this line. India, too, has a number of such enterprises, although they have taken the form very largely of societies for Bible and tract publication and distribution rather than distinctively evangelistic work. The same is true of China.

**Australasia**, however, has seen the most effective work of this nature. It includes some societies that rank with any in America or Europe in respect to the vigor and individuality of the work. A considerable number, indeed, coöperate with the home societies, Church of England, Wesleyan, Baptist, and Congregational. The Presbyterians have effected a formal union with their brethren in Scotland and Canada in the conduct of the New Hebrides mission, one of the most interesting and widely known in the South Seas. Special mention should be made of the Melanesian mission and the Hawaiian Evangelical Association. The first arose from the suggestion of Archbishop Howley, on the consecration of Bishop Selwyn as the first Bishop of New Zealand in 1841, that he establish an island mission apart from his diocese. Nine years later the plan was matured, and the society from that day has done a noble work in some of the most difficult groups. It transformed Norfolk Island, the penal colony, and has worked in the Solomon,

New Hebrides, and other groups. The martyr Bishop Patteson was in charge at the time of his death (1864). The Hawaiian Evangelical Association was organized in 1851, under the influence of the missionaries of the American Board at the Hawaiian Islands, and has carried on, in coöperation with that Board, the mission work in Micronesia—the Gilbert, Marshall, Caroline, and other groups—and the Marquesas Islands.



PART II  
DEVELOPMENT OF THE FIELD



# I

## NORTH AND SOUTH AMERICA

THE history of missions in the western hemisphere may be divided into three sections: Roman Catholic missions, Protestant missions to the Indians, Eskimos, and negro slaves, and Protestant missions in the Roman Catholic countries of Central and South America. The first commenced with or soon after the discovery of the country, and practically ceased with the middle of the eighteenth century. The second, although there were desultory efforts in the seventeenth century, began as the Roman Catholic missions had spent their force, and, except in some parts of British America, had been absorbed into the home work of the churches by 1870. The third commenced about 1830, and are to-day the most noticeable missionary efforts on this side the Atlantic.

**Roman Catholic Missions.**—The first European colonies in America were established in Brazil, soon after its discovery in 1500 by the Portuguese. Mexico was invaded in 1510, Peru in 1531, Argentine in 1535, Paraguay in 1536, and Chile in 1541. The fact that Cortes had so small a force, only about seven hundred men, while Pizarro and his company numbered one

hundred and eighty, indicates the peculiar weakness of the races that occupied Central and South America, a weakness that made the problem of the missionary, not less than of the general, an easy one. The former, however, did not appear until the latter had prepared the way. The Franciscans reached Mexico in 1522, when the Spaniards were in the flush of victory and all thought of opposition was gone. Within six years two hundred thousand Christians had been enrolled, and by 1551 it was claimed that over one million persons had been baptized by the Franciscans alone, while the Dominicans, Augustinians, and Jesuits followed with their stories of wonderful conversions. The record in South America was similar, and by the close of the sixteenth century there had been as great a change as in the third century of Christian progress in the East, although in some places, notably Paraguay, the bitter cruelty of the Spaniards made attempts at conversion by the Franciscans useless, and they only yielded to Christianity when the Jesuits secured the reconversion of the conquerors and established their own rule. So far as appears there was no effort at pressure. The fact that Roman Catholicism was the state religion, and that conversion was a prerequisite to political preferment, unquestionably had its weight there, as in the Dutch colonies in the East Indies, but so far as the records show there was no forcible proselytism. One thing helped to facilitate the work of conversion. The people were naturally religious, easily swayed by superstition, but of a much finer type than that which rules the fierce tribes of Africa. They were peculiarly amenable to the influence of pomp and ritual, and the priests took advantage of many

of their ideas and adapted them to the service, so that the change was less noticeable than in some other countries and not at all repugnant. The natural result was a race of devout Roman Catholics, whose Christianity, however, judged by the European standard, even as attested by French priests, lacked moral power. The situation was not improved by the influx of a vast number of Europeans, generally of the lowest classes, who brought with them the vices and few if any of the virtues of the Old World, and, freed from the slightest restraint, ran riot in vice and crime, until, in about a century after the first mission in Mexico, the whole continent south to Patagonia was buried in a superstition little if any less degrading than that which it had displaced.

Then commenced the trend northward. The Franciscans had made various attempts, unsuccessful until 1573 and 1597, in Florida and New Mexico. In 1608 the French Jesuits established themselves on the Atlantic coast at the mouth of the St. Croix River, and soon after commenced the famous Abnakis mission in Maine, which gathered its converts in every village on the Kennebec. In 1615 Franciscan Recollets (Recollets) started the mission among the Hurons or Wyandots near Quebec, followed by the Jesuits (1669) among the Iroquois south of Montreal. These missions had a very different history from those to the south. The Indians themselves were of a much more hardy, independent type, but the chief difficulty probably was the bitter animosity aroused by the wars between the French and English. For a century and a half the contest continued, and with the final victory of the English the missions practically disap-

peared, the Catholic Church contenting itself with keeping its hold on the French colonists of Quebec and Montreal. A similar experience attended the missions near the Great Lakes, commenced by Jesuits in 1641. Just as these closed, another move westward was made in 1769, by Franciscans, who gave the seaport of California its name, and a number of mission colonies were established. From that time little aggressive work was done, until of late years the Church has revived its interest and carries on school and mission work among the remaining tribes.

**Protestant Missions to the Eskimos, Indians, and Negroes Outside of the United States.**—The former includes the work in Greenland and Labrador; the second that among the aboriginal tribes of the United States and Canada; the third the work in the West Indies and on the north coast of South America.

**Missions to Eskimos.**—These were started by the Danes in 1721, who sent Hans Egede to Greenland about the same time that Ziegenbalg went to the East Indies. There was not as much interest in that field, and a few years later the Moravians went to the assistance of the missionary. Largely due to their labors, the country is in the main a Christian country, although work is still carried on in some of the settlements. Then followed the mission to Labrador, also by the Moravians (1752), now largely conducted by a London society in association with that at Herrnhut. There has been a good deal of commercial enterprise connected with it, and the mission has encountered considerable opposition from the Hudson Bay and other trading companies. It has been through some very bitter experiences and is still a most difficult field. In

connection with their work among the Indians of Alaska the Moravians are also attempting to reach the Eskimos of that section. For the tribes along the Arctic Ocean, east of Alaska, there has been as yet nothing done.

**Missions to Indians.**—The first Protestant efforts to evangelize the Indians were undertaken as part of parochial work by two pastors, Thomas Mayhew, Jr., and John Eliot, at Martha's Vineyard (1643) and Roxbury (1646). By 1674 there were three churches and considerably over four thousand Indian Christians. The treatment by which this Christian community was practically destroyed is one of the most disgraceful episodes in American history, and for fifty years there appears to have been little additional effort made to reach them, though Eliot's Bible, completed in 1663, passed through two editions, and the work of the New England Company (1649) was not stopped. In 1700 the Church of England, at the suggestion of the governor of New York, sent a missionary to the Mohawks; and there were quite a number of individual efforts, as that of Jonathan Edwards at Stockbridge, Mass. (1751). The general impression, however, seems to have been that there was not much use in trying to Christianize the Indians, and through the eighteenth century there was very little organized effort, except that commenced by the Moravians in 1735 and carried on in Georgia, Pennsylvania, Ohio, New York, and a number of Western States, often under the most difficult circumstances of opposition on the part of the whites.

**United States.**—The War of the Revolution broke up whatever work existed, and the years that followed were too much occupied with na-

tional development to think much about the Indians. With the rise of the missionary spirit early in this century, however, they were the first objects of interest, and the earliest societies were all formed for work among them. This was true of the American Board, and the other organizations that followed, all of which looked upon the pagans at home as having at least an equal, if not a prior, claim to that of the heathen abroad. The result was that it was not long before mission work was established in every part of the country, and missionaries went to their fields among the Nez Percés, Cherokees, Choctaws, Dakotas, Sioux, etc., with the same earnestness and devotion as those to India, Africa, and the Pacific. The annals, too, of those days show success and heroism equal to those of other fields. There was, however, a constantly increasing element which made the work both more difficult and less necessary. As settlement spread westward, and the territory was absorbed by the whites, and the reservation principle was adopted for the Indians, the missionaries found themselves fighting the vices, not of heathenism, but of civilization. They became home rather than foreign missionaries, and the fact was recognized by their transference to the home boards of the Churches, which now care for them.

**British America.**—North of the United States the situation has been different. The slower progress of white settlement has kept for the work of caring for the Indians of the West and Northwest, to a greater degree, the appearance of a foreign mission work. One of the most effective agencies is still, as it has been since 1826, the Church Missionary Society of England, although the various denominations, Methodist,

Presbyterian, Baptist, and Congregational, have regularly organized work. The famous enterprise of Mr. Duncan, inaugurated at Metla Kahtla under the Church Missionary Society and transferred to the Alaskan border, is an instance of what might have been accomplished had missionary effort not so frequently been neutralized by political ambitions.

**Central and South America.**—Protestant missions to the Indians of these countries have been very limited. In the latter part of the seventeenth century Von Welz, after failing to arouse a missionary spirit in Holland, devoted himself to work in Dutch Guiana, where he died. The Moravians also attempted in 1738 to establish a work among the Arrawack Indians of Surinam (Guiana), but it was never very successful and was given up in 1808. Since the establishment of missions in Mexico, attention has been directed to the Indian tribes still existent in the mountains, and the Methodist and Presbyterian boards especially have met with considerable success among them. The Moravians have also since 1847 carried on a mission among the Indians on the Mosquito Coast of Central America. In South America, however, work among the native races has been prosecuted with vigor and success by the South American Missionary Society. The impulse was given by Captain Allen Gardiner of the British navy, who made repeated attempts to reach the Indian tribes along the west coast, but was constantly thwarted by the hostility of the Roman Catholic priests. At last he secured (1844) the formation of the Patagonian Missionary Society for work among the natives of Tierra del Fuego. His tragic death accomplished even more than his life, and the society, enlarged under

the name of the South American Missionary Society, has done and is doing a good work among those races all over the continent. It was the record of the Fuegian mission of this society that drew from Charles Darwin his earnest tribute to the power of Christianity over the most brutish specimens of the human race. Other societies, Methodist, Presbyterian, and Baptist, do as much as possible for these races, but their chief attention is directed to the Roman Catholics. The American Board sent an exploring expedition to Patagonia, but decided not to occupy the country.

**Missions to Negroes.**—Under this head are included, not the colored people of the United States, but the negroes of the West Indies, Central America, and the north coast of South America. The effect of foreign rule in the West Indies was completely to wipe out the original Indian races. They were replaced by slaves brought from Africa and colonists from Spain. The treatment of the negroes was terrible, and their general condition such as to excite the pity of all who knew of it. The first mission of the Moravians was to the slaves of St. Thomas, and they extended their work until it covered as many of the islands as they were permitted to enter. The larger Spanish islands were closed to them. They extended it also to the Bush negroes of Surinam, as they found the Arrawack Indians practically inaccessible. The Moravians have been followed by a number of societies, chiefly English, especially in the English West Indies, Trinidad, Jamaica, Bahamas, Barbados, etc. There are also a number of local societies for the same work. There has been a considerable development among the colored people themselves, and local churches are doing good work. A

notable instance is that of the Baptist churches in the Bahamas, under the lead of the Rev. D. Wilshere, formerly a missionary of the Baptist Missionary Society of England.

**Missions to Roman Catholics.**—These have been carried on by various organizations, commencing with the sending of two missionaries of the American Board to Buenos Ayres (1823). Their work, however, was not permanent. The first permanent mission work was that of the Methodist Episcopal Church in Brazil and Buenos Ayres (1836), and three years later in Montevideo. Of late years the work of this Church has been extended to Peru, Chile, and Paraguay. In 1849 the American and Foreign Christian Union was organized in the United States, especially for work in Roman Catholic countries, and started missions in Colombia, Chile, and other places. Subsequently (1873) its work in South America was handed over to the Presbyterians, who already had (1856) a mission in New Granada (now Colombia) and in Brazil (1859). Other bodies, the Southern Presbyterians and Southern Baptists, have also established work, and Bishop William Taylor's Transit and Building Fund has had enterprises in Chile, which, however, have come under the general supervision of the Methodist Episcopal Church. There have also been some individual workers, and in 1897 quite a force occupied some fields on behalf of the Christian and Missionary Alliance. Specially worthy of mention is the educational work at São Paulo, under the care of the Presbyterians. The union of the different Presbyterian churches in Brazil has resulted in greater efficiency and less friction. Farther north the Presbyterians have missions in Guatemala (1882) and Mexico (1872). There

are also in Mexico missions of the American Board (1872), the two Methodist Episcopal churches (both 1873), Southern Baptists (1889), Southern Presbyterians (1889), Friends (1871), and Associate Reformed Synod of the South (1875). There is also work carried on by the Protestant Episcopal Church, but on a somewhat different basis. The American Bible Society has several agencies in Mexico, Central and South America, and sells a large number of Scriptures.

**European Missions.**—In this connection reference may appropriately be made to the missions, chiefly of the American Board, the Methodists, and the Baptists, in Europe. The American Board in 1872 took up the work of the American and Foreign Christian Union in Italy, and added to it work in Austria and Spain. That in Italy was not continued, but in Santander, San Sebastian, and other places in Spain and in Prague, Austria, an influential work is being carried on which is doing much to strengthen evangelical life. The Girls' School at San Sebastian is especially successful, having won high encomiums even from hostile Spanish officials. The Methodist and Baptist Churches have large missions in Germany, Scandinavia, etc., chiefly of a sort of home missionary type, much as carried on in this country. There are also a number of enterprises, more or less of an individual character, in Spain and especially in Italy. The Anglican Church in Ireland has been warmly interested in an effort to establish a Reformed Church in Spain, and has met with some success. The well-known McAll Mission in France started from England, but having numerous supporters in America, has done an excellent work.

**Character and Methods.**—The general character of mission work in Roman Catholic countries varies somewhat according to the conception of it by different missionaries. Some, believing that the low state of morals as well as religion is directly due to the Roman Catholic Church, have constantly attacked that church with as much energy as they would Islam or Hinduism. Others, while recognizing the evil results of Roman Catholic teaching, have emphasized the necessity of Christian life rather than of separation from that Church, and have sought by education as well as preaching to give a clearer view of the Bible and the personal duty of those who call themselves Christians. In some cases there has been necessary a determined battle for the rights of conscience, and everywhere the influence of the Roman Catholic priests has been strong against the missions. They have, however, advanced steadily and, with the increasing freedom of political life, have gained much influence among the people. The methods adopted have been both evangelistic and educational. In many places great stress has been laid on schools, and newspapers have been published and exerted a very strong influence. This has been especially noticeable in Mexico and Brazil. Young Men's Christian Association work has also proved very advantageous. In general it may be said that Protestant missions in Roman Catholic countries have very much the same general character and employ the same methods as home and city missions. The broader conception of the work is gaining ground.

## II

### AFRICA

EVER since the revival of interest in missions, commencing with the maritime discoveries of the fifteenth century, there has been a peculiar charm about Africa. The very vagueness of knowledge as to its geography and its races has stimulated curiosity, while the terrible sufferings of its innocent victims of a slavery unsurpassed in horror even by the ravages of cannibals in the South Seas or in its own impenetrable forests have aroused the intense sympathy of Christian people and inspired them to marvelous devotion and sacrifice. In no mission land of the world has life been poured out so freely, and the early annals of many mission enterprises have been simply records of martyrdom, not so much by violence as by disease, under the fatal influence of climate and unaccustomed conditions of life. Still the supply of workers has never failed. As one and another have fallen, others have come to fill their places. Better knowledge has brought wiser action, and at last much of the danger has been overcome, and, after years chiefly of experiments, at times almost fruitless, the work is advancing rapidly.

**Geographical Discovery.**—Africa is in no

sense a mission field with general characteristics which even under differing circumstances give some unity to the work. It is rather a collection of fields, each totally different from every other in physical, racial, social, and linguistic character. It is also distinctively a modern field, geographical discovery having had a more direct relation to its occupation than in any other case. From the time of the Phenicians to the middle ages practically nothing was known of the continent except along the Mediterranean. When the Portuguese commenced their voyages in the fifteenth century they followed the west coast, reaching Cape Verde in 1446, Sierra Leone in 1463, the Congo in 1484, and the Cape of Good Hope in 1486, while a few years later Vasco da Gama sailed along the east coast as far as Cape Guardafui. As a result trading-posts were established in many places, but there seems to have been little or no colonizing until the seventeenth century, when the Dutch established themselves near the Cape of Good Hope. A century later exploration commenced in earnest. Bruce on the Blue Nile, Mungo Park and Landers on the Niger, and Tuckey on the Congo, gave a faint idea of these great rivers, but it was little more than an idea. In 1844 Krapf and Rebmann, by their discovery of Mount Kilimanjaro, led the way for Livingstone, Blaikie, Burton, and Speke, and opened up the Great Lakes and the Nile (1862). About the same time Barth explored the central Sudan and Lake Tchad. Then came Stanley's journeys (1871-77), and Schweinfurth and Nachtigal (1869-74) brought the Sudan races to the knowledge of the world. Since then journeys have been repeated, until now the only sections as to which there is so little known as to

be practically nothing are those north of the western Zambesi, southeast of Lake Tchad, and the greater part of the Sahara. It will thus be seen that, in a special sense, Africa is modern mission ground, only a very small portion of it being known at all to the Christian Church at the time of the revival of missionary interest.

**European Occupation.**—This scarcely less than the actual discovery has been a most important factor in missionary work. As noted above, it was not until the seventeenth century that anything more was done by Europeans than to establish trading-posts with a certain amount of suzerainty over the immediately adjoining country. This was mostly done by the Portuguese. Then came the Dutch, and in the latter part of the last century the English drove the Boers back from the coast, and commenced in Cape Colony the African development of the present century. Until the discoveries of Livingstone and Stanley there was little done except to hold ground already gained; but then there was a rush, England, Germany, and France vying with one another in extension of influence, while Portugal hurriedly drew her boundaries, and the Dutch Boers became anxious for their independence. In 1885 the celebrated Berlin Conference established the Congo Free State, and the general lines of influence of the three powers most interested were drawn, though so vaguely that since then there has been continual strife, until now barely one fifth of the entire continent can be said to be really in the hands of its original inhabitants. In general the influence of these aggressions has been favorable to missions. England and the Congo Free State give every possible encouragement and even

assistance. Portugal is hostile, but not as aggressively so as Spain in her smaller territory. Germany is, on the whole, favorable, but with no great cordiality. France aims to be neutral, but watches with jealous eye any movement by missionaries that may possibly be construed politically.

**The Missionary Problem.**—This has been a constantly shifting one, varying as new countries were opened up or new political influences assisted or hindered the work. It is possible, however, by taking the different sections in order, to gain something of an idea of what difficulties have been presented by the different races, and the physical characteristics of the continent. The ordinary division into North, South, East, West, and Central is necessarily somewhat vague, but is perhaps the most available.

North Africa, including the Mediterranean states from Egypt to Morocco, is distinctly Mohammedan. The dominant native element is the Arab, but the Berbers, including a number of tribes of different names, are Moslem chiefly in form. Some of them are rough and fierce; others, especially the Kabyles of Algeria, are of finer grade. Egypt is included in the Levant, and spoken of in the next chapter.

West Africa, embracing the coast states from the Senegal River to the southern boundary of Angola, nearly on a line with the Zambesi River, is in some respects the most difficult part of the continent. Here are Dahomey, Coomassie, the fierce tribes east of Liberia and Sierra Leone, and of the Niger valley. It is the region of the most revolting forms of the slave-trade, and the residence of the fiercest and most brutal tribes. It is, too, the most unhealthful section, the equatorial

climate and low, swampy lands making it almost impossible for Europeans to live. The southern part, spoken of at times as West Central Africa, is somewhat different. Back from the coast rise high table-lands, whose races are more amenable to Christian influences.

South Africa, the entire region south of the Zambesi River, is in many respects almost an ideal missionary field. The climate is healthful, and the dominant race, the Bantu, including the Zulus, Basutos, Bechuanas, Matabeles, and others, are of a very different type from the negroes of the Congo, although black and often called by that name. More refined in nature, of a higher grade of ability and character, they offer a most attractive field for missionary effort. Less interesting, yet still very approachable, are the Hottentots and Bushmen, having perhaps the lowest grade of intellect in the land. South Africa, being almost entirely under British, German, or Dutch rule, is fully open to mission work.

East Africa, from the Zambesi to Cape Guardafui, corresponds somewhat to the lower part of West Africa. Along the coast unhealthy, but on the high table-lands east of the Great Lakes the very reverse, occupied for the most part by Bantu races, and chiefly under German or English protection, it presents only such difficulties as are involved in difficulty of access, paganism still unadulterated by civilization, sometimes hardened by Mohammedanism, and the continuance of slavery, less brutal in some respects than that of the west coast, but still a powerful hindrance to evangelical influences.

Central Africa, including the Congo Free State with the sections immediately north and south, presents great obstacles. The climate in the

main unhealthful, the races embruted to the last degree by the slave-trade, combine to make it a most difficult field. On the other hand, the government shows special consideration, and the extension of means of communication offers facilities of great value.

Somewhat outside of these general divisions are Abyssinia, the Sudan, and the Sahara, all practically closed to mission effort—the first by the Abyssinian Church, the second by Islam, and the third by ignorance as to its character both physical and racial. The French are rapidly removing this last, however, and another decade may see what has been known as the Great Desert opened in its oases and fertile sections, said to be numerous, to missions.

**No Uniform Methods.**—So multiform a problem, it is evident, could not be solved by any general plan or uniform method. Hence mission work in Africa has followed more the methods of early Christian work. It has been individual rather than general, personal rather than national. The simplest of gospel preaching has taken precedence, followed, and that not very closely, by education, although in some places and among some tribes, as the Wa-ganda of the Great Lakes, it has held a foremost place, and Lovedale Institute in South Africa is a leader in missionary industrial education. Medical missions have from the beginning been most useful, and of later years one of the most prominent factors, although hospital and dispensary work has not been carried on to the same degree as in China. Industrial missions have been developed most effectively. The low plane of living made the most ordinary comforts and even necessities of life very rare, and not even among the South Sea Islanders was

“the gospel of a clean shirt” more needed. With most, the very conception of orderly, and what to Americans seems decent, living had almost to be created by special instruction. Homes and clothing, as well as churches and books, had to be taught by object-lessons, and the missionary was forced to be carpenter, agriculturist, brick-maker, etc., not merely for himself, but for his converts. Thus instruction in the trades has assumed a very prominent place. Even the furnishing of the Bible, and instruction in religious thought, marked in many cases a comparatively late stage of the work. For all except the Arab-speaking peoples the language had first to be reduced to writing. Then terms had to be found to express many of the simplest ideas of Christian truth, and when, as often was the case, they could not be found, they had to be manufactured. All this was made more difficult by the almost innumerable number of languages and dialects. Dr. Cust gives the number of languages as 438, with 153 dialects; and in the Bantu family alone there are 168 languages and 55 dialects. Already versions in 87 different languages have been prepared, some of them such as will reach a proportionately larger number of people.

**Early Enterprises.**—The first missions to Africa in modern times were those of the Roman Catholics in the fifteenth century, following the Portuguese discoveries. They have already been referred to (Part I., “Roman Catholic Missions”), and need no further notice here. When the Protestants took up the enterprise they had already almost faded out of sight. The first Protestant work was by the Moravians, and was the result of the interest in the Cape Colony tribes aroused by the reports of Ziegenbalg, who saw them on

his way to his mission in Tranquebar. George Schmidt, who had proved his devotion by six years' imprisonment in Bohemia "for the gospel," was selected by the Brethren at Herrnhut, and he arrived at Cape Town in July, 1737. At that time the Dutch were in full control, and Dutch and a few French Huguenot colonists had spread over the country. They looked upon the natives as little if any better than animals, and, so far as they had souls, doomed like the Canaanites of old. The idea of Christianizing them was regarded as not merely absurd, but almost wicked; and the simple-hearted, somewhat uneducated Moravian, backed by no government, and with no means of support but his own labor, was derided almost as much as the Hottentot. He persisted, however, won the confidence of the Hottentots, who could hardly understand a white man who did not rob and maltreat them, and through an interpreter, and by means of his neat hut and garden, taught them first at one village, and, when driven from there by jealous farmers, at another, until a little company of Christian natives was gathered. When this came to the knowledge of the Cape Town authorities, they made their protest and secured an order from the governor forbidding him to baptize. Schmidt then returned to Europe, and sought to gain from the government of Holland an order permitting him to go on with his work. He was unsuccessful, and was compelled to return to his home. His little company waited for him for a long time, but gradually dispersed or died, and for more than half a century, with the exception of an undeveloped plan by Dr. Coke, the Wesleyan, no effort even was made to reach the peoples of Africa. With the rise of missionary

interest at the close of the century attention was turned again to the Dark Continent.

**Present-century Missions.**—The leader in the new movement was again a Hollander, but sent out by the London Missionary Society—John T. Vanderkemp, who founded the mission among the Kafirs of South Africa in 1798. About the same time the Baptists and the Scotch and Edinburgh societies had attempted the west coast, but failed, and it was not until 1804 that a permanent footing was secured by the Church Missionary Society in Sierra Leone. The way thus opened, others followed rapidly, and as fast as circumstances and knowledge of the country permitted, missionaries pressed into every section. In view of the differences in the fields noted above, a clearer conception of the development of the work will be gained if we follow the geographical order, taking the different sections as they were occupied.

**South Africa.**—Vanderkemp's work was first among the Kafirs east of Cape Town, and then among the Bushmen, but with the coming of Robert Moffat (1818) attention was directed to the Bechuanas. Orange River was crossed, and the door opened into Central Africa, afterward entered by Livingstone, the immediate occasion being a determined attack on the tribes by the Dutch Boers, evidently with the purpose of preventing further development. Livingstone's own property was destroyed; he was brought up for trial and banished from the country. Saying, "The Boers resolved to shut up the interior, and I determined to open the country; we shall see who has succeeded—they or I," he pushed north, discovered Lake Ngami, and did for Africa what no other man has done. The next society to

enter was the Wesleyan (1814), and the chosen field was to the west, Namaqualand and the Hottentots, subsequently extended eastward to Kafirland, Bechuanaland, and Natal. In 1821 the Glasgow Missionary Society started the work which afterward, under the care of the Free Church of Scotland, became so well known; and the Paris Evangelical Society also selected this as their first enterprise (1829), drawn perhaps by the presence of a Huguenot element. They, too, as the others, met with opposition from the Dutch, and settled in Basutoland. In 1828 the Moravians resumed their work, and in 1830 came the Rhenish Society from Germany, followed (1834) by the Berlin Society, the former locating in Cape Colony and the more sterile and difficult Namaqualand, the latter joining the forces at work among the Bantu tribes to the east. The same year (1834) also saw the commencement of the work of the American Board in Natal, at one time almost destroyed by the Zulu war (1843), but resumed and since prosecuted with vigor and success. A new and strong reinforcement came then in the taking up of the Glasgow Society's work by the Free Church of Scotland, and in the development of the Lovedale Institute, as well as of the churches. A number of other societies have also entered this field: Hermannsburg, 1858; Primitive Methodists of England, 1869; Schreuder's Norwegian Society, 1873; Free Churches of French Switzerland, 1874; and Swedish Church Missions, 1876. All have had much the same experience, measurably favorable and encouraging when the political ambitions of governments have not aroused the bitter hostility of the races, and when even worse obstacles have not appeared in the form of European vices.

The terrible South African wars have, at times, almost destroyed work, but with the establishment of good government it has advanced. Under a wiser rule the Dutch themselves have become more liberal, but the Transvaal still furnishes unoccupied territory, especially for the German societies, which seem more congenial to the Boers.

**West Africa.**—This has probably been from the first the most forbidding field of missionary effort, not excepting the degraded South Sea Islands, and it has made the heaviest drafts on missionary resources, in life even more than in money. The Church Missionary Society led the way (1804) in permanent occupation, and has done the great work as far south as the mouth of the Congo. It has, however, had noble assistance from many other societies. In 1811 came a company of Wesleyans, the advance-guard of the Missionary Society. These had the advantage of the political security of the British colony of Sierra Leone, established in 1787 as a home for freed slaves; and to kindred support along the whole stretch of that coast, missions have owed much. In 1821 the American Baptists entered Liberia, and from that time the increase has been great, until there is scarcely a section that is not either occupied by or within easy reach of some missionary organization. The Basle Society established itself on the Gold Coast in 1827, and has steadily, but under heavy disadvantages, carried on its work. From 1830 to 1835 the Protestant Episcopal and the Methodist Episcopal and Presbyterian Churches founded their work in Liberia, followed (1842) by the American Missionary Association at Mendi, the work being passed over to the United Brethren in Christ

(1883), while the American Board's Gabun mission was transferred to the Presbyterians in 1870. The United Presbyterian Church of Scotland occupied Old Calabar (1846), and the North German Missionary Society the Gold Coast (1847). In 1856 the Southern Baptist Convention succeeded to the work of their Northern brethren in Liberia, and three years later the United Methodist Free Churches of England sent workers to Sierra Leone. At about the same time the Lutheran General Synod (America) commenced its work in Liberia, extending into the interior, and in 1862 the Paris Evangelical Society opened a mission in the French colony on the Senegal, adding to it a share in the Presbyterian Gabun mission when that section came under French control. Mention should also be made of the work of the colored organizations, Methodist and Baptist, especially in Liberia. For the early years the work was chiefly among the slaves brought from the interior, the native coast tribes being too savage to furnish any field for successful work. Of late, however, the tribes in the interior have been reached, and some of the noblest work has been among them. Every effort has been made to train for the work natives born to the climatic conditions, and the Fourah Bay College (1827) of the Church Missionary Society has furnished some very successful workers, among them Bishop Samuel Crowther.

West Central Africa, or West Equatorial Africa, as it is sometimes called, includes the mouth of the Congo and the Portuguese province of Angola. The Congo work is properly included in Central Africa. Angola has not been largely occupied, although the American Board has a mission on the highlands, established in 1880,

interrupted by the government in 1883, but resumed two years later, and promising good success. This is also the section selected by the Phil-African League, under the head of Héli Chatelain, for a mission colony—nucleus for a freed-slave community.

