FOREIGN MISSIONS

G. CURRIE
MARTIN

Wesley Deaconess College

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ERAS OF NONCONFORMITY

Edited by

Rev. C. SILVESTER HORNE, M.A.

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National Council of the Evangelical Free Churches.
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XII

FOREIGN MISSIONS

DAVID LIVINGSTONE.

Foreign Missions

BY

G. CURRIE MARTIN, M.A., B.D.

NATIONAL COUNCIL OF EVANGELICAL FREE CHURCHES
London: Thomas Law, Memorial Hall, E.C.
MCMV

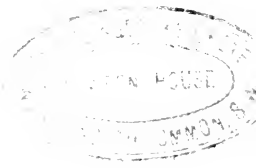
INTRODUCTORY NOTE

WITHIN the limits of this little volume no attempt has been made to give an exact history, or even a full sketch, of the Foreign Missions of the British Free Churches. The endeavour of the writer has been rather to show the development of a great religious movement, and to illustrate its phases from as many varying sources as it was possible to bring together within the scope of this book. As there are some Nonconformist Missions not even named, so there are other societies (not strictly or even mainly Nonconformist) to which a good deal of space has been given. Both of these results were inevitable. Without giving his pages the dry aspect of a chronicle, the writer could not include every society, however admirable its work. On the other hand, he could not have written on his subject at all, and omitted such societies as the London Missionary Society, the China Inland Mission, and the Religious Tract Society. These are all wider than any one section of the Church, but find no more loyal supporters, or more efficient agents, than within the

ranks of Nonconformity. We all gladly acknowledge the magnificent service rendered by other societies (*e.g.*, the C.M.S.), but the limitations of the present volume preclude mention of their work.

It is not possible to name all to whose work these pages are indebted for any value they may possess. In certain instances acknowledgment is made in the course of the narrative. It is a great pleasure, however, to express the writer's most hearty thanks to the Secretaries of so many Societies, who put at his disposal all available literature and their own personal knowledge. In the class-room of Professor Mirbt, at Marburg — one of the first to deliver University lectures on the History of Missions—lessons were learned, some fruit of which, it is hoped, is manifest now. And to Mr. Wardlaw Thompson, in conclusion, the author expresses the deepest sense of gratitude for much counsel generously given, and for a careful revisal of the proof-sheets, thus placing at the author's disposal his great funds of accurate knowledge and intimate acquaintance with the problems of missionary work.

UNITED COLLEGE, BRADFORD,
January, 1905.



CONTENTS

I

A WONDERFUL DECADE

"The end of the geographical feat is only the beginning of the missionary enterprise."

DAVID LIVINGSTONE.

IN the south-eastern corner of the Black Forest lies a little town, in the midst of which, under the shadow of the parish church, is a lovely pool of fresh, clear water. Surrounding the pool is a gallery of solid stonework, and overlooking it is a group of statuary representing a female figure, who, with outstretched hand, points the way to a youth who stands by her side. She is indicating a long and arduous journey through unknown lands, but assurance of the goal is in her eyes, and though the youth appears to shrink a little from the task assigned him, one feels confident that he is at the same time eager to set out on the quest to which he is being urged,

and that he will not falter or fail till the end is reached. The sculptor has designed to throw into symbolic form the story of the river at whose source the group stands—the great and lordly Danube. So might one represent, with even greater truth and nobler majesty of demeanour, the whole story of the movement this little book has to tell. The spirit of the Christian Church may be imagined as, in the end of the eighteenth century, pointing the way to the eager, impetuous, but sometimes timid youth at her knees—the way, not eastward only, but, in every direction, to the great goal of conquest, whereby the Cross might win its victories on every shore.

Missionary enterprise in Christianity was, of course, no new thing; the Christian faith was a missionary faith from its origin. John the Baptist was a missionary. Jesus took up his message and gave it a fuller meaning and more gracious emphasis, consecrating the figure of the "herald" for all time. His disciples were missionaries. No sooner had they declared themselves on His side than He sent them forth in pairs to proclaim His advent throughout Galilee. The events of the Cross and the Resurrection, interpreted and rendered spiritually powerful by Pente-

cost, quickened and immensely increased the missionary zeal and enthusiasm of these early Christians. The Book of Acts is one great report of missionary enterprise, entrancing and enthralling in every sentence. Europe was baptized into Christianity by Paul—that master-missionary; and as the centuries succeeded one another the remotest parts of the known world speedily learned the secrets of Nazareth. Our generation knows the story as none before us has known it, or been able to estimate its significance, as it has been told by the skilful pen and with the rare knowledge of Harnack.[1] England owed her faith to foreign missionaries, and in her turn had played some part in the dissemination of the truth. A grand campaign of Foreign Missions had been part of the magnificent conception Cromwell formed of a Christian state and its functions. But, till the eighteenth century the Church had fallen upon evil days. These heroic times had been forgotten, and their lessons needed to be re-learned. God, however, was not unmindful of His cause, and already had His workers opening out a new development. The method of the Divine hand was not obvious to the

[1] See *The Expansion of Christianity in the First Three Centuries.*

onlooker, but it was none the less sure. It was not by raising some great preacher, or shaking His Church by some soul-stirring revival; it was by a book, and that not a religious book, so-called, but a book of travel. Between the years 1777 and 1784 appeared the various volumes of Cook's Voyages, recalling the wonderful adventures and noble enterprises of the great Elizabethan navigators. Men's hearts were stirred as they read, and not only so, but they saw the confines of the earth extended, the opportunities for science and commerce widening. This was prophetic of a new day. The nineteenth century was emphatically to be the century of exploration. The world's map, so largely a blank at its beginning, shows few tracts untraversed at its close. The lust of adventure, born in the Anglo-Saxon race, has been mightily used of God during the past hundred years for furthering the cause of His kingdom. If it be too sadly true that in some instances civilisation has followed the explorer in its basest forms, it is also not to be forgotten that in the persons of some of the greatest of these explorers—as in the case of Livingstone and Chalmers—for heathen peoples to see for the first time the face of a white man, was to catch at the

same moment a glimpse of the face of Christ.

The thrilling story of Cook's travels was read by a cobbler-preacher in the village of Moulton in Northamptonshire. The book was like a spark to well-laid fuel. The man, by name William Carey, had pondered deeply on the problem of the heathen world, and this roused him to action. He could no longer confine himself to lessons to the village children on geography—lessons one would give much to have heard. He could no longer content himself with filling in all the religious information he could obtain about each people in a map fixed over his head as he sat at his bench. He must make some wider appeal—he must reach a larger audience; and so in the year 1792 he issued his famous book, *Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens, &c.* Carey was not content with the efforts of his pen, but supported these by powerful and persuasive preaching and persistent personal clinching of his arguments, as when, on one occasion, a meeting being about to break up without any practical conclusion, he seized the arm of one of his friends and cried, "And are you, after all,

1792

again going to do nothing?" Once more the "kingdom of heaven suffered violence," and this man, who acknowledged no defeat, was the pioneer of the new movement. In the same year that witnessed the publication of his book was founded the "Particular Baptist Society for Propagating the Gospel Among the Heathen"—the forerunner of the many societies that, within a hundred years, were destined to carry on the same magnificent enterprise. The twelve original members subscribed a very little over one pound per head, surely a small thing, but of great significance, and, like Gideon's barley-cake, symbolic of a mighty overthrow. One might have supposed that the man whose reading about the South Seas had kindled his missionary zeal would himself have begun work in those entrancing islands, but as happened to so many other missionaries, the land of his first dream was not for him the land of promise. Carey began his labours in India. Incredible as it may appear, he was not only unsupported by the British Government in that land, but the East India Company did all in its power to oppose his work. He had to find support by working with his own hands, for he nobly refused any more money

1793

from his society once he had landed in the sphere of his labours. His perils and hardships vie in intensity and variety with those chronicled by the Apostle to the Gentiles, but, like him, he "gloried in afflictions," and in a marvellously short time was able to point to a solid work of Bible translation, educational enterprise, the founding of new missions, and the establishment of sound principles of progress. Within twelve years of his landing in India he and the colleagues who had joined him drew up a "Form of Agreement," which has been truly said to embody "the divine principles of all Protestant scriptural missions." The quotation of a few of its articles will not only serve to show the wonderful insight these men possessed into the difficult nature of the work, but also the spirit in which they conceived it, and the earnest devotion and spiritual sincerity with which they carried it out. The following are among the articles they mutually agreed to sign, and to have read once a quarter at all their stations :—

1805

"1. It is absolutely necessary that we set an infinite value upon immortal souls.

"3. That we abstain from those things which would increase their prejudices against the Gospel.

"8. That we form our native brethren to usefulness, fostering every kind of genius and cherishing every gift and grace in them, especially advising the native Churches to choose their pastors and deacons from amongst their own countrymen.

"9. That . . . we establish native free schools and recommend these establishments to other Europeans.

"11. That we give ourselves up unreservedly to this glorious cause."

Could the most enlightened advocate of missions to-day resolve more wisely?

Among many results of Carey's mission was one most fruitful and important—the bringing into sympathy members of different Christian communions. These had read his book, and followed the events that led up to his departure, and then they had looked for similar devotion within the pale of their own Churches. The new interest—the fresh baptism—enabled such men to overstep former barriers, and an outward symbol of the growing spirit of unity was seen in the establishment of the *Evangelical Magazine*, whose editor was a member of the Church of England, but many of his supporters were Independents. In its pages Dr. Bogue, an Independent minister, published

1793

an urgent letter addressed to his fellow-churchmen, pleading with them to take their place in the work of establishing foreign missions. The immediate outcome of this appeal was the starting of a series of prayer-meetings in the City of London, attended by Christians of various denominations, which led eventually to the formation of the *Missionary Society* (known now as the *London Missionary Society*), whose opening meetings created a great stir in the metropolis. In the following year the first band of missionaries (thirty in number, of whom twenty-five were artisans, thus foreshadowing one of the most recent developments of missionary work) set sail in the ship purchased by the Society, named the *Duff*. Her destination was the South Seas, and fully half the company took up their abode at Tahiti, where a long period of trial, persecution, suffering, and even martyrdom, awaited them. Harder still was the fate of their friends at Tonga. Not for more than ten years did the workers at Tahiti see any fruit of their labours, and it was not till 1812 that the chief, Pomaré, came and asked for Christian baptism. From so dark a dawn a brilliant day followed, but its story will be told later.

1795

1812

The missionary fire enkindled in England passed northwards, and the two great Scottish cities, Edinburgh and Glasgow, each started its own missionary society, founded on a most catholic basis.

In the year 1796 two societies, in conjunction with the London society, started a mission on the West Coast of Africa. Some of the first missionaries speedily succumbed to the climate, one was murdered by the natives, and others proved unworthy. In itself the mission seemed a failure, but it was the means of leading to the establishment of other missions that survived and carried on the heroic traditions of these pioneers.

The London Missionary Society turned its attention next to India. It followed in the wake of Carey, and its agent, Mr. Forsyth, settled at a place about twenty miles from Calcutta and half that distance from the Baptist Mission. He worked in practical isolation, but was very nearly successful in launching a great missionary scheme.

1799

He had fixed on Benares, one of the principal sacred cities of Hinduism, as a proper strategic point of attack. His arguments touched the hearts of some of those interested in the Edinburgh society, and

notably its secretary, Greville Ewing, and the generous Robert Haldane. The latter made arrangements to give up his large and valuable property in Perthshire, that its proceeds might all be devoted to the work, and was himself prepared to go in person as a missionary, when he and his friends were forbidden by the East India Company to land on the shores of that country. It seemed a heavy blow to the cause, and Forsyth, who had devoted all his means to the service, must have been sadly disappointed. The men, however, who were prevented from giving themselves to India set the whole of Scotland on fire with the fervour of evangelical zeal, and thus did more for the missionary cause of the world than their own presence in the field could have accomplished. They became the founders of the "Missionar Kirks" (as the early Independents were termed) in Scotland, from the ranks of whose members many missionaries were recruited, and who gave liberally of their means for the support of the work.

Yet another quarter of the globe attracted the attention of these first directors of the London Missionary Society, and once again the Scottish capital played its part in the matter. In her medical school a young

Dutch officer had studied, and returned to practise in his native land. One day, while boating on the river, he saw his wife and child drowned before his eyes. The scepticism that had satisfied him before proved powerless now, and he learned the secret of faith in Christ. Vanderkemp was not satisfied with declaring his discipleship, but, with a soldier's temper, he must volunteer for active service, and that in some arduous post. No position was more difficult than South Africa, and there, in the last year of the eighteenth century, he settled, at first as far north as he could push among the Kaffirs, but later at Bethelsdorp. The condition of Cape Colony was at that time deplorable. The Dutch missionary championed the cause of the native races against his fellow-countrymen, who had long treated them with persistent cruelty. "I should not fear to offer my life for the least child among them," were his own words. He sought not only to elevate and Christianise the natives, but to deliver them from the many burdens under which they were groaning, and the gross injustice of which had entered like iron into their souls. He was permitted twelve years of such unremitting toil—preaching, studying language and science,

seeking to bring about better social conditions, to ameliorate unjust laws; and called upon at last to make his defence before legal courts, he passed into the other life, with one final word upon his lips—a word surely full of prophecy for that dark continent—"Light."

Thus within the last decade of the eighteenth century we have seen our country awakened to the tremendous importance of foreign missions. In less than ten years envoys from three or four societies in connection with Free Churches have begun work in India, Africa, and the islands of the South Sea. Before we close this chapter, however, there remains to be noted the foundation of two other great societies, not, indeed, exclusively Nonconformist, or only confined to Foreign Missions, but so closely linked with them, and so loyally upheld by Christians of every denomination, that they naturally find a place in these pages.

In the last year of the eighteenth century was founded the Religious Tract Society, in its very idea a missionary society both at home and abroad. More will have to be said of its special service to the mission-field in Chapter VII., but now a

1799

glance at its formation will give us another link in the golden chain. On the occasion of the preaching of a sermon in aid of the London Missionary Society by Rowland Hill, he was requested at the close of the service to permit a meeting to be called with a view to founding a society for the printing and distributing of Christian literature. The meeting was there and then held, and the next morning the new society was definitely formed.