**East Africa.**—In 1819 the Church Missionary Society sent a representative to Egypt to confer with the Coptic ecclesiastics, and the result was the Egyptian mission. On his return Mr. Jowett found an Amharic manuscript Bible in the British Museum, and this gave occasion for a mission to Abyssinia (1830), closed by French Jesuit intrigue in 1838. Krapf, one of the missionaries, wandered south to Gallaland, spending some years in Shoa. Driven forth again by the Roman Catholics, he went to Mombasa, and, joined by Rebmann, discovered Kili-manjaro (1848), brought Uganda to the knowledge of the world, gave the impulse to East African discovery, and laid the foundation for East African missions. About the same time, Livingstone came from the south, and the Great Lakes and Congo region were opened up. The pioneers worked on at Zanzibar until 1874, when, under the influence of the news of the death of Livingstone, the two societies, Church Missionary and London Missionary, responded to the appeal, and inaugurated the Uganda and Lake Tanganyika missions. They were soon followed by the Scotch Free and Established Church missions near Lake Nyassa, while two Swedish societies and the United Methodist Free Churches of England have taken up, though in limited degree, the work among the Gallas. These in turn were followed by the Universities' Mission at Mombasa (1875) and a mission of the Ameri-

can Board on the highlands farther south (1883). All have had severe experiences. Meeting a finer grade of people in some sections, especially at Uganda, they have also come in sharp collision with Islam in its aggressive effort to extend itself in Central Africa. The slave-trade, too, has been fought, and the best energies of the Church have been put forth with enough of success to give high encouragement. The work, however, has scarcely passed beyond the initial stages. It is still to a great degree pioneer work.

**Central Africa.**—Practically this term means the Congo region, opened up by Stanley and Livingstone. Missions to it are of very recent origin, and were the direct result of Stanley's discoveries. In 1878 the Livingstone Inland Mission was founded by the East London Institute, but afterward (1884) passed over to the American Baptist Missionary Union, the institute starting another mission in the Balolo region, and known as the Congo-Balolo mission, in 1889. The English Baptist Missionary Society was also among the first to enter the field, while later came the Swedish Missionary Society (1884), Bishop Taylor's self-supporting missions (1886), F. S. Arnot's Garenganze mission (1888), the Christian and Missionary Alliance (1890), taking up some individual workers who had been there since 1884, and the Kansas Sudan mission, somewhat later. The Paris Evangelical Society has a mission on the Upper Zambesi, and the Moravians and Berlin Society have work near Lake Tanganyika, in what may be called both Central and East Africa. Here, too, the work is yet in the initial stages, and little more can be said than that it has progressed favorably. The terrible hostility of Islam, the blight of the slave-trade,

have hindered much ; but the colonial expansion of Europe has been, on the whole, favorable. With Central Africa properly belongs the Sudan, but that region, with its little-known but mighty races, is still unentered by mission forces. France is opening the way, and before many years the Mombuttu and Nyam Nyam will be within reach.

**North Africa.**—Aside from Egypt, included in the next chapter, on the Levant, there is very little work in North Africa. The North Africa Missionary Society of England has missionaries in Morocco, Algiers, and Tunis, but they have done little more than pioneer work as yet, reaching the Berbers, rather than the Arabs, largely through medical practice and work among the women and children. They have found the French government of Algiers, and now of Tunis, hostile rather than friendly. The Sahara is still untouched.

**Madagascar.**—The island of Madagascar became known to Europe early in the sixteenth century, and the Portuguese attempted colonization as early as 1506, but repeated efforts by them, the Dutch, and the French, failed through the ferocity of the natives, until in 1640 the French secured a footing. Their complicity with the slave-trade, however, kept up the animosity of the natives, and for a century and a half there was a series of successes and failures. Early in the present century the English governor of Mauritius, determined to stop the trade, threw all his influence (1811) in favor of the new chief of the Hova tribe, hitherto one of the weakest, and assisted him to secure an ascendancy over the other tribes, Sakalavas, Betsileos, etc. Radama was a man of great force of character and

ability, and entered cordially into the English plans, and when (1818) the London Missionary Society sent two missionaries to the island they were cordially received. Others followed, and through Radama's reign every facility was given them. He was succeeded by Queen Ranavalona I. (1827-61), who used every means to destroy Christianity, but without success, the Christians growing in numbers constantly. Radama II. invited back the missionaries, who had been expelled, and from that time the work advanced rapidly. In 1866 the Friends' Foreign Missionary Society and the Norwegian Society came to the assistance of the London Society, and each in its own field was most successful, until the Madagascar missions were looked upon as almost ideal in their condition, although most in the other tribes were still bitterly opposed. The missions have of late been passing through bitter experiences. France having resolved to reassert her claims to the island, based on her early colonies, a war followed (1896), resulting in much damage to the country, and the final overthrow of the Hova government. The Jesuits, whose efforts had always attended the French colonies, took advantage of the change, and for a time it seemed as if the English missions would be destroyed. On the special request of the English societies, the Paris Evangelical Society entered the field, assumed a portion of the work, and undertook the representation of the Christian communities before the government at Paris. As a result the situation improved very much, and missions were placed, in some respects, on a better footing than ever. Missions in Madagascar have had the advantage of a uniform language

for all the tribes, with only slight dialectic variations, and singular freedom from many disturbing influences. On the other hand, the general condition of morals is very low, and while the Hovas especially show good ability, many of the others are still little more than savages.

### III

#### THE LEVANT

THE term "Levant" is strictly limited to the eastern shores of the Mediterranean, Asia Minor, Syria, Palestine, and Egypt. It often, however, includes Greece, the Balkan peninsula, and eastern Turkey, with Mesopotamia and, more rarely, Persia and Arabia. It is used here in the largest sense. To the Protestant Church of the eighteenth century it presented no attraction, and there seems to have been no mention of its claims on missionary interest. Even Carey and his immediate successors had no thought of reaching any of its races, and it was not until far more distant regions had been entered that this section, so near, was brought to the notice of the Church. This was by Claudius Buchanan, who had already, as chaplain of the Bengal Presidency in India, become interested in missionary efforts. He presented his views to the Church Missionary Society (1811), and as a result a missionary was sent (1815) to Egypt by that society. He was followed the next year by a representative of the London Missionary Society, who was stationed at Malta, then even more than now in direct communication with all parts of the Levant. Apparently neither felt that the opportunity for direct

missionary work was great, for both left that and entered the service of the British and Foreign Bible Society, which had already interested itself in procuring versions of the Scriptures for Turks and Arabs as well as for Greeks and Armenians. The foundation laid by them was a most valuable element in the later work.

**American Missions.**—The first permanent mission work in this section was commenced by the American Board, which sent out two men—Pliny Fisk and Levi Parsons—in 1819. Although they had no definite instructions it was evidently the idea that their attention would be turned especially to work among the Jews, as Jerusalem was their objective point. Landing, however, at Smyrna, they decided that one should remain there and endeavor to reach the Greeks, who offered a most attractive field, while the other should go to Jerusalem. With the coming of associates journeys were made up the Nile and in Palestine, but the ill health of one led them for the summer to the slopes of Lebanon. It soon became evident that work in Jerusalem did not offer promise of much success, and Beirut was selected (1824) as the best location for a mission station, although the mission press, which had already been sent, was set up at Malta, out of reach of the Turkish government. Then followed renewed explorations in northern Syria. Constantinople and Athens were visited, and in 1829 Eli Smith and H. G. O. Dwight commenced their long journey through Asiatic Turkey, the Caucasus, and Persia, which opened up to the Christian world the condition of the Oriental Churches as nothing else had, and brought them face to face with the problem of missions in that whole region.

**The Missionary Problem.**—This was threefold. First, not merely in power, but in extent, was Islam. The Turkish government, theocratic in its conception, autocratic in its form, yet curiously democratic in some respects, and absolutely despotic in its practice, had the cordial support of Turks, Arabs, and Kurds, as well as of the races of mixed blood in Syria, Egypt, and Mesopotamia. The Moslem was everywhere and always the ruler. Next came Judaism, represented by scattered colonies around the shores of the Ægean, in Smyrna, Constantinople, and Salonica, very few being in Palestine. They were chiefly of Spanish origin, descendants of those expelled from Spain in the fifteenth century. The third element was the Oriental Church, including the Greek, Armenian, Jacobite, Nestorian, and Coptic Churches, while the Maronites of Syria and some Syrians, or Chaldeans, as they were variously called, in northern Syria and Mesopotamia, represented the Roman Catholic Church. The general conditions presented by each were not dissimilar. All were, with occasional individual exceptions, ignorant and bigoted. The contempt of the Moslem for Jew and Christian was fully matched by the jealousy and hatred of each Christian community for every other as well as for the Turk. This had been fostered by the peculiar political and civil organization of the empire, by which each religion was recognized as constituting a civil community, while ecclesiastics were not only priests, but government officials. Taxation being distributed among the communities, it was for the interest of each to keep as distinct as possible from all others, and rival interests reinforced traditional jealousies, until the empire presented the appear-

ance of a number of distinct and mutually hostile nations held in subservience to a most bitter despotism by overwhelming force.

**The Plan Adopted.**—The researches by Messrs. Smith and Dwight strengthened the conviction already felt that the most hopeful field for missionary effort was presented by the Oriental Churches. There were a number of individuals in them who manifested a sincere desire for a purer worship and truer Christian life, and at first even the ecclesiastics seemed to welcome the assistance of the missionaries in providing education and enlightenment for their people. It was also felt that as Islam had in a measure owed its strength to a devitalized Christianity, if it could be met with a reformed native Church it might be more easily overcome than if foreigners were to undertake to meet it. The Jews seemed almost inaccessible in their bigotry and bitter hatred of Christianity. It was therefore practically if not formally decided that while Jews and Moslems were to be reached as there was opportunity, the great effort was to be among the Christians who with the name had so little of the life of Christianity. This settled, there came up the question as to the way in which this plan was to be carried out. Here again the answer given was plain. These Churches were Christian Churches, weak and in some respects corrupt, yet Christian, not only in name, but to a considerable degree in fact. In the remoter sections of the interior it was hard at times to recognize more than the name. In the cities, however, as already stated, there were not a few who manifested by word and life their interest in evangelical faith. To reach these, increase their number as much as possible, and thus create a pressure upon the ec-

clesiastics for a reform, was the work to which the missionaries in every section set themselves. There was no thought of establishing a separate or rival Church. The simple purpose was to develop within the old Churches an element which should itself procure their reform.

**Extension.**—Within twelve years after the landing of Fisk and Parsons the work was well under way, and the occupation of the field went on rapidly. In Syria there had been a storm of persecution raised by the Maronite patriarch and ending in the death of the well-known Asaad-esh-Shidiak, the martyr of Lebanon, and the temporary closing of the schools and withdrawal of the missionaries to Malta. They, however, returned in 1830, and, under the superintendence of Eli Smith, the printing-press, which has since been so effective an agency, was established. In Greece, Jonas King and the Episcopal missionaries were meeting with little more than some educational success. Smyrna, with its mixed population—Greek, Armenian, and Turkish—and a printing-press, was the chief station in Asia Minor; but the occupation of Constantinople (1831) and the rapid establishment of stations in Asia Minor made it evident that the campaign had commenced in earnest. In 1833 missionaries opened work among the Nestorians of the Perso-Turkish border, and a little later among the Jacobites of Mesopotamia. Until about 1850 the American Board was alone in the field, except that Jewish missions had been established by English societies in some of the cities. About 1849 the first missionary of the Associate Reformed Church (U. S. A.) commenced work in Damascus, which was afterward handed over to the Irish Presbyterians, and he (1854) joined some

associates in starting a mission to the Copts in Egypt. The Church Missionary Society reëntered the field in 1851, and by arrangement took Palestine, the American Board retaining Syria. It was joined (1856) by the Reformed Presbyterian Synod (Covenanter), which undertook work among the pagan Nusairiyeh of northern Syria. In 1857 a mission to the Bulgarians was commenced by the Methodist Episcopal Church, followed the next year by one under the care of the American Board, but south of the Balkan range. By 1860 very nearly the entire field had been occupied. The Druse massacres in that year in Syria were followed by a special interest in that country, a large number of missionary schools were started by English societies, and the Friends commenced work on the Lebanon. In 1870, on the withdrawal from the American Board of the New-school Presbyterians, the missions in Syria and Persia were handed over to the Presbyterian Board, which afterward took also the Mesopotamia work at Mosul. The Southern Presbyterians also, in 1874, entered Greece and Macedonia.

**Opposition.**—This rapid extension of the work was in the face of bitter opposition, coming chiefly from the ecclesiastics, although there was much personal hostility to those who listened to what were termed the new teachings. A few, indeed, were shrewd and far-sighted enough to see the advantages that might result from reform in the Church, and especially from alliance with foreign influences. The great mass, however, looked upon every attendant on Protestant services as false not merely to the Church, but to the nation, and thus weakening the strength of his own people in their constant fight against the

oppression of the Turk. At first the attitude was one of obstruction. Fair words were given and promises were made to secure delay. As, however, it became apparent that the number of Bible-readers and -students was increasing, the clergy took alarm, repressive measures were adopted, and at last the full force of excommunication was hurled at those who had anything to do with the missionaries. The seriousness of this act consisted in the fact that it denationalized all whom it affected. Expelled from their Church, they were no longer members of their nation, and no longer had any civil status of any kind. They could collect no debts, could neither be married nor buried, had no position before the government of the land. This fact rendered it absolutely necessary for the missionaries to intervene and secure some sort of recognition from the Turkish government. As an essential preliminary under the existing conditions, an evangelical or Protestant church was organized in Constantinople in 1846, and the next year, with this as a nucleus, the Protestant community was recognized. Owing to the fact that the missionaries had met with the greatest success among the Armenians, the contest was chiefly over them, though other communities suffered likewise and shared in the benefits resulting from the new organization. Thus it came about that one prominent element in the missionary plan was changed, not by their wish, but by force of the opposition of the priesthood. From that time the Protestant or evangelical community, as it was variously called, became a distinct factor in the empire in many ways. It grew rapidly in power as it covered increased territory. It met with opposition, but it commanded respect and

exerted an influence not merely religious, but civil, out of all proportion to its size.

**Development.**—In this development, however, the original idea of the missionaries was not lost sight of. Although the strengthening of the Protestant community became a necessity, there was no effort to weaken the old Churches. They were antagonized as little as possible. Polemical preaching was seldom used. In the pulpit, by the teacher, and in ordinary conversation emphasis was laid upon the Christian life rather than upon the form of creed or the ritual of worship. Whenever possible, cordial relations with priests and members of the old communities were kept up, and while there was no condoning of error, stress was laid, not on error, but on truth. The ease with which this was done, however, varied greatly with different communities. With the Greeks it was perhaps most difficult. In Syria, among the Maronites, it was the same. There aggressive Protestantism was necessary. So also, though in somewhat less degree, among the Copts of Egypt and the Jacobites of Mesopotamia. The Nestorians of Persia were in some respects the most approachable, while the Bulgarians welcomed the new ideas, but thought it unnecessary to leave their own Church. Among the Armenians also there was considerable difference in different localities. In eastern Turkey, the home of their nation, they resisted most energetically the advance of Protestantism. South of the Taurus, and wherever the use of the Turkish language under the pressure of the Turk had become general, they were more easily reached, the Protestant communities were the largest, and the relations with the old Churches the most pleasant.

**Methods: Education.**—Aside from preaching, in its various forms of personal conversation, regular discourse, etc., great stress was laid upon education and the securing of correct versions of the Bible, especially in the modern or colloquial languages. Schools were established everywhere, at first chiefly for children and for the training of preachers and teachers. As the communities grew in size the grades increased until a system as complete as that in other countries was organized. This awakened the general desire for improvement, and the other Churches were forced to enter into competition. Cities, towns, and villages over all the empire, on the slopes of Lebanon, the table-land of Asia Minor, the plains of Mesopotamia, the valleys of Kurdistan, the banks of the Nile, had their supply of schools, not merely Protestant, but Armenian, Greek, Maronite, Jacobite, Coptic; and even the Turks caught the infection, and Moslem children learned to read who never would have done so but for the impulse given by the missionaries. Schools necessitated colleges, and within fifteen years after the organization of the first Protestant church, Robert College at Constantinople and the Syrian Protestant College at Beirut were commencing their work with its immeasurable results. Then followed others at Harput, Marsovan, and Aintab in Turkey, Osiout in Egypt, Urumia in Persia, and an institute, practically a college, in Samokov, Bulgaria. By 1872 the College for Girls at Constantinople had commenced in a quiet way, the outcome of work inaugurated forty years before by Mrs. W. G. Schaffler at Smyrna, and given an impulse to the many schools of scarcely inferior grade over all the empire.

**Bible Translation and Distribution.—**

No one department of mission work has stood out more prominently in the Levant than this, and in no field have there been greater achievements. The Arabic version, commenced by Eli Smith and completed by C. V. A. Van Dyck, and printed and bound at Beirut under the auspices of the American Bible Society, is one of the finest results of scholarship, and its circulation among the entire Arabic-speaking world of Asia, Africa, and the East Indies is surpassed by few. Then came the Turkish versions, prepared at Constantinople by the British and American societies, to which William Goodell, W. G. Schauffler, Elias Riggs, A. T. Pratt, George F. Herrick, and R. H. Weakley contributed. Modernized versions of the Armenian and Bulgarian Bibles were prepared by Dr. Riggs, assisted in the latter by A. L. Long, and of the Syriac for the Nestorians by Justin Perkins and his associates. The circulation of these by the two Bible societies, chiefly from the Bible House at Constantinople, erected by Isaac G. Bliss, has been one of the most effective means for the spread of evangelical truth. There has been also distributed a version of the modern Greek prepared by the British society, and a revised edition of the ancient Armenian, very dear to the people, by the American society. Other versions, not all complete, are the Persian, Ararat-Armenian, Azerbaijan-Turkish, and Kurdish.

In this connection reference should be made to the great influence of books and tracts published at Constantinople, Beirut, and Urumia, and especially to the weekly and monthly newspapers in Armenian, Turkish (Armenian and Greek characters), Bulgarian, Greek, Arabic, and Syriac.

**Native Churches.**—The organization of native churches, made necessary by the harsh persecutions, became an essential method of extending mission work. Various problems arose, whose solution was worked out in practice rather than thought out in council. The ecclesiastical organization was of the simplest, generally of the same character as that of the Congregational churches of New England. This was due not merely to the familiarity of the missionaries with and their natural preference for it, but to the desire of the native Christians themselves. Excommunicated from the old Churches, they were inclined to go to the other extreme of simplicity in ritual and church government, and found the same relief in the absence of form as the Puritans and Independents of England had. With the increase in the number of local churches and the necessity of mutual relations and a wider ecclesiastical organization, various plans were adopted, varying from unions, chiefly among the Armenians, very similar to Congregational associations, to fully organized presbyteries, in Egypt, Syria, and Persia. In no case was there any effort to force a foreign system, and the desires of the native Christians were consulted fully.

**Self-support.**—More essential, in the view of the missionaries, was the question of self-support, which was recognized as an essential to genuine independence and development. The situation, however, was peculiarly difficult. The people were poor, and the converts comparatively few in number and scattered. Excommunication destroyed not only their civil status, but prevented their earning a livelihood. In many cases there was great destitution. For the most part, services were held in the dwellings of missionaries or

other private houses. As chapels and churches became necessary, and the people could not furnish them, the missionaries did. Similarly, schools were supplied, and preachers and teachers. The grace of giving was earnestly inculcated, but there was very little to give. The result was that in most sections the churches were almost absolutely dependent on the missionaries. With the development of work in eastern Turkey an earnest effort was made to avoid this condition. The general situation was more favorable, and a good degree of self-support was secured. In some places, as Aintab and Marash in Turkey and Osiout in Egypt, where there were large Protestant communities, the problem was easily solved. In Syria, the greater part of Asia Minor, Bulgaria, and Persia, a considerable portion of the expense, not only for aggressive missionary work, but for the local needs, was met by missionary funds. Closely connected with this question has been that of the relation of the missionaries to the natives. In the earlier stages of the work, the missionary was practically autocrat. He was looked up to by the people as their natural guide, and usually they accepted his counsel unhesitatingly. With the development of a trained native ministry there came more independent opinions, and these sometimes clashed with those of the missionaries. In most cases there was no serious trouble, but in the Armenian missions at one time there was a strong effort on the part of some to secure absolute control of the administration of mission funds. This could not be granted, but plans were made by which still more of mutual consultation was secured, and the difficulty was overcome. In general the practice has developed of preparing estimates together,

and giving to the representatives of the native churches a voice in the use of foreign funds and absolute control over those raised in the churches.

**Turkish Government.**—Through the whole history of missions in the Levant the attitude of the Turkish government has been a most important factor. At first it was careless, looking upon Protestants merely as another sect of Christians, having no particular relation to it, and requiring no special notice. In general it cared little how often Christians changed their faith. As to Moslems it was different. For them there was swift, sure punishment. Two specially outrageous executions in 1843, four years after the new sultan, Abdul-Medjid, had proclaimed the Hatti Sherif of Gulhané, or charter of civil liberty, aroused the foreign ambassadors, and they demanded and secured the promise that change of religion should not be punished by death. Persecution, however, ostracism, confiscation of property, false imprisonment, exile, have been and still are the rule, attested to by a very few marked exceptions. Through the reigns of Abdul-Medjid and Abdul-Aziz (1839-76) the missionaries were generally unmolested by the government. Their work, too, was in the main not interfered with, at least seriously. Local officials, largely under the influence of Armenian or other ecclesiastics, made some trouble, but the central government granted schools, chapels, and churches, permitted the printing and importation of Scriptures and books, allowed free travel, and, in general, was not unfavorable. With the advent of Abdul-Hamid II. (1876), however, there came a change. School laws were made more strict, a more rigid censorship was established, difficulties were put in the way of travel, and in

numberless ways, not always evident, but almost always effective, the progress of Protestantism was hampered. This is not the place to detail the terrible events of 1894-96, although in a full history of missions they would require extended notice. It is sufficient to say that the atrocities which horrified the world were directed against the very people who, under the influence of missions, had developed a conception of freedom and true citizenship. This was manifest in the way Protestant pastors and teachers were attacked, and leading business men, and in the persistent reports that the missionaries were instigators of treason and rebellion. The secret of this is found in the discovery by the Turks that the Bible and its precepts are inherently antagonistic to the Koran and its precepts, and that one or the other must in time yield. Those atrocities did not represent the Turkish people, who in the main have not been opposed greatly to Protestant work, but were the distinctive work of the Turkish government, and represented its hostility to Christian missions and a pure Christianity. Certain fields require special mention.

**Greece.**—Mission work in Greece has been from the beginning more educational than anything else. Evangelistic services have been conducted, but it has been very difficult to gather a distinct evangelical community. Dr. Jonas King's work was largely personal, and that of the Protestant Episcopal Church almost confined to schools. The Southern Presbyterian mission at Athens and Volo, and afterward at Salonica, accomplished little, and was given up. One of its missionaries, the Rev. M. D. Kalopothakes, has, however, continued his efforts, and has gathered an evangelical community which has

achieved considerable influence even against the very strong opposition of the Synod. In Asia Minor, at Smyrna, on the Black Sea coast, and at some places in the interior, work among Greeks has been much more encouraging.

**Egypt.**—In Egypt the work of the United Presbyterian Church has developed rapidly. Numerous and successful schools have been established, and large evangelical communities organized at Alexandria, Cairo, Osiout, etc. The Church Missionary Society has done good work among the Moslems, and especially in its superintendence of Miss Whately's schools in Cairo. The predominance of English rule has been of great assistance.

**Bulgaria.**—Mission work in Bulgaria has been directed more than has been possible in some other places toward the general reformation of the nation. The comparatively small size of the evangelical community is more than overbalanced by the growth of the conception of a pure Church and a successful nation. The preaching of the missionaries has been greatly assisted by the weekly paper published by them, and the educating influence of Robert College has been very potent. The Bulgarian evangelicals have been foremost in national organizations, and their Evangelical Society has had considerable influence.

**Persia.**—Mission work in Persia commenced with the translation of the New Testament by Henry Martyn (1811), and the visit of C. G. Pfander, of the Basle Society, in 1829. Then came the mission of the American Board to the Nestorians (1833) of Urumia, afterward extended to include the Armenians of Tabriz, and then south to Teheran and Hamadan, under the Pres-

byterian Board. The Church Missionary Society established a mission at Julfa, near Ispahan, in 1869, with which was connected a station at Bagdad. A High-church mission was, after some experiments, organized among the Nestorians, in 1886, for the special purpose of strengthening the old Church. The work among the Nestorians extended to those in the mountains and across the Turkish border in the vicinity of Mosul, which station was afterward transferred from the American Board. It has always been rendered difficult by the depredations of the Kurds and the uncertain protection of the Persian government, although that has not been as hostile as the Turkish government. In the summer of 1897 the Russian Church commenced a mission which threatens the extinction of the old Nestorian Church.

**Arabia.**—Various attempts have been made to enter Arabia. The Free Church of Scotland took the care of an individual mission started by Ion Keith Falconer at Sheikh Othman, near Aden (1885), and more recently the Reformed (Dutch) Church in America has adopted a somewhat similar enterprise, inaugurated by Professor J. G. Lansing, and centered at Busrah (Bassorah). The first accomplished little; the latter has had better success.

**Effect upon the Eastern Churches.**—The result of missions in the Levant has been not merely in the organization of evangelical communities, but in modifying the old Churches. Those results may be stated in brief. The Gregorian Armenian Church has felt the influence most. It has in many places simplified its ritual, adopted evangelical preaching and Bible instruction, paid more attention to the education and

character of its priests, and has so far lost its opposition to Protestants that in several instances union services have been held, and the most fraternal of relations have been enjoyed. In some cases missionaries have felt that the time is close at hand when a reunion of the two is feasible in a purified Armenian Church. The Greek Church as a Church retains its hostility, although in individual cases there is evident the effect of evangelical ideas. The Coptic Church itself has not manifested much sympathy with evangelical truth, and various attempts at reform are political rather than spiritual. The Jacobite and Nestorian Churches vary in their friendship somewhat according to the political conditions; of spiritual change in the organizations there has been little or none. The Bulgarian people manifest the effect of evangelical truth to a greater degree than do the priests. The Church retains its antagonism to Protestantism, although movements for reform are noticeable.

**Islam.**—Of converts from Islam there have been very few: some in Egypt, under the protection of English rule; some in Persia; a few in Turkey. Large numbers of Scriptures have been sold to Moslems, and repeated instances are known of individuals who would acknowledge themselves Christians but for the fact that to do so would be almost certain death, or ruin, not merely to them, but their families. There have been a few noble examples of devotion unto death, but as yet Islam presents an unbroken front, and the chief sign of the effect of the gospel is the feverish anxiety to get rid of all missionaries and to destroy Protestantism.

The work of missions in the Levant is not yet finished.

## IV

### INDIA

THE history of the development of missions in India commences with the landing of Carey at Calcutta in November, 1793. Every effort previous to that had attained a certain point and then stopped. Greeks, Nestorians, and Roman Catholics had all been attracted by the land, and had raised large communities, which in time had either disappeared or crystallized, losing almost all but the form of Christianity. Then came the Dutch, carrying the Reformed doctrine as a sort of addendum to their trade, and losing the faith when they lost colonial rule. More successful, not perhaps in numbers, but in spiritual fervor, was the Danish work of Ziegenbalg and his successors down to Schwartz, just closing his years of service at Tanjore as Carey sailed up the Hoogly. Yet this had spent its force and dwindled until, when, nearly thirty years later, another society took up the work, little more was found than an organization. The movement commenced by the Baptist journeyman preacher has, however, continued until to-day. Christian missions are advancing at a rate scarcely dreamed of as possible even half a century ago. There is a Christian community of recognized power in

the land, and already there is talk of a National Church of India.

**Occupation of the Field.**—It is a somewhat singular fact that it was eleven years after Carey landed at Calcutta before any other societies entered India. In 1804 the London Missionary Society occupied South India, extending its work in successive years until, by 1820, it had stations on both the east and west shores and in North India. Other societies, however, seem to have waited for a change in the charter of the East India Company (1813) before they sent missionaries to the great field. In that year the Church Missionary Society, already in a degree represented by Henry Martyn as chaplain, sent one of his converts to Agra as an evangelist, the Wesleyans opened their work in Ceylon, and the American Board missionaries effected their permanent landing at Bombay. The next reinforcement was from Scotland, Dr. Duff coming from the Established Church in 1829. Four years later the Presbyterians of America established their work, and the next year (1834) the Basle Society joined the company, the Freewill Baptists of America following in 1835 and joining the General Baptists of England, who had separated from the Carey mission at Serampore in 1816. Then came the Baptist work among the Telugus in 1836; the Lutherans of America in 1840; and the United Presbyterians and Methodists of America had but just entered the field when the mutiny of 1857 broke up most of the existing work. Out of the ruins, however, sprang a larger and more extended missionary interest and an increase of aggressive effort. Among the movements immediately started were the work of the Christian Vernacular Education Society, the

United Presbyterian Church of Scotland, the Welsh Presbyterians, and others, while the societies already in the field extended their efforts as rapidly as possible. Mention should also be made of the zenana societies and those for promoting female education started before the mutiny, while Gossner's society had commenced its marvelous work among the Kols. There were also a number of individual or faith missions of various kinds, one of which, at Ellichpur, became the nucleus for the work of the Christian and Missionary Alliance. At the present time almost the only organizations for general mission work not represented in India are the French, Dutch, and Norwegian societies, and the Protestant Episcopal Church of the United States. They are also so distributed as to cover the whole empire, not merely the British, but the native states, and to reach every class of people.

**The East India Company.**—This politico-commercial organization played as important a part in the preparation for missions in India as discovery has in Africa. The charter of this company, signed on the last day of 1600 by Queen Elizabeth, recognized simply the needs and opportunities of trade. In accordance with this, little was done except to establish factories and trade centers in various parts on both the east and west coasts. Constantly, however, coming into conflict with the Mohammedan and Marathi rulers, the company decided, in 1689, to consolidate its position on the basis of territorial sovereignty, and changed its clerks and agents throughout the land into officials. Calcutta, Madras, and Bombay were even then the centers. The death of Aurangzeb (1707) practically freed South India from the Moslem Moguls at Delhi,

and the defeat of the French (1744-60) left the English masters of the Carnatic. In 1757 came the terrible Black Hole tragedy at Calcutta, followed by the destruction of the powerful nawabs of Bengal, and the way was opened for the great work of Warren Hastings in organizing the empire. The general principle was that of placing in control of the different native states men who could be relied upon to favor British interests and preserve peace. Occasionally one of them revolted, but invariably paid the penalty. A few alliances of native states were formed, especially in western India, but the overthrow of the Marathi power and of the central Indian Moslem rulers not only contributed to English prestige, but established English rule. In all this, however, there was one constant policy: to repress any insurrection, even the manifestation of hostility, promptly and effectively, but to do as little as possible to arouse antagonisms. So long as English predominance was secured, native customs and prejudices were interfered with no more than was absolutely necessary. Any elements, therefore, which might tend to excite the religious fanaticism of the people or weaken the authority of officials were not merely discouraged, but opposed. The Danish missionaries of Tranquebar, having a recognized position and being honored by the natives, were favored also by the British, and Schwartz was frequently employed in embassies to the native princes. The advent of Carey, however, was looked upon with suspicion, and when Henry Martyn wanted to represent the Church of England in mission work he was compelled to take instead a chaplaincy, and do what he could, in a sense, at second hand. Under the influence of good men in the board

of directors, efforts were made to provide the resident Englishmen with church privileges, and some would have been glad to influence the natives; but in the main the idea of the officials was that the native religions were, on the whole, better adapted to the people of the land, and Islam, Hinduism, Buddhism, were encouraged and even assisted. With the commencement of the present century, however, there came a change. The new charter (1813) expressed the broader views of the company. The American missionaries secured the right to reside in Bombay, and afterward the work of missionaries of every class was encouraged, although such restrictions as were deemed essential to the preserving of order were enforced. This was largely due to such men as the Lawrences, Edwardes, Havelock, and others. The great mutiny (1857) proved the end of the company, and the proclamation of Victoria Empress of India (1858) introduced a new order, in which, while care is taken to mete out justice to all and to infringe on no rights, Christianity is recognized as the religion of the government, and its propagation as a legitimate enterprise. From the experiences of Carey and Judson this company is often looked upon as merely a hindrance. Unquestionably it did not intentionally assist or even countenance missionary effort, yet none the less truly was it of great service to the cause of missions and a most important factor in their development.

**The Missionary Problem.**—Broadly speaking, the missionaries found the people divided into three classes: the Brahmins, high and low caste; the Moslems; and the Pariahs, or outcastes. (The Buddhists of India are chiefly in Burma, and will be spoken of in the next

chapter.) The high-caste Brahmins looked with scorn on the foreigners; the low castes were absolutely under the domination of the high castes, and however much they might look with longing for a better condition, they were for the most part fully possessed with the necessity of keeping what privileges they had, or hopeless of any betterment. In either case they offered little encouragement. The Moslems were on the whole more approachable than those of Persia or Turkey, at least where they formed a large element of the population. Still they were not encouraging. The outcastes offered in some respects the most inviting field, their degraded condition appealing most eloquently to the mission spirit. At the same time, it was evident that the other classes must be reached if Christianity was to conquer the land, and, in contrast with the failure of Xavier's successors, the experience of the Danish mission had shown that they were accessible. From the very first it has been recognized that the success of Christian missions depended upon their ability to meet and overcome the Brahmin power. However much might be done among the outcastes or even the low castes, so long as the high castes held their own and were able to overawe the rest, the victory could not be complete. The truth of this was evidenced by the fact that the Roman Catholic work, chiefly among these outcastes or the lowest castes, had not spread to any great degree, but had been confined to those sections in the Madras Presidency where they were in large numbers. In Bengal, Bombay, and North India they accomplished little or nothing, yet there was where the contest must chiefly lie. The very center of the missionary problem was

the Brahmin. Without neglecting others, while making every effort to reach the poorest and most degraded, the missionary effort must be directed to this class. Even Islam was secondary. Its power lay largely there, as elsewhere, in political prestige; that gone, its hold on others, and even on its own people, is weakened.

**A Propitious Time.**—In some respects the time was very propitious. English rule had gained high prestige, where it was not in actual power, over the whole country south of the Himalayas. Commerce was awakening new thoughts and arousing new energies. There was a constantly increasing desire to secure the fruits of Western enterprise, even if Western civilization, so far, at least, as it involved Christianity, was despised. The result was that association with foreigners was made easier, and many avenues for personal influence were opened where formerly there had been none. Intercourse also between different parts was made possible by the spread of English rule and treaties, and sections hitherto closed to all foreigners were rapidly opened to the missionary as well as to the trader. The fact, too, that the peoples, their customs, religions, and especially their languages, had already been the object of study, made the first steps much easier than in many other countries. The Danish missionaries had given a Tamil version of the Scriptures, and the means were at hand for preparing versions in the almost innumerable dialects of the land. What was needed was the advent of men with broad views to realize the situation, improve the opportunities, and give the right direction to missionary enterprise.

**Carey's Initiative.**—The first work of the pioneer missionary was directly in the line of the

solution of the problem as given above. By the closest of study he mastered the languages, while, as superintendent of an indigo factory, he informed himself as to the character and conditions of the people. After six years of this kind of work he was joined by Marshman and Ward, and at Serampore was started the press which, by its publications of Scriptures and of books in every department of literature, commenced the attack on the great systems of religious and philosophic thought that have been the basis of the social and civil life of India for centuries, and before which they are already showing signs of yielding. Two years later (1801) the Bengali New Testament was printed, the forerunner of the Bible (1809) and of versions of the Scriptures in whole or in part in twenty-four languages and dialects, prepared during thirty years of unceasing work. Not less significant of his conception of the work of a missionary were his acceptance of the professorship of Sanskrit, Bengali, and Marathi in the new Fort William College at Calcutta, and his services to philology in the preparation of grammars and dictionaries in those languages as well as in the Telugu and Punjabi. In all this his idea was so to fit himself as to be able most effectively to meet the problem of missions, and to take advantage of every possible point to make his blows more effective. Similarly, in 1801, he wrote to his society urging the use of education in English as a means of attracting the Brahmins and diffusing a knowledge of the gospel. He believed in preaching, and practised his belief whether at the indigo factory or at Serampore. He built his first church in 1797, and labored constantly for the conversion of individuals. His conception, however, of the re-

lation of church organization to the great work of undermining and destroying the system which hindered church organization is seen in the following quotations from a letter to the Baptists in Burma in 1816, just after Judson had joined them.

“ We know not what your immediate expectations are relative to the Burman empire, but we hope your views are not confined to the immediate conversion of the natives by the preaching of the Word. Could a church of converted natives be obtained at Rangun, it might exist for a while, or be scattered, or perish for want of additions. From all we have seen hitherto we are ready to think that the dispensations of Providence point to labors that may operate, indeed, more slowly on the population, but more effectually in the end. . . . The slow progress of conversion in such a mode of teaching the natives may not be so encouraging, and may require in all more faith and patience; but it appears to have been the process of things in the progress of the Reformation; . . . and the grand result will amply recompense us, and you, for all our toils.”

Carey's initiative was followed in the general work of the Baptist missions in India, although they have not held the lead that he gave them.

**American Missions.**—The missionaries of the American Board at Bombay (1813), Ceylon (1816), and Madura (1834) carried out the same principles that Carey had laid down at Calcutta. Hall and Newell at Bombay, as soon as they could master the language, went to the markets, temples, fairs, wherever they could find the people, but soon became convinced that they must rely, to a great degree, upon publications,

for which they secured a press, and upon schools, even though for some time they were obliged to rely chiefly upon native and heathen teachers for a large part of the instruction. Every effort, however, was made to exercise as much Christian influence as possible on the children, and in many cases they were brought into Christian homes and given Christian names. It was significant that the first convert at Bombay was a Moslem, and that his change of faith was occasioned by a tract. As the missionaries sought to enter the interior and meet the turbulent Marathis, their only means, at first, were the schools by which they aroused the interest and then won the confidence of the people. Similar experiences attended the establishment of the Ceylon mission, afterward extended to the south coast of India among the same Tamil people. Free day-schools and boarding-schools were established and crowded, and in a few years plans were laid for a college at Jaffna, followed later by Williams College, Pasumalai, Madura. The formation of churches had not, however, been rapid, and there was considerable feeling among the supporters of the missions that the evangelistic character of the work was being subordinated to the educational. This is referred to in the succeeding section of this book, in the chapter on education, and a quotation made from a letter by the missionaries in explanation of their course. The practice thus inaugurated has been followed by other American societies, and the Presbyterian College at Lahore, the Methodist colleges, one for men and one for women, at Lucknow, the Lutheran College at Guntur, and the Baptist College at Ongole, not less than the large number of schools, indicate the value put upon this form of mission work.

The work of the Methodists among the Sweepers and of the Baptists and others among the Telugus is referred to below.

**English and Scotch Missions.**—These also have followed the same general policy inaugurated by Carey. The Church Missionary Society, as it has the widest work, so it has the largest number of institutions in every section; but the Society for the Propagation of the Gospel has a number, and the London Missionary Society, while devoting itself somewhat more to strictly evangelistic work, is by no means neglecting the educational. To the Scotch, however, belongs the lead in educational missions, and the three colleges at Calcutta, Madras, and Bombay are the result of a course of action carefully considered, definitely decided upon, and consistently followed. There have been numerous attacks upon them, claiming that they emphasize education at the expense of Christianity, and thus are not properly mission colleges. In view of these charges a special deputation was sent to investigate in 1888, and the result was a hearty indorsement of their action, recognizing that the special sphere of the Scotch missions appears to be among the educated classes and in training evangelists and teachers. It should be said that a considerable amount of the criticism has been occasioned by the relation held by the mission colleges to the imperial universities. The universities, under certain general rules, make a money allowance to colleges that come up to a certain standard. It is claimed that in the effort to hold that standard, which is very high, both for the sake of the pecuniary help and the prestige, full attention to Christian instruction and influence becomes impracticable, and some have

urged that the temptation be removed by declining the government grants.

**Direct Evangelism.**—It must not be supposed that while the educational attack upon the systems of India has been pressed, and has furnished the general basis of missionary policy, direct evangelism has been neglected. On the contrary, it has been pushed in every conceivable way. The system of market-days and of melahs, fairs or assemblies of pilgrims or merchants, has given opportunities for preaching which have been improved whenever possible. The inflammable character of Hindu crowds, however, has made it necessary to exercise great care, and public controversy has, as a rule, been avoided. There have also been certain general movements which deserve notice, especially those among the Telugus and the Sweepers. The American Baptist mission among the Telugus in East India, commenced in 1836, for thirty years met with almost no success. Repeated proposals for abandoning it were made, but the missionaries refused to leave the "Lone Star Mission," as it was called, and at last they met their reward in one of the most phenomenal successes in the history of missions. Thousands applied for baptism, and although the greatest care was taken and the applicants were kept on probation for a long time, over eight thousand were baptized within six weeks, including members of the higher as well as lower castes. Even more marked has been the work of the Methodist Episcopal Church among the Sweepers, one of the lowest castes, who have applied in thousands for admission to church-membership. Other denominations have had similar, though perhaps not equal, experience. The Gossner mission to the Kols,

one of the most degraded tribes in central India, has been very successful, and the Church Missionary Society has raised up a large and practically self-directing as well as self-supporting Christian community in South India. Nor have the lower castes alone been reached. Brahmins in considerable numbers have been converted, and in North India and the Punjab work among the Moslems has met with a good degree of success.

**Zenana Work.**—In no mission field has the work for women distinctively been carried on to the same degree as in India. Not merely their seclusion in the zenana, but the terrible suffering occasioned by the customs of child-marriage, the suttee, and the position of widows, made their condition almost more pitiable than that of women in Africa or China. It was for them that the first women's societies were organized, and work for them has been from the beginning an integral part of missionary effort. Schools were established for girls as well as boys, and in some cases, with the advance in public opinion, co-education has become possible. As it was felt that success in this particular depended to a great degree upon changes in the customs of the country, missionaries have exerted themselves to the utmost to secure such laws as would remove the legality of the oppressive customs, and thus assist the formation of public opinion. First to be accomplished was the abolishing of the suttee, and the importance attached to it by Carey is seen in the fact of his almost nervous haste in making the translation into Bengali desired by the governor-general. Then followed other reforms. The efforts of the Brahmo- and Arya-Somajes joined those of the missionaries in weak-

ening the bonds of caste, and the admission of women to positions of public influence has had its share. Little by little their success has increased, and general education, accompanied by religious zenana instruction and influence, has told so that the situation to-day is vastly improved.

**Other Methods.**—Parallel with schools and preaching has gone Bible and tract work. The British and Foreign Bible Society has naturally taken the lead, but a large number of local societies have been formed, in most cases auxiliary to that, for the purpose of caring for the distribution in special fields. The initiative of Carey in the matter of Bible translation has been well kept up, until there is no country better supplied with versions of the Bible in the various vernaculars. Tract work has also been pushed, and special efforts made, by the preparation of a pure literature, to meet the tide of false ideas and enervating publications, with which, as popular education has spread, and a free press has been allowed, the native leaders have sought to turn aside the influence of Christianity. There is also a very large number of periodicals, weekly and monthly, under the auspices of the missions when not directly edited by missionaries. Medical missionaries have done an excellent work, though there has not been the necessity for them that exists in China and Africa. They have, however, had a large share in the opening of new fields, and especially in work among the women. The female physician has unlocked many a door closed to all others. One line of medical work deserves special mention, that for lepers. These unfortunates attracted the sympathetic attention of the missionaries at an early date, and several

asylums were established by different societies. In 1874 a Special Mission to Lepers in India was organized in England by Mr. Wellesley C. Bailey, which has not sent missionaries of its own, but has assisted greatly the asylums and hospitals already in existence. Of later developments none is more significant or hopeful than the work among the students of the various universities, organized under the auspices of the International Committee of Young Men's Christian Associations. For some time there has been a special secretary at Madras, and the recent visit of Mr. J. R. Mott has resulted in a marked increase in the number of College Associations and in the active work of the students. Similarly the Christian Endeavor movement has grown until it is already a power in the land. Mention should also be made of the Haskell Lecture Course, a series of lectures addressed to the educated classes of India, to be delivered by prominent foreigners. The inaugural course by Dr. J. H. Barrows has already accomplished much good.

**The Native Church.**—All these efforts have been directed to the building up of a Native Church, which, self-supporting and self-directing, should do for India what no company of missionaries, however able or devoted, could do. There have been, however, peculiar difficulties in the way. First has been the caste system, which even conversion has found it very difficult to overcome. The Roman Catholic successors to Xavier yielded and sacrificed the growth of their work. The Danish missionaries wavered and compromised, and to this was undoubtedly chiefly due the weakness of their Tamil missions. From Carey down the modern missionaries have absolutely refused to yield to it in the slightest

degree. At the sacrament table, all, high caste or low caste, Moslem or outcaste, were, and are, one. This has made growth slow but sure, and the foundations have been well laid. Another difficulty arose from the contrast between a free Christianity and a mercenary paganism. Hindu priests gave their favors for a price. Salvation in Christ was without price. Persecution and ostracism also combined to strengthen the natural Oriental aversion to paying for anything that could be secured without pay, and self-support was a matter of slow growth. The presence of a great variety of missionary societies, each with its own ideas and methods, not seldom antagonistic to each other, helped to create confusion and engender rivalries and jealousies. In the great demand for competent native teachers and preachers some yielded to the temptation to offer higher salaries than were given by associate missions, and peculiar ecclesiastical and theological views led to an invasion of the territories occupied by those who were deemed to have a weaker gospel or a less legitimate church organization. Mutual consultation among the missions, resulting in a better understanding both of each other and of the situation, has modified these difficulties, however, and the awakening of a national feeling has stirred many of the churches and pastors to a realizing sense of the absolute necessity of self-support as an element in church power. Partly owing to the existence of the caste system, there has been less danger in India than in some other countries of a rush into the churches of men influenced by hope of pecuniary gain. Yet in some of the great revivals, as among the Telugus and Sweepers, it has been felt that great care should be exercised, and in

many cases baptism has been refused until there could be secured time and opportunity for instruction in Christian faith. The scheme of a few enthusiasts for a National Church of India has not met with general approval anywhere, and will scarcely be accomplished.

**Hindu Reform Movements.**—That the methods of missionary work that have been adopted for the past century have proved effective is evident from many things: the change in general sentiment on a number of topics, social, religious, and civil; the weakened power of the priesthood; the growing independence of individual judgment and action; but perhaps most of all from the efforts put forth within Hinduism itself either for reform or for attack on Christianity. The first of these, the famous Brahmo-Somaj, was probably less the result of Christian influence than of a certain tendency repeatedly manifest in Hindus, and which occasioned Buddhism, and at the time of the Moslem invasion gave rise to Sikhism. Rammohun Roy sought to restore what he conceived to be the original Hinduism, freed from the excrescences of idolatry and caste. His successors, Keshub Chunder Sen and Mozoomdar, felt the power of Christianity, and by some were classed as Christians, although of the Unitarian type. Then came the Arya-Somaj, founded by Dayananda Sarasvati, in some respects an advance on the Brahmo-Somaj, at least in its influence. More lately has come the Vedanta, with Swami Vivekananda as its prophet, of a far lower type, seeking to build up Hinduism on the supposed failure of Christianity. The Somajes were positive in their aim, seeking to strengthen by removing weaknesses, and they have proved strong allies to a spiritual

Christianity, even though they fell short of the truest conception. The Vedanta is simply an effort to resist a tide which is recognized as endangering the very continuance of one of the most venerable systems of human philosophy and religious life. The work of preachers and teachers, translators, publishers, writers, has told and is telling with increasing effect each year.

## V

### SOUTHEASTERN ASIA

MISSIONS in Burma and Siam have had this advantage, that they have been almost entirely prosecuted in each country by a single society, and thus have had a unity which is not often possible, and a freedom of action which gave the best opportunity for development. They have also been in some respects fortunate in their field, which has not presented certain of the disadvantages met with in the adjoining countries, India and China. Buddhism is not more friendly to Christianity than is Hinduism, but the absence of the caste system weakens its autocratic power over those races whose acceptance of it is rather formal than real, and leaves the missionaries less hampered in their efforts to reach the people. It is also less virulent in its opposition, and while Buddhist priests are bitter in their hostility to a system that threatens their supremacy, Buddhist rulers have frequently shown more consideration. The terrible cruelties of Thibaw and some of his predecessors were political rather than religious. Another advantage has been the accessibility of races like the Karens of Burma and the Laos of Siam, offering a peculiarly attractive field for the missionary, and seemingly very open to gospel

influences. The annexation of Burma to India and the beneficent rule of the King of Siam have also been very positive factors in the development of some of the most successful mission enterprises of the Church. A very different field, however, is that offered in Malaysia and the East Indies. There Islam appears in perhaps its most intolerant form, together with native paganism of a peculiarly revolting type. The treacherous Malays and the head-hunting Dyaks of Borneo furnish the very reverse of the picture presented in Burma and Siam.

**Missions in Burma.**—These had their origin in the work of Adoniram Judson, and are carried on chiefly by the American Baptists. The Welsh Presbyterians have a mission in Assam, and the Society for the Propagation of the Gospel, the Methodist Episcopal Church, and some other societies have stations at Rangun and its vicinity; but the great work, whether among the Burmese, Karens, or hill tribes, not merely of Burma proper, but also of Arakan and Assam, is under the care of the Baptists. Three English Baptists and two representatives of the London Missionary Society preceded Judson, but their work was not permanent, and his arrival at Rangun (1813) was really the commencement of mission work in that country. For six years he devoted himself to laying foundations, following the general principles laid down by Carey, and fitting himself to meet the Burmese with the translated Bible and a clear understanding of their own beliefs and customs. During this time he was unmolested, although he kept very quiet, baptizing his first convert in 1819. The same year, by the death of the emperor, and the accession of a man of bitter cruelty and tyrannous in the extreme, the

situation changed. Repeated attacks on Bengal forced the war of 1824-26, resulting in the annexation of Arakan, and carrying with it the imprisonment of Judson at Ava and Oung-pen-la, and the breaking up of the station at Rangun. In 1827 George Dana Boardman commenced at Tavoy the work among the Karens, and from that time the advance was rapid. In 1835 the mission in Arakan was commenced, but the very unhealthful climate prevented its prosecution, except for the few years during which Sandoway was a refuge for the persecuted Karens of Bassein. Of late, under British improvements, it has become more healthful, and has been reoccupied. Then came the mission in Assam (1836) among the Hindu Assamese and Kols (imported from India for work in the tea-gardens) and the demon- or nature-worshiping Garos and other hill tribes. The Welsh Presbyterians (Calvinistic Methodists) in 1845 commenced a work in western Assam, the Baptists occupying the eastern section. A second war with England, resulting in the cession of Pegu, including Rangun, gave another impulse to the work, which also extended north, though, under a succession of despotic emperors, with less success, until the final overthrow of Thibaw in 1885 brought the whole country under British rule, and since then progress has been limited only by the means of the society.

**Nature of the Work.**—The character of the people has necessitated a double form of work. In the efforts to reach the Burmese and the Buddhist Shans and others, the same general methods have been adopted as in India for the Hindus, and with good success. Schools have been established, and at Rangun the Baptists and the

Society for the Propagation of the Gospel have each a flourishing college. Churches also, with good membership, have been organized, and the results have shown that Buddhism can be overcome by Christianity. The distinguishing feature of mission work in Burma is the phenomenal success of the labors among the Karens, or peasant class. They are held to be of Mongolian origin, who have come over in three great migrations, and now as three different tribes or clans, differing in language and customs, occupy the hill-country of northern and the plains of southern Burma. They have never given up their nature- or demon-worship, but have many traditions of spiritual religion and conceptions of an Eternal Being and a Redeemer. From the very first they welcomed the teaching of the missionaries, and, notwithstanding the bitter persecution of the Burmese, flocked in crowds to the missionaries for baptism. In 1840, when the hostility was so strong that the mission station at Bassein was broken up, the missionaries established themselves at Sandoway in Arakan, and sought from there to guide and help the persecuted communities. The Karens followed them, and although the Burmese placed guards on the mountains, to arrest any who sought to pass, several thousands did get through and established Christian Karen churches in Arakan. The growth, too, has been steady, and the Karen with the Telugu churches have given the Baptist missions a preëminence in mission statistics for which they may well be grateful. Not less important than the size of the communities is their character. In no field in the world is there a better record in regard to the self-support of the native churches. From the very beginning this

subject has been pressed, and, assisted to a considerable degree by the conditions in which the size of the churches is an important element, the foundations of a permanent, self-propagating Christian community have been well laid. Less noticeable, but not less valuable and interesting, has been the development of the work among the hill tribes of Assam, the Khamtis, Garos, Chins, and Kachins, and among the Kols. With the spread of English rule and the extension of means of conveyance these tribes are being brought more than ever within reach, and already the plans for railway connection of Upper India with western China are being perfected. As yet they have not reduced the savagery, and mission work is still pioneer work; but, judging from the past, these wild races will before long come under gospel influence.

**Missions in Siam.**—Attention was first drawn to Siam as a possible door to China. Bangkok was prominent in Chinese trade, and Gützlaff, of the Netherlands Missionary Society, stationed at Singapore, visited it with a representative of the London Society in 1828 with that in view. As a result they sent an earnest appeal to America to occupy the country. In response the Rev. David Abeel, of the American Board's mission at Canton, went to Bangkok and joined them in preparatory work. All these were, however, obliged to leave by 1832. The next year the American Baptist Missionary Union opened work chiefly for the Chinese, though some attention was paid to the Siamese. Neither, however, has been pushed very much. The American Board sent two more missionaries in 1834, who were joined the next year by Dr. Daniel B. Bradley, in a sense the father of mis-

sions to Siam, though his direct connection with the mission ceased after a few years. Associated with him was the Rev. Jesse Caswell, who accomplished a great deal for missions as tutor to the young King of Siam. As work in China developed, the missionaries engaged in that department left, and the American Board's Siamese mission was closed in 1849. Just before that, after one or two experiments, the Presbyterian Board commenced permanent work, which has been considerably enlarged so as to cover not only the southern part of the kingdom, but also the northern, where the Laos form the greater part of the population.

**Relation to the Government.**—One of the distinctive features of mission work in Siam has been the very cordial relations between the missionaries and the government. This was partly due to Dr. Bradley, whose medical skill made a great impression on the people, and whose thorough knowledge of the language brought him into constant contact with the officials. Still more, however, was accomplished by Mr. Caswell, who made the acquaintance of the heir to the throne while being trained as a Buddhist priest, won his confidence, became his tutor, and acquired an influence over him which, on his ascent of the throne in 1851, modified his whole bearing, not merely toward the missionaries, but toward all foreigners. While his predecessor, a usurper, had been very harsh, he was always courteous, sought to come into friendly relations with foreign governments, and to introduce foreign civilization. The missionaries were welcome in the palace. Several of the women were invited to teach the women of the royal household, and a Christian Englishwoman was employed as governess, among her

pupils being the present king. Missionaries were placed in charge of royal hospitals, appointed to official positions, and in many ways were assured of the high esteem in which they were held.

**Progress of the Work.**—The effect of the favor of the government was to give the missionaries free course in their work. There was no hindrance, and yet the work for the Siamese did not grow or show much success. This was due chiefly to the hold of Buddhism upon the people, illustrated by the fact that the majority of the men spend at least a few years in the priesthood, and there is scarcely a family which is not permanently represented in it. It is probable also that the very enervating climate has had a considerable influence. The great mission work in Siam, however, is in the Lao country, to the north. The Laos are akin to the Siamese, both belonging to the great Shan family, but are superior to the southern race, both in character and in physical nature. They are Buddhists, at least in name, but are much under the influence of the demon-worship which is so prevalent and so strong through southeastern Asia. Attention was first drawn to them by the presence, near one of the stations of the Siam mission, of a colony of Laos who had put themselves under the protection of the King of Siam in order to escape the tyranny of their own tributary chief. In 1863 an exploring tour was made to Chieng Mai, the capital of the most powerful Lao province, and four years later a station was opened there. Success followed the efforts of the missionaries quite speedily, and it was evident that they were acquiring a strong hold on the people. This aroused the anger of the king of the province, and he sought to secure the recall of the missionaries to Bang-

kok. Failing in this, he commenced torturing the converts, but, before he could carry it very far, was called to Bangkok on state business and died there. A proclamation of religious liberty for the Lao people by the King of Siam put an end to the trouble, and since then the work has advanced very rapidly, giving promise of great success. The late war between Siam and France, resulting in the cession of the east bank of the Mekong River, has threatened to injure mission work by cutting off from the missionaries access to the Lao tribes in French territory. Native evangelists, however, are being rapidly raised up who may be able to do for the French colonies of Tongking, Anam, and Cambodia what is forbidden to Protestant missionaries. They will also be valuable helpers in reaching the Shan races to the north, on the borders of China. The people manifest great readiness in all departments of Christian work, cordially assume its expense, and are eager as individuals to assist in the spread of the knowledge of Christian truth.

**Malaysia.**—The Malay Peninsula, including the English Straits Settlements, Singapore, Malacca, Penang, etc., the surrounding British protected provinces, and the Siamese provinces, has been occupied as mission ground in only a few places. At Singapore the chief work since it was English property has been by the Society for the Propagation of the Gospel for the English residents, though of late years that has been extended to include the natives, chiefly the Chinese and the Tamils who have come from India. The English Presbyterian Church established a work among the Chinese which has been successful, and in 1889 the Methodist Episcopal Church founded its Malaysian mission, with stations at Singapore

and Penang, especially for the Chinese and Tamils, although efforts to reach the Moslem Malays have not been without success. The mission has planned extension into the East Indies, but has not as yet accomplished this. Singapore and Malacca were frequently resorted to in the early days of Chinese missions, because of the large number of Chinese who gathered there, but with the opening of the Chinese ports that was less necessary, and China itself offered a more hopeful field.

**Dutch East Indies.**—These, including the islands of Sumatra, Java, Celebes, and Borneo, and the adjoining smaller groups, have been the special field of the Dutch societies, although the Rhenish Society and the Society for the Propagation of the Gospel have been active and successful in Borneo and Sumatra. The first to enter the field was the Netherlands Missionary Society, which sent three missionaries, who established themselves at Amboyna, one of the Moluccas, at Samarang, and at Batavia. These were followed by five more two years later, who worked among the different islands as they had opportunity, and evidently acquired considerable influence, being employed by the government at times to settle disputes between the tribes. Since then the society has occupied Celebes. The next to enter the field was the Ermelo Society, which owed its origin to an enthusiastic pastor. At first it joined forces with the Rhenish Society in Sumatra, but afterward established its own stations in Java. The Dutch Missionary Society located itself (1863) on the west coast of Java among the Moslem Sundanese. The Mennonite Society has stations in Sumatra and Java. The Java Committee assists a Javanese home mission so-

ciety founded in Batavia, while the Christian Reformed and the Dutch Reformed also carry on work in the same island. In general the work of these societies has been chiefly among the Malays, and seems to have made comparatively little impression upon the great mass of the population, although Amboyna is almost entirely Christian. Education has been fostered, but not carried to any high degree. There have been a number of schools established, but no colleges or large institutions of any kind. There have been translations of the Scriptures, but for these the people have been indebted largely to the Rhenish missionaries and the British and Foreign Bible Society. Of all the departments the most interesting and, on the whole, the most successful work has appeared to be that carried on by the Rhenish Society among the Battas of Sumatra, although the efforts of the same society and of the Society for the Propagation of the Gospel among the Dyaks, or head-hunters, of Borneo have attracted more of public attention. Only in Borneo has mission work been attended by much danger, the other islands being under foreign domination very thoroughly. With the extension of British rule over Sarawak as well as North Borneo this has considerably diminished, and the missionaries of the Society for the Propagation of the Gospel have found their work increasingly influential and successful.

Closely connected with Borneo is New Guinea, forming a sort of connecting-link between the East Indies and Australasia and the South Seas. The work in this island was started in 1874 by the London Missionary Society from its mission in the Loyalty Islands, and it has been developed with considerable success. Industrial schools

have been established; and Papuan negroes, of a very different type from the Malays or Dyaks, have shown the effect of both Christianity and civilization. As yet, however, this is true chiefly of the coast. The interior has been scarcely entered. In the Dutch section of the island the Utrecht Society has established several stations, and in the German is some work of the Rhenish Society. The neighboring Philippine Islands have not been entered by Protestant missionaries, being under the close rule of Spain, and dominated by Spanish ecclesiastics.

## VI

### CHINA

THERE have been four different attempts by the Christian Church to evangelize China : by the Nestorians, the medieval Roman Catholics, the post-Reformation Roman Catholics, and the modern Protestants and Roman Catholics. The Nestorian attempt covered chiefly the sixth, seventh, and eighth centuries, and appears to have reached its height toward the latter part of the eighth century, the tablet at Singanfu bearing the date of 781. From that time they diminished in strength and gradually disappeared, although there seem to have been some of their converts at the time of the second attempt, by John de Monte Corvino. His mission was the direct result of the travels of Marco Polo, and coincided with the close of the Mongol rule. The advent of the Ming dynasty (1341) put an end to the mission. The next attempt was that of the Jesuits, following close upon the work of Xavier. After some failures, they established themselves in Canton in 1582, won considerable favor, and on the accession of the Manchu dynasty, in 1644, advanced rapidly. Their scientific attainments gave them prestige in Peking, and they had converts from all classes, churches were built, large Christian

communities were established, and a considerable success seemed assured. Then arose a discussion as to the relation to be held toward Confucianism. The Jesuits let it alone, as not interfering with the profession of Christian faith. The Dominicans and Franciscans, smarting perhaps under their comparative failure, claimed that it should be unsparingly condemned. Then arose also a discussion as to the proper term for the Deity. The popes declared the Confucian rites idolatrous; the emperors retorted by forbidding any but the Jesuits to teach; and at last all Christianity was forbidden, the missionaries were banished, and their converts sent into exile (1724). The execution of the edict was not, however, carried out with any uniformity, and when, after a century, missionaries again gained access to the empire, numerous communities were found true to the Christian name.