Closely connecting the London Missionary Society, the Religious Tract Society, and the latest member of the great trio, the British and Foreign Bible Society, was the person of the treasurer of the first of these, Mr. Joseph Hardcastle, a prosperous London merchant. The obvious needs of the Missionary Society created the other two, and the large-hearted, catholic temper of this noble man of business played a great part in laying the broad Christian foundation on which all three were based. The story has often been told of the famous breakfast in his counting-house, overlooking the gloomy river near London Bridge, on the morning of December 7, 1802. A Welsh minister, while travelling in his native country, had been much distressed at discovering in the homes of the

1804

people the great scarcity of Bibles. He determined to lay the subject before his fellow-members of the committee of the Religious Tract Society. So he did on that winter morning, and the Secretary, on hearing what he had to say, rejoined, "Surely a society might be formed for the purpose. But if for Wales, why not for the kingdom? why not for the world?" That was the temper of these heroic days, in which so many noble ventures of faith were made and Christian projects launched. The horizon was not narrow, the outlook was not limited. "Why not for the world?" That was the cry of men imbued with the spirit of Christ at the dawn of the nineteenth century—the century that was to see the world practically mapped out in its entirety—to find its various people so closely linked together by the achievements of science that the news of the doings of one hemisphere can be known almost immediately in another, and in which even the ocean cannot sunder, for science has bridged that gulf also, and can keep the traveller in mid-Atlantic in touch with either shore. These fearless founders knew none of these things, but with eyes illumined by the Divine Spirit they looked and claimed the world as the field in which

the Word of God must be planted. Christian literature spread broadcast, and the ministers of the Cross became, by all waters, sowers of the good seed.

II

OPENING DOORS

"Ah, General, you are right; you have the best of me after all. I am trying to make new countries; you are making new men."

CECIL RHODES TO GENERAL BOOTH.

IN this chapter will be told the story of how doors opened during the course of the nineteenth century for the entering in of the missionaries of the Cross in every land of the world. In some instances men stood knocking for a long time at closed portals, as in the case of China; in others the portals remained long ajar, and appeared to give only by inches, as in India; in others, doors that had long been fast shut flew open in a moment, as in the case of Japan; while in Africa, innumerable doors were discovered, and opened almost as soon as found; whereas in Thibet men have kept a patient vigil of nearly a century, and only in this year (1904)

have the gates of the great closed land been unlocked, and soon, no doubt, the watchers by the door will enter with their message of hope.

Let us begin our survey with India. Here, in the first year of the last century, Carey baptized his first convert, who proved also to be the first Christian native hymn-writer of India. The Baptist missionary was also appointed professor of Indian languages in the college opened for the training of English civil servants, and he began likewise day-schools for half-castes. Thus the genius of this pioneer already succeeded in starting the great educational movement that has proved so mighty an adjunct to preaching, not only in India, but in every other field of mission labour.

1800

The next attack on the great Empire was made by L.M.S. missionaries, who landed at Madras, and some went northwards to the coast-town of Vizagapatam, where slow and steady work—largely educational—went on for years, and where even to-day the mission is not so strong as in many places. Soils vary, and with them the proportion of the harvest. Another part of the little company began the Society's work in Ceylon. This field

1804

only remained in the hands of the L.M.S. for a very few years, but the three who then entered that great stronghold of Buddhism have the honour of being the English pioneers. In 1812 the Baptist Society sent Mr. Chater, a man "indefatigable in industry," and proving himself to be a wise master-builder in the way he laid foundations for subsequent work —to carry on the movement in that island,

1814 and very soon afterwards the Wesleyan Missionary Society, now the strongest in Ceylon, landed its first representatives.

The third division of the little company who landed at Madras consisted of but one man. He was, however, of no ordinary type. We shall find that, in the majority of instances, doors have been first opened in the mission-field by great personalities. God has sent some one man of faith, and before his patient, prayerful assault the fortress of prejudice and superstition has yielded. Ringeltaube, to whom we now refer, was one of these. He was the first to push into Travancore, in the south-west of India, a province that has produced some of the most striking and encouraging results of evangelistic effort. It was prophetic of the great movement among the low-caste people, that has been one of the

outstanding features of this mission all along, that the first inquirer was of that class, a man who, touched by Christian preaching, moved by the reading of Christian literature, devoted himself to study and prayer till he became Ringeltaube's first baptized convert at Meilady. A chapel was built at this spot, and two natives selected to be trained as Christian preachers. Ringeltaube's whole work was of the most unselfish character, all his salary being devoted to its furtherance. His ministry continued to grow in power and success, until in 1815 he mysteriously disappeared, and the secret has never been unravelled.

Meanwhile, in the centre of Southern India, Mr. Hands, at Bellary, had established a very important mission, and secured as his first convert a Brahmin. This was a great matter for thankfulness, as one of the hardest doors to open was that of the pride and exclusiveness of these high-caste aristocrats. Other movements were closely associated with these, and the influence of the new faith spread in many directions from these and other centres.

1812

In the north fresh openings were also made. Benares, the Sacred City of Hinduism, was reached by a member of the Serampore

(Baptist) Mission in 1816, and within three years of that date an L.M.S. agent had settled there. The work was slow and difficult, but all the more essential and telling, seeing that it struck at the centre of superstition.

Three great movements have now to be noticed, which were each immensely effective in opening doors for mission service in India. Two of these were political and one educational. One of each class moved quietly, and the effects were gradual; the third was of the nature of a terrible tragedy, the result of which might have been to set back for many years the gracious influences already at work, but which, by God's goodness, produced a revolution in the land, so that by leaps and bounds progress followed in its train.

The first important circumstance was the change in the attitude of the East India Company, brought about by two revisions of its Charter. The one provided for a large expenditure on education, and gave permission to foreigners to live in India without possessing the Company's licence. The significance of these two concessions is obvious, and at once led to much extension of missionary effort. The later revision of the Charter was, however, much more important. By this act all India was

1813

thrown open as the free residence of English subjects, slavery was condemned, disabilities preventing natives from holding positions under the Government were removed, and all support of idolatrous worship by the Company's money was stopped. Here, indeed, were mighty barriers removed at a blow, and the beneficial results to missions were almost immediately apparent.

1833

The second movement centred round the person of one man—a Scottish missionary. Alexander Duff, born, like Livingstone, Moffat, Paton, and many another famous missionary, in a Scottish peasant home, had consecrated himself to this service from early youth. He studied hard, and when the time came gave his services to India. His landing there was soon followed by the Charter of greater liberty noted above, and he was then prepared to enter into the heritage. His original contribution to the development of missionary work was the adoption of the English language as the medium of education in the higher schools. He saw how immensely important it was that these quick Hindu minds should be brought to first-hand acquaintance with our literature and systems of theology, philosophy, and science. Know-

1830

ledge would be the most powerful destroyer of superstition. Public lectures were also delivered on apologetics, and the medium of the newspaper was likewise employed to disseminate Christian teaching. Duff's methods were strongly criticised, and even to-day there are many who think this work of education to be a secondary one in missionary activity. Yet it was amply justified by its immediate results, and by its more lasting benefits. In the words of a recent historian of missions, "This method has introduced into the process of Christianising India a leaven which is producing a powerful ferment up to the present day. The direct missionary result of it is indeed limited, if the conversions achieved be counted and not weighed; but so much the greater are the indirect results, not only the negative result that it has helped greatly to undermine heathenism, but also the positive result that it has rendered important services in the direction of a more friendly attitude towards Christianity."[1]

The third great factor was the terrible one of the Indian Mutiny, one of the most thrilling episodes in the tale of England's many struggles at home and abroad. Many

[1] Warneck, *History of Protestant Missions* (Eng. trans.), p. 255.

missionaries lived through it, some in the centres of its greatest horror. The outcome of the dark experience was that the homeland realised her responsibility as never before. The days of the East India Company were numbered, and India came directly under English government in the person of the Viceroy. Public works of improvement were begun, railways constructed, national education established, and in many other ways enormous strides were made toward changing the outlook and condition of the native population. As an almost immediate result the interests of the women of India were taken up by their English sisters, and the doors of the women's quarters (the *zenana*), hitherto hermetically sealed to foreigners, were thrown open, and a work of immense importance commenced, of which a later chapter will give fuller detail. Many missionary societies made great advances in the years that immediately followed the Mutiny, and some did not begin their work in India till after it was over. The way was, however, now open for missionary enterprise in all parts of the Continent of India; so that for this section of our subject we must leave it and turn further East.

1857-8

1860

Burmah was the scene of the American Baptist mission under the guidance of Dr. Judson and his heroic wife, a story that lies beyond our province.

1813

In Siam, the Malay Peninsula, and the Dutch Indies other missions are at work, with the exceptions of Malacca, where the L.M.S. began work in 1814, which was afterwards transferred to China, and Singapore, where the English Presbyterians have worked since 1881.[1]

The Malacca mission has a very peculiar interest, owing to its close association with the beginnings of Protestant Christian work in China. The latter was begun by the famous Robert Morrison, a native of Northumbria. His education was carried out amid many difficulties, and he became a missionary in face of many discouragements. China was an attractive field, and yet one that might daunt the bravest heart. It was possessed of a great ancient civilisation, of a wonderful ethical system, and of many inventions to which Western nations had not yet attained. But it was a land of bitter prejudices, and its Government had decreed death as the penalty

[1] The L.M.S. occupied Singapore from 1819 to 1847, when the mission was carried on independently till 1881.

for all foreigners who attempted to acquire the language, and that their residence within the country was illegal save for purposes of commerce. A few English and American merchants resided at Canton, one of the great southern ports, and also at Macao, on the south-west side of the Canton Estuary. With a friendly American Morrison took up his quarters in Canton, but life was hard, and progress in his studies beset with enormous difficulties and dangers. In consequence of political troubles he was compelled, in about a year's time, to withdraw to Macao. Here the externals of life were still more wretched, and he suffered from many forms of harassing inner persecution, which to his sensitive nature must have proved more difficult to bear than harsher trials to men of sterner mould. In 1809 his prospects brightened. He married the daughter of one of the English residents, and was appointed official translator of Chinese to the East India Company. This gave him a definite position, and consequently permitted him freedom of action like the other foreign residents. His very work was an aid to his missionary labours, for it rapidly perfected his acquaintance with the language, thus enabling him, by means of the grammar and

dictionary at which he toiled so patiently, to lay the foundations of Chinese scholarship for all who followed him in the study. He was the pioneer, and his heroic drudgery not only opened a door for his successors, but saved them the trouble of knocking long at many a closed one. The grammar was finished in 1812, and the great dictionary not until 1814. The latter work cost £10,000 to publish, a sum generously voted by the East India Company. But in the midst of such Herculean tasks Morrison was not forgetful of his more directly Christian service, and produced translations of the Acts of the Apostles, Luke's Gospel, and finally the whole New Testament, expending on the work much of his own income. No sooner were these books circulated than there came a Chinese order threatening all who printed or published Christian books with the penalty of death. This quiet man was not to be turned aside by threats, nor even by the sorrows of bereavement and ill-health that touched his own home. In 1813 two other missionaries joined the Morrisons, but the new-comers, Mr. and Mrs. Milne, were not permitted to remain, and almost immediately the younger man set out on a tour of the Malay Archipelago and

1813

Peninsula, distributing copies of Morrison's Chinese New Testament. Finally, Malacca was fixed upon as a convenient centre for printing, training of missionaries, and other aggressive work. These activities could there be carried on without interference—the silent messengers would find their way into many houses, and workers would be made ready when the doors were open for their entrance. Nothing is more magnificent in the whole story of these missionaries than this unconquerable faith that China *would* open its doors, and the Gospel would find free access. They were cheered just then by the first-fruits of the land. Morrison baptized the first Protestant convert in a lonely spot by the seaside. The devoted missionaries had other great schemes, among them the establishment of an Anglo-Chinese college at Malacca, where European and Chinese knowledge might meet and become acquainted one with another. It was a noble idea, and found many friends, Morrison himself contributing £1,000, thus proving his practical faith in the venture. It was designed on the broadest basis of toleration, and embodied much of the splendid ideals that Dr. Duff carried into practice in India.

The work of translation proceeded, and

before long the whole Bible appeared in the native language, a work of the greatest significance, when one remembers that it could be *read* all over the Chinese Empire. By the year 1822 he was once more alone, his wife and his colleagues having died. He paid a visit to England, married again, and returned to China in 1826. He saw the troubles that were soon to fall on the land of his adoption already casting their shadows ahead, but he had likewise many encouragements, and his own words were: "There is now in Canton a state of society, in respect of Chinese, totally different from what I found in 1807. Chinese scholars, missionary students, English presses and Chinese Scriptures, with public worship of God, have all grown up since that period. I have served my generation, and must—the Lord knows when—fall asleep." His own premonition was soon fulfilled. Within two years of writing the above striking testimony he passed into his Master's presence, surely one of the most devoted of His disciples.

1832

The days that followed were perilous for the infant Church in China, but out of the tempest, that soon fell, a brighter day arose. Once more the Almighty made "the wrath of men to praise Him." It is not necessary

here to estimate the character of the opium wars or to attempt to apportion the blame on either side. Many reasons, doubtless, led to the outbreak, and the introduction of opium was only one result, the most baleful, without question, but the facility for its entrance meant the facility for the entrance of Western thought, science, commerce, and religion. Better means should have been devised, but here we have to concern ourselves with results. The first Opium War concluded with a treaty that threw open to commerce the five great ports —Shanghai, Ningpo, Foochow, Amoy, and Canton, while it made Hong Kong an English possession. Here were doors flung open indeed, nor were workers slow to enter! At once Morrison's Anglo-Chinese College was transferred from Malacca to Hong Kong, with the famous Dr. Legge at its head, and the missionaries, scattered about the Malayan islands in what had been known as the Ultra-Ganges Mission, left for the work they had been originally destined for—on the mainland. In Shanghai and Amoy work was also undertaken, and speedily met with encouraging success. The Chinese Government very soon gave full liberty to the Protestant Missions in the

1842

1845

Treaty Ports, and to this year also belongs the resolve of the English Presbyterian Church to send a missionary to China. The man who offered himself, within two years of that date, was W. C. Burns, one of the typical missionaries of the world. Promptitude and preparedness were the great marks of his career. In 1851 he settled at Amoy, and among many conspicuous services there rendered was his completing a version of the *Pilgrim's Progress*, that remains the standard form of that classic in Chinese till this day. He itinerated as a missionary and founded missions in Swatow (1856), Foochow, Peking (1863), and even New Chwang, in Manchuria, where he died in 1868.

The Wesleyan Missionary Society began work in Canton in 1852, and speedily made progress inland, when permission was granted to carry on work in these provinces.

The trouble caused by the opium traffic was not yet at an end. It gave rise to much smuggling, and consequently to many skirmishes with the native troops. Besides, the country was moved during more than a decade by the strange excitement of the Tai-Ping Rebellion—a semi-political, semi-religious movement. Its leader had a glimmering of certain Christian ideas, and

led a sort of crusade against idolatry on the one hand and the ruling dynasty on the other. This fanatic patriot gained a large following, and met with great success. He took advantage of the political unrest, that culminated in a fresh war between England and China in 1857, leading to the treaty of Tientsin in 1858, whereby further ports were opened and additional privileges promised. Almost immediately, however, hostilities were resumed, and it was not until the reduction of Peking in 1860 that peace was finally established. The treaty then signed contained very precious conditions for Christian missionaries. Not only were more ports declared open, but the right of residence in any part of the Empire was secured, foreigners were allowed to acquire property, and protection was promised to those who professed the Christian faith. Naturally words in treaties and the actual actions of Governments do not always agree, as experience has only too sadly proved, but these were immense gains, and we may well say the gates were at last unbarred, and this immense land, with its three hundred and fifty million inhabitants, lay open to the emissaries of the Cross.

The Free Churches of England showed

themselves ready to accept the new privileges. In 1860 the Methodist New Connexion missionaries arrived at Shanghai. These were days in which the Tai-Ping rebellion had not been finally crushed, and the missionaries were soon brought face to face with its dangers. Messrs. Hall and Innocent—the two pioneers—took up work at Tientsin, not because they were inclined to do so, but because they were directed, and, as so often happens, they found the choice a wise one, and the work prospered in their hands. The Baptists followed in 1862, commencing at Shanghai, and removing the next year to Chefoo, while the United Methodists were next in the field, starting a station at Ningpo.

In 1865 was begun one of the most remarkable missionary movements — that inaugurated by Mr. Hudson Taylor, and known as the China Inland Mission. Mr. Taylor went out to China as a medical missionary in 1854, beginning work in Shanghai. Later he travelled to Swatow, in the boat of a Christian captain, and laboured there till he was enabled to break ground for the English Presbyterians to take up his task. His next move was to Ningpo, where he married, and then gave up all connection with a home society, depending

1865

entirely on direct aid in answer to personal prayer. He visited England in 1860, and while at home saw through the press an edition of the New Testament in the Chinese colloquial of his district. The careful study of the book for this purpose convinced him that ordinary missions were not proceeding on the best lines, and consequently he proposed a new society, having for its basis these principles—(1) That it be not confined to one denomination; (2) that the *primary*, almost sole *necessary* qualification for all workers be a spiritual one; and (3) that there be no regular salaries paid, in order that the society may *never* go into debt. The workers of this society have been the pioneers in many inland provinces, and paid, in consequence, the heaviest toll of martyr-deaths in the terrible troubles of the Boxer riots.

An effort was made in North China by the L.M.S. missionaries Stallybrass, Swan, and Yuille, in the year 1818, to reach the Buriat tribes of Northern Mongolia. It was a hard and heroic service—in much isolation, amid the jealousies of Russian Government officials, and the rigours of a cruel climate. The great work accomplished was the translation of the Bible into the speech of the people. Then the door was closed in 1841, not to be

reopened again till the fearless hand of Gilmour was laid upon it more than a quarter of a century afterwards.

In 1864 the English Presbyterian missionaries visited the island of Formosa, and in the following year settled in its capital, while the "hermit" nation of Korea, with its twelve millions of population, was first reached by the New Testament, translated by Ross, one of the Presbyterian missionaries in Manchuria, who had learned the language from young Koreans he met there. The Presbyterian Church of the United States began work in that land in 1884.

Tibet has been approached from the Chinese as well as from the Indian side. The China Inland Mission in particular has been busy on the forbidden border, and its report for 1904 states that from the station of Kuan-hien alone 114 copies of Tibetan Gospels have been distributed, where in former years the natives would not touch them. Recent political events in that country will almost certainly open a way for these patient and persistent watchers.

Even more romantic than the story of opening doors in China is the corresponding record in Africa. At the beginning of the

nineteenth century it was a continent unknown save for its fringe of coast. In the north the seat of one of the world's oldest empires lay round a mysterious river, which had for centuries received the honours due to a divinity, largely, perhaps, because of its very mystery. In the extreme south, as we have seen, mission work had already started, and Dutch and English settlers had found a home. But all Africa's great rivers flowed from unknown sources, and the maps were drawn according to the imagination of the geographer, based either on rumour or intuition. The Nile first drew explorers toward its rise, as these had been guided by hints given by the famous missionary Ludwig Krapf, and his colleague, Rebmann, who sighted the great mountains of Central Africa and heard accounts of her vast inland seas. These latter were discovered by English explorers in 1858. Meanwhile, working from the south, Livingstone had discovered Lake Ngami in 1849, the Zambesi in 1851, and had made his wonderful journey to the West Coast and back, and toured among the inland lakes. The explorations of Stanley on the Congo in 1876–77 gave entrance to an entirely new district; and recent political events in the Soudan, with the final capture

of Khartoum, is not without its great significance for mission work.

As soon as these doors were opened they were entered, and in many cases the explorers themselves were the first to plead for the missionaries to follow them. Let us see, as clearly as we can, how this was accomplished, and resume the thread of the narrative in the last chapter on the death of Dr. Vanderkemp. Within six years of that event another great personality appeared in the mission-field of South Africa—Robert Moffat. He arrived at a moment when things seemed very dark. The first missionaries who had pushed north of the Orange River had laid down their lives. The land lay under the terror of the savage chief Africaner, and the missionary who had been sent out, with the chief's permission, to live with his people was not at all the man for the task. Moffat's strong common sense, robust nature, fearless bearing, and consistent life worked marvels in that heathen kraal, and within two years he had the former raider a captive to Christ. Moffat then turned his attention to the Bechuanas, and settled at Kuruman, a place that will for ever be associated with his name. Among the Hottentots Mr. Pacalt took up his

1817

residence, and very soon transformed a degraded, dirty village into a model township. Moffat's work cannot be detailed here, but one remarkable instance of faith and its answer may be noted. In the days when all were still heathen some one wrote to Mrs. Moffat asking what gift would be acceptable for the mission. "Send us a communion service," was the response; "we shall want it some day." The communion service arrived, and on the following day was required for the first time, when six baptized Bechuanas formed, at that memorial feast, the foundation of the native Church.

1829

In 1840 Livingstone arrived, fired by Moffat's words that in "the vast, unoccupied region" that lay to the north of his station he could sometimes see "the smoke of a thousand villages where no missionary has ever been." It was this "call of the wild," the plaintive cry of dark, down-trodden, slave-ridden Africa, that wooed Livingstone on ever northward, till it led him to die in the rude, extemporised hut at Ilala—to die on his knees, praying for the land to which he had given his life. His dominant idea was carried out from the very first. He went to live in the native huts that he might acquire the language speedily and accurately. He

pushed out into new regions, and in 1846 he and his young wife reached the village of the strong chief Sechele. From this point he made two endeavours to reach the Makololo—further north still—and, by the way, became famous as an explorer. At last he succeeded,

1851 and found in Sebituane, the chief, a real friend and supporter. One cannot here detail these great journeys that followed—a record every reader should become familiar with, not only for its intrinsic interest, but for its magnificent heroism. When in England in 1856 he used the words, that might serve as a motto for this chapter, and that so thoroughly express the ideal of all missionary pioneering, "I go to open the door to Central Africa. It is probable I may die there; but, brethren, I pray you, see to it that the door is never closed again." At Livingstone's direct desire it was decided to open two new missions, one among the Matabele, another among the Makololo. The former has been ably maintained ever since, in face of great hardship and discouragement; the latter had a terribly tragic beginning, for seven lives were laid down within six months, and the only survivor joined Mackenzie, another new recruit, at Shoshong in 1862, where among the

Bamangwato people a flourishing mission was created, the most famous convert in which was the chief's son, Khama, now an enlightened ruler and gracious influence among his own people.

In the year 1876 the L.M.S., prompted in part by a gift of £5,000 from the late Mr. Arthington, determined to place a steamer on Lake Tanganyika as a memorial of Livingstone, and by its means carry on missions among the tribes that live on its shores. The expedition met with many reverses, and nearly a dozen lives of missionaries were sacrificed, and repeated delays occurred before, ten years later—in September, 1886—the first steamer seen on the lake made her maiden trip. This idea, that seemed so attractive beforehand, did not prove a very practicable means of carrying on missionary work, and the steamer was eventually sold to a company of Christian traders.

While the L.M.S. missionaries had been rendering this great service as pioneers, other Churches had also been playing no less conspicuous a part in other quarters of this vast field.

One of the finest missions in South Africa is the Kaffrarian Mission, inaugurated by the Glasgow Missionary Society in 1821. In

later days this mission divided into two sections, the one belonging to the Free Church and the other to the United Presbyterian Church of Scotland. In this field, as in every other where these two Churches were at work, a glad union of forces took place in 1900, but at the moment of writing one cannot tell what may become of the large amount of valuable property all over the world that has been, in most cases, created by the voluntary gifts of past and present members of the United Free Church. To Chalmers, one of the early missionaries, was granted the privilege of instructing Tiyo Soga, who became later the first ordained Kaffir missionary, and who rendered a splendid service to his own countrymen.

Two of Soga's sons followed him as missionaries in the field, and were themselves the means of opening up new stations and consolidating the pioneer work of earlier teachers. The Wesleyan Mission has pushed into Rhodesia, and has stations in Mashonaland and among the Matabele. Of the unique work done at Lovedale, Blythswood, and elsewhere more will be said in a later chapter. Pioneer work in the Upper Zambesi district among the Sajobas has been undertaken by the Primitive Methodist Mission since 1890.

When we turn next to the West Coast of Africa we find a long list of missionary societies which have done work of the most heroic nature in face of tremendous difficulty and discouragement. The Wesleyan Methodists were first in this field. Earlier than the period covered by this volume, namely, in 1769, Dr. Coke had originated a scheme for evangelising the Foulahs, a people in the neighbourhood of Sierra Leone. This attempt failed, for various reasons, but on his initiative was renewed in 1811, when the missionaries found some Christians among natives who had returned to their own land from America. Though the climate played sad havoc among the Europeans, the mission was firmly established. Successful work was also begun on the Gold Coast in 1845.

The Baptist Missionary Society began its work in the district in a most interesting way. That Society had been working for a long time in the West Indies, and when at last the emancipation of slaves took place in these islands, the evangelistic zeal on behalf of their fellow-countrymen in the continent of Africa rose to a point of great enthusiasm.

1838 The populace showed themselves possessed of much self-restraint, and the Governor bore witness of this in the

following terms: "The admirable conduct of the peasantry has constituted a proud triumph to the cause of religion, and deserves the regard and esteem of the good and just in all Christian countries." Two missionaries went from Jamaica in 1842, and fixed on the island of Fernando Po, which lies in the Bight of Biafra, about thirty miles off the coast of the mainland, as the base of operations. From this point a visit was made to the mainland in 1845 by Saker and a West Indian negro. Saker, who had been engaged in the Government dockyards at Devonport, was a man of much energy and ingenuity, and had many of the necessary qualifications for a pioneer. An opening was found at a town about twenty miles inland, and here, among a people notoriously degraded, these intrepid workers settled, and immediately began many forms of enterprise, educational, industrial, agricultural, as well as spiritual. Saker's version of the Bible is the basis of the one used to this day in the dialect of the country. The mission was continued under the Baptist Society till 1887, when, on the German annexation of the Cameroons, it was given over to the Basel Society.

Another prosperous mission was that originated further north-west, in Nigeria, by

the United Presbyterian Church of Scotland.

1846 Here also there was the closest connection with the negroes of the West Indies. A call for help reached them from one of the native (Efik) chiefs of Old Calabar on the coast of West Africa, and this moved the newly-enfranchised Christians to a generous response. Mr. Waddell, one of the Jamaica missionaries, led a band of helpers on this dangerous enterprise. The customs of the savages were very cruel, as has been brought home to us by recent military operations in that quarter, and their ignorance was appalling. It was seven years before the first convert was baptized, but he became a most effective preacher to his own people. Extensive movements inland have been made from time to time, and since Southern Nigeria became a British Protectorate and Duke's Town, its capital, the mother-station of the mission, the work has been consolidated, because more defined, and the latest report speaks of "marvellous progress."

One of Saker's colleagues, who joined him in the mission to the Dualla tribe in 1874, was Grenfell. He was stirred by the accounts given by Stanley of the great river Congo, which he had just explored. At the same time an offer was made by Mr.

Arthington to the Baptist Missionary Society of a sum of £1,000 to establish work on the lower reaches of that river. Grenfell, accompanied by his colleague Comber, set out on a prospecting visit, and a station was formed at San Salvador. Two centuries earlier, Roman Catholic Missions, under the Portuguese Government, had flourished in this district, but all their effect at this date was to lend some extra elements to savage superstition. The needs were enormous. An immense population (estimated at 40,000,000) was to be found bordering the mighty river, and all these tribes were on the lowest level of heathendom. But the task of civilising and Christianising them was of more than ordinary difficulty, owing to the terrible conditions of climate and the fierce character of the people. Nothing daunted, these heroes accepted the challenge, and the very dangers of the post attracted numerous volunteers of the finest calibre. The foundation of the mission was laid on the graves of its martyrs, but within seven years the first native Church was formed. These deaths, that seem so sad, and that quite the latest discoveries of medical science may happily in large measure prevent, have played their own part in touching the

1879

hearts of these degraded natives, for they have been heard to cry, "How these whites must love us, to die for us!"

Other two pioneers of the mission, Bentley and Codrington, pushed on to the upper reaches of the river, and missions were begun there, greatly aided by a steamer, brought out in sections from England, and launched in 1884. These missionaries went, like Livingstone, doing signal service to science as well as to the Church of Christ, and the Geographical Society awarded Grenfell its gold medal for his valuable discoveries. This missionary is himself in charge of Bolobo, the chief station on the Upper Congo, where buildings have been erected of a very substantial order. Two hundred miles further up, a station was founded in 1890 among the cannibal tribe of the Bangala, and the first baptisms took place within four years. The last of the stations to be formed is Yakusu (1896) nearly 1,000 miles above Bolobo. This is distinctly a mission of rapidly opening doors, and is almost dazzling in the speed of its new developments.

1882

Closely allied with this work in spirit and method is the work belonging to the Regions Beyond Mission, confined to the Balolo tribe,

resident in the district known as the horse-shoe bend of the Congo. The size of this reach of the great river is well brought home to us by saying that it drains an area equal in size to the German Empire, and contains a population of not less than ten millions. This mission was begun in 1889, has already sent out over ninety missionaries, is possessed of two excellent steamers, and the latest reports speak of about one hundred inquirers. The Garenganze Mission, begun by Mr. F. S. Arnott in 1881, but now under the auspices of "The Brethren," has five stations, working eastwards from the Congo Free State.

In North Africa there is an undenominational mission known as the North African Mission, founded by Mr. Glenny in 1881, with stations in Morocco, Algeria, Tunis, Tripoli, and Egypt. Its work is aggressively evangelistic, and much use is made of personal conversation with individuals.

In East Africa, on the coast a little to the north of Zanzibar, a station was opened at Ribé by the United Methodist Free Church.