**Protestant Missions.**—The pioneer of Protestant missions was Robert Morrison, who was sent by the London Missionary Society to Canton in 1807. He had had his attention called to China by the discovery of a Chinese classical manuscript in the British Museum, and set about the study of the language at once, under a native teacher. At that time the empire was practically closed to foreigners, although the Portuguese since 1557 had held possession of Macao, on a delta at the mouth of the Si-kiang, or West River, and the harbor of Canton. They had been followed by the East India Company, and some American merchants had establishments at Canton. All, however, were on sufferance, and subject to the most unjust and arbitrary treatment at the hands of the mandarins. Morrison applied to the East India Company for passage to Hong-

kong, but was refused, on the same general grounds as those taken in regard to Carey. An American firm, Olyphant & Co., of New York, were more favorable, and Morrison reached China by way of America. Dwelling at first in an American and afterward in a French warehouse, and dressing in Chinese garb to avoid notice, he pressed the study of the language, although his teacher carried poison in his pocket to anticipate the officers should he be caught violating the stringent orders against instructing foreigners. The difficulties, however, proved so great that he after a time removed to Macao. In 1809, on his marriage to the daughter of an English merchant, he received an appointment as translator to the East India Company, which made him independent in support, secured him a residence in Canton, large opportunity to meet the people, and considerable time for the prosecution of missionary work, especially in the preparation of a translation of the Bible, a Chinese dictionary, and other books. He was joined in 1813 by William Milne, and in 1816 by Walter H. Medhurst, who afterward removed to Malacca and Batavia to prosecute work for the Chinese there, not, however, until their names had become inseparably associated with Morrison's in the laying of the foundations of missions in China.

**The Missionary Problem.**—The situation confronting the early missionaries in China was both like and unlike that which met Carey in India. The ruling class in each country was characterized by great intellectual pride. The nature of that pride in the two cases was, however, different. The Brahman, Moslem, Buddhist, or animist was consistent in his acceptance of a creed, or at least a system. The Chinese was

either Confucianist, Buddhist, or Taoist, as he happened to choose, or even all three at the same time. He was, however, predominantly always a Confucianist, and Confucianism is scarcely to be called a religion. The result is a strange incongruity in the Chinese character, which makes it the despair of logical minds and subjects it to the most contradictory interpretations. There was a sense of Deity, but no agreement as to what it involved or what its essential characteristics were. There was a state religion, including the cultus of ancestors, of heaven and nature, polytheistic, pantheistic, and atheistic all at the same time. Under such circumstances it was difficult to find common ground for the missionary and the Chinese. The absence of caste, and the system of competitive examinations on which the mandarin system depended, operated to bind the people in a unity very different from the divisions, jealousies, and fears of India. There was, too, the despotic government and, perhaps most of all, the bitter opposition to everything foreign characteristic of all classes. All of these had indeed advantageous characteristics, but they appeared later. To the pioneers it seemed like an absolutely blank, impassable wall. It was the good fortune of their successors that they were men willing to work for future rather than immediate success, and to be content to prepare the tools for others, lay the foundations on which, under more favorable circumstances, the Church might be built. They were not, however, left without results. In 1814 Morrison baptized his first Chinese convert, and subsequent experiences confirmed him in his optimism as to the success of missions in the empire.

**First American Missionaries.**—For over twenty years Morrison worked alone, except as he felt the fellowship of Milne and Medhurst in their kindred work in Malacca and Batavia. In 1829 he welcomed E. C. Bridgman and David Abeel from the American Board as the first representatives of America, and from that time the Churches of America and England did not cease to press on the work. With the Americans came a printing-press, and in 1833 S. Wells Williams joined the little company as printer. Another year brought Peter Parker, the founder of medical missions, followed closely by another medical missionary of the London Society, who, however, deemed it best to remove to Macao, where he established a hospital for Chinese patients. In 1833 the American Baptists commenced their work for the Chinese at Bangkok, and in 1838 the Presbyterians sent a missionary to Singapore; so that, on the opening of the treaty ports in 1842, everything was ready for a prompt occupation of the field. Batavia, Malacca, Macao, were left; the Anglo-Chinese college, one of Morrison's plans, was placed in Hongkong, and S. Wells Williams took his printing-press from Macao, where it had been placed for greater freedom, to the protection of the English at Hongkong, and a little later to Canton.

**English and French Wars.**—The treaties which opened China to foreigners and to Christian missions were secured through two wars, one of which has been frequently called the "Opium War," with the incorrect implication that it was waged for the purpose of forcing opium upon the country. The Chinese authorities at Canton had been increasingly arbitrary in their treatment

of foreigners, especially the English, and brought matters to a climax by threatening to kill the entire foreign colony unless some opium in ships outside of the port was delivered. To save the lives of the people the opium was surrendered and destroyed, but to all claims for indemnity the government paid no heed. The result was a war, which ended in the opening of the ports in 1842. That was followed, two years later, by treaties with France and America. At the instance of the former, the persecuting edicts, which had been in force since the expulsion of the Jesuits, were withdrawn, Christian exiles were recalled, and Christian work sanctioned. In no one of the treaties was there any mention made of opium, which was legally prohibited, nor was there any effort to force it upon the people. There was, however, no recognition of its evil, and the result of the war was practically to bind it upon the country by making interference with it difficult.

The next step was the "Arrow War" (1856), in which Canton was taken, and the allied English and French fleets, proceeding to Tientsin, forced more concessions and assisted in securing the treaty with America, into which S. Wells Williams, then Chinese Secretary to the Legation, had inserted the following clause:

"The principles of the Christian religion as professed by the Protestant and Roman Catholic Churches are recognized as teaching men to do good and to do to others as they would have others do to them. Hereafter those who quietly teach and profess these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether a citizen of the United States or a Chinese convert, who, according to

these tenets, peaceably teaches and practises the principles of Christianity shall in no wise be interfered with or molested."

The principle had been recognized in the French treaty in 1844, but this specific statement was worth much, and in securing it Messrs. Williams and W. A. P. Martin did the cause of missions in China a service that cannot be overestimated. This was in 1858, but it was not until 1860 that the treaties were really made operative and missions had a fully recognized status in the empire.

**Occupation of the Field.**—The missionaries, however, had not waited. Immediately on the opening of the first ports, Amoy was occupied by the American Board, which later passed its work there over to the Reformed Dutch Board. The same year (1842) the Protestant Episcopal Church entered the field, followed closely by the British and Foreign Bible Society, the Church Missionary Society of England, and the English Baptists (1845). In 1847 six more joined the work: the Methodist Episcopal Church, the Seventh-day Baptists, and Southern Baptists, from America; the English Presbyterians; and the Basle and Rhenish societies from Germany. Then followed the Methodist Episcopal Church, South (1848), the Wesleyans of England (1852), the Methodist New Connection (1860), the United Presbyterians of Scotland (1865), the China Inland Mission (1865), the Scotch Bible Society, American Southern Presbyterians, and United Methodist Free Churches of England (1868), the Irish Presbyterians (1869), the Canadian Presbyterians (1871), the Society for the Propagation of the Gospel (1874), the American Bible Society (1876), the Established Church of

Scotland (1878), the Berlin Society (1882), the Disciples of Christ (1886), the Friends (1886), as well as a number of minor enterprises. The latest to enter the field is the Christian and Missionary Alliance, which has taken into its force some American Swedes who had already entered the empire and were pioneering in the interior. As was inevitable under the circumstances, the missionaries gathered chiefly in the treaty ports. They, however, improved every opportunity to extend their observations into the interior; and long, arduous, and dangerous journeys were made by representatives of all the societies. The most noted of these, perhaps, was W. C. Burns, the well-known Scotch evangelist, whose experiences, from the time when he made his first tour from Hongkong in 1849 to his death at a wayside inn in Manchuria in 1867, match for thrilling interest the records of any mission field. Under his influence largely J. Hudson Taylor organized the China Inland Mission, which has done so much to reach the inland provinces. The other societies have, however, not been slow to press forward. One of the first interior stations was that at Kalgan, opened by the American Board, while the Presbyterians occupied Shantung, the Church Missionary Society and Baptists pressed toward the western provinces, the Irish and Scotch Presbyterians entered Manchuria, and, more recently, James Gilmour, of the London Missionary Society, has made the name of Mongolia familiar to readers of mission literature.

**The Massacres.**—The effect of the wars—the resulting treaties and the entrance of foreigners into even the remoter sections of the empire—was to arouse and increase the bitter hostility of the mandarin class against all for-

eigners. From the beginning they had been subject to constant insult and even personal danger; but in 1870, ten years after the full enforcement of the treaties, there broke out a perfect fury of massacre. In January the Roman Catholic and Protestant missionaries at Hankow were attacked, and a number killed, while their buildings were destroyed. This was followed in July by the celebrated massacre at Tientsin, when the French consulate, convent, and cathedral were destroyed, and a large number of French and Russian residents were killed, many of them mutilated in the most horrible manner. The excitement spread, and threatening demonstrations were made against foreigners everywhere before quiet could be restored. The government executed sixteen Chinese and exiled two mandarins, but the leaders went unpunished, and the general impression left upon the country was that, while the foreigners would make a strong protest, nothing very serious would happen. The result was a long series of attacks of greater or less severity upon the mission stations scattered throughout the country. There was punishment of offenders, but still no effective check. The prompt and decisive action of the United States in sending its representatives far into the interior to investigate one of the latest outbreaks has had much to do with alleviating the situation, and the publication of an imperial edict fully protecting Christians and their work has been followed by the statement, made as these lines are written, that the United States minister, Mr. Denby, has secured the promise of special instructions to the governors of provinces to see that foreigners suffer no harm. More important still is the assurance that failure to observe the order will entail pun-

ishment—not mere dismissal from office and a nominal fine.

**Anti-Missionary or Anti-Foreign?—**

One of the most important questions connected with the Chinese massacres has been whether they were directed against the missionaries because they were missionaries, or because they were foreigners. Was the religious or the political element predominant? The fact that it was almost entirely the missionaries who suffered has led to the belief that it was their missionary work which inspired the hatred of the mob. This has been supported by Mr. Henry Norman in the phrase, "The Chinese themselves bracket opium and missionaries as the twin curses of the country." Space does not permit any extended statements on this point, but it is the universal testimony of the missionaries that the hostility to them is not felt by the common people, except as they are excited by the mandarins, and that it is directed, not against their religious teaching, but against their introduction of customs and ideas which tend to weaken the power of the mandarins over them. The mandarins have thus taken advantage of everything that could arouse the superstition of the masses. As religion has little hold upon the people, but tradition and custom are all-powerful, the leaders took advantage of every breach of custom to influence the passions of the populace. With an almost diabolical shrewdness, they seized upon the most philanthropic work, and with great ingenuity portrayed that as violating every precept of humanity. Medical aid was charged with the most revolting forms of mutilation, schools were described as hotbeds of vice, orphanages as furnishing material for witchcraft. The placards

that for some months before the massacre at Tientsin were spread broadcast through the empire were of the most outrageous type, and they were but samples of the famous Hunan placards, whose author has recently ceased from his work on gaining a better knowledge of the work and faith of the men and women he had attacked. President Martin, in his recent book, "A Cycle of Cathay," answers conclusively the question, and his testimony is that of all careful observers. The missionaries have been the most prominent representatives of a new order of things, and that was enough to arouse the bitterest hatred of the most conservative nation in the world.

**Methods Adopted.**—To overcome this intense hostility, every effort was made to conciliate the people, attract their attention, and thus secure a hearing preparatory to direct evangelistic effort. The foundations laid in the earlier years of preparation were built upon. Bible versions were prepared in the colloquials as well as in the literary language. The press was utilized in every possible way, and with increasing success. The one established by S. Wells Williams at Canton was later removed to Peking, and was followed by the Presbyterian press at Shanghai, whose output has been marvelous. There are Methodist establishments at Fuchau, Peking, and Kiukiang, and a number of others belonging to different societies. Schools were increased. One missionary, W. A. P. Martin, did noble service for higher education by accepting the presidency of the Imperial University of Peking, while Dr. Happer at Canton initiated the work which developed later into colleges at that place, in Peking, Tungcho, and elsewhere. Education, however, brought up the same difficulties in

China as in India, but perhaps in a more aggravated form. A number of missionaries were opposed even to the appearance of entering into competition in regard to the civil-service examinations, and the work of higher education has been slower than in some other countries. Of late, however, as the need of an educated native ministry has been increased, it has received more attention, and will undoubtedly advance more rapidly. In this connection reference should be made to the enterprise started by the Rev. Gilbert Reid, called a mission among the higher classes in China. It proposes to form an institute for the special purpose of removing the misconceptions of Christianity among the mandarins and bringing them into sympathy with it. It has the hearty indorsement of W. A. P. Martin and a number of prominent missionaries. The movement to reach the students promises the best of results.

**Medical Work.**—In no mission field has this been carried on more extensively or with better results than in China. Nowhere is the need greater. The native system of medicine is of much the same grade as the witchcraft of Africa and the South Seas, at least in its practical application. The crowded condition of the population engenders disease, but at the same time brings multitudes of sufferers within easy access of the physician and surgeon. The pioneer of medical missions, Dr. Peter Parker, of the American Board, commenced his work at Canton in 1834, opened a hospital in 1835, and in the first year had received into it nearly two thousand patients. From that beginning the number has increased until there is scarcely a station in China without a medical missionary and at least a dis-

pensary, while in many of the cities there are several large hospitals under the auspices of the different missionary societies. In the conduct of these great care is taken to regard the feelings and even prejudices of the people. They have been recognized as distinctly missionary enterprises, and preparatory or introductory to evangelistic work. The seed sown has often borne rich fruit. In close connection with the medical work are the orphanages, of which by far the greater number are Roman Catholic. That Church has of late years made comparatively little effort to reach adult Chinese, but has devoted itself chiefly to gathering orphan or destitute children and educating them, in the belief that that is the most effective way of building up a native Roman Catholic community. The Protestant missionaries, on the other hand, have sought to reach families through the children rather than to isolate them in such establishments. The medical work has been generally cordially appreciated by all classes of the people, although instances have occurred of bitter hostility to it. The orphanages, however, have been frequently the object of attack, and have suffered greatly, probably because of the prevalent belief of the ignorant, fostered by the mandarins, that the eyes and members of the children were used in the concoction of drugs.

**Evangelistic Work.**—This was at first chiefly of the nature of personal conversation. Audiences it was difficult to gather, and still more difficult to control. As the presence of missionaries became more familiar, chapels were erected, ordinarily on side streets, so as to avoid public attention as much as possible. Later larger buildings were erected, and in more prominent

places, until in many of the cities churches of considerable size and holding large audiences are to be found. In carrying on this evangelistic work, especially in itineration and in newer fields, the missionaries have followed the earlier custom, and adopted, to a considerable degree at least, the native dress, and acceded so far as possible to Chinese customs, partly to avoid attracting unfavorable notice, partly to gain the attention of those who would simply have looked with hostility on men or women in the guise of "foreign devils." The fact that the China Inland Mission has laid so much stress upon this has occasioned the opinion that its missionaries have been more forward in this particular. Every mission community has followed this general principle. In one respect that mission has differed from others—in associating men and women, married or unmarried, in the rougher pioneer work. The dangers and privations of such work have been, for the most part, in other missions assumed by the men, though wherever stations have been established wives and single women have formed part of the force. This has occasioned considerable comment, often unfavorable, based upon the low morality of the East. As a matter of fact, so far as appears, no great evils have resulted, while the coming among the Chinese women of their own sex has been a great assistance in reaching the communities. In general, work among the women has belonged to the later stages, and, carried on in the homes and through hospital and medical work, has done the same good as the zenana work in India. If it be true, as Dr. Martin says, that "woman ignorant has made China Buddhist," then "woman educated

may make China Christian"—indeed, is already doing so.

**The Native Church.**—The development of native churches in China, as elsewhere, has been the great aim of mission work. It has, however, been beset with peculiar difficulties. The bitter opposition of the mandarins to all acceptance of foreign customs, and the general conservatism of the people, have not been more serious obstacles than the characteristics of the people. These have been set forth so vividly in many books, especially that by Arthur H. Smith, of the American Board, and are so generally appreciated, perhaps at more than their full value, that they scarcely need reference here. Their lack of sincerity, of real convictions of any kind, the natural result of the curious mingling of the three forms of worship, have been perhaps the most serious obstacles to the building up of solid Christian churches. When a man is Confucianist, Buddhist, or Taoist, by turns or all at once, it is not difficult for him to think that he can be a Christian too, and that without necessarily giving up the other faiths. Closely connected with this has been the distinctively mercantile character of the Chinese, emphasized by the term "rice Christians," denoting those who accepted the new faith for gain. The poverty of the people, and the small number that could be gathered in any one place, hindered the progress of self-support, while the absolute need of relying chiefly upon native evangelists for covering the enormous field developed a class of missionary employees dependent on foreign funds, and made the problem still more difficult. That the material was there, and of the best quality, needing

only careful and thorough training, all admitted, and the need of many Chinese churches, notably those in Manchuria, which felt the burden of the war with Japan, has been noble. The difficulties have given occasion for what is in some respects one of the most notable books on missionary methods, by the late John L. Nevius, of the Presbyterian mission at Chefu, in which he advocates, at least for the evangelization of China, a return to the simpler church organization of the apostolic days—a paid ministry giving place, in small communities, to a local eldership, under the supervision of a missionary or itinerant native pastor. When it is remembered that aggressive missionary work began scarcely more than thirty years ago, the progress in China may well be looked upon as most encouraging, and the great revival of recent months, when the inquirers have been numbered among the thousands, is but an indication of what shall be before long.

**Missionary Conferences.**—One very prominent factor in mission work in China has been the mutual relations of the societies. The homogeneity of the empire, such that each faced the same problems, and the close proximity of the societies for so long a time, all being practically confined to the treaty ports, would naturally have led to mutual conference. This was for the most part informal until 1877, when, as the result of a proposition from the Presbyterian Synod of China, representatives of twenty different societies met at Shanghai. This was followed in 1890 by another conference, still larger, the 126 members of the first having increased to over 400, representing the mission work in almost every province of the empire. Each conference resulted in great good to the work, not merely from

the comparison of ideas and experience, but from the definite steps taken, especially with regard to the preparation of versions of the Bible, the arrangement and distribution of missionary force, etc. It has been doubtless due largely to these meetings that the evil results of denominationalism have been to such a degree lessened in China.

**Formosa.**—This island, though belonging now to Japan, is so distinctively Chinese that its mission history should be connected with that of China. During the early days of Dutch colonies there was a Dutch mission on the island; but with the withdrawal of the colony the mission, too, failed, and when first occupied by the English Presbyterian Church, in 1865, the country was a new mission field. Six years later (1871) the Canada Presbyterian Church sent George L. Mackay, M.D., to North Formosa, the English society having located in the South; and since then the two missions have worked toward each other, although still they are practically as distinct as if in different countries. The chief work has been from the beginning among the Chinese who emigrated from the mainland, overcame and dispossessed the aborigines, and established themselves not merely as rulers but inhabitants. In dealing with them the missionaries have had much the same experiences as those in China, and the record of mission work shows many instances of great personal danger and heroism. Efforts have also been made to reach the aborigines, including even the head-hunters, or black-flags, as they have been called. These last have always been the terror of the towns and cities, and noted chiefly for their degradation and cruelty. Little has been accomplished

among any of these tribes, although there have been some conversions among the Pe-po-ho-an, the more civilized among them. Education has been carried on to a good extent, and medical missions have accomplished much. Dr. Mackay's book, "In Far Formosa," gives a very vivid picture of the country and of the mission work. In general the methods are the same as elsewhere in China, with the exception that Dr. Mackay has, more than most missionaries, taken his students with him on tours, to train them in evangelistic work.

## VII

### JAPAN—KOREA

IN no field does the history of missions show such rapid and startling changes as in Japan. At two different periods it has seemed as if the complete Christianization of the empire was almost accomplished, requiring only a little more time and a little more effort on the part of missionaries. The first period was followed by a time of intense darkness, when the Christian faith was all but blotted out by a persecution perhaps the most bitter and relentless the world has ever known. The second is now being succeeded by a time when the value of the work accomplished is being tested, not by persecution, but by influences closely akin to those which have so often, in other lands, undermined the spiritual life of the Church.

**Roman Catholic Missions.**—The maritime discoveries of the sixteenth century first brought Japan to the notice of the Christian world. As early as 1542 some Portuguese traders inaugurated a system of barter with the Japanese ports, and some of the daimios (feudal lords) expressed an interest in Christianity. The word came to Xavier at Malacca, where he had met a Japanese, who was converted under his preaching, and he

started for Japan, reaching there in August, 1549. The time was propitious. The whole country was divided among the warring factions of the daimios, each anxious to secure such preëminence as to make him independent, and perhaps enable him to aspire to the position of shogun or tycoon, and nominally as the representative, really the master, of the mikado, rule the land. There was no religious power, either in the native Shinto (a combination of nature-worship and the deification of ancestors) or in its conqueror, Buddhism. Xavier was received with a most cordial welcome, and his preaching, with his convert as interpreter, had a wonderful effect. He remained in the country two and a half years, organized a number of congregations, and then left for China, but died before he could begin his work there. Others took his place, and the work spread marvelously. In 1581 there were 200 churches, mostly in the west, but some as far east as Yedo, and 150,000 Christians, drawn from every class, and including two daimios. Then followed embassies to the Pope, and the number of converts increased until there were (1590) about 600,000. Then came a change. The chief protector of the Christians was assassinated, and General Hideyoshi, a loyal supporter of the mikado, came into power. At first tolerant of Christianity, he became suspicious of its political aims. The arrival of Franciscans and Dominicans, with their hatred of the Jesuits, who had hitherto been alone, combined with other causes to confirm his resolve to weaken their power. The Christian leaders were sent to Korea, then at war with Japan; the priests were killed or exiled. The work, however, went on, though more secretly; and on Hideyoshi's death (1598) the

Christians numbered a million and a half. Then came another contest, and the victorious Iyeyasu, as soon as he was fairly established in power, commenced the persecution which resulted in the expulsion of all foreigners, the slaughter of immense numbers of native Christians, and the absolute prohibition of Christianity.

**The Dark Age.**—Iyeyasu's first edict against Christianity was in 1606, but was not enforced with rigor. In 1614 he issued a stronger one; so far as possible the priests were transported, but many secreted themselves. Of the native Christians comparatively few yielded. Then came the severest measures. Every foreigner was condemned to death, and fire and sword were used upon the Christians until at last, to all appearance, Christianity was extinct. Two and a half centuries later, on the reopening of the empire, several communities were found in which the rite of baptism was kept up, and there was still cherished the Christian name and a weak form of Christian faith. Had the Jesuits done as much toward giving these people the Scriptures, even as they did in the preparation of grammars, catechisms, etc., the result might have been a good foundation for modern missions. These communities were too weak and ignorant to be a power in the land.

The edict of 1614 was published all over the empire, copies being put in every conspicuous place. Not content with absolutely forbidding all foreigners to enter the empire, all Japanese who went to foreign lands, even castaways by shipwreck, were sentenced to death on their return. It was, however, impossible absolutely to close the door. A Dutch settlement continued to exist on an island fronting Nagasaki, and

though its commerce was limited to one ship a year, and it seldom held more than twelve persons, it was an object-lesson in another civilization, which did not fail of having an effect on the minds of many Japanese. The unfortunate fishermen driven to other shores attracted attention, and early in the present century there were many efforts by foreign ships to secure their restoration to their native land. One attempt in 1837, when S. Wells Williams and Gutzlaff accompanied seven such exiles, but were unable to secure their admission, resulted in the first steps toward a Japanese Bible. Then came increasing trade, foreign ships were a more frequent sight, and ill-treatment of foreign sailors called for government interference. This led to the famous visits of Commodore Perry in 1853 and 1854. On the first he delivered to the shogun at Yedo a letter from the President of the United States. On the second, with seven ships of war, he sailed up the harbor to Yedo, and with the scarcely veiled threat of using his guns, secured the first treaty, that opened two ports. This was followed by treaties with England and Russia, and another, more favorable, with America, until in 1859 the way was open, the dark age had closed, and Christian missions were again possible.

**Modern Missions.**—During all these years the attention of the Christian world had been earnestly directed to the empire. With Commodore Perry was S. Wells Williams, already interested in the Japanese; and an earnest appeal from him and others went to the Church in America to be ready. Several visits were made by missionaries in China to Nagasaki, but as yet foreign residence was not permitted. Early in 1859, however, when it became evident that a

change was at hand, missionaries began to come. In May, two months before the actual opening of the ports, J. Liggins and C. M. Williams, of the China Mission of the Protestant Episcopal Church, opened at Nagasaki the Japan Mission of American Episcopalians. In October J. C. Hepburn, M.D. (Presbyterian), arrived at Kanagawa, near Yokohama, and the next month S. R. Brown, D. B. Simmons, M.D., and Guido F. Verbeck, of the Reformed (Dutch) Church, joined the companies at those two places. The next year J. Goble, of the American Free Baptist Mission, arrived at Kanagawa. For ten years these three societies were alone. In 1869 the first missionary of the American Board, D. C. Greene, entered the field, but was followed the next year by many more. In 1869, also, the Church Missionary Society of England opened a mission. At that time a revolution in the government was followed by a change of attitude toward foreigners, and there was a rush of societies and missionaries to the new and most promising field. In 1873 twenty-nine new missionaries arrived, one more than the whole number then on the field, and only two less than the whole number who had come out from 1859 to the end of 1872. At that time the American Baptist Missionary Union took up the work of the Free Baptists, and the Methodist Episcopal Church and the Methodist Church of Canada entered the field. At about this time, also, the United Presbyterians of Scotland joined the company. Other societies followed: the Evangelical Association (1876), the Reformed (German) Church (1880), the Methodist Protestant Church (1882), the Disciples of Christ (1883), the Southern and Cumberland Presbyterians (1885), the Methodist

Episcopal Church, South (1886), the American Christian Convention (1887), the Southern Baptist Convention (1889), the Lutheran United Synod (1892). The Society for the Propagation of the Gospel also has missionaries, and a number of smaller organizations. The Universalists of America have a mission, as also the Unitarians. The great amount of work has been done in the south, but the mission stations extend over the whole empire. The American Bible Society, which had from the first given valuable assistance, in 1876 established a special agency. Later the British and Foreign and the Scotch Bible societies sent representatives, and the three have done much work; especially noticeable was the distribution of Scriptures in the army during the war with Japan. The Tract Societies, American and British, have also done much toward providing a Christian literature.

**The Missionary Problem.**—The situation at first was very different from that when Xavier commenced his work. The anti-foreign tradition was all-powerful, not merely in the government, but among the people. The presence of the edicts in full public view for two and a half centuries had identified Christianity with everything anti-Japanese, and aroused the national feeling to its highest pitch. The political situation, too, was changing. There was a revival of learning, and a return to the old Shinto, which had been overshadowed by Buddhism and Confucianism, the latter of rather later development. With this came a desire to restore the rule of the mikado in place of the shogunate, which had been practically supreme since Iyeyasu. The treaties with foreign powers were made a pretext for revolt in favor of the actual reign of the mikado, which

culminated in a battle near Kioto, in January, 1868, and the overthrow of the shogunate. The leaders in the mikado's party were mostly from the west, and bitterly opposed to all European civilization. As they became better acquainted with it, however, they were converted, secured the renewal of the treaties, and showed a disposition to meet foreigners cordially. For a while the old régime was continued; but before long the edicts were first ignored, then removed (on the ground that they were so well known as to be no longer necessary), and Japan was open in an even better and truer sense than when the Jesuits landed. There were, however, certain important facts. With all the readiness to adopt foreign customs, there was a very definite purpose to adapt them to Japanese ideas. Foreigners were welcome to give any assistance in their power, but it must be confined to assistance, not allowed to develop into rule. The moral of the story, whether true or not, that a Spaniard had said to Hideyoshi that the Pope sends priests to win the people, then troops to join the native Christians, and thus gain a political supremacy, had become deep-rooted in the national consciousness, and presented a most serious obstacle. Other characteristics were both favorable and unfavorable to mission work. The quick intelligence of the people, their easy assimilation of new ideas and adaptation of new methods, their courtesy and cordial friendliness of manner, their intense patriotism, eager to get every advantage for their country, even their lack of the sense of personality, making the individual subordinate to the nation, community, and family, their thirst for knowledge, and deference to those who they recognize can help them—these all were and are

favorable. On the other hand, the lack of a true conception of morals, manifest both in social and commercial life, a tendency toward vacillation, lack of fixedness of purpose, lack of appreciation of favors, and not infrequently ingratitude, perfect self-confidence—these have always been recognized as hindrances. These characteristics, however, are not uniformly of one class or the other. Vacillation offers an opening for Christianity, if it hinders a consistent profession of it. Patriotism, anxious to get the good, is equally anxious to repel any real or fancied danger to the national life. With the revival of Shinto, that faith strengthened its hold, and Buddhism shared in the change. The obstacle to missions presented by these, however, as by Confucianism, was less religious than materialistic or national. If Christianity could prove itself better, it was free to do so.

Protestant missions in Japan have passed through two stages, and are now in a third, each quite distinct from the others. The first, from 1859 to 1873, may be called the period of preparation; the second, from 1873 to 1889, that of progress; and the third, not yet complete, that of reaction.

**Period of Preparation.**—The treaties made in 1859 simply conferred on foreigners right of residence and trade in certain localities. They did not remove the anti-Christian feeling that had ruled for over two centuries, and they gave no privileges of preaching. As a result, the efforts of the missionaries were limited chiefly to literary work, teaching, especially English, and the exertion of such personal influence as they might bring to bear. In these lines very much was done. Linguistic manuals were published, and

J. C. Hepburn's well-known dictionary; portions of the Bible also were translated, and a considerable sale for all was found. The fact that all educated Japanese read Chinese led to the introduction of Chinese books, including the Chinese Bible, W. A. P. Martin's "Evidences of Christianity," and other books. Dr. Hepburn used his medical skill to great advantage, and won many to listen to Christian truth. Guido F. Verbeck did a peculiar service in disarming official prejudice, as S. Wells Williams and W. A. P. Martin had done in China, making himself not merely useful, but essential, to the new men who were undertaking to guide the nation; so that when plans were desired for an imperial university at Tokio (1870), he was called to be its head and organize a scheme for national education. In 1872 an embassy was organized to visit Western countries and study Western civilization, and it appeared that half of its members had been his students at Nagasaki. Evangelistic work was not neglected. With the education in English eagerly sought by young men, mostly of the samurai or higher class, came opportunities to preach; and not a few were drawn to accept the truth, among them being many of the leaders of later years. In 1864 Joseph Neesima, after hearing his first lessons in Christianity from the Russian missionary, Nicolai, escaped from Hakodate to Shanghai, and worked his passage to Boston, there to meet Alpheus Hardy, gain a full education, and return to Japan to lay the foundations of the Doshisha University. Meanwhile missionary women, Mrs. Hepburn, Miss Kidder, and others, had been working for the women and girls. In March, 1872, the first Christian church was organized at Yokohama, the beginning of

the United Church of Christ in Japan. Of the eleven members, nine were young men, and two men of middle age. That same year a Yokohama Translation Committee was formed, for the completion of the Japanese Bible. Thus the foundations were laid, and everything was ready for the advance.