1861 This was the result of interest roused by the publication of Krapf's explorations—a most able missionary of the C.M.S. The station was chosen at

his advice. Ill-health harassed the mission during its opening year, but two comrades bravely held the post. One of these, Mr. New, opened a station on the Tana river, about 100 miles inland, in 1874, met with much opposition, and died alone, while attempting to regain the coast. Later efforts were more successful, and these two stations are now carried on with much vigour among a pastoral people, the fine Galla tribe, into whose language part of the New Testament has been translated.

In the interior of British Central Africa, on the magnificent Lake Nyassa, is found the flourishing Livingstonia Mission of the United Free Church of Scotland. Work was begun in 1875, and the first station chosen was Cape Maclear, at the southern end of the lake. It seemed all that could be desirable, but in spite of its beauty, it was soon found to be terribly unhealthy, and the headquarters were removed in 1880 to Bandawe, in the centre of the west coast of the lake. How the door opened may best be read in an extract from the journal of the mission, bearing date, Sabbath, March 27, 1881: "This is a red-letter day in the history of the Livingstonia Mission. By the blessing of God, the work

1881

of the past years has not been for nought, nor has He suffered His Word to fail. For long we here have been seeing the working of God's Word in the hearts of not a few, and now, by God's grace, one has been enabled to seek baptism as a public profession of his faith in Jesus Christ. Albert Namalambe was baptized to-day. . . . He pleaded earnestly with all to accept of Christ's mercy." Other stations have been opened, and a hard fight fought against the slave-traders, till in 1895, as the result of the Brussels conference and the firm action of Sir Harry Johnston, the evil was put down in that district, and the missionaries freed from a horrible hindrance to all their work.

Off the East Coast of Africa lies the huge island of Madagascar, with its four to five millions of people. The first missionaries to this country were sent out by the L.M.S., where they were hospitably received, but sickness forced the sole survivor of the first contingent very soon to withdraw to Mauritius. He returned to the island in 1820, and rapid progress was made. Indeed, there are few more fascinating, as there are few more familiar, chapters of mission history than the record of these bright and hopeful years. Dark days came for the

1818

young Church within little more than a decade after its founding, through the intensely conservative attitude of the heathen queen. Persecution broke out in 1835, and the next year all the European missionaries were compelled to leave the island. Thus did it seem the door so auspiciously opened was forcibly closed. But a Presence had entered that no human power could exclude, and the hearts of the Malagasy were true to their spiritual Lord. Seldom have such scenes of heroism been witnessed as followed in the days when they were left without their Western leaders. Visits were made at intervals, when a lull in the storm occurred, by Messrs. Jones and Ellis, but it was not till 1862 that the latter was requested by the new king to return, and the final triumph of the Christian faith took place. In 1867 the missionaries of the L.M.S. were joined by members of the Friends' Foreign Mission Association, and the Society had a large district allotted to it in the following year, and has worked in the island ever since.

We must now pass in brief review the islands in which doors opened with such marvellous rapidity, and with such signally gracious results, in the Pacific Ocean. In 1817 there went out to Tahiti, in connection

with the L.M.S., two remarkable men, John Williams and William Ellis. The former expressed his determination to be a pioneer herald of the Gospel message when he said, "For my own part I cannot content myself within the narrow limits of a single reef." In 1818 Williams settled, with a fellow-European worker, on the island of Raiatea, and from that centre there went out native preachers to Rurutu, where a great work was speedily accomplished. The next goal of Williams's ambition was Rarotonga, an island he was begged not to visit, so savage were its inhabitants. This seemed to him only an additional reason for landing there. He did accomplish his purpose, after an adventurous voyage, and at the request of the heroic Papeiha, one of the native teachers, left the latter there to begin the mission. Within twelve months the island was to a great extent transformed, and became the centre of Williams's further voyages to the Fijis and Samoan group. Missionary ships were built at his suggestion, and in 1838 he took up his residence in one of the Samoan islands. Hence he voyaged to the New Hebrides, and

1839 in one of these—Erromanga—he met his martyr death. In the years that followed, those who had inherited

the martyr's spirit pursued his policy in the neighbouring islands of Aneityum and Tanna. Frequent reverses took place, but at the former place in particular advance was rapid. The latter island is immortally knit with the name of J. G. Paton, the Presbyterian missionary, who landed there in 1858, and who carried to such a successful issue the work so long faithfully maintained against frightful odds by native teachers. Erromanga itself was the scene of another terrible martyrdom in 1857, when three Presbyterian missionaries from Nova Scotia were murdered. But once more the blood of the martyrs was the seed of the Church, for from that time Christian work has made steady progress. The work in this group is now mainly carried on by a joint board of Presbyterians of Scotland, Canada, and Australasia, under the name of the New Hebrides Mission.

Further to the south-west are the Loyalty Islands, where the L.M.S. began work in 1841, and in Mare and Lifu a great work was accomplished, Messrs. Murray and Macfarlane being conspicuous in connection with it. This mission, owing to political changes, has now been largely handed over to the Paris Evangelical Society. Great work was

also that of Mr. Murray and his colleagues in the Ellice and Gilbert groups, where similar stories of heroism and final conquest have been writ large in the lives of whole communities.

Niué, or Savage Island, has a stirring record. Early attempts were made to reach this outlying stronghold of heathenism, but not till 1846, under Mr. Gill, and finally in 1849, under Mr. Murray, was a permanent work begun. To this island also was accorded the privilege of being the first field of Mr. Lawes, one of the pioneers of the New Guinea Mission.

In the Fiji group, whose inhabitants had a more than usually evil reputation, similar work to that already described was splendidly carried out by agents of the Wesleyan Missionary Society. Begun in 1835, the work has continued ever since, and even among the many wonderful records of Polynesia this mission stands without a rival. The effect is best described in the great words, "old things are passed away; behold, *all* things are become new."

Latest, but not least noteworthy, is the New Guinea Mission. Prior to 1870 no
1870 effort had been made in what is the largest island in the world, since Australia ranks as a continent. The

pioneer was Mr. Macfarlane, of Lifu, and a tremendously enthusiastic response met his appeal for native volunteers. These people craved to carry to those of the same race the message that had redeemed themselves. The first settlements were made on small islands to the south of the main island, and the work was entered on with much courage and devotion by the volunteers. Native teachers were next stationed on the mainland, while Mr. Murray, from a point eighty miles distant, in the north of Queensland, took control and oversight. A steamer was

1875 provided, Port Moresby chosen as the main station in New Guinea, and Mr. Lawes appointed as the first European missionary. Two years later, with his noble Rarotongan helpers, came Tamaté (James Chalmers) — the man whose life Robert Louis Stevenson longed to write, and whom he both admired and loved— one of the greatest of missionaries and most many-sided of men.[1] In 1881 came the first-fruits of the mission—three natives were baptized, and the progress since that date has been marvellous. Of course, only a

[1] "You can't weary me of that fellow," wrote Stevenson; "he is as big as a house, and far bigger than any church."

fringe of the coast is touched, and the great Fly River and all the interior is practically unknown. All the world knows the story of the murder of the intrepid Chalmers and his young helper Tomkins, in April, 1901, while trying to reach some of the cannibal tribes.

Of similar work in other parts of the world there is not room here to speak. A noble story is that of West Indian missions, so nobly begun by the Wesleyans in the end of the eighteenth century, and so efficiently carried on that within one hundred years of their being founded the Churches were felt to be strong enough to be set quite free from the home Conference and its control. Quite lately, however, it has been deemed wiser to bring them again into close connection with the home Churches. The Presbyterian Churches of Scotland, as we have seen, have long carried on work in Jamaica and Trinidad. The London Missionary Society, beginning in 1807 mission work among the slave-population of British Guiana, has a noble record in the struggles of Smith and others for freedom to teach the slaves. Large congregations of negroes were built up, and only within the last ten years have the Churches been left more to their own control,

with one missionary among them as superintendent.

At Aden is an almost unique mission of the U.F. Church of Scotland, which was begun by the brilliant Cambridge scholar and athlete, the Hon. Ion Keith-Falconer. From this mission an open door is found into Somaliland, and by that means this fine race may be eventually reached and won, when the internal troubles have been settled.

The Regions Beyond Missionary Union is doing much excellent work in various districts of the Argentine, and has also conducted with commendable perseverance and admirable skill a mission in Peru, and in connection therewith the first Evangelical Church in the interior of that country was opened in 1903.

The Brethren, under the name of Christian Missions, in addition to work in India, China, and other fields occupied by the larger societies, have stations in South America, Laos, Borneo, and Morocco.

III

"FIELDS WHITE TO HARVEST"

"Draw, if thou canst, the mystic line
Severing rightly His and thine,—
Which is human? which divine?"

EMERSON.

HITHERTO we have been considering the story of pioneer work, the opening of the missions in various parts of the world, and the gradual pushing inland from the coast in great continents like China and Africa. But we have now to look at the present state of the foreign field, to tell the story of achievement, to note the indications of progress, and to hearken to the call for advance. It is obviously impossible in the small space at our disposal to give, in anything like detail, the story of the numerous missionary societies that have been at work during the past century. For our purpose,

indeed, this is not requisite, because in a large number of cases, though each has its own interest and special lessons, there is so much similarity between the experiences of the workers, the methods of the mission, and the results it has achieved, that to tell the story of one is, in large measure, to tell the story of all.

Even to convey a general impression, at least two methods are open to us—the method of statistics or the method of a bird's-eye view of progress. Each has its advantages, as each has its dangers. Statistics are not only notoriously misleading, since one requires to know and weigh all the circumstances that alone can give any meaning to the numbers, but it is practically impossible to reach accurate statistics, and at every moment they are altering. Besides, to be of real value they must be given in great detail and at length, a task which is quite impossible here, and therefore any reader who is sufficiently interested in the subject to examine them had better carefully study such tables as are given in Bliss's *Encyclopædia of Missions*, Dennis's *Christian Missions and Social Progress*, or in the reports of individual societies. There are some quite general statistics, however, which are impres-

sive by their very generality. When we are told, for example, that out of a population of nearly 400,000,000 in China there are only somewhere about a quarter of a million adherents of Protestant Churches, which is equivalent to saying that a parallel would exist were Bradford, Hull, Newcastle, or Nottingham a Christian town, while all the rest of Europe were sunk in heathen darkness. Or, again, take only one aspect of women's work in one country of the world, that, namely, of the Young Women's Christian Association in India, with about eighty branches. It describes its area of operation as being among "one hundred thousand English-speaking women, and many hundreds of thousands of native Christians to be reached in the vernacular." In Africa the statistics of population are naturally much more uncertain; but, according to recent estimates, the proportion of Christians to heathen, when we include in that list Roman Catholics, Coptic, and Abyssinian Christians, which, of course, is a most generous estimate, the proportion of Christian to heathen is about one in every thirty-five of the population. While figures like these seem to stagger and perhaps greatly discourage the reader, there are a different class of general figures which tell on

the other side. As compared with about twenty mission stations throughout the pagan world at the beginning of the century, there are now about 5,600, and whereas then not a thousand converts could be numbered from all the fields taken together, the total of native Christians to-day is reckoned at nearly 5,000,000, while the number of societies at work in the field is well on for 500.

In turning from figures to general accounts of progress, we note many interesting features. In India, for example, two or three special points stand out prominently: first, the great progress of education, of which further particulars are given in a later chapter; second, the enormous and wonderful mass-movements that have occurred, especially in Southern India, when villages, and sometimes whole districts, of low-class populations have turned almost as one man to the Christian faith. Thousands of these people are at the present moment crying out for teachers, whom none of the missionary societies can provide. A third, and very interesting form of work which has made great progress in recent years is that among the aboriginal hill-tribes of North India, like that in Santalia, conducted by the United Free Church of Scotland, to which several

references will be found in these pages. The admirable pioneer work commenced in 1840 among the tribes on the Khasia hills by the Welsh Calvinistic Methodists, who have extended their work into other districts in Assam, and have very flourishing and successful missions in that region, including both a theological institute and a medical mission.

A very striking feature of the work in India is the effect it has had upon modern Hinduism. Many of the official journals of that faith confess most frankly that the modern native religion is not only dead but corrupt, and they pour contempt upon those—Europeans some of them—who would endeavour to rehabilitate it, and who speak in exaggerated terms of praise of what those who know it more intimately, from the inside, regard as a mass of superstition, immorality, and cruelty. The movement of many thoughtful Hindus towards something like a theistic position is also significant. Many of them would like to adopt a kind of eclectic Christianity, acknowledging its teachings, but refusing to acknowledge the authority of its Lord. This position is well put by a Hindu judge, who advised his fellow-countrymen as follows: "Let your sons study the Bible; they need not become Christians—there is

no compulsion about it: the missionaries never force any one. But if you want your sons to become noble, upright men, put this school under the charge of the missionary and have the Bible taught in it daily; it will make your sons better men, and you will be the happier parents." A very wonderful testimony is given by Dr. Pentecost of what was said to him on one occasion by a Rajah of Central India. When asked whether he was a Christian, the Rajah replied, "No, I am not a Christian, and I shall never be a Christian; I am a Hindu, but my grandchildren and all our grandchildren here in India will be Christians, and we want them taught now. Tell your people when they send missionaries to India to send their best men, because India will be a Christian country within half a century." Many of the great reforms that have marked India during the past century have been originated by the Christian missionaries, among them being the abolishing of infanticide, of the horrible suicides associated with the worship of Juggernaut, and of the honouring of idol-worship by the presence of Government officials, as was also the securing to Christian converts all their civil rights.

When we look at China, although we are

appalled by the enormous heathen population still untouched, though we are told that even to-day one may travel five, ten, fifteen, or even twenty days, as men travel there, and never pass a mission station all the time, and that not because one is travelling through desert or sparsely populated country, but because the cities, towns, and villages have never had a Christian teacher, yet the progress of the mission within the last half-century has been marvellous, and within the past decade, since every province has been opened, and China itself thoroughly awake, the progress has been more rapid than ever. The most encouraging feature of the present work in that land is this awaking from Chinese prejudice and Chinese pride. There is much pioneer work still to be done, but perhaps more fruitful than even the heroism of the pioneer will be the consolidation of the stations that now exist, the training at these points of native teachers who may be sent out to conduct work in the cities and towns that surround these centres. In every land it is true that the permanent missionary work can only be accomplished by the natives, but in no land is this more obvious than in China. "There is," says one of the most recent witnesses, "in the Chinese people

much grit. The type of Christian we are developing in China is a type of much promise. The Chinese Christian has virility, enterprise, and organising skill. The resources of the Chinese Church will be large. There is terrible poverty in China; but China as a whole is well-to-do, prosperous and rich, and in the Churches there are already people of good position, and we shall probably have in the Chinese Churches of the future strong, capable, and prosperous men who will be able to do much in the services of the Churches. The whole work is full of promise."[1] A fine instance of the type of Chinese native character is given by one of the lady missionaries of the C.I.M. The woman was a fine-looking, intelligent widow of about fifty years of age, but with an aspect of hardness about her, as if she had no heart. In her married life of eighteen years she had had eight little girls born to her, but out of them she was only permitted to keep two alive. No wonder the iron had entered into the mother's soul! On one occasion she was accompanying the missionary on an evangelistic tour, and at night they were in a room surrounded by a large company of women.

[1] From a speech by the Rev. George Cousins, at the L.M.S. Board, November, 1904.

Suddenly, the native turned to the lady and said, "Don't try to tell them any more." "Why not?" was the reply; "I want to tell them about the Lord Jesus." "I know," she said, "but you are so tired, you can hardly speak. Put your head on my shoulder and rest, and I will tell them all that you want to say." The woman leaned forward, began to tell the story of the Cross, and as she went on she was not only deeply moved herself, but every woman in the room felt the power and pathos of the speaker. "Her face," says the narrator, "was full of a wonderful love, and a wonderful light, and from that hour she continued to be a most successful evangelist." The recent Boxer movement, with its terrible persecutions, tested to the full the quality of the Chinese Christians, and they stood the test nobly. Few movements have been more remarkable or encouraging than the purely pioneer work of the late Mr. Gilmour in Eastern Mongolia, and the work of the Presbyterian missionaries in Korea. Gilmour's self-sacrificing service, his patient endurance, his beautiful life of apostolic simplicity and devotion, is one of the best known stories of modern missions; and the influence he has left behind him among the people for whom he lived and died is such

that his successors in the field are daily finding new fruits of it. The mission in Korea had its commencement in the persevering work of Dr. Ross, of the English Presbyterian Mission in Manchuria. His earliest endeavours to enter the country were futile, but on his second attempt he found a man willing to teach him the language, and on acquiring it he at once began a translation of the New Testament. When the first edition of the Gospel was ready the American treaty of 1882 also opened the country to foreigners. Some Koreans had meanwhile been baptized at Moukden, and one of these entered his own land as a colporteur. Through the efforts of these native Christians, and the circulation of the Scriptures, a real religious movement began in the country, and when at last Dr. Ross was able to enter it in 1884, he found a number of candidates ready for Church membership. The work is now mainly in the hands of the American Presbyterians, and a striking testimony is paid to their work in the pages of Mr. Palmer's volume, *With Kuroki in Manchuria*, containing vivid impressions of the present campaign.

1873

1884

In the case of recent missions like those of

the Baptist Missionary Society on the Upper Congo, or of the L.M.S. in New Guinea, the results may be in some respects more striking, recalling, as they do, the experience of the first generation of Christian missionaries. In such cases we see men and women, who themselves have been cannibals, and guilty of all the frightful atrocities of savage life, gathered into the fold of the Christian Church. Some of these striking contrasts are given in one of the most recent reports of work on the Upper Congo. A missionary, for instance, in the early days, had seen a chief's son, a boy of about six or seven years of age, playing with the bleeding head of a newly killed slave, but tells now of the same lad as engineer of the mission steamer, and reading and singing the Gospel in his mother-tongue. Young men, who have been trained in the Industrial School, have built for themselves comfortable and sanitary dwellings, filled with furniture of their own making, including book-cases for their treasured volumes, where their fathers had lived in filthy huts the savage lives common to centuries of heathen ancestry. One striking instance of another nature may be given from the most recent report of the L.M.S. on work in New Guinea. This is an account of the

annual missionary meeting, and surely the proof the following figures display of the generosity of these island Christians is no mean one of the reality of their Christian life. From one island, with a total population of 300, came a contribution of £207 10s.; from another, with a total population of 145, came £112 2s.; and the total amount collected in one day was over £350. This, for men who had not heard the Gospel a quarter of a century ago, is truly a marvellous result.

1904

The missions in Madagascar have always been quoted as amongst the most bright instances of the progress of work in any field, and it is most encouraging to note that the new form of trial which the recent French occupation has brought to the native Christians, is being on the whole as well borne as were the fiery persecutions of the days of Queen Ranavalona. The native Church is being sifted, for no longer will men attend Protestant worship simply because it is the fashion. The quiet Sunday, that had formerly been the rule, has now been exchanged for what is ordinary in a French city, and the example of many of the French officials, both in neglect of church attendance and general moral conduct, is not such as to present to

the Malagasy a high type of European Christianity; and, of course, it is extremely difficult for many of them to differentiate between classes and characters of Europeans. The first result seems to be, however, a deepening of the spiritual life of the Churches. It may be in itself a small matter, but it shows the trend of public opinion, that in one town, on the main road from the capital to another important centre, the shopkeepers have refused to buy or sell on Sunday, at no little pecuniary sacrifice.

It may appear a strange statement, but it is nevertheless true, that among the encouraging features of missionary progress during the nineteenth century is the record of missions that have ceased to exist. Though begun within that period, they have in many cases served their purpose, and consequently are no longer to be found in the list of active missionary agencies. This has been the case more particularly in the Colonies. The London Missionary Society, for example, carried on work in Newfoundland from 1799 to 1816; for a year or two also in Buenos Ayres; and for the greater part of the century in British Guiana. The native Churches, that were originally directly under the London Missionary Society in the Cape Colony, have

now become either self-supporting, or are aided by the local Congregational Union, only Hankey remaining under the direct control of the home Society. A similar state of affairs is found in connection with the Wesleyan Methodist Mission in Canada, Australia, New Zealand, and the South Seas; and with the Presbyterian Missions, in some parts of the West Indies and of South Africa. This, of course, all shows the increase in vigour and efficiency of these native Churches, and says much for their true progress in the Christian life. A very interesting outcome of this side of the work is the story of the establishment of the Colonial Missionary Society, which was founded by the Congregational Union in 1836. The first missionaries sent out by this Society were Mr. Wilkes to Quebec, and Mr. Roaf to Toronto. These men did splendid service among the recent settlers in those towns, and they set their mark upon the Churches then founded, which is felt to the present time. This Society now undertakes work in Central and Western Canada, Newfoundland, the West Indies, and South Africa, where its work runs as far inland as Bulawayo, and also in Australasia and New Zealand. As an instance of its progress in

1836

Western Australia, it reports that in three years the number of Congregational Churches was raised from three to twenty-three, with, of course, a corresponding increase of workers in connection with them. The Society is not responsible for maintaining its agents, but for aiding Churches that need financial help, for opening out new work, and for general direction and sympathy.

Among recent missionary movements that must be noted, as not only specially affecting the Free Churches, but as indications of the spirit of missionary enterprise throughout the world, and of the manner in which the Church is rising to a sense of its responsibility, must be named the Young Men's Christian Association, the Young People's Society of Christian Endeavour, and the Student Volunteer movement. The foreign work of the Y.M.C.A. began in 1889, and branches now exist in most European countries, in many parts of South America, in India, Ceylon, China, Japan, at more than twenty stations in Africa, and in Madagascar. There can be no doubt that this work among the young men of such great centres as Bombay and Calcutta, or in the busy cities of South Africa, is of immense assistance, not only to existing missionary agencies, but

must in itself prove a most effective means of spreading Christian truth.

Little short of marvellous has been the spread of the Y.P.S.C.E. As is well known, the first society was formed in America in 1881, and so rapidly did the movement spread that no statistics can be given with accuracy, seeing that every week tells of the foundation of new branches. The numbers at present existing are somewhere about 65,000. The recent journey of the founder, all over the world, revealed the existence of the movement, where he himself least expected to discover it. The native Churches of all mission-fields have found in it one of their most helpful agencies, and the names adopted in some of these languages for the Society are very striking. In Brazil, for example, it is known as the "Society of Christian Effort"; in the Marshall Islands, as that of "The Imitators of Christ"; in Germany, as "The Society for Decided Christianity"; while we are told that the translation of its name in one part of China signifies "The Drum-Around-and-Rouse-Up Society." In Korea the movement was started in 1900, and now there are over a dozen branches, and one of the missionaries says that "every Church in Korea is a Church

1881

of Christian Endeavour." It is not only that societies exist in so many of the Churches abroad, but that a very large number of the societies of the home Churches maintain native missionaries, or are responsible for the support of children in native boarding-schools, thus becoming in a very real sense missionary societies.

The purpose of the Student Volunteer movement is not that of a separate missionary society, but is to awaken missionary interest among Christian students, who are already at Universities, to endeavour to enrol them as volunteers for foreign work, then to help them in their preparation, and, for those who elect to remain at home, to pledge them to do all in their power actively to promote missionary enterprise. This work, begun in the United States in 1886, has laid firm hold of the colleges of that land, of Canada, of Great Britain, and is now touching also Germany, Australia, and even the Far East. The declared purpose of each one of its members is "to become a foreign missionary if God permit," and its watchword is, "The Evangelisation of the World in this Generation." Up to the beginning of the present year 2,400 of its members were reported as having gone to the foreign field.

1886

Within the missionary societies themselves much progress has been made by the adoption of prayer-unions, like the Watchers' Band of the L.M.S., and similar associations in the Wesleyan and C.I.M. societies, which direct their members to pray for special fields, or branches of mission labour, in each week of the month. Missionary societies have also taken up special branches of work, such as Young People's Societies, Women's Auxiliaries, Children's Special Offerings, and similar methods of division of labour, which greatly increase interest and efficiency. Among movements of this order may be noted the distinct and special effort to deepen missionary interest at home, and to enlarge and strengthen the work abroad, which was put forth by the Baptist Missionary Society in connection with its Centenary Thanksgiving Fund in 1892, and the Forward Movement in connection with the L.M.S. in 1891. Of great value also are the deputations, which from time to time visit the foreign fields of various societies, thus linking the Churches at home more closely with those abroad, and bringing into the councils of the governing boards much better insight into the problems that face their missionaries in the active field.

Work in less-known districts is carried on by the Moravians in Labrador and in Australia. The former was begun in 1764, and is now the special care of the Society for the Furtherance of the Gospel, an administrative agency in London of the Moravian Church. From the commencement a missionary ship has been maintained, as this is practically the only way of reaching the scattered stations. There is a mission hospital at Okak, and in the lonely and desolate wastes of that ice-bound land the mission settlements are centres of temporal as well as spiritual blessing to the people.

The work among the Australian aborigines had a most romantic start in the year 1860. A native boy had been brought to London, and it was his purpose to return to tell his people the message of the Cross. He died, however, soon after reaching England, and no knowledge was possessed of the whereabouts of his own tribe. A missionary went out to Australia, and on one occasion told the story to the assembled natives, when he learned that the boy's father and brother were among his audience, and that he stood close to the spot where the boy's mother had been murdered. Since that time a mission has flourished in that part of Victoria, and since

1890 Moravian missionaries have worked in connection with the Australian Presbyterian Church in North Queensland. The pioneers, Mr. Hey and Mr. and Mrs. Ward, rendered noble service, and to their work at Mapoon Chalmers of New Guinea bore high testimony. Himself a pioneer among aboriginal tribes, and understanding all its difficulties, he wrote, after a visit to their station: "The work is well begun, and is likely to be well carried out." Within the twelve years great things have been accomplished: a Church has been formed, a boarding-school with sixty and a day-school with twelve scholars are in existence, and many of the people are able to read the Scriptures.

Probably the most recent fresh missionary enterprise of the English Free Churches is that of the Independent Methodists, who sent their first missionary to India—and that a medical missionary—in November, 1904.

IV

"*CERTAIN WOMEN THAT MINISTERED UNTO THEM*"

"Why, there are maidens of heroic touch,
And yet they seem like things of gossamer
You'd pinch the life out of, as out of moths.
. . . The tiniest birds,
With softest downy breasts, have passions in them,
And are brave with love."
Heading to chap. xlvi. of "Felix Holt."

"IN considering the history of Mohammedanism—the contrast between the earlier glories and the later impotence and stagnation of the peoples whom it first affected—even the least thoughful observer must seek for some explanation of so remarkable a history and so extraordinary a contrast. The traveller who studies a Mohammedan people in its actual state has no difficulty in finding the explanation;

he is struck with the utter want of education inside the house, and he sees that the position of the women, their utter ignorance, their general inability to entertain for themselves or to impress on their children any ideas of duty any principles of good conduct, any desire for a higher level of life, any aspirations after any object except the most gross and vulgar, any habits of regularity, of work, of thought and meditation. He realises that a nation cannot permanently remain on a level above the level of its women, [or, if it does so rise] cannot long maintain itself on that plane, unless its women rise to it and kindle and foster similar ideas in the minds of succeeding generations when young. He will see that the progress of the Christian nations is founded on the keeping alive of education and thought and conscious moral purpose among their women. . . . He will be slow to set in his thought any limits to the possible future development of a nation in which the women are always on the highest level of the existing generation." [1]

In these words a careful modern student of history and of religion has admirably expressed one of the central distinctions

[1] Ramsey's *Historical Commentary on the Galatians*, pp. 388–9.

between Christian and non-Christian society, and has furnished, by implication, the great reason for women's work in the mission-field. Undoubtedly a tremendous force was exerted by the mere witnessing, on the part of heathen people, that new marvel, a Christian home, when married missionaries first settled among them. The purity, the affection, the mutual helpfulness, the consideration, the delicacy, the graciousness of that home told from the first. The Christian wife and mother, by merely living in their midst, was a most potent ministry. But when we add to this the fact that, in almost every case, the missionary's wife was his most active helper, and had often been specially trained for that purpose, we can see how far more than doubled was the efficiency of all married missionaries on the field. The heroism frequently shown by these women, with their husbands far away, and themselves exposed to nameless horrors, facing risks of barbarous cruelty, treacherous climate, flood, hurricane, shipwreck, the jealousies of tribal hatred, and a thousand other chances that frequently constitute the daily lot of a missionary's life, has awakened the admiration of the world.

Mission enterprise had not been long in

existence, however, before it was discovered that some more organised effort was required to cope with the enormous tasks that women, and only women, could accomplish in lands like India and China, or among Mohammedan communities, where the women were kept in strict seclusion, and suffered countless ills of body, mind, and soul, because no one more enlightened could reach them. The first specially to plead their cause, and seek to win a class of workers for them alone, was David Abeel, an American missionary in China. He visited England on one of his furloughs, and roused great interest by his account of the hardships and deprivations of women's life in the East. He laid the subject with much earnestness and sympathy before the women of this land, with the result that there was immediately formed "The Society for Promoting Female Education in the East." Prior to this period educational work had been carried on among girls, as opportunity afforded, by Mrs. Marshman and others, but this Society set itself to aid these schools, and from the first endeavoured to penetrate the recesses of the Zenana. Already Carey's energetic and persistent action had secured the punishment of the horrible practice

1834

1829

of *suttee* (*i.e.*, the burning of the widow with the corpse of her husband) as homicide. The story tells how the beneficent order reached him on Sunday morning as he was preparing to conduct the service. That was now a secondary duty, and some one else was secured to perform it, while he sat down at his desk, saying, "If I delay an hour to translate and publish this, many a widow's life may be sacrificed," and before the day closed it was issued in the colloquial.