**Period of Progress.**—For sixteen years (1873–89) the work advanced at a rate that made the Church in America and England feel that the whole empire might soon be evangelized, if not converted. In a single paragraph it is impossible to give any adequate idea of what was accomplished. The formal opposition of the government ceased to a considerable degree with the removal of the edicts; but had the officials desired, they could not have overcome the hostility of the people. Neesima, on his return in 1874, found great difficulty in securing a permit for his Doshisha in Kioto, the sacred city of the mikado, and aroused considerable anxiety by preaching in his old home. The members of the famous Kumamoto Band, organized by Captain L. L. Janes, a West Point graduate and teacher of a daimio's school in North Japan, suffered bitter persecution. Missionaries were by no means free to travel or to do much that they would have been glad to accomplish; still, there was greater freedom. The presence, too, of numbers of foreigners, chiefly Americans, in the service of the government did much to allay prejudice, while many exerted a strong Christian influence. The mission-schools were full to overflowing, not merely of young men anxious to advance themselves, but of those who felt that Christianity was to be the salvation of their nation; and even when they did not themselves become Christians,

they came under Christian influences, and were disposed not merely to withdraw opposition, but to give positive assistance. For the first seven years the increase in church-membership, although great compared with the preceding period, was not very large; but then additions were made in large numbers, and in 1889 there were not far from thirty thousand professed Christians. In America and England there was great interest, almost excitement, and urgent appeals were made to send missionaries, so that ere this forward movement should be checked the whole country might be reached. The American Board mission achieved the greatest success, but all the various missions were full of encouragement. The Christian community, although still but a very small proportion of the population, included a considerable number of men of influence, and it seemed as if there were no limit to the progress that might be expected immediately.

**Period of Reaction.**—This great success, however, had its elements of weakness, resulting from both the characteristics of the people and the position of the nation. In the Christian communities arose divergence of views as to the organization of the churches, the relation of the missionaries to the native preachers, the control of funds, etc. In the nation the relation held toward the government by foreign powers was a cause of great disturbance. There arose a feeling of jealousy of foreigners, a fear lest the foreign influence should become foreign domination, a desire to assert themselves, both as communities and as a nation. The earlier treaties, as in the case of China, included extraterritoriality clauses, removing foreigners from the control of Japanese courts. With the introduction of the Napoleon

code and a Western civilization this was felt to be degrading, and efforts were made to secure a revision of the treaties, which, however, did not meet with much success. With the announcement of the constitution in 1890 the Japanese felt that they were fully entitled to hold their own, and the demands grew more urgent, while the difficulty in securing them occasioned much bitterness. Education, too, had been carried to a good degree of perfection. Japanese had studied abroad, and had come home fully convinced of their own absolute, or at least potential, equality with the rest of the world. This spirit spread throughout the country, and could not but affect the Christian work. The questions referred to above will be touched upon below. It is sufficient here to say that there arose a restiveness under what was felt to be the restraint of the missionaries, and a resolve to guide the action of the churches themselves. This was most apparent in the churches connected with the American Board, but it also had an influence among the Presbyterians, less among the Methodists, Episcopalians, and Baptists. The result was a falling off in the additions to the churches, and in the general activities of the communities, which filled many with anxiety and even fear. There was also a good deal of criticism of the creeds as introduced by the missionaries, and the idea was expressed that Japanese Christianity must necessarily differ from American Christianity. There are indications of a return to the former conditions. The action of the Christian communities during the war with China convinced many who had been inclined to think them anti-national that they were thoroughly loyal, and the wide distribution of Scriptures in the army accomplished

much. The action of other nations, notably America and England, favoring revision of the treaties, has softened antagonisms, and a better feeling exists. In the churches there is manifest also a new life, and on every hand there are again words of encouragement.

**The Native Church.**—The problem, or rather problems, connected with the formation and development of native churches, or a native Church, have been probably more perplexing in Japan than in any other mission field. The causes for this are easily seen: the intense national feeling; the hostility to even the semblance of foreign domination; the strange blending of independence with dependence, making individuals confident of their own wisdom, yet too often unwilling to stand alone in the expression of conviction; the quick intelligence, grasping, if not comprehending, various phases of truth; the fact that the early converts, especially in the Congregational and Presbyterian churches, were chiefly from the samurai or aristocratic class, accustomed to lead and not likely to submit to dictation—all combined to make the path to be followed by the missionaries obscure and full of danger. The first missionaries, Presbyterian, Reformed, and Episcopal, represented the more centralized forms of church government, the more definite statements of church belief. As the former organized their first local church, however, they left large liberty to its eleven members, preferring to emphasize the substance of faith rather than the expression of belief. Then came the Congregational missionaries, with more flexible organization and creed, and with them a Japanese, Neesima, fully imbued with the idea of independent, individual development. These were followed by

the Methodists and Baptists, with their distinctive church organizations. The six Presbyterian and Reformed missions joined forces so far as the organization of native churches was concerned, and the Episcopalians did the same. Efforts to bring the Methodist bodies together failed. The result was a sort of kaleidoscopic Christianity, which to many of the Japanese, with their love for a concentrated government and desire for a national belief and worship, was confusing and disappointing. There were some, however, who welcomed it. In the second period, as the evils of denominational differences became more evident, there were earnest efforts to mitigate them by still more union between the different bodies. The United Church of Christ (Presbyterian) and the Kumi-ai churches (Congregational) were urged to come together. The movement was cordially indorsed by almost all of the missionaries, as well as by a large number of the native pastors. There was some opposition in America on both sides, the one dreading what was held to be the looseness of the Congregational organization and the vagueness of its creed, the other fearing that the result would be a loss of individuality. Neesima threw his strong influence against union, not so much because of fear as because he felt that the Congregational system was needed to counteract the tendency of the people to lose their individuality and become mere tools of an organization. The plan failed; whether a similar one will yet succeed remains to be seen. At present each general class is developing its own system in its own way. Certain special phases of the topic require special notice.

**Missionaries and Natives.**—At first the

missionaries were looked up to and revered as instructors and leaders, and their influence was almost unlimited. They used this in a very tactful way, seeking to guide rather than control. The fact that they were few in number also helped them to magnify the personal element. As their number increased, and, the work progressing, there grew up an educated native ministry, two results appeared: the personal influence was overshadowed by that of the mission as an organized body; and the younger missionaries were not regarded with the same deference by the natives, especially by some who, having studied in America or Europe, considered themselves fully as well educated as any of the missionaries, and, by their Japanese birth, more competent to direct. The inevitable result was a clash of views in regard to many matters affecting the development of the Church. It was not so much that there was personal hostility, but the native pastors and leaders believed that they knew better what was needed, and were more competent to direct, than a body of men, some of whom, fresh from foreign countries, yet had an equal voice with those of longer experience. The American Board mission, as was natural, felt this the most, because of the large number of churches connected with it and its emphasis of individuality. Next came the Presbyterians. Other denominations felt it in a more limited degree, partly because they had a smaller proportion of men from the samurai order in their membership.

**Foreign Funds.**—From the very first it was recognized by all missionaries and Japanese, at least the leaders among the latter, that one of the most important conditions of a successful

Christian Church was that the local churches should be self-directing, and that this involved self-support as a prime essential. Hence every effort was put forth to secure it. There were the usual difficulties in the way: small communities unable to give largely; the idea that foreign money was plentiful and might as well be used, especially to relieve the poor; the contrast between a mercenary Buddhism and a free gospel. Still, as the communities increased in size, the question was met frankly and, in the main, with success. More serious, however, was the question as to the use of foreign money which came in aid or as endowment of institutions which, while under missionary auspices, were looked upon as distinctively Japanese. The general rule is that the missions must control the funds that are committed to their care. Many of the Japanese felt, as the Armenians had, that, as the money was really for them, and they knew best how to use it, they should have the absolute control over it. In such a question there was, of course, almost unlimited opportunity for the exercise of skill in the avoiding of unpleasant divergencies, and in most cases, even when there has been friction, there has been no break. One notable instance of an absolute break is that of the Doshisha University, where the Japanese board of trustees (Neesima died in 1889) completely ignored the claims of the Americans, through whom it was founded, even to the extent of appropriating the houses of missionaries, which were held, under the property laws of Japan, in their name. Here, however, comes in another topic of great importance.

**Japanese Christianity.**—With the organization of the first church it became apparent that

the creed question would be a most difficult one. In China a man who could be Confucianist, Buddhist, and Taoist all at once thinks it easy to be Christian also. The Japanese recognizes the exclusiveness of Christianity, but claims that it must put on a different garb, at least in Japan, from what it wears in Western lands, or even across the China Sea. This feeling has been strengthened by the diversities in Western creeds as represented by the missionary societies, including of later years the Unitarians and Universalists, and as learned by Japanese in study in America and Europe. If there could be Episcopalian, Presbyterian, Congregational, and other creeds, even a Unitarian, why might there not be a distinctive Japanese creed, containing the substance of all these, but differing from all, even as they differ from one another. Recognizing the various national characteristics, the missionaries sought to guide rather than control in this as in other matters; anxious to preserve the substance, confident that with the development of Christian life Christian thought would not go far wrong, while at the same time realizing that thought must to a great degree direct the trend of life. Here, too, the bodies that felt the difficulty most seriously were the Congregational and Presbyterian. The United Church of Christ, after much discussion, adopted a creed which met the exigency well. The Kumi-ai churches were a little more liberal, but strictly evangelical. Then arose another difficulty. How far were these to control their own members? Instances developed of divers interpretations of these creeds. What liberty was allowable? Here again the greatest strife was in the Kumi-ai body, and became most manifest in the Doshisha. By its

constitution that is a Christian university; but what is Christian? The visit of a special deputation from the American Board, in 1895, failed to secure harmony; and when, the following year, the trustees put at the head of the institution men whom the most liberal missionaries could not consider evangelical, rather than seem to indorse such views, those hitherto connected with the institution as teachers resigned. A large number of the pastors and preachers do not indorse the trustees, see the danger of laxity of the statement of belief, and are tending toward a more conservative position. The action of the trustees has also been very severely criticized by portions of the native press as really dishonest, and the native Christians of all denominations unite in censuring it.

**Evangelism.**—The general effect of the period of reaction upon missionary work, as upon the native churches, has been to emphasize evangelism. Other lines have had their influence and done their share. General education is now so well provided by the government that missionary work in this direction is scarcely needed for more than the training of preachers and teachers. Native physicians have taken the place of medical missionaries. Philanthropic work, orphanages, etc., are coming to the front under missionary direction; but the great province of the missionary force is that of training workers, of assisting the native Christians by counsel, and of evangelizing sections as yet unreached. Of this last there is much yet to be done, and the Japanese Churches, realizing the need, are taking up the work nobly. With more aggressive Christian work comes a more spiritual Christian life, and the latest reports indicate a hopefulness that has not been manifest for some years.

**Roman Catholic and Greek Missions.**

—With the opening of the country the Roman Catholics were among the first to enter and seek out the communities which had survived the long time of oppression. Their work has developed, and the Roman Catholic Church in Japan is a strong church, numbering nominally as many as, or more than, the Protestants. In fact, however, it is weaker, as its membership includes children as well as adults. It labors under the disadvantage of the prejudice of the past centuries and the obedience demanded to a foreign ruler. The progress of the Greek Church has been phenomenal. Started in 1871 by a Russian priest, Nicolai Kasatkin, chaplain of the Russian consulate at Hakodate, it has developed until there is a community of over twenty-two thousand, about half the Protestant church-membership. The work has been done almost entirely by native priests, mostly educated in Russia, very few foreigners, never more than three or four, being connected with it at a time. The cathedral at Tokio is described as the finest ecclesiastical edifice in the empire, and is famous for its choral music.

**Korea.**—The history of missions in Korea shows much the same general features as have been manifest in China and Japan. There was the opening of the country to foreigners, and the advent of Roman Catholics, followed by bitter persecutions and a closing of the doors fully as effectively as in the adjoining empires. The first Roman Catholic converts were baptized toward the close of the last century, and the growth of the Church was rapid, notwithstanding severe persecution, until 1839, when all foreigners and thousands of native Christians were put to death. Others took their place until 1864, when, on a

change of government, a more effective persecution took place, and the country was closed against all foreign intercourse. About fifteen years later John Ross, a missionary of the United Presbyterian Church of Scotland at Mukden, in Manchuria, came in contact with some Koreans, learned their language, translated the New Testament, and sent a large number of copies over the border. These were eagerly received and read. Inquirers sought Mr. Ross, and a number were baptized; but his efforts to cross the border failed, and the communities had to wait for the advent of missionaries from the south. In 1882, largely through the good offices of Li Hung Chang, a treaty was made with the United States, and three ports were thrown open. Two years later the Presbyterian Board sent Dr. H. N. Allen to Seoul. A riot occurring soon after, in which a prince was wounded, Dr. Allen won great favor by successfully treating him; and when, later, several Methodist and Presbyterian missionaries came, they found a cordial welcome. These societies were followed by others: the Southern Presbyterians, and the Presbyterians of Australia, a Canada society, the Society for the Propagation of the Gospel, and others, until there are now eight represented. The war between China and Japan for the possession of the country affected the mission work seriously, but in some respects gave it prestige, as in more than one instance the king turned to the missionaries for counsel and even for protection, and the various embassies called upon them for assistance as interpreters. The call for missionaries and the means to prosecute the work has been very great, and although the occupation of the field is so recent, the opportunities are very encouraging.

## VIII

### THE PACIFIC

IN the early mission activity of the Protestant Church the islands of the Pacific took a very prominent place. Carey's first wish was to go to Tahiti; the London Society's first mission was to those islands; and the interest of the American Churches in the Hawaiian Islands was coördinate with that in the great empire of India, the story of Obookiah being one of the influences that led to the foundation of the American Board. They have been, in a peculiar sense, Protestant mission fields, no Roman Catholics having visited them until they witnessed the success and sought to share in it. In general these missions have presented much the same features: a period of long-continued toil, with great danger and frequent martyrdoms; at last a wonderful victory. In some cases there seemed to be already a waiting for the gospel, but in most the contest was a long and hard one. The missionary problem was a simple one compared with that presented in such countries as Japan, China, India, or even Africa, but it was not the less difficult. There were no great systems of faith, no strongly entrenched civilizations to overcome, but there was as low a degradation of human character as it is

possible to conceive of to convert and elevate. The history must be chiefly annals. For the sake of convenience it will be divided into five sections, taken in the order of occupation: Polynesia, New Zealand, Melanesia, the Hawaiian Islands, and Micronesia.

**Polynesia.**—This division includes the Society, Friendly, Samoa, Hervey, Austral, and other lesser groups, and the large Paumotu or Low Archipelago. Attention was directed to them by the voyages of Captain Cook; and the description of the people, especially of the Society Islands, including Tahiti or Otaheite, led many to believe that everything was ready for the preaching of the truth. Carey's wish to go there himself was frustrated; but when the London Missionary Society was formed this was the field that they decided upon for their initial enterprise. The ship *Duff*, with thirty missionaries, sailed from London in August, 1796, but did not reach Tahiti till March, 1797. They received the warmest welcome, and the greater portion landed, a few, however, going on to the Friendly Islands, farther west. The reports sent back were so glowing that a new company was started, which, however, was obliged by privateers to return to England. A little residence on the island opened the eyes of the missionaries. The intense savagery of the people became manifest in its most revolting forms, and it seemed as if there could be no lower depths of degradation. The king, indeed, welcomed the missionaries, and gave them ground for their buildings; and with the aid of some sailors found on the island, and who assisted as interpreters, services were held, the language was studied, and every effort made to convert the people. There was, however, no

success. There were only four ministers in the whole body of missionaries, the remainder being uneducated artisans, carpenters, shoemakers, etc. After eight years a war broke out, and the missionaries withdrew to another island of the group, and eventually most of them went to New South Wales, feeling that the other field was hopeless. With the settlement of the revolt, however, the new king sent word to them urging their return, and several did so, joining the few who had remained.

**Results.**—Then commenced the results of the earlier labors. The king, Pomare, and several of the chiefs renounced idolatry and professed Christianity. The idols were destroyed, human sacrifices ceased, and the entire aspect of the island changed. Soon after a constitution was prepared, based upon Christianity, and proclaimed by the king as the law. A Tahitian missionary society was formed for the spread of Christianity to other islands. Every effort was made for the civilization of the people, and the next twenty years were years as wonderful for their progress as the previous time had been discouraging. Then came, in 1843, the efforts of French consuls, assisted by Americans, to force the sale of liquor, followed the next year by the annexation of the islands to France. The islanders revolted, and the queen left; but the French conquered, and she returned. The French rule was bitter against the missionaries, and at last they were compelled to leave the island, while the Roman Catholics sought to reap the result of political support. The fruit of the early training, however, remained, and, notwithstanding the bitter trial, large numbers held firm. The London Missionary Society, finding

itself driven from the field, urged the Paris Evangelical Society to take up the work. It did so in 1865, and the Tahiti churches have steadily grown since then. From Tahiti the work spread to neighboring islands of the group, and on to other groups. A chief of one of the Austral islands, driven out of his course, landed at one of the Society islands in 1821. He saw the results of the missionary work, with his associates renounced idolatry, and with two native helpers returned to their home to preach the truth. An object-lesson in the weakness of their superstitions broke the power of the priests, the temples were destroyed, and these islands shared in the revival at Tahiti. At almost the same time the Pearl and Hervey Islands were occupied by missionaries or native Tahitians, and in each case they met with great success. At Rarotonga, the largest of the Hervey or Cook's Islands, there was a rate of progress greater than in any other group. Before any missionary had set foot on the island two native preachers had won over the whole people. From the north came reports of the peculiar savagery of the Samoan islanders, and the missionaries were urgent to reach them. For some time every effort failed to secure a vessel strong enough for the long voyage. At last they succeeded, and going to the Tonga group, where the Wesleyans had taken up the work from which the London Society had been driven, they found a Samoan chief, took him with them, as well as some native teachers from the Society Islands, and commenced the work whose results Robert Louis Stevenson has praised so highly. Everywhere that the French have gone the mission work has been sadly hindered. It has not, however, failed, and the general condition of

Polynesia to-day, as compared to that of a century ago, is a most eloquent witness to the power of the gospel. In the other groups comparatively little missionary work has been done, but the influences from these groups have been felt everywhere.

**New Zealand.**—The apostle of New Zealand and the Maoris was the Rev. Samuel Marsden, chaplain of a penal settlement in Australia. He was greatly struck by the fine appearance of the Maoris who came occasionally as sailors, and in 1807 urged the Church Missionary Society to send him to them as a missionary. After numerous delays, in 1814 he secured a ship, and, with some associates and a Maori chief whom he had befriended, sailed for the island, landing at the very place made famous by a terrible massacre by the Maoris of a ship's crew. He won the confidence of the natives, and was able to preach. For eleven years there were no results, and the missionaries, including the Wesleyans who arrived in 1822, were frequently in great danger. In 1825 the first conversion took place. Five years more passed, and then commenced a movement like that in so many other places in the Pacific. The whole nation turned to Christianity, and when, in 1842, Bishop Selwyn arrived at his new diocese, he saw "a whole nation of pagans converted to the faith." From that time the advance has been rapid, and though the race has lost heavily in numbers, its high character is recognized by all. The Maoris have furnished great assistance in the well-known Melanesian mission inaugurated by Bishop Selwyn, and their preachers and pastors have been men of great power. With the establishment of New Zealand as a British colony, and the influx of English

colonists, other Churches have also come in and shared in the work for these people.

**Melanesia.**—The Melanesian group includes the islands south of the equator and between Australia and Polynesia. The missionary interest centers chiefly in the Fiji Islands and the New Hebrides. With them are associated a Polynesian group, the Tonga or Friendly Islands. These last were occupied by representatives of the London Missionary Society at the same time as Tahiti, but the bitter savagery of the people made it impossible for them to remain. In 1822 the Wesleyan Missionary Society sent a missionary to Tonga, who succeeded in landing and conciliating the people, finding efficient help in the presence of an English sailor, a survivor of a ship's crew that had been massacred, and who had become a thorough islander in manners and language. As in other instances the first friendliness changed to hostility, but meanwhile some fruits appeared, and patience, tact, and perseverance carried the day. After thirteen years of labor there came a great revival, and from that time the work progressed, until, in 1870, it was claimed that not a single heathen was to be found anywhere in the group. This work in the Friendly Islands led to that in Fiji. The Fijians were noted as atrocious cannibals, and of the most violent and treacherous character, but the great revival in the Friendly Islands in 1835 was followed by an attempt to convert them. Two missionaries with their families, several native teachers, and a few Fijians landed at one of the islands, and commenced the contest, which was one of the fiercest in missionary annals. Nowhere did the worst forms of savagery seem so overpowering. The heroism of the missionaries

was fully matched by that of their native associates. It was a long struggle. Then again, after ten years of toil, the reward came, and the whole people seemed to turn at once from their old life. The revulsion was almost fearful. The horror of their past seemed to take hold upon them, and the missionaries were obliged in some cases almost to compel them to eat, to save life. The change was complete, and the growth of the Christian community rapid. As with the Friendly Islands, so here there arose the desire to extend the blessing they had received. To the northwest, a long distance away, was the island of New Britain, now under German rule, known as New Pomerania, a part of the Bismarck Archipelago. It had the same reputation as Fiji, perhaps even worse, but to it the Fijians, led by a devoted missionary, went. A portion of the company fell victims, and the rest were rescued by the missionary with a lesson in Christian force. But the contest was not given up, and the seeds of Christian truth were planted.

**New Hebrides.**—Mission work in the New Hebrides was commenced by John Williams, of the London Society's mission at the Society Islands. Following the wonderful revival at Tahiti, he led native teachers in the opening up, first of the Hervey and then of the Samoan Islands. With broken health he returned to England, but after four years of rest he again took up pioneering, and started for the New Hebrides in 1839. At Eromanga he was met by furiously hostile natives, probably enraged by harsh treatment from sailors, and was murdered. During the following years visits were made to the islands from Samoa, and a number of native teachers were left there, many of whom suffered

death at the hands of the islanders. In 1848 John Geddie, of Prince Edward's Island, sent out by the Presbyterian Church, succeeded in establishing himself at Aneityum. Already somewhat prepared for his work by study of the language at Samoa, and possessing great tact and fertility in expedients, he met with less difficulty than was experienced in many places. There was some bitter opposition, but the first church was organized in 1852, and from that time the work on that island progressed. Attempts to occupy the other islands, Fotuna, Aniwa, Tanna, and Eromanga, did not meet with the same success. Especially severe was the contest with heathenism over the last two. A tablet in the church at Dillon's Bay in Eromanga gives the names of six martyred missionaries. The records of Tanna, while they show no martyrdoms of missionaries, are, if possible, even fuller of evil and outrage. Eromanga conquered has shown great advance, and the same is true of the other islands. All have been made well known to the Christian Church by the vivid descriptions of the work by John G. Paton, to whom, perhaps, more than to any other, is due the evangelizing of Aniwa and Tanna. One peculiarity of the work in the New Hebrides is the union of the various Presbyterian societies of Canada, Scotland, and Australia in the work, forming a New Hebrides Mission Synod.

**Melanesian Mission.**—This was founded in 1847 by Bishop Selwyn, of New Zealand, as the outcome of the great work done among the Maoris, for the purpose of reaching the islands of that section. The work has been in the New Hebrides group, that portion not reached by the Presbyterian mission, and the Loyalty, Banks,

and Santa Cruz Islands. This last group was noted for the ferocity of the islanders, and two missionaries, one of them Bishop Patteson, who succeeded Bishop Selwyn, and a large number of foreigners, some of them men who sought especially to assist both islanders and missionaries, were murdered. In every case there, as elsewhere, the times of greatest danger have been followed by almost marvelous results; and while the work is by no means complete, and is being prosecuted with vigor, there is every prospect of speedy success, in redeeming all the islands of that region. As in the other missions in the Pacific, while the missionaries have been the leaders, a large part of the work has been done by the native preachers and teachers. The New Zealand Church has taken the mission as its own, and contributed both in workers and funds, although a considerable portion of the income is received from England.

**Hawaiian Islands.**—Missions to these islands were begun by the American Board in 1819. Attention had been directed to them by the murder of Captain Cook (1779), but still more by the pathetic story of Henry Obookiah, who, after losing his parents in a tribal war, had been taken prisoner, and had escaped in a ship to New Haven in 1809. The result was the sending of Hiram Bingham and Asa Thurston and others. They reached the islands in 1820, and found a most unusual condition of things. Kamehameha I., the founder of the dynasty which ruled the islands so many years, had just died. He had introduced many changes, under the influence of Vancouver, the navigator and a lieutenant under Captain Cook, had encouraged mechanic arts, and introduced firearms and other

innovations. He had also solidified his power, using the native superstitions, especially that of tabu, until he was supreme. On his death there was a general revolt against the oppression of the tabu, resulting in the destruction of the idols and temples, and the apparent breaking up of the power of the native religion. This, however, was from no religious impulse, but rather to give greater freedom for the gratification of passions. The people, of a gentle disposition (the murder of Captain Cook was rather accidental than premeditated), had been a prey to the foreign sailors, and the introduction of disease was already undermining their national life. The king apparently sought to counteract this somewhat, and the revolt was one in favor, not of freedom, but of license. It furnished, however, an opportunity, and within two years the principal chiefs agreed to recognize the Ten Commandments as the basis of government. There was opposition, sometimes very bitter, partly from the people, who were unwilling to admit any influences restrictive of their habits, partly from foreigners, chiefly English and American sailors, who found their opportunities endangered. There were threats of foreign occupation, of trouble with the English government, etc. These last were met by the timely visit of some English missionaries from the Society Islands, but the others hampered the work greatly. Still it progressed. In eight years, preaching and teaching had extended widely; there had been many conversions, culminating in a revival of great power. Ten years more, and in 1838 one of the most remarkable revivals in the history of missions took place, about 27,000 being received into the churches during six years. By 1863 the total number received has been

estimated at 50,000, while the membership at that date was not less than 20,000.

**Withdrawal of the Mission.**—At this date (1863) it seemed that the work of the mission was practically complete. Christianity was the recognized religion of the islands. There were all the characteristics of a Christian community—churches, schools, and colleges, printing-presses, a Christian literature. Paganism was not destroyed, but Christianity was so strong that it seemed wrong to take mission funds for what the native churches certainly ought to be able to do themselves. Moreover their missionary activity had been already developed by the formation of the Hawaiian Evangelical Association, which had assisted in the American Board's mission in Micronesia. Accordingly the Board closed its mission, leaving only a small force to assist in the training of native preachers. This withdrawal, however, did not mean the withdrawal of Americans. Under the special call attended with the rapid development of the work, a very large force of missionaries had gone out. Some of these remained as pastors of the churches, others as teachers, or connected with various public interests. Their children, too, grew up in the islands, looked upon them as their home, and with the development of commercial and other enterprises became a strong element in the population, having the entire confidence of those who sought the best interests of the people. There were, however, other elements, chief among them foreign adventurers, who looked upon the people as legitimate prey, and a number of natives who sought the return of the old régime. Kamehameha IV. had shown some of this feeling himself. He died in 1863,

just as the mission was closed, and his successor, Kamehameha V. (Prince Lot), threw his whole influence on the side of heathenism. Among other things he issued printed licenses to about three hundred Kahunas—native witch-doctors, really sorcerers. These gained a wonderful influence, despite all that could be done. The capital became a headquarters for their schools, and they threatened for a time to overpower everything. Even some of the Christians felt the power of their terrorism. King Kalakana (1874–91) gave them encouragement, but his sister, Queen Liliuokalani, tried to check them, especially after the almost incredible atrocities of one of their leaders early in her reign. Since the revolution and the proclamation of the republic their power has greatly diminished. The advent of large numbers of Chinese, Japanese, and Portuguese has introduced other disturbing influences, but in general the later history of the Hawaiian churches has been most encouraging.

**Micronesia.**—This includes the groups north of the equator and of Melanesia—the Gilbert, Marshall, Caroline, Ladrone, and Radack Islands. Missions have been carried on chiefly in the first three by the American Board and the Hawaiian Evangelical Association. The former has furnished and supported the American missionaries; the latter has been represented by native Hawaiian evangelists and teachers. The first stations were at Kusaie and Ponape in the Caroline Islands. Later Apaiang in the Gilbert Islands and Ebon of the Marshall group were occupied. The work has shown much the same characteristics as elsewhere in the Pacific, except that there have not been the terrible experiences seen in some of the groups. There has been lacking also the wonderful rush of success manifest in Hawaii,

Tahiti, and Fiji. The general condition of the islands, however, according to travelers, bears eloquent witness to the work of the missions. In this connection special reference should be made to the Marquesas mission in Polynesia, carried on solely by the Hawaiian churches. Its origin was the visit to Hawaii, in 1853, of a Marquesan chief, for the special purpose of securing a missionary. No American was able to go, but a company of Hawaiian preachers was sent, and a work inaugurated which has developed successfully. The sending of the missionaries was an occasion of great interest, and the conduct of the mission has been an important element in Hawaiian Christian growth.

**Methods of Work.**—These have been very uniform. The attention of the people has been drawn and their confidence secured in many ways, most of them very simple. The printing-press, first as a piece of mechanism, has in many instances been a means of Christian influence. The devices and comforts of Western civilization have played their part, medicine has been a great help, but probably more than any or all put together has been the personal influence of the missionaries. Then came the education, slow and difficult, first of the missionary himself in the language, that he might give the Bible, then of the people that they might understand the truth. In this the cumulative power of the different missions has been very manifest. The conversion of one group furnished the means for entering others. Nowhere has the value of the natives themselves as evangelizers been more manifest, or the results more out of proportion to the foreigners engaged in the work, except perhaps in the Hawaiian Islands.

**Foreign Influence.**—Perhaps the most diffi-

cult influence that missions have met in the Pacific, next to the innate savagery of the people, and in the later development even more than that, has been the influence of foreigners. Not a little of the ferocity shown to missionaries has been traced directly to wrongs committed by sailors, chiefly English and American, while much of the disease that has been so destructive has been the result of imported vice. There has been also the harmful influence of foreign rule. Wherever Spanish rule has gone, Protestant missions have suffered; French rule has also been hostile in the main; German rule has been usually unsympathetic, at least; and even English rule has not always been as favorable as could be wished. The high-handed proceedings of Spain in the Caroline Islands, driving the missionaries from their stations and even forbidding intercourse between them and the native Christian communities, have aroused great indignation, and necessitated governmental action. French action in Tahiti has been referred to. The German occupation of the Marshall Islands was attended with a serious hampering of mission work, although this afterward disappeared, and the English governor of the Gilbert Islands has allowed much license of native evil which the missionaries had succeeded to a good degree in suppressing. In most cases, except those of Spanish rule, this has probably been due to the prevalent misconception of officials in regard to mission work, occasioned often by the misrepresentations of men who find the influence of the missionaries a bar to the success of their own plans. Patience and tact have usually brought the officials to a better feeling, and of late years there has been manifest in many instances a change for the better.

PART III  
ORGANIZATION AND METHODS  
OF MISSION WORK



## I

### THE OBJECT AND MOTIVE OF MISSIONS

FOR nineteen centuries a certain number of the disciples of Christ have been engaged in a specific work called the work of missions. They have been so engaged in various capacities: as individuals, simply carrying out the impulse of their own hearts and guiding their own action, subject to no authority other than that of their own consciences, interpreting the commands of Christ and the instruction of the Holy Spirit; as members of organizations, obedient to some authority mediate between them and the Master whom all serve; as constituent members of Christian communities, combining the individual with the representative, largely independent in action as well as guided by the sense of personal duty, yet remembering that in an important sense they are doing not merely their own work, but the work of others delegated to them. They have been called missionaries, and have been recognized as holding a distinct position in the Christian Church, with a specific duty, more or less clearly defined. Sometimes this duty has called them to lands distant from their own; in that case they have been called foreign missionaries; sometimes to sections of their own land, and thus called home missionaries, city missionaries, and the like. In every case their work has been as-

sumed to be different in a greater or less degree from that of the pastor, teacher, officer, or member of the ordinary church.

**Diversity of View.**—What is it that these missionaries have sought and are seeking to do, and what is the motive that has actuated them and those who have supported and encouraged them in their work? It is a singular fact that if one were to examine the constitutions of missionary societies he would find a considerable diversity of opinion, or at least of statement, on this very point. So, too, if he looks over the history of missions, he will find that the most effective and permanent work has not been done by those who have been most explicit in their exposition of just what it was that they sought to accomplish, at least immediately. It must not, therefore, be judged that the work has been at any time vague or uncertain, as will appear from a glance over the field.

**Loyalty to Christ.**—When the disciples, after Pentecost, went forth to obey the command of Christ, their motive appears to have been chiefly one of personal loyalty to the Saviour. They were witnesses for Christ. But witnesses for what? What was the immediate object to be gained by their witnessing? The enthroning of Christ in the hearts of men as the Lord and Saviour. He had been despised and rejected, crucified with scorn and derision. They were anxious that He should be enthroned, and they went everywhere preaching the Word, the Word that was God, but God manifest in the flesh. There was also a recognition of the advantage and blessing to those who accepted Him as their personal Saviour, but at first it was the honor of that Saviour, rather than the salvation of the men, that was uppermost in their thought.

**Development of Character.**—As the work continued, however, the leaders came to realize more keenly that the honor of Christ was involved to a very great degree in the character of the men who professed His name. They were to be “epistles known and read of all men,” and it was inevitable that the Saviour would be judged in the various communities, Jewish or pagan, by the standard set by the Christians themselves. Thus it became essential that there should be some instruction, and on occasion warning and even discipline. It was no honor to the Master to have His name borne by communities that practised some of the worst vices of heathenism. To this was added an increasing sense of the object of Christ’s mission to earth in regard to the development of the individual soul. The possibilities of individual growth into likeness to Christ came to hold a larger place in the thought. There resulted thus, in a degree, a diminution in or, perhaps better, a blurring of the intensity of the desire for the glory of Christ, and an increase of the interest in man. This became more evident as the circle of those who knew the Saviour in the flesh diminished in numbers. The risen Saviour, out of sight, was to a degree replaced by the needy ones in sight. With the extension of missionary labor over the Roman empire there came also an increasing realization of the multitudes who were without God and without hope. The element of human sympathy, purified and ennobled by the sympathy of Christ, became more and more powerful, and the salvation of men assumed a foremost place in the motive and object of missionary labor.

**Ambition for the Church.**—With the development of the organized Christian Church, the offi-

cial declaration of Christianity as the religion of the Roman empire and of the world, and the centralization of power in church leaders, the pope at Rome, the patriarchs of the East, there became evident still another element in missionary work. As the honor of Christ had been recognized by the earlier disciples to be involved in the personal character of those who confessed Him, so to the later fathers and the medieval ecclesiastics it carried with it the enlargement of the Church and the defeat of all opposition. The watchword was "the Church," and while individual conversion was sought as before, and baptisms were still in the name of Christ, the dominant idea came to be the enlargement, solidification, and glorification of the "body of Christ," the Church. With this developed, also, the desire for overcoming the great systems of heathenism as systems. Thus there was a distinct missionary element in the crusades. Islam was to yield to Christianity. Individual Moslems were lost sight of in the effort to overthrow the system.

**Conquering Christianity.**—This idea, however, probably filled the thought of the Church at home rather than the individual workers; and yet when Raymond Lull made his repeated attempts to enter North Africa, the constant thought of his argument with the Moslem priests was, Islam is false and must die. His devotion, pure character, and earnestness won some converts, but the great central purpose was the overthrow of the false faith and the establishment of Christianity as the conquering religion of the world. So also Francis of Assisi, Bernard of Clairvaux, and other founders of monastic orders emphasized in the constitution of those orders the duty of missions, but in practice the

Franciscans, Cistercians, and Knights Templars were decidedly militant missionaries. Filled originally with the thought of "the world for Christ," they came to interpret it "the world for the Church." Perhaps the most significant illustrations, however, were Loyola and Xavier. There is something superhuman in the energy and devotion of those men and the followers who caught their enthusiasm. The crowds who in India looked upon Xavier almost as Christ Himself were in turn looked upon rather as witnesses to the power of the Church than as individuals to be saved.

The early Protestant missions were largely in response to a sense of duty to those in degradation and sin. Frederick IV. of Denmark was impressed with the need of the Danish West Indies. Count Zinzendorf and the Moravians were influenced by the sufferings of the negroes of St. Thomas. The Huguenots who went to Brazil (1555) had for their primary object a refuge similar to that the Pilgrims sought in New England, but were glad to preach to the natives the same faith that filled their hearts. With Carey the greater object came to the front. Like Xavier, he was filled with an enthusiasm for the conversion of the world. His thought, however, seems to have been directed primarily to the duty of the Church to obey the divine command, and he went forth with no very clear conception as to just what it was that he was to accomplish. The same was true of most, if not all, the pioneers of modern missions. There were the "marching orders" of the Church. They had not been obeyed. They must be obeyed. As to what was involved in them they knew little, but this troubled them not at all. They were to

preach the gospel, disciple the nations. That was enough. The same thought filled those who, unable to go themselves, volunteered to stand by those who did, and see that they had the means necessary to enable them to preach and to disciple.

With the actual commencement of this work, however, and still more with its development, the missionaries came to realize that the general command involved many particulars, and these particulars, in varying degree, according to time and place, assumed the character of definite objects to be attained. To set these forth in regular order is impossible, and yet there is a certain development very manifest.

**The Saving of Men.**—Unquestionably the first is the conversion of individual souls. No one who has never seen it can fully appreciate the impression made by the sight of a vast multitude of human beings ignorant of the way of life. There is something oppressive in the sight of a great crowd, and when to that is added the realization of their ignorance of life and their thralldom under sin, the oppression becomes almost unendurable. The "passion for souls" begotten by this impression is one of the most marked features of missionary life. The one supreme object comes to be the saving of men. It crowds out even the command. Then comes another stage. The man once brought to the light reveals the possibilities of his nature, and the desire to save him from spiritual death is supplemented by the desire to develop in him the full spiritual life. The missionary realizes what that man may be in his own character, and is filled with a longing that, not only for the good of the man himself, but for the glory of the Creator Christ, he may in truth attain to the

stature of the perfect man in Christ Jesus. Education becomes necessary to complete the work of conversion.

**Education of a Native Ministry.**—This same education assumes added importance from other facts. One of the first results of the realization by the missionary of the need of the heathen world is apt to be a sense of his utter weakness and insufficiency. There are so many to be reached, and at the best the missionaries are so few and in some respects so incompetent. Then comes the recognition of the necessity of a native ministry (including in the term not merely ordained men, but helpers, teachers, any and all who can assist in the carrying on of the work). While not neglecting the work of conversion, this work of training those who may assist and perhaps lead in the work of conversion becomes an object in itself, scarcely, if at all, inferior to the other.

With the development of Christian communities come other objects. Believers need to be—must be—associated in some form of church life. With Protestant emphasis on individual Christianity, in marked contrast to the Roman Catholic idea of corporate Christianity, the earlier missionaries paid little attention to church organization until it was forced upon them by the necessities of the situation. They gathered the believers together for the ordinances of the Church, but the Church itself, as an immediate thing to be planned for and developed, was with most a somewhat later conception.

**Formation of a Native Church.**—It was not long, however, before it came to assume a great importance in the minds of some, not so much in its ecclesiastical character as because it furnished to the surrounding communities an object-lesson

in the permanent quality of the new faith and, still more, served as an exponent of that faith. As this conception of it gained ground, emphasis was laid more and more upon the training of the Church, its laity and children as well as its ministry. Whereas education, as noted above, of the individual and of the ministry, was distinctly religious, it now became apparent that for the community it must be also secular. Church-members were also members of the social and civil community and had social and civil duties. Those about them performed their duties in those lines in accordance with their heathen or, at the best, non-Christian training and ideas. If Christian men and women were to conduct themselves on Christian principles, they must be taught both what those principles were and how to apply them in practical life. Thus one great object of missionary work came to be the education of children and the helping of older persons to fit them for Christian life in the midst of heathenizing influences.

**Civilizing Influences.**—Parallel with these another set of objects came into prominence. There is a great deal of truth in the phrase, "the gospel of a clean shirt." Under the contaminating influences of surrounding degradation, vice, and poverty, it was difficult, even with the best of training, for converts to lead a successful Christian life. It became, therefore, of importance to remove so far as possible the hindrances by substituting better methods of life, showing the virtues of cleanliness, illustrating the value of improved industrial appliances, demonstrating the evil results of many customs, introducing the use of better dress, house comforts, etc. Not infrequently the converts were cut off from their ordinary means of support.

An excommunicated Armenian, an outcaste Brahman, came perilously near starving ; some means of providing subsistence must be secured. Almost innumerable cases came up which required immediate attention, as essential preliminaries not merely to the development of Christian life in the communities and individual souls, but to the widest extension of the work of evangelization. The inevitable result was that in the older and more fully organized missions a considerable number of missionaries came to be engaged in lines of work not merely different from, but apparently having little connection with, the "disciplining of the nations."

**Higher Education.**—To not a few this seemed all wrong. Instruction in readings so that the people might be able to understand the Bible was recognized as legitimate, but what had the study of algebra to do with the conversion of souls? Higher education, the introduction of industrial appliances, were all very well, but not within the province of the missionary. He was to preach the gospel. With this came another thought. These departments of mission work were expensive. They required the erection of buildings, the purchase of apparatus, and also so engrossed the time and strength of the missionaries as to hinder to a considerable degree the work of preaching in the remoter sections of missionary lands. The great societies, too, had, as was inevitable, their rules and regulations, some of them irksome to the independent ideas especially of Americans.

**Impatience for Results.**—The increasing knowledge of the heathen world brought also an increasing realization of the tremendous work to be done and a certain impatience with what seemed to many the slow methods in vogue. Repeated

charges were made by those unfriendly to missions that they were accomplishing very little and that heathenism was really growing faster than Christianity. The growth of organization in missionary societies seemed to some to make too much of a business of converting the world, and the organization of the work on the field seemed to others far removed from the simplicity of what they conceived to be the true methods, involving greater dependence upon God for support and less use of special efforts for securing donations. The development of the doctrine of the premillennial coming of Christ, as it came to assume more prominence, carried with it the claim that there must first be a heralding of the gospel over the whole earth, and then He would come. With some this seemed to be carried almost to the extreme of caring comparatively little for conversion of souls, still less for the upbuilding of the Church. Every effort was to be directed to the proclamation of the Word, so that all, of whatever race or land, might have the opportunity given them of accepting the gospel. More than that was not to be expected.

**Simple Evangelization.**—Under these various influences there grew up a few large societies—the China Inland Mission, the International Missionary Alliance, the East London Institute, being the most important—and a great number of individual enterprises. These are described elsewhere. It is sufficient here to state that all emphasize generally the work of evangelization, and especially the preaching of the gospel. They also make financial support, whether of missionaries or helpers, a secondary matter, guaranteeing no regular salary, simply agreeing to send whatever funds come in, to be divided on some equitable

basis. The great point with all, however, is to press forward the work of preaching the gospel, so that the whole world may hear as speedily as possible. Largely under this influence there has arisen a wide-spread feeling that the work of missions will be hastened if a specified time is set in which the heralding is to be accomplished. The present century, the present generation, are set forth as fit limits, and considerable emphasis has been laid in late years upon the sending out of an immense corps of laborers in order to accomplish this end. Where, however, as in the case of the Student Volunteers, the phrase "the evangelization of the world in the present generation" is used, it should be understood as a watch-cry rather than as a prophecy, the idea being to furnish an incentive, not to suggest a limitation.

**Prominent Factors.**—This is not the place for a consideration of the relative merits of these different aims or objects, but simply to set them forth. It should be said, also, that each one is held prominently by workers in every part of the field, and all have their influence upon the great work. Personal love for Christ, carrying with it the necessity of obeying His last command; a passion for souls in their lost and needy condition; a realization of what it means for any soul to be born into the kingdom of God and have the life of Christ developed within him; a sense of the truth and power of the gospel of Christ and the falsity and worthlessness of all non-Christian systems of religion; a belief in the Church as God's instrument for the establishment of His kingdom on earth; through all a realization of the presence of the Master, now unseen, but at some time—it may be, not long hence—to be seen; and of the Holy Spirit strengthening, helping, guiding those who are

doing His work upon the earth—all these, in varying degree according to individual character, are prominent as the motive and object of missionary work, whether on the foreign field or at home, and no one can understand the power of that work who does not take them all into account.

## II

### ORGANIZATION OF MISSION WORK

THERE was little or no organization in the early work of missions. Individuals went where they pleased, worked as they pleased, and were supported in different ways—some by the labor of their own hands, some by the gifts of the people to whom they went, some by the churches or communities that sent them. It does not follow that the work was haphazard; it was not, but was characterized by careful consideration on the part of those competent to judge. It was, however, to a very great degree a free work. The world was wide; the laborers were few; there was great opportunity, and little chance for friction. Missionaries, too, being workers among a people of much the same manner of life, the distinctions inevitable to-day were absolutely unknown then.

As the Church became better organized itself, it followed naturally that it should take up its aggressive work in a somewhat more systematic way. From the centers of Christian life the bishops and popes looked out over the world, saw the need of communities or openings for work, and there followed the selection and commission of workers. Still there was little that could be called organized work. Enthusiastic

preachers went forth from the missionary schools of the earlier centuries and from the monasteries of the middle ages, but their efforts were, after all, chiefly individual, a sort of proselytizing crusade rather than regularly planned work. As the monastic orders grew in strength they systematized their foreign labors more and more, and the founders of the Roman Catholic Church on this continent, as well as the great missionary Francis Xavier, went out under definite instructions and with regular plans.

**First Protestant Societies.**—The early Protestant endeavors were of much the same nature, owing their origin to the personal activity of Gustavus Vasa (1559), Frederick IV. of Denmark (1705), Count Zinzendorf (1732). The first regular missionary organization, as we now use the term, was the New England Company, established by special act of Parliament (1649) for the purpose of propagating the gospel in New England. The immediate business of the company was to collect funds, send out missionaries, purchase for their use such goods as might be necessary, and hold any property that might be acquired. This was followed by the Society for the Promotion of Christian Knowledge (1698) and the Society for the Propagation of the Gospel (1701). Then came the effort of Frederick IV. of Denmark to start missions in the East Indies by sending Ziegenbalg to Tranquebar (1705), and the starting of Dober and Nitschmann for St. Thomas under the auspices of Count Zinzendorf and the Moravians (1731). These were, however, scarcely organizations for missionary work in the same sense as are the boards and societies of the present day. The New England Company and the Societies for Pro-

moting Christian Knowledge and for the Propagation of the Gospel were designed even more for the betterment of the conditions in the English colonies than for the conversion of the heathen as such. They were formed in response to a sense of the need of communities rather than the need of souls. It was a similar thought that guided the Danish king. Count Zinzendorf and the Moravians were evangelists with no thought of political advancement, and yet it was a specific need that roused their action—action, too, which was of very different character from that of the men who stood behind Carey and those who followed him, for there was really no more than permission and encouragement given to the new missionaries. The total amount given them in cash was two and a half dollars apiece, and there seems to have been no assurance of continued support.

The modern conception of a missionary society—an association of persons, voluntary or representing an ecclesiastical body, for the purpose of general missionary enterprise—appears to have originated with the company of Baptist ministers who, in 1792, pledged themselves to the support of Carey as he started out on his work. Their organization was very simple and was primarily for the purpose of collecting the funds necessary to defray the cost of traveling and of living on the field. The resolutions adopted expressed the general purpose of the society to be the “propagation of the gospel among the heathen,” and the immediate purpose the collection of subscriptions to meet the expense. The membership of the society included persons contributing £10 (\$50) at one time or 10s. 6d. (\$2.62) annually. The thirteen ministers

*over*

present subscribed £13 2s. 6d. (\$65.62), a secretary was chosen, and the organization completed.

### **Characteristics of Protestant Societies.**

—The Baptist Missionary Society was followed in rapid succession by the London Missionary Society, the Scotch societies, the Church Missionary Society, and the Dutch, Scandinavian, and German societies. The Society for the Propagation of the Gospel caught the idea and changed its character, becoming far more than before a distinctly missionary society. The chief characteristic of the new organizations was at the beginning, and has been ever since, an effort to enlist the sympathies of the entire Church and so thoroughly to systematize the work of these organizations as to secure the greatest efficiency with the least amount of expenditure of time, strength, and money. The missionary enterprises of the middle ages and of the immediately post-Reformation period had been the creations of impulse chiefly. There was an overwhelming sense of the need, and missionaries were launched forth into the great mass of heathenism without much plan. The great work of the Roman Catholic Church was systematized, but it was the system of an autocracy. It was bold, took no account of danger or privation, advanced heedless of obstacles; but it was the advance of an army under definite orders from a special head. The Church at large knew practically nothing of it and had no share in it. So, also, with regard to the cost of the work. Xavier, De Nobili, the pioneers in the New World, were prodigal in many ways. The Roman Catholic Church has never published accounts very fully, and has had no need to under its organization

and centralized authority. Under the new system the subscribers, having given of their money, felt a direct interest in its expenditure. They were by no means disposed to carp or criticize. They simply exerted a pressure, and a very wholesome one, upon those who had gone to represent them on the field. The missionaries realized that they were in a sense acting for those at home, and had a responsibility to those who furnished the means for their support and the furtherance of the work.

**Scope of the Societies.**—With the increasing interest in missions and the extension of their work it became necessary to enlarge the labors of the society at home. Volunteers for missionary service presented themselves. It was neither possible nor advisable to send all who offered. There must be some selection. Such selection involved accurate knowledge of the work to be done and an adaptation of the material offered to the differing needs of the fields. There were also questions in regard to the extension of work, the places to be chosen from among the number presenting themselves. With further development came the necessity of arranging some lines of missionary policy. After making all due allowance for difference of circumstances, it was evident that there must be a general uniformity of method. While there was every disposition to allow sufficient scope for individual enterprise, and no desire to lay down unbending rules of action, it was clear that individual missionaries could not be allowed unlimited license in carrying out any new ideas that might occur to them as advantageous. There was also a great desire to know what methods had received the indorsement of success. Could the missionary in India

learn anything from the success or failure of his brother in China? There must be some means found for taking into careful consideration the various experiences and suggestions, and deducing from them some principles that should be of value to all in every field. Among the topics which thus came up were the formation of native churches; the education of a native ministry; the employment of paid teachers and helpers; the extent to which native prejudice and superstition should be regarded; the location of missionaries; salaries; furloughs; the proportion of time to be given to secular education; and so on through a long list of questions which come up in every mission enterprise.

On the home side the demands grew at an almost equal rate. As the number of missions and missionaries increased a proportionate increase in the funds for their support became necessary. This involved systematic application to the contributing churches. Those who gave wanted to know what was done with their money, and those who had friends on the mission field were anxious to hear of their welfare. All looked to the missionary society. Without going more into detail, it is evident that the present organizations, with their apparently large force of secretaries, clerks, members of committees, etc., did not spring into being at once, but were the natural result of the effort to meet the demands made upon those who at home must both provide for and in a degree direct the great work of the Church in foreign lands.

**Form of Organization.**—The needs being in general the same, it was to be expected that the form of organization of the different societies would be similar, and such is the fact. In almost

every case the actual work is done by a board consisting of gentlemen who give their services free of charge and meet at regular intervals for the transaction of the affairs of the society, and by executive officers, including secretaries and treasurers, who receive salaries and give their whole time to the detail work. There are a few societies, employing a comparatively small number of missionaries, whose executive officers receive no pay, carrying on the work in connection with other duties. There are also two of considerable prominence in which these expenditures are reduced to a minimum, the China Inland Mission and the International Missionary Alliance. In the case of both, however, the duties of the home representatives are greatly simplified by the method of conducting the work on the field. There is very little attention paid to education, literature, or to the development of Christian communities as such. They are almost entirely evangelistic in their character, and the actual conduct of the work on the field is practically in the hands of the missionaries themselves. In the case of the China Inland Mission a certain authority is vested in the senior missionaries, and practically the general superintendent, the Rev. J. Hudson Taylor, is autocrat. In the case of the International Missionary Alliance the work of the missions is under the direction of persons connected with another distinct though cognate enterprise from which they derive their support. In each case the society depends very much upon the personality of the man to whom it owes its organization. Whether there is force enough in the fundamental idea to continue the present system should these men be removed, or whether they would gradually develop the same general

features as the other societies, is a question that future history alone can determine.

Into the detailed description of the workings of the societies it is not necessary to enter here. Scarcely any two arrange those details in the same way, each being guided by the distinctive circumstances of its size, its relation to the churches that support it, etc. As has already been intimated, their duties are twofold, referring to the work at home and on the field. At home they select and commission missionaries, raise funds, report to the churches, conduct any business with the government that may be entailed by the foreign residence of the missionaries. For the field they direct the policy of the missions, in no autocratic way, however, guide in general the movements and occupations of the missionaries, and, what is perhaps the most important and most difficult duty of all, apportion among the different missions and stations the funds furnished by the churches at home. The fact that these funds frequently amount to hundreds of thousands of dollars, and are to be distributed among scores of mission stations in all parts of the world, to be applied to an almost innumerable variety of objects, gives an impressive illustration of the development of the missionary work; and the ability and devotion of those intrusted with its conduct are made manifest on a minute examination of the results secured.

**English Societies.**—Parallel with what we may call the internal organization of the missionary societies has been their growth in connection with the churches. Previous to Carey's time there had been no missionary enterprise that appealed to the entire community for support, unless we except that of the Moravians. The

thirteen Baptist ministers who were the founders of the Baptist Missionary Society (1792) naturally turned to their own denomination, but their influence was felt by the other nonconformists as well as by some in the Church of England. The history of the formation of the societies that followed has already been detailed in the first part of this book. It is sufficient here to note very briefly the development. The London Missionary Society (1795) drew its earlier support from Presbyterians, Congregationalists, and Episcopalians chiefly. With the formation, a few years later, of the Presbyterian societies in Scotland, and (1799) of the Church Missionary Society, representing the more liberal element in the Church of England, the movement toward denominational work became manifest, not, however, so much in the way of rivalry or sectionalism as because it was felt that thus could the full strength of the Church be secured. At the present time the China Inland Mission, the North Africa Mission, and the East London Institute are the only prominent undenominational organizations in England, aside from the Bible and tract societies.

**Continental Societies.**—On the Continent the situation was quite different. The German societies were and are supported by independent communities rather than by branches of the Lutheran Church, and their organization is simply that necessitated by the exigencies of the work of directing the missions and securing funds. In Holland most of the smaller societies are offshoots from the Netherlands Society, occasioned chiefly by difference of doctrinal views. Those in Denmark and Sweden are somewhat similar to those in Germany.

**American Societies.**—In the United States the first movement, that resulting in the American Board, was distinctly interdenominational, but the American Baptist Missionary Union was soon formed on denominational lines. For some time the American Board continued to represent the Congregational, Reformed, and even Presbyterian bodies, as well as other single churches, but eventually the feeling grew stronger that as long as denominations exist the work will be best carried on by recognizing the fact and utilizing the denominational feeling, so that to-day there is scarcely a denomination of any size or influence that is not represented on one or more foreign mission fields.

**Ecclesiastical Relations.**—It has resulted from this situation that the different societies differ considerably in their relation to the churches that support them. Some are purely voluntary societies, having no organic relation to any ecclesiastical body, getting their support from any who may be interested in their work. Such are the great Bible and tract societies, the independent societies in the United States and Great Britain, and most of the continental societies, e.g., the International Missionary Alliance, the China Inland Mission, the Basle, Berlin, and Hermannsburg societies. Others, while holding no strictly organic relation to ecclesiastical bodies, yet look to them for indorsement and rely mainly upon their churches for support, e.g., the American Board, the Baptist societies in this country and England, the London Missionary Society. A somewhat closer relation in appearance, though scarcely in reality, is that held by the Church Missionary Society and the Society for the Propagation of the Gospel to the Church

of England. The Methodist societies of this country and Great Britain are the direct creation of the highest ecclesiastical authority in the different bodies, and are answerable to them, but once constituted are practically independent in their action. In the Presbyterian denominations and the Protestant Episcopal Church in the United States the theory is that the boards are really "the Church" acting through a certain number of persons made into a corporate body merely for convenience and in order to satisfy legal requirements as to the holding of property, etc. The theory is carried out with different degrees of insistence in different branches, but in general the boards are the executive committees for foreign missions of the various General Assemblies. In the Protestant Episcopal Church the constitution of the Domestic and Foreign Missionary Society provides that it shall comprehend "all persons who are members" of that Church. The society itself is the executive form of the Church.

**Other Organizations.**—Reference should be made also to the development of certain other kinds of societies: those conducted by women, those having for their object the assistance of the larger societies, those intended to work among young people, and those specially designed for educational or publication purposes. The aid societies were the result of a desire on the part of many persons to give assistance to work with which they had no immediate connection, e.g., the Christian Faith Society, the London Association in Aid of Moravian Missions, etc. These, from the necessities of the case, have always been absolutely independent in their organization. So, also, for the most part, are the Christian literature and educational societies, which are chiefly English.

The development of woman's work for woman has been one of the most remarkable factors in foreign mission work. It has already in a previous section been set forth, and it is simply necessary here to call attention to the fact that these are, without exception, so far as is apparent, absolutely independent in their form of organization, although most are connected with and in a sense subordinate to some general missionary society. In their internal organization they are very similar to those, and in some cases practically as wide in their work.

The work among young people both at home and abroad in connection with missions has had a marvelous growth. The Young Men's Christian Association, through its International Committee, has reached out to the young men of India, China, Japan, and Africa, and accomplished a great deal, while its promise for the future is very bright. The Young People's Society, the Society of Christian Endeavor, Epworth League, Baptist Young People's Union, and the like, as well as innumerable mission bands connected with the individual churches, have assisted greatly in arousing interest in missions on the part of the churches, and have been important contributors to the receipts of the boards. The most distinctively missionary movement of this class is the Student Volunteer Movement, organized to enlist direct personal interest in the cause on the part of those who may be able to make missions their life-work, or who as pastors or members of churches at home may exert an influence for missions. It is strictly undenominational, or rather interdenominational, and is a valuable adjunct to the regular missionary societies.

### III

#### AGENCIES ON THE FIELD

IN no one respect, perhaps, has the development of missions been more marked than in the agencies employed on the field. The early missionaries were, for the most part, men not specially set apart for the work. There were a few such, following the example of Paul and Barnabas, but the spread of the gospel during the first two centuries was accomplished chiefly by individuals who combined preaching with their regular business. With the development of ecclesiasticism in the Church, the missionaries were all clerical and directly connected with some church or under the orders of some bishop. This rule extended throughout the middle ages and the post-Reformation Roman Catholic missions. The missionaries were among the best educated and the most earnest of the Church, and the roll, including such names as Augustine, Columban, Ulfilas, Cyril, Methodius, Ansgar, Raymond Lull, Xavier, and many of the leaders in Canada and this country, is one of which the Church may well be proud.

**Ordination of Missionaries.**—The early Protestant missions did not lay much stress upon ordination. Dober and Nitschmann, the Moravians, appear to have been laymen, and quite a

number of those first sent out by the London Missionary Society and the German societies were men not merely lacking ordination, but comparatively uneducated. The idea apparently was that the heathen world in its ignorance did not require the best of intellectual ability, if only there was a true and deep spirituality. The experience of Carey, Gutzlaff, Ziegenbalg, Duff, Bridgman, Riggs, and others, showed that this was a mistake, and from that time on the rule was almost universal that men not merely of education, but of exceptional ability, were the ones to be relied upon. The fact that at that time those who combined these qualities with the requisite spiritual power were to be found almost solely in the ranks of the ministry made it an unwritten law that the regular missionaries intrusted with responsible direction should be ordained men.

**Laymen.**—Laymen, however, were early recognized as holding an important place. There was printing to be done, providing the Bible and a religious literature for the people, and S. Wells Williams in China holds a place second to none in the annals of missionary attainment not less for his subsequent high position than for his earlier contribution to the success of the cause to which he consecrated his life. The Arabic-speaking world owes a debt of gratitude to Homan Hallock, of Beirut, as well as to Eli Smith and Cornelius van Dyck, for the version which is used over all Asia and Africa. Alexander Mackay, the engineer of Uganda, ranks close beside Bishop Hannington. At present the more secular departments of the work, such as the care of funds, the erection of buildings, the introduction of industrial education, and to a considerable degree medical work and certain de-

partments of instruction in missionary colleges, are in the care of laymen, and they share equally with their ministerial associates the responsibility and direction of the general work.

**Women as Missionaries.**—It is one of the marked features of modern missions that they have recognized so fully the ministry of women. The early Church honored them in the home life and to a degree in the Church and community, but never thought of sending them as missionaries. In the middle ages the dominant ecclesiasticism made such a thing impossible, and on the first Protestant missions men went alone. With Carey and his immediate successors there came a change. The family and the home were recognized as genuine evangelizing agencies, and the story of the devoted women who accompanied Moffat, Judson, Newell, and many others is one of the most inspiring in the history of the Church. Theirs was a double duty. They exemplified the power and beauty of a Christian home in the care of husband and children, and they came close to the hearts of those who had been left in the lowest degradation as none others could. It soon became evident that the work for woman needed additional workers, and it was not many years before single women made application for appointments and were sent to do a service of the highest type. Such women as Fidelia Fiske in Persia, Eliza Agnew in Ceylon, Miss Aldersey in China, did noble service, and it was largely due to their testimony that the enthusiasm of women at home was aroused, resulting in the establishment of women's boards, already referred to. These send out women, sometimes independently, sometimes under the general control of the larger boards.