The pioneer Society soon found many others that followed its example. The present Women's Foreign Mission of the U.F. Church of Scotland embraces in itself societies that have been working in some form since 1837 in China, India, and Africa. The Baptist Zenana Mission has had agents in India and China since 1867. The Women's Auxiliary of the Wesleyan Society was organised in 1858, and that of the L.M.S. in 1875.[1] The Irish Presbyterian Church formed a Women's Association in 1874, and the Presbyterian Church of England in 1878 turned the attention of its women workers not only to the two lands of the Far East common to all such societies,

[1] The latter has now merged into the general work of the Society, which has lady directors on its Board,

but also to work in Morocco. Of societies which have employed women missionaries, none has done so with more thoroughness and determination than the China Inland Mission, which, in many instances, has women alone in charge of stations. Since the Salvation Army has undertaken foreign service, which it has done since 1881, its familiar methods have been pursued abroad, and many of its missionaries are women officers.

There are two departments in which women's work is extremely important in all fields of mission labour. The one is that of superintendence and teaching in girls' boarding-schools, and the other that of the training of native Bible-women. The former, while it has reached its highest development in India, is practically universal. A great difficulty is that so many of the girls leave early, but very encouraging results are often found years after the girls have left the school. A good instance of this influence is told by one of the Zenana missionaries in connection with the United Free Church of Scotland Mission at Bombay. A girl, whose parents had removed her from the school, was found to be reading her Bible regularly, and, having been on a visit at her brother's house, began to tell some of the New Testament

stories to his children. Her sister-in-law was so interested, that she became herself an earnest Bible student. In another case, a Hindu girl had ceased all connection with the Mission after her marriage, but, in her husband's serious illness, sought the help of her former friends. The man had been long under the influence of infidel literature, but began to read the Bible carefully, to study other Christian literature, and found his greatest pleasure in listening to Christian hymns. Just before his death he charged his wife to continue seeking the truth, and follow it boldly without fear of consequences. These may be taken as typical instances of what is universally true of the great influence exerted within the homes of heathenism by those who have been trained in a Christian atmosphere. A difficulty that is continually to be met in all heathendom, but specially in India and China, is that of the low estimate of womanhood fostered by centuries of heathen tradition and encouraged by the teaching of their literature. It is pathetic to read of the women themselves saying, as they often do to their teachers, when asked whether they remember the last lesson taught them, "Remember, how can we remember? We are only women. If you

come and tell us the same story again and again, perhaps we may one day remember, but it will be a long time." Or, the women of a Chinese village, whose faculties are dull through lack of exercise and from generations of practical slavery, will frequently reply to a simple question by a shake of the head, and the answer, "How can I tell? I am only a woman." It is a great triumph, then, if Christian teaching can demonstrate to those people the fact not only that women can learn, but can themselves become the teachers of others. According to an old Tamil proverb, "As is the thread, so is the cloth, as is the mother, so is the child," and if the people would only realise the meaning of their own proverbial teaching, they would understand how, through the new motherhood of India, a new generation will be raised. "When a girl," reads one of the reports, "remains a pupil for any appreciable time, we have an opportunity of watching the effect in her life of the truths we seek to impress. She becomes gentler, more thoughtful for others, and more alive to the realities of life, and tries to control her temper if she has a hasty one, or to speak the truth if her tendency is to deceive. Many of them pray to God in the name of Christ, and some of them pray

expecting an answer, and acknowledging that answer when it comes. As the superintendent was leaving the house one evening, the child she had been teaching slipped some money into her hand, saying, 'This is for the Lord Jesus.' The girl's father had been very ill, and she had prayed constantly that he might get well. He did recover, and as a thank-offering she saved up her pocket-money for several months and gave it in the manner described. Amongst the poor villagers also, who are in the fields all day, there are those who are doing their utmost to bring their companions to Christ, by speaking to them about Him, day after day, as they work together."

A special form of work among Hindu girls is that requisite to set free from their misery the child widows of the land. Though the terrible penalty of burning was, as we have seen, stopped by Government many years ago, the life that these child widows have to live, not only as slaves of the household, but with every ignominy, abuse, and the grossest cruelty inflicted upon them, the only escape from which, if they remain in heathen surroundings, is a life of shame, is so terrible that schools and institutions opened specially for them serve a very important purpose in mission work. One

of their own countrywomen, Pundita Ramabai, led in this work, and has, in addition to her school, established a noble institution near Poona, where more than three hundred widows, most of them children, who were saved from the famine in 1897, are being trained.

From the ranks of these widows who have been trained in Christian surroundings come many of the native Bible-women, though there are also in their ranks wives of catechists and others who have given themselves to this service. Few more important branches of activity engage the attention of the lady missionary than the training of these women, who are to bring the light of Christ into the darkness of heathen homes, and also to act as evangelists in many villages. It has been estimated that the villages of India number nearly 720,000, and to reach even a fraction of these it is obviously requisite to find many native teachers, and women are more effective than men for one simple reason, that where a man will only secure a male audience, a woman has both her own sex and men to listen to her.

In China a very similar state of affairs obtains as regards womanhood to that which is found in India. We are told that one-fifth

of the womanhood of the world is to be found among the heathen in China. A large number of them are not only in moral and spiritual darkness, but suffer also from physical blindness, and the lot of the physically blind is particularly sad. In the cities many of these blind girls are sold to immorality, and up till twenty years ago nothing was done to save them. Since then, however, schools have been opened for the blind, and by the wonderful Braille system the Chinese language, so difficult for those who have the use of their sight, has been actually made much easier for the blind, both to read and write. The pupils are taught not only to read Christian books, but to prepare their own books for themselves, and to become in turn messengers of the truth to others. In few fields of labour has woman's work been more rapidly successful than in China, and nowhere have more brave and faithful Christians been found than among the Chinese women. "We used to feel," says one of them, "as if we were walking in the dark. We knew that we must die some day, but we did not know where we were going. Now we are walking in the light, and know that when we die we are going to the heavenly home which Jesus has prepared

for us, and we have nothing to fear." It is in this land that we have one of the most conspicuous instances of woman's missionary service, in the wonderful pioneer movement of the China Inland Mission. Under its auspices the first women to enter nine of the inland provinces were its missionaries. The first who penetrated into these distant parts of the great Empire suffered many perils and endured great hardships, but within five years women workers were settled in six of the provinces, and two others had been visited by women, though not till a later date were they permitted to take up residence in them. In many of the stations of this mission two lady missionaries are in full charge, and frequently have no male European within many miles. In all, according to the report of the current year, there are two hundred and fifty single women and twenty widows missionaries of the Society.

When we turn to Africa, we find that the great work for the amelioration of the lot of women in that country has been the movement for the abolition of the slave traffic. Few of the world's philanthropic endeavours have done more to lighten the lot of a vast mass of its inhabitants than has this service, largely carried out at missionary instigation,

and by British statesmanship. In common with all savage people, though the life of the women was not secluded and unnatural, as in India and China, still her lot was frequently a very harsh one, and seldom was either life or honour safe. Pathetic were the words spoken to one of the missionaries in Central Africa by an old woman, who first heard from his lips the message of the Cross: "Seventy-three years of age, and I never heard it before!" In these words is summed up whole volumes of pleading and argument for missionary activity.

In the next chapter we shall have occasion to deal with medical missions, but quite a special department of them is that concerned with women's work, both as trained medical practitioners and as nurses. In this form of service it is obvious that women can be peculiarly useful, and can reach and touch the hearts of their sisters in heathendom, win their way to their confidence, and so influence their homes, as no one else can hope to do. From recent statistics it appears that the number of qualified medical women in the mission-fields of the world is between two and three hundred, a number terribly inadequate for the needs of the world, and a serious charge against the missionary enthu-

siasm and enterprise of the home Churches. While the numbers may not be at all what one would like, there can be no question about the quality of those who have given themselves to this service. No more ardent workers are to be found than the women doctors of our mission hospitals, and only an intense earnestness in their work, and love for those they have gone to help, could support them in face of the trying circumstances of that service.

Women have taken their place in forms of missionary work, that did not so obviously come within their province. As translators of the Bible we have, from the ranks of the Free Churches, the names of Miss Buzacott, who aided her father with the first Rarotongan version in 1850, Mrs. Turner, who rendered similar service for the Samoan Bible in 1887, while in the recent revision of the Fiji Bible the late Dr. Langham received much help from his wife and step-daughter.

When all has been said about special talents and opportunities for women missionaries, the best and highest gift, that she takes with her, is her Christian womanhood itself. This is a new revelation in all these lands, and the presence of a cultured, sanctified woman's life, whether in home or hospital, is

of more value than the most magnificent special service she can render. There can, perhaps, be no better conclusion to this brief sketch of the work of the Christian women of the Free Churches in the mission-field during the past century than to recall an incident narrated by Mr. Meyer at the centenary meeting of the Baptist Missionary Society in Leicester. He told of a Lancashire mill-girl, the eldest daughter of a large family, her mother dead, and all save herself without faith in Christ. For weeks it had been her habit to spend every Friday night in prayer for China, and finally she announced her resolution to go, in answer to what she realised to be the Divine call. "But," she said, "two things must first be effected. My father, brothers, and sisters must be brought to the Master, and I must be prepared to give up my lover without a grudge." The night in each week, formerly spent in prayer for China, was now spent in prayer for these two ends, and in time she was able to say, "The others are converted, and while I do not love Jack less, I love Jesus Christ so much more, that I am glad to give Jack up now, and I will go." "That girl," said Mr. Meyer, "though seemingly so weak, helpless, and uncultured, when in training in

a missionary's home at Shanghai, had the witness borne her that no one with a more lovely character had ever been an inmate of its circle." Can we doubt that, when the women of our Churches are all prepared to display such a spirit of consecration, and such a passion of persevering prayer, the missionary problem will be near its solution?

V

"*HE SENT THEM FORTH TO HEAL*"

"God had only one Son, and He gave Him to be a medical missionary."—LIVINGSTONE.

IT will be remembered that one of the earliest missionaries to South Africa had been trained as a physician. In the ship *Duff* one of the company was a medical man. Carey had as a colleague a former surgeon of the East India Company, who started a dispensary in the early days of the Serampore Mission, and one of those who received help there, that led to his conversion, was Chandra Pal, the first member of the native Church. Another of the Company's surgeons aided Morrison at Macao in 1820, and his successor opened a dispensary, which proved a valuable auxiliary to mission work. All these may be termed accidental

associations of medical men with Christian missions, and the first regular medical missionary sent from this country was Dr. Kalley, who settled at Madeira in 1837, and subsequently worked in other parts of the world. He not only maintained himself, but impressed all who knew of his work by its signal success. America, however, has the honour of leading in this form of missionary activity, and it was the visit of one of her missionaries to this country that aroused enthusiasm for the new form of service. A year or two earlier, however, one or two qualified medical men had gone out to L.M.S. Missions in Southern India and China. The immediate effect of the American missionary's visit to this country was to secure the establishment of a new auxiliary to missionary effort in the form of the Edinburgh Medical Missionary Society, which set itself at first to aid, with drugs and instruments, the few already at work. It next began to aid students who were giving themselves to this special service, and in 1853 established in Edinburgh a dispensary, which was the beginning of the very fine medical mission and training school now found in that city, under the superintendence of Dr. Sargood Fry, who for many

1841

years was a medical missionary in Travancore. Its work has now increased so that it maintains medical missions at Nazareth and Damascus, and also a training school for native medical missionary students at Agra. The Neyoor Hospital in Travancore, in which two of the superintendents of the mission were themselves engaged, is the largest medical missionary hospital in the world. The current (1904) report gives the following statistics of its work: There are two fully qualified medical missionaries, one European missionary nurse, eight hospitals, with one hundred and forty-two beds, thirteen dispensaries, and seventeen native assistants. The number in the year of in-patients was over two thousand, of out-patients over seventy-seven thousand.

A special, and still more recent branch of medical missions is that of the training of women medical missionaries. In the secluded women's quarters of Eastern lands the sufferings and mortality of women and children is frightful. The native doctors may not see them, save in such a way as to render their visit almost useless, even if they had the skill to cure. The advent of medical women is, therefore, the greatest boon that can be conceived. Further, it

was felt necessary to train native women as doctors and nurses. These not only receive their training in existing missionary hospitals, but there was opened at Ludhiana, in India, in 1894, the North Indian School of Medicine for Christian Women, where, under fully qualified medical women lecturers, their Indian sisters can be adequately trained to render to their suffering countrywomen the help they need. Each of the students is required to come provided with a recommendation from a missionary, and with a promise to give so many years to missionary work after her training is completed. This is a most important and necessary work. As one of the medical women engaged in it has well said, "We are not going to stay in the foreign field always. We are there only temporarily, to prepare the people, to train them to build up the work that will last long beyond the time that we send our missionaries and our money to foreign countries. Let us build well the foundations."[1]

What may be treated separately, as a special aspect of medical missions, is work among lepers. This disease has a significance and pathos for Christian people be-

[1] Œcumenical Missionary Conference, ii. 221.

cause of its biblical associations, its symbolical significance, and the fact that this special class of sufferer so often received healing at the hands of our Lord. It remains a terrible scourge in Palestine. In India and China those suffering from this disease have been estimated at half a million in each country, while it abounds also in Japan and Korea. Africa, Madagascar, and the Sandwich Islands are fields of mission labour where it is also prevalent. Leprosy, according to the most recent medical authorities, is contagious (though only in a slight degree, since nurses and doctors seldom are infected), incurable (or, at all events, no cure is yet known), but *not* hereditary.[1] One form of the disease, known as nerve-leprosy, *may* be curable, and sanitary surroundings, careful diet, and fresh air do much to alleviate the suffering. In heathen countries these poor sufferers are often exposed to terrible cruelties, sometimes death by burning or stoning being inflicted on them, and in other cases they are hunted from their homes like wild beasts. At the best no one cares for them, and to be left alone is about their highest hope. The Moravian missionaries began

[1] See, *e.g.*, *Quain's Dictionary of Medicine* (Murray), *sub voce.*

work among them in South Africa in 1819, a settlement that was removed to the well-known Robben Island in 1846. Here great devotion was displayed, and very touching scenes often witnessed. One observer writes: "Go into the wards of the hospital: on one couch lies a leper whose hands are gone, and before him an open Bible. He has reached the bottom of the page, but cannot turn it over; he looks round, and one who can walk, but is also without hands, takes another, who has lost his feet, on his back, and carries him to the first to turn over the leaf."[1] The Moravians opened another leper hospital in Jerusalem in 1867. In Northern India, at Almora, one of the first leper hospitals in that land was begun by Mr. Budden, of the L.M.S., in 1849, though Carey, among his many methods of missionary work, had also taken special care of lepers. A handsome leper church has been built, and a very large proportion of those in hospital become Christians. They have repeatedly been heard to thank God for the disease which brought them to the hospital, and made them, owing to their very misery and consciousness of being outcaste, the more ready to receive His message. In connection with many leper hospitals are

[1] La Trobe, *Work Among Lepers*, p. 15.

homes for the untainted children. It is frequently possible to induce the parents to give these up to the missionaries, so that they are saved physically, and frequently spiritually, and enabled to make a fresh start in life. There now exists a special mission to this class, under the title of the "Mission to Lepers in India and the East." It was inaugurated by a missionary of the American Presbyterian Church who visited England in 1874. The design of the mission is to help all existing missionary societies to reach and succour those who are victims of the dread disease. In addition to the two methods above described, sufferers in Government and other hospitals are visited and taught the Christian religion. The Moravians work among lepers at Lake Nyassa. The L.M.S. also formed a special station for them in Madagascar. Few forms of medical work are more obviously fruitful in spiritual results, for the lepers seem peculiarly responsive. It has been noticed also that for the heathen to see the care expended on those whom they both loathe and fear has a splendid evidential effect, while the native converts see in such service the noblest example of the spirit of self-sacrifice and devotion. The lepers are

often the most conspicuous Christians. Of one, Mr. Bailey, the founder of the special mission on their behalf, tells: "I stood before a poor mutilated form—a man literally falling to pieces before my eyes; and when I commiserated him upon his terrible sufferings, that poor man said to me, in a hoarse, broken whisper, 'No, sir, no! God is very good to me. For the last nineteen years, since I have trusted Christ, I have known neither pain of body nor pain of mind.'"