**Unmarried Missionaries.**— While the great number of men who have been in the missionary service during the past century have been married, there have always been some who have gone alone, believing that they could thus press farther in pioneering work. Of late years the number has somewhat increased, and with the development of the community idea in connection with home work there have been formed, especially in connection with the Church of England in India, communities of young men, who, living together, have sought to reach the people in their own life as families would find it difficult, if not impossible, to do. In all such cases, however, there is association. Seldom or never are single men sent forth into the field alone. Unmarried women are also, as a rule, so appointed that there shall be at least two together. There has arisen much discussion on the subject. In some countries it has been held that unmarried men gave occasion for much misapprehension, even scandal, among the people who could not understand such life. It is, however, true that there are numerous instances in which they have done a service of the highest character and with no ill results. In the Archbishop's Mission to the Assyrian Christians, the entire force is composed of unmarried men and women. The Roman Catholic missionaries, men and women, are all unmarried, and even in Africa and China, where the situation in this respect is probably most difficult, they are held in personal esteem.

**Important Aids.**— Certain facts in regard to character, equipment, and service may be noted here as the result of the experience of missionaries in their work in different lands. As to character, intellectual ability, a taste for languages, a

sense of justice and fairness, sympathy, and especially common sense, may be mentioned as important aids to a true and deep devotion. The combination of all makes an ideal missionary, but many successful workers have been deficient in one or more, except the last. Good health and ability to endure exposure, hardship, great nervous, physical, or mental strain, are invaluable, though much noble service has been in weakness and discouragement.

**Equipment of Missionaries.**—This has given rise to much discussion and has passed through many stages. Christ sent forth His disciples two and two, and instructed them to depend for their living on those they found where they went. Paul worked at his trade and would be chargeable to none. Most of those in the early Church who went everywhere preaching the Word did so at their own charges. With the development of the Church the missionaries looked to those who sent them for support, but thought of receiving no more than the bare necessities of living. Roman Catholic priests and monks had their support from the general funds of the Church. Ziegenbalg was supplied fully and comfortably by the King of Denmark. The two Moravians received from Count Zinzendorf only about two and a half dollars apiece in addition to the three dollars they already had. Carey expected on reaching India to pay his own way, but found circumstances so different from his anticipation that he gave it up. Since then the custom has been to meet all the expense requisite to secure for the missionaries a comfortable living, meaning by the term such a living as, without extravagance, will keep them in good health and in such condition that they can work

most efficiently. It is evident that the sums necessary for this must vary very greatly in different countries, and even in different parts of the same country. Cities are more expensive than villages. Personal conditions must also be taken into account to some degree. After much consideration the societies have adopted, each for itself, a system by which the amount given is graded according to the needs of each. This is ordinarily called a salary; a more appropriate term would be an allowance, as there is no element of compensation in it: it is simply a support. It should be said that a considerable number of missionaries, especially English, meet their own expenses, or are able to add to their allowance from private funds; also, many receive gifts from friends. If examined carefully, it will be found that the reports of missionary extravagance may almost invariably be traced to such instances, to the belief, long since discarded by the most experienced, that missionaries should live like the poorest people among whom they labor, or to ignorance and misstatement of fact.

In this connection reference should be made to the claim of some societies, as the China Inland Mission, that they send out missionaries much more cheaply than do the other societies. Whether, in view of efficient and long-continued service, the claim is well founded, is matter for future history. Contemporary statements are somewhat conflicting. There have been, also, some attempts at self-supporting missions, especially those of Bishop William Taylor, of the Methodist Episcopal Church, in Africa, India, and South America. The theory of these has been that the missionaries, after arrival on the field and after being supplied with certain equip-

ment and material, should, by various methods, —teaching, agriculture, trades, etc.,—support themselves. This is not solely a question of expense, but with a view to assisting in the development of such enterprises among the surrounding people. With regard to these also the future must decide, although so far the general verdict appears to be against their permanent usefulness.

**Manner of Life.**—Akin to the question of support is that of the manner of life. Here again there has been considerable change. In the early Church missionaries went among those of like manners and customs as themselves. Even later the difference between the Asiatic and the mediæval monk was not so great as to make it difficult to preserve some sort of common life. Under modern circumstances that is impossible. One of the most serious questions confronting missionaries has been, how far it was best for them to accord to the customs of the country, and how far they ought to preserve the mode of life with which they were familiar. As was to be expected, there have been a great variety of experiments, which cannot here be even alluded to. The general result has been that missionaries in most countries preserve home habits of life so far as possible without antagonizing the people among whom they live. In some cases they adopt certain native customs, styles of dress, etc., especially in China, but only where to insist upon their own would raise hostility and endanger their work, if not their lives. Efforts to adopt native manners have, as a rule, failed to accomplish the end sought, and in many instances have worked harm to the missionaries, while, on the other hand, the unostentatious but frank setting forth of American or English home life has done much

to elevate the ideas of the people and stimulate them to a better life.

In regard to missionary service there has been an apparent change. When the missionaries went out in the early part of this century, their friends bade them farewell, expecting not to see their faces again. Mission work was undertaken as a lifelong service, and the separation from native land was looked upon, except for special reasons, as permanent. To all appearance that has passed away. It is now the custom in most missionary societies to grant furloughs every few years, the length of time of stay on the field varying from seven to ten years. This practice, as others in the conduct of missions, is the result of experience, and expresses the conviction that in the long run that method secures the most effective service.

**Missions.**—Missionaries on the field are not merely individuals; they are members of organizations called missions. The term "mission" is used in a variety of senses. Sometimes, and that is in the main the historical use, it is applied to a particular effort, as missions to the Chinese, to Moslems, zenana missions, medical missions, industrial missions, and the like. Another and more technical use has grown up, and is that found in the reports of missionary societies and generally employed in ordinary reference to the work on the field. In this sense a mission is an association of missionaries of a particular society, occupying a certain territory. It is not a corporate body, as is the board at home, but rather a branch or auxiliary of the board, organized for the more methodical conduct of the work on the field, and for the decision of such questions as cannot conveniently, or need not, be referred to

the society. It is composed of the male members of the missionary body, although of late years the question of the admission of women has been agitated, and in some places they have been allowed a vote on matters peculiarly within their province. The organization of the missions has been to a considerable degree a development, as in the case of the boards. At first they were little more than associations for mutual consultation. Officers, secretary, and treasurer were appointed to facilitate communication with the home board. Gradually, however, important questions came up which must be decided on the field, e.g., the location of missionaries, the selection of new fields, the employment of native assistants, the formation of churches, the adoption of policies, etc. Most important, in some respects, of all is the preparation of estimates and the apportionments of appropriations. In almost all matters an appeal is possible to the home board, and estimates are always so referred, but the decision of the mission is seldom reversed. The mission, in most cases, meets annually at some station. Sometimes all the missionaries are present, sometimes delegates represent the different stations.

The mission station is an integral part of the mission, formed and conducted on the same general plan, only more circumscribed. Generally located in a city, its field includes a considerable section of the country around. An outstation or substation is subordinate to the station. It is ordinarily not the residence of a missionary.

Reference must be made to a subject that has occasioned no little perplexity in the conduct of missions, the relation to one another of the different mission organizations occupying essentially

the same territory. As the societies first sent out their representatives, the world was so wide that there was no thought of possible clashing of interests. Each went to whatever part of the world seemed, on the whole, most attractive. The result was, especially in India, China, and Japan, that a number of societies were represented in each of the larger centers, from which work could be extended easily into the surrounding country. Had the societies represented churches of the same doctrine and ritual, this would not have occasioned so much difficulty; but the denominational differences projected themselves into the mission field, and Baptists, Presbyterians, Methodists, Episcopalians, etc., found themselves appealing each to something of the same constituency. The result was not a little friction. There have been various efforts made to remove this difficulty. Territorial division has been suggested, common rules as to the employment of natives, etc. The question has not yet been decided, though mutual accommodation and consideration have mitigated some of the worst evils.

**Native Helpers.**—Among the most effective agencies of mission work are the natives employed as preachers, teachers, Bible-women, colporteurs, and helpers of various kinds. These will be referred to in the succeeding chapters on the methods of mission work, but a statement here is necessary to complete the view of the workers on the field. In general they correspond very closely to kindred workers at home. Often of a very high grade of ability, they have done a work such as few, if any, foreigners could do. Such men as Bishop Crowther and Joseph Nee-sima have international reputations, while num-

bers of preachers in India, Turkey, and China rank among the most effective orators in any land. As scholars, too, their service is of the highest. The great versions of the Bible owe not a little to their ability, not merely their knowledge of their own languages, but their understanding of foreign ideas and general philology. Not less important, however, than the contribution of the leaders has been the work of the more humble laborers. The writer recalls very vividly the weekly meetings with colporteurs, who, in the face of bitter opposition, much contumely, and almost universal indifference, carried the Bible for sale in the streets of Constantinople and throughout the provinces of the Levant. Not highly educated as the world counts education, they were taught of the Spirit, and the skill with which they met highly cultured Moslems and men filled with the infidelity of Europe bore eloquent witness to the fulfilment of the promise that He would teach them what to say.

The selection of these men from the list of those who are gathered into the Christian communities is one of the most perplexing duties of the missionary. On the one hand, there is the feeling that the great and constantly increasing need of the field, the ever new opportunities, call for as many laborers as possible. On the other hand, there is the fact that often to push forward into responsible positions those who are still immature in character is to incur the risk of great harm to them and to the best interests of the work. That the record of those selected is so clear, and that they have done so much, is proof of the thoroughness of the work done in them by the Spirit and for them through the missionaries. That they should at times develop

characteristics not exactly in accordance with what could be wished is not to be wondered at. No one who has read the history of the development of the ministry in Christian lands should be surprised if the corresponding history in mission lands shows some failings. These will be referred to later in connection with the development of the native church and education.

**Aids to Missions.**—This chapter would not be complete without a reference to the great value to missions of certain things which cannot properly be called agencies, and which yet have aided not a little in the work of spreading the gospel. Among them the most important are commercial enterprise, including the extension of means of communication between different countries, and the diplomatic service, guiding the international relations of governments. One has only to read the record of the early missionary enterprises to realize the change that steam and electricity have made. The sailing-vessel, which often took months to reach India, has been succeeded by the steamer, that covers the distance in as many weeks. Now it is only some of the Pacific islands that get their mail once or twice a year, and there commerce is reaching out its arms, and letters go and come with increasing frequency. The attack on a mission compound in China is known in New York as soon as in Peking, and almost before the trouble has quieted. In the countries themselves great changes have taken place. The horse-path has been succeeded by the carriage-road, and that by the railway, and many a home comfort can be supplied to the missionary at less expense than much that is purchased on the ground. All this has not only made mission work easier, but more effective.

One man can do now what required the labor of two formerly.

**Diplomatic Relations.**—The relation of governments to missions is one of great importance. It has made Paul's appeal unto Cæsar possible to American and English citizens in the remotest lands, and has protected them frequently against violence. This protection has operated in two ways: to preserve them for future usefulness, and to impress upon the people the power as well as the value of Christianity. While no missionary, notwithstanding what has been sometimes charged, ever seeks to gain entrance for himself or his message through appeal to force, he knows that in many cases only the fear of force will deter the evil-minded from enforcing their own opposition to the entrance of the gospel and preventing its reception by their fellows. The protection of missionaries carries with it in many cases the protection of those who have professed their faith. A notable instance of this has been furnished recently in Turkey. The fact that Miss Shattuck at Urfa was under the protection of the American government was all that operated in any degree as a check upon the murderous ferocity of the Turks. Had the missionaries in Harput been better protected there would have been fewer Armenians killed in that city. Similarly in China. The punishment of those who committed the outrage at Chentu was effective not less for the native Christians than for the missionaries.

It must also be said that to the diplomatic service are due the opening of China and Japan, the erection of Robert College at Constantinople, and a number of other acts which have rendered missionary work possible as well as effective.

This has not always been due to direct interest in missions. Sometimes there has been cordial appreciation of their service to humanity; more often the ground has been that of national obligation to care for those who, doing at least no harm, have a right to protection. It is right, however, to say that, with very few exceptions, the relations between missionaries and those who have represented their governments in mission lands have been most friendly, and many of the most earnest tributes to the value of missions have come from men high in the diplomatic service, not merely of England and America, but of the continental powers. A singular instance is recently furnished in the change that has taken place in the attitude of the Spanish governor of the Caroline Islands in the Pacific to the missionaries and their work at Ponape. Even he was compelled to acknowledge the value of the work and the high character of the missionaries, and whereas he had previously forbidden all intercourse, he reversed the order, and not only permitted, but welcomed, the missionary ship to the island.

## IV

### METHODS—EVANGELIZATION—ZENANA AND MEDICAL WORK

THREE problems have always met those who have gone forth to carry the gospel message to distant lands: how to gain access to the thoughts and hearts of the people; how to guide and assist them individually in developing the full Christian character; how to organize them, that the work of further development and of extension may be safely left to them without external aid. This and the two succeeding chapters are devoted to the consideration of the means and methods adopted for the solution of these problems. In this chapter we take up the first: how to reach the people. As is natural, therefore, it applies particularly to pioneer work, whether in the entrance upon entirely new fields or in the extension into unoccupied sections of older fields. It assumes that the people to be reached have not heard the gospel message.

**Three Classes of People.**—In almost every mission country, and even community, three classes of people are to be found. A very few are dissatisfied with their condition, and are prepared to listen appreciatively to the proclamation of a new faith, on the chance that it may offer them a surer hope for the future, or at least more of

comfort and help for the present. A large number are not merely perfectly satisfied with their own religion, but actively interested in its support and propagation. The great majority everywhere accept the faith in which they have been brought up, without a thought of criticism or an idea that there can be anything better. They are not enthusiastic in their devotion to it, except as they are stirred by fanatical appeals of the leaders belonging to the second class, and are made to feel that cherished customs and relations are endangered by those who come preaching a new doctrine. It is by no means true that the lines between these classes are always clear. They exist, however, and it is to the first class that the missionary looks in general for the foundation on which he hopes to build his work. Sometimes it appears as if they were absolutely lacking. In more than one mission field the laborers have waited patiently year after year without finding any to listen appreciatively, but as a rule a few are found to whom the word of salvation comes like clear water to a thirsty soul.

**Giving the Message.**—The question which faces the missionary, and which is one that might well make the boldest hesitate, is, how he is to meet these people and so give expression to his message as to reach the hearts of those who, by the Spirit of God, may have been prepared to receive it. It is fortunate that the answer to the question is very clear from the united testimony of the successful workers since the time of the apostles. Whenever substantial work has been done it has been by the dwelling upon two themes—the need of man, the sufficiency of Christ. The need is one of sin; the sufficiency is that of salvation. When those two themes

have been the burden of the missionaries there has been a response. Sometimes it has been long in coming, but in due time it has come. Its permanence and power have also been in proportion to the simplicity of the gospel as presented. There have been no more valiant missionaries than the Nestorians who, in the seventh century, penetrated into China and gathered a large number of converts. They, however, were under the influence of the theological controversies in regard to the person of Christ, and it was probably due in large measure to the fact that that theological dogma overbore the simplicity of the proclamation of the Saviour and His salvation that their work faded away. The insistence on the Church and its sacraments weakened the power of the successors of Xavier, and impaired the vigor of the Christian communities in India and the Americas, as it had already that of the evangelized Saxons, Germans, Slavs, and others in Europe.

Modern missions have followed the earlier and simpler style of presentation. They have sought to reach the hearts of the people and win their affection, focusing all attention on the personal Redeemer. In doing this they have followed no one method, in the sense in which the word is so often used to indicate a plan or system, including rules made to accord to some general policy, and in which it is legitimately used in regard to the later phases of the work. In another and broader sense they have used methods, understanding by the term general lines of action. Of these the most important have been personal intercourse, preaching in houses and places of public gathering, visiting from house to house, distributing Scriptures or tracts, singing, medical aid—

indeed, anything that could bring them into personal contact with the people. There has been much traveling, or touring, as it is called, in which a number of places were visited and a large circle reached.

**Preliminary Qualifications.**—Before noting these methods in particular, it will be well to consider some of the preliminaries to their successful use. Of these the first is a correct knowledge of the language of the people, and not merely of their language, but of their habits and modes of thought. While undoubtedly this is more essential in dealing with some nations than with others, it is in every case the foundation of successful proclamation of the gospel. True of any dealings with other nations, it is especially true of missionary enterprises. The languages of Christian nations, however diverse in form, have much in common. The terms of Christianity are found in each and have essentially the same meaning. Not so with non-Christian languages. They have no words to express many of the most ordinary truths of Christianity, simply because the people who use them utterly lack the conception. The missionary who would preach effectively must, therefore, not only know the words of the language he speaks, but so acquire the thoughts and genius of the language as to be able, if necessary, to coin a word and to explain it so that his hearers shall gain the conception he wishes to give, or to take some word of kindred significance and stamp upon it the meaning he wishes. Thus few non-Christian languages have any words for sin or repentance, and in China there is still diversity of opinion as to the proper word to use for God.

Scarcely less important than knowledge of the

language is knowledge of the habits of thought of the people, of the ideas that dominate their belief and action. The missionary in China must understand what ancestral worship is, and what it requires on the part of the people. In India the more he can know of the way in which the Vedas have worked into popular thought the better he will be able to do what Paul did at Athens. The thought even of the Hottentot must be understood if it is to be replaced by the thought of Christ. Kindred to this is the ability to enter into the feelings of people; to sympathize with their peculiar needs; to appreciate their customs; to recognize the inner qualities which make possible a noble character, even though the surroundings be degrading and sinful. The missionary should be able to do, in a measure, what the Master did when He suffered the woman that was a sinner to wash His feet. So, also, he must be able to mingle with the people, and share in some degree their life, the formal life of the Mandarin as well as the poor, even repulsive, life of the Pariah; just as the Saviour asserted His right to the honors due to a guest at the Pharisee's table, but could also talk familiarly with the woman of Samaria.

How essential equipment in each one of these respects has been considered by the most successful workers in every age can be best learned by reading the records of the lives of those who have led the way. The years spent in unremitting study by Judson, Morrison, and Bridgman, the pains taken by Vanderkemp, Moffat, Paton, Dr. Grant, to enter into the circumstances of Hottentots, South Sea Islanders, and Nestorians, the labor of committing to memory passages of Asiatic philosophy and poetry by Jacob Cham-

berlain and W. A. P. Martin, all go to show that the most successful missionary has been, and will be, the man or woman who can enter most fully into what we call the life of the people—who can be, as the apostle was, “all things to all men.”

Turning now to the actual work, an answer is attempted to the questions, What does a missionary do when he wishes to gain access to the people? How does he go to work to influence them? Anything like a complete answer to these would require a volume in itself and would be little more than a summary of the lives of typical missionaries; yet some general statements may be of assistance to those who have not access to such books as Chamberlain's “In the Tiger Jungle,” the lives of John Paton, Judson, Carey, and others.

**Personal Conversation.**—The first and most important, as well as universal, method has always been personal conversation. Rarely, if ever, have the foundations of mission work been laid in crowds. Individuals have been drawn by the effect of personal contact to give expression to their own need, to inquire for their own salvation, and to accept their own personal Saviour. They may have been met accidentally, may have been sought out by the missionary, may have come through curiosity, or even for the purpose of controverting the doctrine of Christianity; they may have been approached through any one of innumerable avenues; but, in whatever way the intercourse has been opened, those thus influenced include, as Dr. Nevius, of China, says, by far the greater proportion of converts, especially in pioneer work. It is significant, also, that modern Roman Catholic missionaries employ this means almost exclusively.

**Preaching.**—By this is always understood the addressing of a number of people. In pioneer work it may be in the street, a public square, market-place, or some other location where men naturally congregate. Sometimes the inn has been utilized, occasionally a private house belonging to one who by some means has been drawn to manifest an interest in the preacher. Dr. Chamberlain, in his book "In the Tiger Jungle," gives some very interesting illustrations of the gatherings in different villages among the Telugus, when the missionary with his native assistants, at a street corner early in the morning, roused the curiosity and then the interest of the people by singing Telugu hymns, and then preached to them. More than one missionary has turned the curiosity of those who gathered about his tent, or the door of the room where he stayed, to good account, and made his text some little thing that attracted their notice.

The essential thing, however, is not the gathering of a crowd,—that can be done in almost any country,—but the subject of the preaching, the method adopted in setting forth the message. This is always in the simplest style possible. The traditional sermon of the American or English service, with its definite theme and regular treatment, has been rarely used. Occasionally it has been found valuable in some Indian assembly where educated Hindus, Buddhists, or Moslems have gathered, as did the Athenians of old, to hear the "new thing" the foreigner has to tell. More frequently the formal sermon or address belongs, however, to the later period, when already there is some knowledge of the new faith. The form that has had the greatest success is the simple story of the cross, the gospel translated

into the terms familiar even to the villager. It is comparatively seldom that discussion, especially controversy, is used. Sometimes it is forced upon the missionary, and he must be equipped to meet it and hold his own if he would win the respect of those he seeks to influence. Sometimes in the later stages he may court it for the purpose of showing the fallacies of antichristian arguments or the worthlessness of such dogmas. In the main, however, it has been recognized that men are influenced less by argument than by persuasion, and that defeat in argument is more apt to embitter than to placate. The object, as already stated, being to win men rather than to overcome systems, the method of address is adapted to convince rather than to mortify.

**Relation to Native Customs.**—Here it is legitimate to refer to the much-discussed question, especially of late years, what relation the missionary should hold to the doctrines and customs held by the people whom he wishes to reach. Is he to condemn them absolutely; is he to condone them as having some truth, and thus rather better than none at all; or is he to avoid all reference to them? Here, as in other similar matters, the answer is to be found in the experience and practice of those who have been most successful. Raymond Lull fought Islam with his whole power, and he has had not a few followers in later years. One of the most learned missionaries of an English society is best known by a controversial tract on Islam. Neither has, so far as is apparent, achieved great result. De Nobili, and others who followed Xavier, sought to use whatever in Buddhism and Confucianism was not at first sight directly contrary to the gospel, and the result was a sort of pagan Christianity, which

compelled the most positive censure of the authorities at Rome and proved the ruin of Xavier's great work. The practice of those who have been most successful has been never to weaken in the slightest the claims of Christianity as the sole religion, but at the same time to recognize the good in the faiths of the people, and to avoid so far as possible topics on which there may arise sharp difference of opinion. With a Moslem, belief in the divinity of Christ has usually come as a result of the influence of the Spirit using the words of the missionary, rather than as a result of argument. Many a foe has been disarmed by an adroit use of the same weapon, made so effective by Paul at Mars Hill, who would have been lost forever had the idolatry of his ancestors been unsparingly condemned.

**Traveling.**—One of the most important methods adopted in the introduction of mission work into a new field is traveling, or touring, as it is often technically called. This accomplishes three purposes: it gives knowledge of the field, and thus of its needs and opportunities; gives occasion for personal conversation and preaching; and also helps to familiarize the people with the appearance of the missionary and with his errand. Few people who have not had experience realize how much missionary success depends upon removing the sense of strangeness that attends the coming of those who are unfamiliar in their appearance, and whose words and teachings are not only inconsistent with, but antagonistic to, those to which the people have been trained through generations. A second visit will accomplish more than the first. The Apostle Paul's three journeys were a good model for the modern missionary.

**Bible and Tract Distribution.**—This is of varying value in different countries. Among people who can read, or who have already some general idea of the truth, the wide spread of the Bible, either in whole or in part, and of tracts has been invaluable. Especially is this true of Turkey, Syria, Persia, and Roman Catholic countries. In India, also, it has been carried on with great success. In China, however, there are many who question its value as a pioneer method, owing to the fact that so few get any idea at all from the printed word, except as it is attended by explanation. In general its value is greatest in what we call the second stage of missionary work, and it is referred to more fully in the succeeding chapter.

**Zenana Work.**—Under this head we include the general work by women for women who are so situated as not to come under the influence or within the reach of the ordinary missionary, and require special efforts. In the Pacific islands and South Africa the women, though degraded and humiliated, were accessible. Among the Armenians, Greeks, Nestorians, they had a position recognized by their own people, and although their place was apart, they had a place. In India the great majority were completely shut off from any approach by the missionary. Hidden behind the lattice or the curtain of the harem, forbidden to speak with foreigners, they might as well have been out of the world, so far as any possibility of their coming under missionary influence was concerned. The occasion of the formation of woman's societies has been already told in the first section of this book. It is sufficient here to note the fact that the same general methods are adopted in reaching the women as

the men, except, perhaps, public preaching. That, under the circumstances of the case, can scarcely be carried on, although something very like it not infrequently takes place where a number are gathered together. Instead of preaching, however, instruction, scarcely yet education, is a most important means adopted. The women of the East are uniformly ignorant, even of the most ordinary matters of life outside of their limited sphere, and in many cases the first essential is to waken the mind so that it can think and act. Spiritual life has no small connection with intellectual life, and the being who never thinks has little, if any, conception of the need of salvation. This instruction is, as a rule, at the beginning of the most primary character, although not a few instances have been found of women who seem to have been already taught of the Spirit, so as to be ready to accept the truth as soon as it is made known.

In the more strictly zenana work, as in the general work for women, the chief method is house-to-house visiting, reading and explanation of the Bible, and from it has grown up the very extensive employment of what are termed Bible-women. These are natives trained by the missionaries, and thus have access to homes which the foreigner might find it difficult to enter. They have done a noble service in many fields and among many classes of people.

**Medical Work.**—There are few methods of gaining access to the people in foreign mission fields so uniformly successful as medical work. The physician is everywhere welcome, and relief from physical suffering is now, as it has been since the time of the great Physician, a means of spiritual blessing. The development of the use of this

method on the field has been parallel with the development in medical science at home. Its application does not need special description, and its advantages and usefulness do not require to be proved. Its wonderful development and the almost numberless doors it has opened are among the marvels of modern missions. The particular methods adopted by medical missionaries are so similar to those of physicians at home that they need no description. There is the private practice, the dispensary with its hours for consultation, the hospital with its wards, its in-patients and out-patients. There is medical treatment, surgical treatment, and nursing. All the apparatus and arrangement of the best modern science are transferred to the remotest countries of the world, and brought into the service of the Master to unlock doors and open hearts. As a rule, medical missionaries are careful, while improving every opportunity for spiritual counsel, not to make it appear that their skill is conditioned on the acceptance of their faith. The counsel to "sin no more" follows the cure now, even as it did with the Saviour.

## V

### EDUCATION—BIBLE TRANSLATION—CHRISTIAN LITERATURE

THE second step in mission work is the developing of Christian character in those who have accepted Christ as their Saviour. How much this means no one can fully appreciate until he has seen the condition of non-Christian communities, and even of communities where the Christian faith is acknowledged, but Christian life is understood to be little, if anything, more than the acceptance of certain formulas of doctrine and the observance of certain rites of worship. It is true that missionary history shows a number of instances of remarkable development of Christian character, even among those who only a short time before were steeped in the vices of heathenism. To such instances is undoubtedly due in considerable degree the idea that all that is necessary is for a soul to accept Christ and the rest will come of itself. How fallacious this idea is will be easily seen by a careful study of Paul's epistles, especially those to the Corinthians, and of the history of the Roman Catholic missions, when the exhortations of Xavier and others were not followed by adequate instruction as to what true Christian life implies. It is generally

recognized that the heaviest blow Christianity has ever received was its proclamation as the religion of the Roman empire, which resulted in the bringing into the Church of crowds of men and women utterly ignorant of the simplest elements of practical Christian life. Modern Protestant missionaries look with rejoicing, indeed, and yet with a measure of dread, upon the great influx of thousands into the Church in India, simply because of the almost absolute impossibility of giving them such training as is essential to their proper growth in Christian life. The methods adopted for the solution of the problem thus presented form the subject of this chapter. Those methods may be included under three heads: Education, Bible Translation and Distribution, and a Christian Literature.

**Education.**—The term is used here in the broadest sense to include all instruction. Much of the missionary preaching, especially to converts and those already reached with the gospel, is distinctly educational. The greatest obstacle, probably, that the missionary has to meet is the difficulty with which the simplest truths of Christianity are apprehended. In this respect there is comparatively little difference between the highly educated Asiatic and the ignorant African. Many of the precepts of Christ are so entirely foreign to their minds that they need the fullest and most complete explanation. There is also need of training the mind to think, the very processes of consecutive thought being unknown in many lands. Thus the first step beyond distinctive evangelism, the proclamation of the gospel, is the explanation of that gospel. This may be in the form of expository preaching or of Bible classes. Both are used constantly and with

great effect. Indeed, it may be said that by far the greater part of missionary preaching is expository. The set discourse, taking up some theme and developing it, which is so common in American pulpits, is used comparatively little on mission ground, except in the later stages of church life. Bible classes, giving opportunity for more informal intercourse, are very common, and the intervening time is frequently given to visiting and conversation, in which the topic is continued and the lessons are applied to the daily life. Hand in hand with this in many lands is instruction in reading. The illiteracy of mission lands is appalling, and the missionary soon realizes that he can hope only rarely to find his converts growing into a true Christian character, except as they are able to read the Bible for themselves. In not a few cases this has been only at a late stage, for the language first had to be reduced to writing and a translation made, but in most fields to-day that stage has passed. Some portions at least of Scripture are available for every people. That topic, however, will be treated below.

**Instruction, Schools.**—Taking up now the subject in its more usual sense, education as a missionary method includes the whole system of schools, from the kindergarten to the university, corresponding in all essential details to those in America. The occasion for the establishment of this system has been threefold: (1) the instruction of children of families brought within the influence of the gospel, that they might grow up into Christian knowledge and naturally assume Christian faith, making thus the foundation of an intelligent Christian community; (2) the preparation of native preachers, teachers, and helpers,

competent to assist the missionaries and act as leaders themselves; (3) the general diffusion of information based upon Christian knowledge as a guard and a weapon against the surrounding false faiths. Of these the first two would be recognized on every hand as entirely within the province of the missionary, and they have been adopted to a considerable degree even by those organizations which lay most stress upon the distinctively evangelistic character of their work. Children must be taught, first to read, then the other elementary branches of knowledge. If not by the missionary, then it will be by non-Christians. Not merely the welfare of the children themselves, but the future of the Church, make schools for them necessary, and the more the community develops, the higher the grade of schools required. So, also, with regard to the training of native teachers and preachers. This must be provided if the Christian community, and especially the Christian Church, is to grow. That training, too, must be substantial. As the missionary leaves the preaching to the native pastor, it will not do to have the difference in grasp of thought and clearness and accuracy of knowledge too great. Moreover, the communities themselves and the men will increasingly insist on the best possible equipment. No man or woman comes under the influence of Christian thought without developing intellectual activity. That activity must be encouraged, and at the same time directed, if it is to be kept in right and safe lines. Any restriction in the education of native preachers, such that they cannot keep up with the demands of their communities, has always proved harmful.

**Secular Education.**—When, however, the

schools are broadened out to include secular topics of the highest grade for the benefit of the general public, the question assumes another phase, and in regard to this there has been much discussion. Especially is this true in regard to India, where this department of mission work has been carried further than in any other land. In the early history of the American Board missions there, the well-known secretary of the Board, Dr. Rufus Anderson, visited India for the purpose of investigating the question, and the final decision was in favor of the schools. The argument for them is stated so clearly in the action of the missionaries in Ceylon, in regard to the founding of a college as early as 1820, that we give the following quotation from Anderson's "Missions in India," p. 147.