Practically every missionary society has now its medical workers, and the testimony on all sides to the special value of such service is unanimous. One would have thought that the Church might have seen from the first that her Lord's chosen way for Himself and His earliest messengers of healing body as well as soul was the most natural method to adopt. But we learn slowly. Good is it when we learn well!

There are various methods of carrying on medical missionary work.

1. The most simple, but least effective, is that of the *itinerant evangelist*. This requires least outlay—a case of medicines and instruments for simple operations is all the outfit. Let us hear an eye-witness describe a typical day's work in India in the life of such a

missionary of the U.F. Church of Scotland: "In the villages the medical missionary has a grand field. There superstitious rites, charms, amulets, and magic arts have full sway. Hence European medical skill which can alleviate or heal sickness is a wonderful key to unlock prejudiced hearts. For three or four months each year tours have been made in Bhandara district. The camp is pitched near a central village, under a spreading tree. In the morning the doctor and his assistants go to the nearest villages. After preaching they make it known that the Doctor Sahib will treat patients at his tent. All the afternoon the patients are there, sitting on their heels, waiting their turn. While they are waiting the catechists again use their opportunity to tell of the Great Healer. Later on in the evening comes the lantern meeting. After three or four days the camp is shifted, and the same scene is repeated. Thus by his skill and by his message the medical missionary has unique opportunities of commending his Master."[1] While these benefits are obvious, the drawbacks to this method are the infrequency of the visits, and consequent impossibility of following up cases either medically or

[1] *Story of our Maratha Missions*, Torrance, pp. 75, 76.

spiritually, and the enormous strain upon the medical missionary of having to fulfil so many *rôles*.

2. Better than the method just described is *permanent residence with a dispensary*. Here the out-patients can come over and over again. There is the opportunity for holding a religious service for those who are waiting to see the doctor, while both he and his assistants have a much better chance of dealing with the individual difficulties of those who seek their help. The effect on these constant comers, and on all onlookers, is frequently very striking. Far from being distasteful, the religious service is often eagerly welcomed. One missionary tells of some Government clerks who came one morning to his dispensary. He knew them, and offered to give them their medicine and let them go before the service, lest they should be late for their office. "No, sir," was the reply, "we will wait for the reading and prayer, because after your prayer to your God, who sent you here to heal us, we believe that these medicines will have a much greater effect upon us, and though we be not of your religion, we do believe that your prayers are heard, and we will wait for the reading of the Scripture and the prayer." In San Salvador,

on the Congo, over 9,500 visits were paid to the dispensary in one year, and the missionaries traced several cases, in later baptisms, in which the first impressions of the truth were received either as out-patients, or because the converts had been attendant on such.

3. No medical missionary, however, is at all satisfied that his work is in the best possible condition *until he has a hospital.* The most recent available statistics give the number of medical missionary hospitals as about four hundred—a wonderful record, considering how short a time has elapsed since the requirements of medical mission work began to be realised, but miserably inadequate when we think of the necessities of the millions of heathenism. In far too many instances the attempts at hospital practice have to be carried out in buildings quite unsuited for the purpose, and with appliances that our home surgeons and physicians would scorn. In the case of hospital practice the benefit to the missionary cause arises from the fact that the fame of the hospital spreads far and wide, and people are reached who live at long distances (sometimes a couple of hundred miles—an enormous distance for primitive means of conveyance), and so the

Christian influence widens through the channel of the native witnesses. The best evangelists, as in the case of the Gadarene demoniac, are those who have themselves been healed. An African missionary relates how an old man once came asking, "My daughter is sick, if I bring her here will you cure her?" "What is the matter?" was the response. "She cannot walk." "How long has she been so?" "Five or six months." "Where do you live?" "Three days from here." "How will you get her here if she cannot walk?" "We will carry her. Will you cure her?" "We cannot say about that, but bring her here, and we will see." She was brought to that hospital, and in four months was discharged cured. On her way home she passed through a district that had always refused to receive the missionaries. Everywhere she bore the witness, "We have not understood the people at God's station. They are for our good. See me! I was carried, now I walk!" When the missionaries next sought entrance every door was open, and the people welcomed them gladly.

A man who entered the Neyoor Hospital had suffered terribly, both from his disease and from the hardships he had endured at

heathen shrines seeking a cure. At last he entered the mission hospital. Modern surgery saved his life, and he returned to his village a worshipper at the Christian chapel, and eager to influence every one he could reach to attend its services.

From the mission at Moukden, of the English Presbyterian Church, comes the story of Chang, a blind man who sought the foreign doctor's help. His eyesight could not be much improved, but in the hospital he heard and received the message of salvation. All his return journey was one constant relation of what God had done for him. When he reached home he became an itinerant evangelist to the whole district. His knowledge was very small—he only knew one hymn, which he continually sang —but it was real, and when the missionary next visited Chang's home he found an awakening of spiritual interest, and some genuine conversions as the results of this ministry. [1]

The hospital is a permanent basis of teaching, and there alone can be performed the more difficult and delicate surgical operations, and there alone is it possible to treat

[1] See McLaren, *The Story of our Manchuria Mission*, pp. 56, 57.

the more serious medical cases. Only, therefore, when a hospital is established do the people receive the full benefit of Western science, and consequently are best prepared for listening to the missionary's message.

4. Hospitals become, in turn, *training grounds for native nurses, dispensers, and medical men and women.* This is the goal of the medical missionary's ambition. That success of a high order is attained one or two instances will show. At Liaoyang one of the dispensers in connection with the Presbyterian Hospital had, by the high order of his preaching, so attracted some heathen scholars that they tried to bribe him to become a lecturer on the Chinese classics. When he firmly refused they were so much impressed that they gave up the hall they had rented for this purpose to the use of the missionaries. Another of these Chinese witnesses is Dr. Sam, an assistant physician at Swatow Hospital, also in connection with the English Presbyterian Church. He is excellent as a practitioner, and powerful as a preacher. Though he might easily have made a large income in private practice, he gladly remains at his post in the mission hospital in receipt of £1 per month. During the China and Japan war the Crown Prince of Japan was

in the military hospital at Hiroshima. He had two nurses in attendance on him, and to the one, whose bearing had greatly impressed him, he said, "Where were you trained?" "At the mission hospital," was the response. "I thought as much," said the Prince. "Your patience and devotion to duty are proof that you had a Christian training." Thus in high places the medical missionary or attendant may render service to the great cause, as well as in lowly homes of town or village.

Having seen the methods of medical mission work, let us note some of the results, other than the main one of leading men and women to Christ, as we have already learned.

1. *It breaks down superstitions, cruelties, and ignorance.* Awful sufferings are entailed on the heathen by the practices of medicine and surgery that are in vogue among them. Many are done to death every day by active measures or by neglect. With no knowledge of anatomy, and with the most childish or magical methods of medicine, what else can be expected? In the current report of the L.M.S., for example, we read of "a queer old Manchu mandarin, a bit of a quack himself, who asks for cures for headache and ear-ache, and a prevention of boils, and sends

two little bottles for 'other useful drugs.'" This shows the transition attitude toward the Western physician. The past is difficult to be dealt with, and people who have suffered terribly from the crudities of native surgery are not easily induced to put themselves under the knife in skilful hands, while fatalistic ideas often prevent others seeking help from what they consider incurable disease.[1] Medical mission work acts indirectly also, by setting a new value on human life, and showing its sacredness, in breaking down such customs as infanticide, foot-binding, and the abandonment of the aged or sick.

2. Medical missions *inspire confidence* in the foreigner. Some fine instances come from the Santalia mission of the U.F.

[1] At the Moravian Mission Hospital at Leh, on the Tibetan border, this difficulty is frequently felt. "In some cases of frost-bite," writes a missionary, "when amputation might have saved life, it was not permitted, and the patient was taken away to die. This is specially the case with the pilgrims from Turkistan on their way to Mecca. They often insist on taking a sick man on with them with a practical certainty of his dying on the road, preferring this to the alternative of staying in Leh with a sick relative for a few weeks. Of course there is this much to be said for them, that, being Mohammedans, they are fatalists, and they also consider that if they die whilst on the pilgrimage they are certain to go straight to paradise."

Church of Scotland. The work is carried on among one of the aboriginal peoples of Northern India, who inhabit a district of Bengal lying to the north-west of Calcutta. The mission was begun in 1871, though earlier attempts had been made to reach them by other societies. Medical work was a part of the mission from the start, and well has it been received.

A man will bring his wife, and if the doctor says a cutting operation must take place on her eyes, "Very well," says the man, "if you said she ought to be cut in two, we would have it done!"[1] On one occasion Mr. Webster, a missionary in Manchuria, was in the midst of a somewhat hostile crowd in a Chinese inn, when a man came up and fearlessly greeted him. As he did so he turned to his fellow-countrymen and said, "Don't you know the foreign gentleman? He is a friend of Dr. Westwater's, who has a hospital for the sick, where the blind see, the lame walk, the deaf hear, and all are counselled to virtue." A whole chorus of *Ai yahs* showed that his testimony to the good work of the doctor had dispelled all superstition."[2] In some instances the cured

[1] See *Santalia*, Macphail, pp. 77, 78.

[2] McLaren's *Manchuria*, p. 68.

patient may be the very first witness heathen tribes have of the meaning of the Gospel message. For example, Dr. Young, the medical missionary at Aden, tells how he was enabled to help two Somalis, restoring to one the use of his arm, and for another, a diving boy who had been injured by a shark, amputating his leg, and providing him with crutches. To a people who have as yet no missionary what may not this mean?

3. It has been pointed out how *specially valuable* are medical missions in *Moslem lands*.[1] The intense fanaticism of these peoples makes them almost proof against all ordinary missionary methods. But when sickness comes they are not only, as all other men, more amenable to influences of kindness and gentleness, but they have an inborn high respect for a physician. The traditions of their race inspire this, and the stories of their ancient *hakim* abide in the minds of the people. What is true of the men is true of the women also, and such missions as those of the Presbyterians and Friends in Syria amply prove this. Of one medical mission it is said: "In Tyre alone, at the dispensary of one of the lady missionaries, people from no less than seventy

[1] Œcumenical Missionary Conference, vol. ii. p. 197.

villages around have been attended to, some coming a day or two's journey in order to see the *hakime* (lady-doctor)." Dr. Torrance, of the Presbyterian mission, relates how he has seen wild Arabs from the desert come into the mission hospital and be transformed in a day, becoming like little children, under the gracious influences of the place.

In no field of mission labour is there a finer opening for the young men and women of our Free Churches, and it is earnestly hoped that many who read these pages will consecrate their lives to this most noble and Christ-like service, finding in it also the highest scope for their talents, and the reward of advancing medical knowledge and benefiting the human race.

VI

"*HE GAVE SOME TO BE TEACHERS*"

"The harmonious training of the head, hand, and heart is the key to the redemption of Africa."—DR. DAY, *of Liberia.*

AS we have already seen, when Alexander Duff arrived in India in 1830 he immediately set himself to consider and solve the problem of education. Within a few months he opened his first school with five pupils, but almost immediately it was crowded. The new principle that Duff introduced was to employ English as the medium of education in the high schools. This was not, of course, accomplished without much difficulty, but once the method was adopted, it has remained a fixed one in all the wonderful educational advance of that country. In the same year that Duff landed in the east of India, another Scotchman,

John Wilson, arrived in the west, who was destined in Bombay to do almost as famous an educational work as Duff did in Calcutta. It may be said that these two men were the pioneers, not only of missionary, but of general education in India, and that the adoption of their methods throughout the whole mission-field has framed the educational policy of all the great missionary societies. The Indian Government seconded all efforts to further higher education, but it was left almost entirely to the missionary societies to carry on education among the lower classes, and in the Government Report of 1854 generous recognition was given to this work. In the latter year the Government widened the scope of its effort and gave grants to all schools in aid of secular education. This new policy proved of great value to the various missionary societies, as it enabled them in many cases to run schools without any expense for management entailed on their subscribers. Two very important considerations necessitate the maintenance of educational work in missionary schools. First of all, that the Government schools are purely secular, and secondly, that it is very difficult to reach the higher classes of Hindus and Mohammedans

1854

in any other way than through college and high-school classes.

As an immediate outcome of Duff's efforts, in addition to the Free Church College at Calcutta, there was established in the year 1837, by the London Missionary Society, the Bhowanipore Institution. This included both high schools and theological college. It was rebuilt in 1851, and a students' residence was added in 1854. Its students have been very successful in passing Government examinations and in graduation. The most recent report speaks of 120 students in the college, and 464 boys in the school, and contains an interesting account of the conversion of the librarian, largely as the result of his study of Christian literature.