"Those unacquainted with the existing state of things in India cannot understand the hindrances to the reception of the gospel in that country. Not one of those evidences on which Christianity rests its claims at home can be fully apprehended here. The internal evidences from the excellence and sublimity of the sacred Scriptures are little understood, and the external evidences cannot be apprehended at all. If we speak of prophecies which have been fulfilled, the history of the times when they were spoken and when accomplished is alike unknown. If of miracles, we are told of unnumbered miracles vastly more marvelous than any of which we can speak. Besides, the belief that miracles constantly occur even now hinders their being received as a divine attestation to the truth of Christianity. Before these evidences can be appreciated by the people of India, they must first understand something of history and enough of

true science at least to know what a miracle is. They must learn to bring their credulous belief in everything marvelous to the test of reason, and understand the difference between truth and fable, and think, compare, reflect—things which the great mass in India never do. General knowledge must be disseminated. It might easily be shown that so contrary to fact are the principles of geology, natural philosophy, and astronomy as laid down in their sacred books that even a superficial acquaintance with these branches of science would explode their systems and materially affect the credit of the books which contain them.”

**Missionary Colleges.**—Much the same argument has been applied in almost every country, and as a result there has been established in the various mission fields a system of schools of all grades, from the kindergarten and the primary up to the high school, the college, and the university. The colleges and universities are in a number of cases not under the immediate control of the missions, though manned to a considerable degree by missionaries and assisted in many instances by mission funds. The work they have done is of the most valuable. The influence exerted by Robert College at Constantinople (which is entirely independent of missionary connection, although its founder was a missionary and its faculty are in fullest sympathy with mission work) in the development of Christian ideas in the Levant, the power of the Imperial University at Peking, under the presidency of Dr. W. A. P. Martin, not to speak of the service rendered by numerous colleges in Africa, India, Turkey, cannot be tabulated, or even estimated, now. One alone of the whole number appears

to have fallen short of its high position—the Doshisha University, established under the auspices of the American Board in Japan. It is referred to more fully in the chapter on Japan in a preceding section of this book. It is sufficient to say here that the position taken by that institution in apparently ignoring, if not antagonizing, a truly spiritual Christianity does not receive the support of either the Christians or the non-Christians among the Japanese, and there are even at this writing (1897) indications that it will be changed and that the university will resume the place it held under its founder, Joseph Neesima.

**Boarding- and Day-schools.**—More immediately important, from the distinctively missionary standpoint, even than the colleges are the schools under the direct control of the missionaries in the mission stations. There are both day-schools and boarding-schools, and they are graded more or less thoroughly, according to circumstances. Their number is very large, the American Board alone having 1060, while the total given by the "Missionary Review of the World" is 17,441, and this can scarcely be considered complete. In the lower grades the tuition is to a considerable extent free, although an effort is made everywhere to get some financial return from each scholar, both that the expense of the school may be lessened and that the principle of self-support may be impressed upon the people. That topic will be referred to more fully in the next chapter. The value of these schools is seen in many ways. The Christian influence over the scholars has been extended through them to the homes; the awakened intellect of those who have grown up to positions of

influence in the communities has been a power of which Americans in their own land can have but a faint conception, even when it has not been attended by conversion, and when it has been so attended it has been all the greater. These influences for good have been increased in the higher grades, and especially in the boarding-schools, where the pupils have not merely come under the missionary's instruction, but have felt the example of his life. The power of a Christian home in its silent influence is very great and is manifest in the altered condition of home life throughout the countries where these pupils live.

**Theological Instruction.**—Another point to be mentioned is the service of these schools in the preparation of those who are to be the instructors and leaders of the people. The necessity of raising up a native agency, to use the technical term employed by the mission boards, has already been referred to. It is sufficient to note the fact that from these schools, sometimes after passing through the various grades, have come for the most part the men and women who are to-day the most prominent factors in molding the life, intellectual, moral, and spiritual, of Asia and Africa, as well as of the islands of the Pacific, South America and Mexico, and even to a degree of Europe. They are not only doing a work that the missionary could not do, but frequently do the work he has done better than he. There are few, if any, missionaries who can preach as effectively as many native pastors do. There are multitudes, not merely of men, but of women, whose ability to instruct is not surpassed by the best-trained teachers in our own land, while their comprehension of the needs of their

scholars, their peculiar difficulties, temptations, abilities, is such as no foreigner can have. The training of these has been for the most part in high or normal schools and in the theological classes or seminaries. In the more completely organized missions, where the work has been carried on for a number of years, these have their regular faculties and courses of instruction; in newer fields, and where the means of intercommunication are not of the best, the instruction has been more informal. The development in general has corresponded very closely to that in America, where in the early days men studied for the ministry, not in seminaries, but privately with pastors.

**Girls' Schools.**—This feature of mission education needs special notice, for it has probably wrought more change in the life of mission lands than any other one thing aside from the direct preaching of the gospel. Just as the degradation of woman has been one of the greatest obstacles to the spread of the gospel, so the elevation of woman has given an impetus to Christian work of the utmost value. In this elevation there has been no more potent factor than the girls' schools, established in every mission. These are of different kinds, according to the peculiar conditions of different countries. Where the social customs permit, in the lower schools boys and girls are together, but in the higher grades they are kept separate, as a rule. The credit for the first girls' school of modern missions carried on by women specially appointed belongs, so far as we can learn, to the wife of the Rev. W. G. Schauffler, D.D., of Constantinople, who as Miss Mary E. Reynolds went to Smyrna in 1832. This was not the first instruction for girls, but it initi-

ated the work which has been carried on since by every missionary society, and has resulted in such colleges as those at Constantinople, Kobé, and elsewhere, but of which space forbids detailed mention.

**Industrial Schools.**—These are a distinctly modern development, although industrial education has had a place in missions for a long time. It originated in most instances in the desire to enable scholars to earn something toward their support by manual labor, but it has broadened out to include education in those lines of work unknown in other lands and which form so large a part of the successful enterprise of America and Europe. Among the employments in which instruction is given are, for boys and men, carpentering, including cabinet- and tool-making, farming, blacksmithing, printing, binding; for girls and women, cooking, sewing, embroidery, etc. So far as the work has as yet gone the results have been very satisfactory, both in the development of the idea of self-help and in the introduction into the communities of improved methods of industrial work.

**General Results.**—There are many topics that deserve special reference, but limited space forbids. Among these are the early schools for missionaries in Alexandria, the instruction given by the missionaries of the early centuries, and the schools established by Roman Catholics in the medieval and post-Reformation periods, and especially of later days, many of which have done a noble work and had a great influence for good, the presence of mission schools in the surrounding communities stirring them to similar enterprise. Each topic is one of great interest, but we can give here only a general survey of

the effect of the system of missionary education on the development of Christian character. This has been seen in a quickening of intellectual power, making possible a clearer apprehension of the truths of the gospel, not merely as truths, but in their relation to every-day life; a broadening of sympathy as the horizon of observation has extended; a breaking down of the power of false faiths as their weakness and fallacies have been demonstrated; a making it possible for the converts to give a reason for their faith sufficiently clear and strong to establish them against temptation and to convince those with whom they come in contact—all combining so to establish the foundations of a Christian community that its growth shall be constant and from within, independent of external influences.

**Bible Translation and Distribution.**—

The preparation of the Bible in form intelligible to non-Christian people is the first step in missionary work. The use of the Bible belongs chiefly to the second period of the development of Christian character. Among such peoples as the Armenians, Greeks, Nestorians, Copts, and in such countries as Spain, Mexico, Brazil, it has been one of the most important evangelizing agencies, and wherever communities of Christians have been established and developed it becomes an evangelizing agency of great value among those who, by one means or another, have become somewhat acquainted with Christian truth. Its great service has been seen throughout the history of missions in the building up of Christian character, and the work of any mission has been substantial and permanent in direct proportion to the attention paid to the use of it in the instruction given, whether from the pulpit

or in schools, and its use in private. The initial influences of Christianity have all through the history of the Church been chiefly personal, the power of the Spirit making itself manifest in human life and through human speech. This has opened the way to the more perfect and complete revelation of God to the soul through His Word. This does not mean that there have not been many remarkable instances of the way in which the Bible has been the means of directly reaching the heart without the intervention of any human agency, but that its work in this line has been less than that in the later stage of the development of Christian character.

The history of the preparation of the different versions of the Bible is one of the most interesting departments of the study of missions. It reveals an amount of intellectual ability, a patience of research, a knowledge of language, of human nature and the workings of the human mind, and, above all, an understanding of the deep things of God, which would give complete proof, if proof were needed, of the direct influence of the Holy Spirit on those who prepared them. The early ages offered some remarkable instances, but the great advance has been during the past century. Carey, Judson, Morrison, Hepburn, Van Dyck, Schaufler, Riggs, Moffat, are only a few of the many names which will occur to any one familiar with missions. The story of the methods they have adopted to gain a correct idea of the words of the native languages, of the way in which in numerous instances they have really made those languages, furnishing not merely characters, but syntax, would fill a volume in itself. Not less interesting would be the detailed statement of the way in which the Bible has been

furnished to the people: the printing, binding, and distribution by colporteurs and in bookshops, by travelers, by merchants, occasionally by means absolutely unknown. The great Bible societies—the British and Foreign, the American, the National Society of Scotland, besides many others in Europe—have done a noble work and one that, if less noticeable in some respects, is not less important than that of what are known more distinctively as missionary societies.

**Free Distribution.**—One fact deserves special note. The experience of missionaries in every land has been that the free gift of the Scriptures not only fails, as a rule, to accomplish good, but does harm. Men value a possession in proportion as it has cost them something. The result is that grants direct to the people have been very few in number. Where the word is used in the reports of the societies, it means usually grants to other organizations for distribution as they may judge best. There has, however, risen a difficulty. The cost of publication of the Bible in the languages of mission fields is very great. Were a price to be put upon the book which would cover that cost, it would place it beyond the means of the great mass of purchasers. The Bible societies have therefore adopted the custom on mission ground of fixing a price for the cheaper editions such that the poorest by a little effort can secure one. In this price the market wages, cost of living, etc., are all considered. The balance is the society's gift to the people and constitutes a most important item in the cost of management.

The chief Bible work on mission ground being carried on by the three societies mentioned above, they have come to a general agreement as to the publication of versions and the occupation of

territory, so as to interfere as little as possible with one another. In the conduct of their work they are represented by agents, who are in charge of extended territories. These supervise the preparation of translations and the printing and binding of the various editions. The distribution is chiefly by colporteurs or booksellers under the immediate direction of these agents. In most cases the colporteurs carry only Scriptures, but occasionally they have distributed also general Christian literature.

**Christian Literature.**—Scarcely inferior to education, or even the Bible, as a method of developing Christian character, is a Christian literature. Indeed, some missionaries have felt that if these others were not supplemented by this not only would they fail of accomplishing their best good, but might even in a degree work harm. An illustration of the danger of even Bible study apart from education and a Christian literature is found in the development of certain sects in Russia, where the wildest interpretations are given to prophecy and the most fanciful explanations are given even of the words of Christ. The forms in which Christian literature is provided for the people are, in general, tracts, commentaries, books of devotion, hymnals, etc. The more general type of book has been greatly desired, but in the pressure both upon the funds of the societies and the time and strength of the missionaries only that has been done which was immediately and absolutely necessary. The most useful form in the earlier stages is that of tracts. These have done an amount of good which cannot be measured, and the only regret has been that the supply has been circumscribed. In the later stages commentaries, Bible dictionaries,

books on the evidences of Christianity, histories, biographies, become not only useful, but necessary, and have been furnished to a limited degree by the assistance of the tract societies of England and America.

## VI

### CHURCH FORMATION—SELF-SUPPORT—SOCIAL DEVELOPMENT

THE solution of the third problem, how to develop and extend the work commenced by evangelism and solidified by education, is found in the organization of the native church. The term is used here, in a general rather than a technical sense, to include all the forms of organized churches established on mission fields by the various societies. We note here some characteristics of all, and some of the more immediate problems to be solved and difficulties to be overcome by each, whatever its ecclesiastical organization or relation to the home churches.

**A Native Church.**—This is a church whose officers as well as members are native to the land where it exists and whose organization and character are in harmony with the peculiar needs and capabilities of the people. It may or may not be organically connected with the church whose missionaries have organized it. The essential feature which marks it as a native church is that it is, at least to a considerable degree, independent of foreign control, self-directing, self-propagating. If we look through the history of missions,

we find that it was the rule in the early centuries to establish such churches. The work of the apostles and their immediate successors was to raise up and develop in each community a church homogeneous to that community. The same rule held to a considerable degree in the work of the early fathers. Thus arose the Armenian Church, the Abyssinian Church, the Coptic Church, the Nestorian Church, etc. True, some particular dogma was, or seemed to be, that which differentiated each of these from every other; yet, after all, the dogma was largely the result of the native character of the church as well as the cause of its separation. So, also, the work of Augustine among the Saxons, of Ulfilas among the Goths, of Ansgar among the Danes, resulted in the building up of churches which, while under the general control of the Roman Church, were still to a considerable degree independent of minute direction from Rome. They had their own priests, their own character. With the development of the monastic orders, however, there came a change. The missionaries of the middle ages and of the post-Reformation period were members of these orders and carried into their mission work the peculiar ideas of ecclesiastical rule held by them. The result was that the distinctly native character of the mission church was to a considerable degree lost. As promising converts appeared they were sent back to Europe for training in the orders before they were allowed to exercise their priestly functions among the people, and when they came back they were less Indian, Chinese, Japanese, than they were Roman, whether Italian, French, or Spanish. Of late years there has been something of a change, and the present Roman Catholic

work, especially that in Africa, appears to be more native in its character.

Modern Protestant missions have from the very first maintained that the churches, whether general or local, which they founded must be distinctly native in their character if the work they are to do in self-development and extension is to be of a permanent quality. It has generally, if not universally, been acknowledged that Western ideas are in some important respects quite different from those of the Asiatic or African. It has also been recognized that the present position of the Church in Europe and America is the result of the development, sometimes slow and often very uneven, of the characteristics of the different countries. From this the argument has been easy that if the church or churches in China, Japan, India, Turkey, Africa, Micronesia, etc., are to become able to do for themselves and their surrounding communities what these churches have done and are doing, they must develop in much the same way. It is to be confessed that this idea has not always been followed out with equal clearness and consistency. There have been not a few cases in which American or English or German forms of church government and statements of doctrinal belief have been superimposed upon the native churches, in rather arbitrary fashion. Yet that has not been the rule, and it is doubtful whether even in those cases there was a clear perception as to what was being done. It is probably fair to say that Protestant missionaries of every board and from every land have held to the principle that the organization of the native church should to a considerable degree, if not entirely, be the natural outgrowth of the peculiar needs and

represent the capabilities of the native communities. Even in the case of those churches which emphasize most strongly the principle of organic unity, and claim that the Church is one, and that the various branches are integral parts of that one, there is a large liberty exercised in the conduct of the branches. The principle of individual development dominates even that of the organic unity of the Church, and there is no better-recognized truth on the mission field than that of the diversity of gifts.

**Peculiar Needs.**—The question, then, comes, What are these peculiar needs that have to be considered in determining the specific character of the native church? The general office of the Church is undoubtedly the same in foreign lands as at home—the spiritual instruction of the members, the administration of the sacraments, the proclamation of the gospel so that all may know of the offer of salvation. The peculiar needs arise from the peculiar position and composition of the Church. They vary somewhat in different lands, yet in general have much the same characteristics. The native church is located in the midst of a community overwhelmingly opposed to it and determined on its overthrow. Reference has been made to three classes of people in mission fields: those easily attracted to Christianity, those bitterly opposed to it, and those—the great majority—indifferent, yet easily excited to hostility when they see their cherished customs endangered. In the early mission life persecution is chiefly by the family or by those of the second class. As, however, the number of Christians becomes larger and they seem likely to prove a serious disturbing element, the indifferentism of the great mass is

very apt to become active opposition. The Church must meet this, hold its own, and, more than that, manifest its ability to gain ground by disarming opposition and attracting to itself. Its organization, therefore, must be such as will bring into use, and the best possible use, every available element of strength. On the other hand, the composition of the Church includes to a considerable degree the more ignorant. It is as true now as nineteen centuries ago that "not many wise men" are called. It is still to the poor that the gospel is principally preached. It is not therefore to be inferred that the churches are weak. They are not, and they have not been at any period of their history. They are strong, but are better skilled in the use of the sling than the sword. If they are to use swords, they must make their own and use them in their own way.

**Form of Organization.**—In the effort to meet these needs, missionaries have as a rule adopted as simple a form of organization as possible. In many cases there has been at first really no organization at all. The few believers in a city, town, or village have been gathered together by the missionary, either resident or on a visit, and formed into a sort of class. Their church-membership has not been enrolled in any church records as they have sat down to the Lord's table, nor has it been entered on the lists of some home church to emphasize the great brotherhood of believers. As the number has enlarged a regular organization has been formed. Usually this has been in some city, and the little groups of Christians in the region around have been enrolled with it. In this there has been a great variety of practice. Some missions have followed the custom of organizing a church only

as there was some one, missionary or native, to act as pastor, or at least be a regular preacher. Here again the various ecclesiastical habits of missionaries have guided their action to a considerable degree, each following the methods with which he was most familiar, at least in the beginning. Later on there has been, as stated above, more of a disposition to follow out the lines that seem best adapted to the circumstances.

The result is that we find on the mission field to-day all the different forms of church organization and government which we have at home. The Episcopalian missions have their bishops and full list of clergy, and the Church in Japan is an organic part of that in England or America. The Methodists have their conferences, and the Presbyterians their presbyteries and synods, all represented officially in the General Conferences or General Assemblies with which the missionaries themselves are connected. The Congregational societies, including the Baptist, emphasizing, as their denominations do, the independence of the local church, establish no organic connection with the home churches. It must not, however, be inferred that in the case of the others there is any effort to exercise minute control. The peculiar circumstances are invariably recognized and large liberty assured even while there is close fellowship. Bishop Crowther on the Niger was independent in his diocese to a degree that could not be affirmed of the Bishop of London in his, and it is seldom that a General Conference or General Assembly undertakes to override the mature decision of a native conference or presbytery. The result has been that it would not by any means be always easy for a strict denominationalist at home to recognize his

own church on the mission fields. Congregational unions come very near being presbyteries and presbyteries conferences, while occasionally there is to be found a Presby-gational-methodism that absolutely defies tabulation. A certain mission once called together the native preachers and lay representatives of the churches and asked them to state frankly what form of organization they thought would be best adapted to their needs. The result was a curious mixture of systems, which, nevertheless, has worked well.

The fact, however, of the existence side by side of so many different forms has occasioned not a little confusion and some friction. There is an increasing tendency toward uniting in one body those whose general forms of organization are the same or similar. Thus the native churches connected with the Presbyterian and Reformed missions in Japan have united in the "United Church of Christ in Japan." A union of the Methodist churches in that country is also under consideration, and there are similar movements elsewhere. There has been a good deal said about a Native Church of India to include all the different denominations, but that has not as yet commended itself to the best judgment of either missionaries or natives. The question of denominationalism is one by no means easily solved.

**Missionaries and the Church.**—The relation held by the missionary to the native church varies greatly, both in different countries and at different stages of the work in the same field. In the earlier stages he has been almost invariably practically a bishop. As the church has grown he has held the office of pastor, associate, adviser, and in some cases has dropped out of any official relation to the church at all, being little more than

a resident counselor, whose advice may or may not be sought, and if sought may or may not be followed, at least in matters purely ecclesiastical. In the management of temporal matters involving the use of funds, the general, if not universal, practice is that the missionaries should have a controlling voice, or at least a veto power, in the appropriation of funds. With the exception of the difficulties arising from this question, the relation between the missionaries and the native churches has been and is, with very rare exceptions, most cordial. The missions have retained their own organization for the management of their distinctive work, but individuals have invariably been officially connected with the native ecclesiastical bodies, and their position in these has been not only useful, but pleasant.

**Doctrinal Basis.**—In general the doctrinal basis of the native church corresponds to the belief of the missionaries connected with its organization. In this respect, however, as in regard to the ecclesiastical form, there is little effort to force Western forms of creed upon the new converts. The great truths of sin, salvation, the divinity of Christ, are wrought into the early life of the church and embodied in statements more or less detailed, according to the ability of the uneducated to understand them. In the preparation of the native ministry there is more care to be complete, and yet, even there in the earlier stages of mission life, it has seldom been thought best to insist upon acceptance of the minutiae of the systems of theological thought prevalent in churches of many centuries of growth. On this topic one fact only needs special mention. There has been not a little talk, especially among or in regard to the Japanese churches, that they need a Japanese

theology, and various efforts have been made to evolve Japanese creeds, some of them arousing not a little apprehension because of their failure to insist upon certain dogmas familiar to the West. In regard to this it is sufficient to say that every Christian country and church in the West has worked out its own system, under what it has felt to be the guidance of the Holy Spirit, and an examination of the history of missions will reveal just as clear a guidance in the councils of the native preachers and teachers as was ever manifest in the convocations or synods with which European and American Christians are familiar. Human nature being the same in Asia as in America, it is scarcely surprising that acute minds in the Orient question for themselves the statements received from the Occident, and the Holy Spirit, not being confined by degrees of latitude and longitude, may be expected to exercise as potent an influence in Tokio as in Westminster.

**Self-support.**—The prime essential to healthy development is responsibility. Responsibility involves independence, and there can be no genuine independence without self-support. Any organization, secular or religious, that depends upon somebody else to pay the bills for its ordinary expenses is not only under bonds to do as that same body wishes, but loses one of the chief incentives to aggressive and yet prudent action. This general principle is nowhere more forcibly illustrated than in the history of missions. The apostles had no funds on which to draw to build chapels and pay evangelists, pastors, and teachers. The result was that each community looked after itself. What it could afford it had; what it could not afford it did without. So also did the early missionaries. The medieval monks

introduced a new system. Receiving their own support from the monasteries and churches that sent them out, they appealed to them to do for the converts what they could not do for themselves. Thus arose the buildings that have marked the progress of Roman Catholic missions in various lands. As has already been said, wherever native clergy were appointed they were trained chiefly in Europe, or, if not there, in these establishments, and drew their support from the general fund.

Protestant missionaries have, as a rule, entered upon their work impressed with the idea of the necessity, as well as advantage, of the concomitants of church work with which they were familiar: preaching places, school-houses, and especially a regular native agency, including preachers, teachers, colporteurs, and helpers of various kinds.

From the first there has been the recognition of the principle that all these ought to be furnished by the people themselves. There has been, however, the practical difficulty that they could not furnish them, at least in many cases. Should they therefore go without them? It was a most perplexing question. The missionaries, entering a new country, made their headquarters in the cities, from necessity in such countries as China, from choice in Turkey. They desired to gather audiences, and opened preaching services, at first usually in their own dwellings. As the number of attendants increased, a larger place became necessary. The believers were neither numerous nor strong enough to meet the expense. In a village they might, and often did, erect one by contributing labor. In the city this was impossible. With the wealthy constituency at home,

perfectly able to give, it seemed almost wrong not to furnish a chapel. It was done. Then came the necessity of preachers, not merely for the chapel, but for the evangelistic work. Doors were opening on every hand. The one cry was for workers. The converts were scanned carefully, anxiously. Bright young men and women, apparently fitted for the work, were selected for special training. Whenever they were able to pay for the education they did, but most were poor, and, coming from homes with little sympathy for Christianity, could not. If they were to be educated at all they must be supported. Then came the question of employment. The preacher in the city chapel or church, with a good audience but a small community of Christians, must rely upon the missions unless he could live on even less than his people and work for his own support. Was this wise? Would it not be better for him to be free from such harassments and give his time entirely to study and pastoral and evangelistic work? So also of the teachers and evangelists who went out into new sections, where they could not rely upon those to whom they went for support. Numerous other illustrations might be given.

**Foreign Assistance.**—There grew up thus a custom, which in many cases became almost law, that until the native church became large and strong its expenses for buildings, preachers, teachers, etc., should be provided, at least in good part, by the missions. The danger was realized, and earnest efforts were made to meet it. Rules were laid down that no church should be organized except as the members pledged a certain part of the pastor's salary; that only a certain proportion of the cost of a chapel, school-

house, etc., should be provided; but these were by no means always effective, and it was impossible to avoid numerous exceptions. The difficulty was enhanced by the knowledge acquired by the people of the wealth of the churches in the West. They themselves were poor; why should they pinch themselves when the people who sent the missionaries were so rich? When urged to independence, they cared little for that. They never had been independent, had really a very faint conception of what independence was, or why it was of any special value to them. It was hard, too, for the missionaries to press the topic. It seemed cruel to urge upon these people in their poverty such sacrifices as they must make in order to carry on their work. Often when a good start had been made, famine, persecution, or some general disaster came in to undo what had been done.

The situation was not equally bad in all fields. Among the Karens in Burma there was comparatively little difficulty in this respect. The numbers of converts, the simple manner of life, the general character of the people, made the solution of the problem easier. In Japan the self-assertion of the Japanese has been an important element in developing independence of mission funds. In some fields, however, it has been extremely difficult to secure substantial advance, and the situation has been most serious, producing various evils which threaten the very life of the churches. One of these is the introduction into them of "rice Christians," as, from the Chinese custom, those are called who enter the Church for personal advantage. While the number of these has probably at no time been as large as some alarmists have declared, it has

been large enough to do great harm. Another evil has been the idea that the native communities could control foreign funds to an unlimited extent. This has arisen partly through the visits to America of natives who have been fêted and flattered and gone back with the idea that the missionaries were lording it over them; partly from the very wish of the missionaries to train them in the use of funds. In not a few missions the natives have taken the ground that the money contributed in America was for them and belonged to them to disburse, not to the missionaries. The result has been serious collisions between the missions and the natives, and when there have not been collisions there have been misunderstandings dangerous to the prosperity of the work.

**Return to Primitive Methods.**—A volume, however, might be written on this topic. It is sufficient for the present purpose to say that the boards and missions are making a strenuous attempt to secure a wider extension of the practice of self-support, with a view to the strengthening of the native church. Considerable attention has been directed to a book on "The Methods of Missions," by John L. Nevius, D.D., of the Mission of the Presbyterian Board of the United States of America in China. The central thought of this book is a return, so far as possible,—and Dr. Nevius claims that it is possible far more than some suppose,—to the earlier methods of the Church. He advocates the selection in new places of persons as elders, who are not to give their whole time to the church, but are to grow up with the church, instructed from time to time by the missionary. Other similar suggestions are made as to the selection of converts for

education, volunteer and unpaid work, etc. In general it is true that a marked advance in this respect has been noted during the past few years, and the native church is stronger to-day wherever it is than at any time before.

**Social Developments.**—The Church exists not merely for itself, but for the community and the nation. So long as it includes in its membership only a portion of the community it has a special duty to that portion which is outside of it. Church-members, as has been said already, have social and civil duties to perform. They must perform them in a Christian way, not merely in response to their own sense of duty, but in order to indicate to others what Christianity demands in such matters. Here is one of the most important and at the same time one of the most difficult functions of the Church. It cannot be neglected, yet if not performed rightly it occasions great injury to the Church itself, and furnishes a stumbling-block to the world. When met wisely its influence is most marked. An illustration is found in the history of the Evangelical Armenian Church. Its members were looked upon by the Gregorian Church as recreant not only to their church but their nation. Through these years of trial they have shown their honor for their nation as well as for their faith, and that fact has had much to do with breaking down the hostility felt toward them. In Japan the noble service of Christian Japanese, in the government and in the army, has done much to disarm opposition. Similar statements might be made as to other departments. Social customs that were evil have received their heaviest blows from the native Christian Church, and to it business must look for regeneration in heathen lands.

That, it is true, is chiefly in the future. The past has been laying foundations. The history of the past, the statement of the present, can only be understood, however, in the light of the future accomplishment, not merely of the salvation of a number of individual souls, but of the regeneration of society, of the establishment of the entire kingdom of God on earth.

## APPENDIX A

TABLE OF THE PRINCIPAL FOREIGN MISSIONARY SOCIETIES, WITH THE DATE OF ORGANIZATION, THE FIELDS AT PRESENT OCCUPIED IN THE ORDER OF THEIR OCCUPATION, AND THE PAGES ON WHICH REFERENCE IS MADE TO THEM

1649. New England Company (England): Indians of North America—42, 103, 240.
1691. Christian Faith Society (England): general aid to churches in foreign lands and to missionary societies—65.
1698. Society for the Promotion of Christian Knowledge (England): general publication and colporteur work—43, 240.
1701. Society for the Propagation of the Gospel (England): all British colonies, Africa, China, the Pacific, Japan, etc.—43, 58, 169, 179, 196, 240.
1709. Society for the Promotion of Christian Knowledge (Scotland): general publication and colporteur work—61.
1721. Danish Missionary Society: India, Greenland; reorganized 1821—45, 85, 89, 102, 144, 240.
1732. Moravian Society (Germany): West Indies, Greenland, North American Indians, South America, South Africa, East Indies, Labrador, Central America, Central Asia, Australia, Palestine, Alaska, East Africa—46, 62, 102, 105, 106, 116, 119, 123.
1792. Baptist Missionary Society (England): India, West Indies, Central Africa, China, Japan, Palestine—53, 72, 123, 144, 241.
1795. London Missionary Society (England): South Sea Islands, South Africa, West Indies, India, New

- Guinea, East Africa—55, 62, 64, 67, 69, 85, 118, 122, 125, 127, 144, 171, 174, 212, 216, 242.
1797. Netherlands Missionary Society (Holland): East Indies—91, 166, 170.
1797. Church Missionary Society (England): West Africa, India, New Zealand, Palestine and Egypt, Northwest America, China, East Africa, Persia, Japan—58, 59, 67, 85, 104, 118, 120, 122, 127, 142, 145, 154, 179, 195, 215, 242, 248.
1799. Religious Tract Society (England): general publication and colporteur work—63.
1804. British and Foreign Bible Society (England): general translation, publication, and distribution of the Scriptures—63, 136, 157, 179, 196, 329.
1809. London Society for Promoting Christianity among the Jews (England): Europe and the Levant—64.
1810. American Board (United States): India, Hawaiian Islands, Turkey, China, South Africa, Micronesia, Japan, Austria, Mexico, Spain, West Central Africa, East Central Africa—70, 75, 104, 107, 108, 119, 121, 128, 141, 145, 152, 166, 177, 195, 219, 248, 321.
1814. American Baptist Missionary Union (United States): Burma, India, Central Africa, China, Japan—72, 75, 120, 123, 145, 155, 163, 177, 195, 248.
1814. Wesleyan Methodist Society (England): Africa West and South, India, West Indies, New Zealand, South Seas, China—60, 117, 120, 179, 216.
1815. Basle Missionary Society (Germany): West Africa, India, China—85, 120, 141, 145, 179.
1816. American Bible Society (United States): general Scripture translation, publication, and distribution—80, 108, 136, 179, 196, 248, 329.
1816. General Baptist Society (England): India—55, 145.
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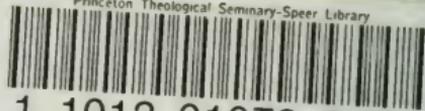
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