When Wilson settled at Bombay, he carried on a policy similar to that of Dr. Duff. The Institution that he founded was, from the commencement, in the highest sense Christian in its programme of education. He was enabled to train several natives, very conspicuous in their ability as students and missionaries. Wilson himself became, in 1857, Dean of the Faculty of Arts and Examiner in Eastern Languages. A year or two later the Institution was affiliated to the University, and ever since has maintained a

very high position as an educational centre. New buildings, known as the Wilson College, in memory of its founder, were opened in

1889

1889, and in the present year the roll of students stands at 440, the largest yet recorded. Fourteen lady students are members of the college, and two of them held the first places in the Scripture competition open to those who were proceeding to graduation. Still more famous is the Presbyterian College at Madras. This was

1862

founded in 1837, and in 1862 came under the care of Dr. Miller. He was a man of the widest and most statesman-like views on education, and conceived the idea of creating in this great city a United Christian College, whose main purpose was to be "to produce changed and ennobled characters in those who have been influenced by it, movements for the enlightenment and elevation of the entire community, and, above all, in making Christ and all He taught, and all He was, so understood by many that the way for His being appreciated and rejoiced in throughout India may be effectually prepared." Every student is required to undergo training in Scripture knowledge, and it has now become by far the largest of the educational establishments of

India, having on the roll 778 students and about 1,000 pupils in its high school.

It will be remembered that in the year 1843 the Anglo-Chinese College was removed from Malacca to Hong Kong, and ever since educational work has been a very prominent part of the London Missionary Society's operations in that city. China is, of course, in a very different position from India with regard to educational work, as its Government, until quite recent years, has taken up a most conservative, and even hostile, attitude toward Western learning. In the last few years, however, and especially since the China-Japan war, there has been exhibited a great desire to become acquainted with European science and general knowledge. The missionary work is largely devoted to the training of the native ministry, the Presbyterian Church of England, for example, now having four theological colleges, the regular course in each of which lasts for four years. One of these is in Formosa, and the present building was erected in 1903. It is encouraging to learn that the students not only show themselves apt and earnest in their studies, but that some of them are extremely eager to finish their course at the better-equipped theological college in Japan.

1843

Another interesting example may be taken from an entirely different field of mission activity. In Samoa there originated in 1844, in connection with the L.M.S., the Malua Institution, at a spot about a dozen miles from Apia. The buildings were arranged as three sides of a quadrangle, and as they stood in fifty acres of ground, there was plenty of opportunity for cultivation. The students were required to carry out all the requisite manual labour, thus not only obtaining very essential training for their later life-work, but also enabling the college to be maintained free of expense. Married men were admitted, as their wives were thus able to be brought under the influence of the missionary associations, and the children were trained in the missionary school. Here also the course was a four years' one, and the students trained in the Institution became for the most part native pastors in Samoa or in the neighbouring islands. Its history has been in all respects a very successful one, and the latest report speaks of the work as maintaining its highest standard, and this notwithstanding the fact that German—an additional subject of great difficulty—has now to be a part of the regular curriculum.

1844

In every missionary field a most important part of the work is done in boys' and girls' schools. Many of these are boarding-schools, where, of course, the children are more thoroughly brought under Christian influence and more effectually removed from the evil surroundings of their heathen homes. With the day-schools the difficulties are frequently found to be very great. In India or China, where prejudices are strong, heathen relatives may bring to bear such pressure upon the parents that the children are removed from the school, and all manner of excuses given for this course. In boarding-schools, on the other hand, this difficulty is avoided, and the results in many districts are much more satisfactory. The pupils, especially the girls, trained in such schools go out to form Christian homes, and to exert a purifying and exalting influence upon the communities to which they return. In many instances the girls and lads trained in these schools marry and form Christian homes from the beginning, being thus a leaven of higher and newer ideals in the community. Madagascar has been a country in which the educational work has been very encouraging, and a brief quotation from the current report of the Friends' Foreign Mission Association will show that,

in spite of the recent difficulties in connection with the French occupation, the schools still maintain their high standard: "Early in the year the school was visited by General Picquié, Inspector-General for the French Colonies, who expressed himself as very pleased with the way in which our work was conceived and carried out. One of the boys in the science section of our first class made a very favourable impression by making a little impromptu speech in French, assuring the General of the loyalty of our scholars, and of their determination to put into practice, for the benefit of their fellow-countrymen, all the lessons which they were learning in their school. The reorganisation of the work in accordance with the new Government educational programme is now nearly complete; in fact, on his recent annual visit of inspection Monsieur Devaux, the Government Inspector, made the comment: 'L'organisation est parfaite.'" From China comes the report of one of the inspectors in Hong Kong, to the effect that, in his judgment, some of the best schools in the colony are carried on by Christian missionaries. The testimony of these unprejudiced witnesses is extremely important as to the value of missionary education.

In South Africa there are two very famous educational institutions, the Wesleyan school at Healdtown, and Lovedale, which lies about seven hundred miles north-east of Cape Town. To this institution there came in the year 1865 Dr. Stewart, whose name will be indissolubly linked with it for all time. It is the largest centre for native education in South Africa, and in its class-rooms both Christian and heathen meet. Classes range from those of the theological students down to elementary classes for the children of the village. There is a normal department, where teachers are trained for educational work in the schools of the country. Within the grounds are also to be found a church, with a regular attendance of about six hundred, a hospital, technical schools, and every equipment for a thorough industrial training in almost every possible department. The main idea of the institution is to train the natives themselves to become the agents for spreading knowledge and Christian truth throughout the land, an idea that is at once the sanest and also assuredly that which, in the future, will win the most effective victory for the missionary cause. The student-life at Lovedale is full of interest. Most excellent literary and other

1841

societies are maintained, the syllabuses of which would in no degree disgrace a very high-class society at home. A museum is the most recent addition to its equipments, while there is also an excellent library, containing several thousand volumes.

Very significant for modern missionary methods is the industrial department at Lovedale. Among the first company who set sail from England to take up work in the foreign fields were artisan missionaries, and to some extent the idea of running Christian spiritual training alongside that of manual labour, and skill in technical processes, has existed all through. It is only, however, in more recent years that industrial work has become a generally recognised department of missionary activity. Lovedale Institution was not only a pioneer in this respect, but has attained a very high standard of perfection. It possesses a model farm, carpenter's shop, and blacksmith's forge, while waggon-making, printing, bookbinding, bookselling, basket-making, and other industries are also carried on. The great value of an industrial mission is that it creates new interests for the converts, and leads them to exchange lives of idleness, to which they are only too easily tempted once they have abandoned the old

activities of tribal warfare, for lives of useful service. As Christian ideas permeate the community, the position of women is naturally raised, and they who formerly were little better than slaves find new outlets for their energy and new activities for their life. To teach the native to make the best of his surroundings and improve the conditions of his country is also felt to be a distinctly Christian service. In Central Africa similar work is carried on at the Livingstonia Mission, also connected with the United Free Church, under the splendid management of Dr. Laws. Its programme of education is very similar to that of Lovedale, and its progress has been marvellous, seeing that it was only begun in 1895.

1895

A very interesting industrial mission is that carried on by the Friends at Hoshangabad and its neighbourhood, in the central provinces of India. This work was originated by Alfred Taylor and Samuel Baker, missionaries of that Society, in the year 1892. A commencement had to be made in extremely poor premises, but even so work was at once begun in carpentry, cabinet-making, carriage-building, blacksmithing, and clock and watch making. In the programme of every day's work was a recess for Bible-reading and a

short address, and very soon the Christian atmosphere of the workrooms began to tell on those engaged in them. At a town about ten miles off a new departure was made in 1895, when a weaving community was started, that within a couple of years employed forty looms and eighty people. Since that time weaving has also been introduced into Hoshangabad. Another interesting experiment in connection with the same mission was the establishment of a farm colony, worked by a small tribe of wandering musicians and beggars. Their chief man was first converted, and under his influence the people were induced to take possession of a deserted village, and, from that centre, cultivate the surrounding land.

In Santalia, among another rural community, much success has attended the introduction of industrial methods. In this case cotton-spinning, the cultivation of the castor-oil plant, and the preparation of "gut" for fishing-tackle have proved valuable additions to more ordinary methods. Lads have been taught brickmaking, bricklaying, carpentry, and blacksmith work. There is also a farm in connection with the mission, mainly worked by pupils in the school. The printing press has also rendered excellent

service, giving employment to twenty lads, and producing work in four languages. In this connection may be named the Industrial Missions Aid Society, established in London in 1897, and designed to be an adjunct to all existing societies in order to assist them in industrial efforts.

Work of a special character is being carried on at Pemba, on the East African Coast, by the Anti-Slavery Committee of the Society of Friends, who were largely instrumental in obtaining the Decree of Emancipation issued in 1897. They felt that not only must the slaves be set at liberty, but assistance must be afforded. To this end a hospital, home of refuge for women and girls, and a training school for boys in agriculture and manual labour has been opened, and is meeting with much success. Similar work was undertaken in Jamaica by the Moravians as early as 1840, when a "Manual Labour and Training School" was begun, that has proved of great service ever since.

The Basel Missionary Society in 1854 originated the idea of industrial enterprises being carried on in connection with, but distinct from, the regular missionary work.[1]

[1] It is interesting to note that as early as 1820 Dr. Philip introduced Christian trading among the

Five per cent. was promised on capital invested, and all profits in addition to that amount were to be devoted to widows' funds and the direct evangelistic work of the Society. It may be interesting to note that the famous khaki cloth was first manufactured in the Indian workshops of this Society. Within the last year or two a similar company has been started in connection with the United Free Church of Scotland, and, only as these pages are being written, there has been floated the Papuan Industries Co., Ltd., which will bear a similar relation to the London Missionary Society. The object of this company will be to start small plantations of cocoanut-palm and other local products in New Guinea. With these plantations will be associated other forms of trading. The whole will be worked from a station in the Torres Straits, and kept in close touch with the various out-stations by means of vessels maintained for the purpose. No dividend above five per cent. is ever to be paid, and its main object is to aid in the material, moral, and spiritual

Hottentots at Bethelsdorp, and in this way, by suggesting new ideas to the people, and giving them an object in cultivating their land, he soon vastly improved their whole character and circumstances. See Horne, *Story of the L.M.S.*, pp. 78, 79.

uplifting of the natives. It is in no sense a part of the L.M.S. work, but the scheme has been met with sympathetic interest by the directors, and its first manager, the Rev F. W. Walker, has served for eight years as a missionary of that Society, though his connection with it ceases on his new appointment. An analogous work is that of the Zambesi Industrial Mission, supported by Scottish Baptists, and engaged in cultivating coffee plantations, to render it self-supporting. It was founded in 1893 by an Australian.

In these and other ways much more enlightened ideas are to-day prevalent on educational work in every land. Far from being suspected, it is now recognised as one of the most fruitful departments of missionary activity, and in the upbuilding of new nations as well as in the disintegration of the old superstitions and prejudices of ancient civilisation, Christian education must play in the future a very prominent part in the regeneration of the world.

VII

THE MINISTRY OF THE PRINTED PAGE

"Letters are as good as men, because they too can speak."—*An Eskimo Saying.*

SOME years ago a visitor to a girls' training college in North India was much struck by the face of one of the native girls he noticed as he crossed the court. Later, in conversation with the Principal, he asked who she was. "Oh, did you notice her?" was the response. "That girl has a most interesting history. She comes of a rich native family, and from her earliest youth had a passion for religion. In company with one of the Hindu saints she visited every shrine throughout the length and breadth of India, but without finding the rest she sought. At length one day she picked up a page of a book that was unknown to her, read it, and,

turning to her companion, said, 'This is what I want.' No one could tell her to what book the page belonged, but after repeated inquiries she was directed to the Missionary Compound, and was told that what she had found was part of the Gospel of St. Luke. She became possessed of a copy, then of a whole New Testament, finally of a whole Bible." She entered the missionary training school, and at that time it was her declared purpose to revisit all the shrines to which she had formerly gone, not now, as she said, "to seek for light, but to announce to those of her own people the secret of the new life she had discovered."

This is only one very striking instance of what is continually going on all over the world. Second only to that of the spoken is the power of the written word. In Uganda, for example, the natives use the word "reader" as equivalent to "Christian," since they felt that it was the book which, to such a large extent, had altered the life of their neighbours. From the Nagpur Presbyterian Mission in Central India comes the story of a certain village where there were a few Christians, who had been unvisited for five years. In face of persecution some of these had failed, but a precious possession was a much-

worn Marathi Bible, which had been regularly read, and in the neighbouring village witness was borne to one man that "on Sundays he does worship, and reads a book he has." Of the Bible the Bechuana say, "It makes men new," while other Africans bear witness, "It tell me my heart."

In the rapid sketch of missionary literature, which is all that is possible here, we shall consider it under three divisions. First, Bible translation; secondly, hymn-writing; and, thirdly, other literature.

(1) Not only in date, but in accomplishment, Carey stands first among the Bible translators of the nineteenth century. In his shoemaker's shop he had made himself master of several languages, and within the first week of his voyage to India he was hard at work in the study of Bengali. During the forty years of his immense labours in India the whole Bible had been translated by himself and his helpers into six Eastern tongues, the New Testament into twenty-three more, and ten others were represented by portions of the Scriptures. Besides these, his colleague Marshman, had made the first Chinese version of the Scriptures, and, in all, considerably over 200,000 volumes of the whole or part of the Bible had been issued from the Seram-

pore Press, at a total cost of over £91,000. What Carey so splendidly began, the various missions of the Free Churches have faithfully carried on. From the most recent statistics contained in the new edition of the *Encyclopædia of Missions*, published in 1904, the following figures are taken: Missionaries of the London Missionary Society are responsible for 70 versions; Baptist Missionary Society, 23; Wesleyan Missionary Society, 18; United Free Church of Scotland, 5; the Moravian Missionaries, 5; the Regions Beyond Missions and the United Methodist Free Church, 2 each. These figures, of course, can only be taken as approximately correct, for they change very rapidly. In the current report of the Bible Society one finds already two additions to the list, a version of St. Luke having been issued in one of the African languages by a member of the Livingstonia Mission, and, in one of the Chinese dialects, the Gospel of St. Matthew, by a missionary of the China Inland Mission.

It is not only the number of translations, however, that one has to think of, but the amount of patient and heroic work requisite to produce even one. Think, for example, of Robert Moffat, the first to reduce the Bechuana language to writing, spending months in the

miserable huts of the people amid dirt, discomfort, and danger, in order that he might seize the speech fresh from their lips and hearts, and be able to turn the sacred story into a more living message; or conceive the immense difficulties translators have to face in languages which have no words to correspond with the great spiritual realities of religion, nothing to represent God, soul, love, peace, faith, to say nothing of the more difficult conceptions that meet us in every chapter of the prophets or of St. Paul. When a version has been made, there almost immediately arises, owing to growing acquaintance with the language and a better understanding of the thought of the people, the necessity for revision. This work is continually in progress in all parts of the field, and nowadays both translation and revision, wherever possible, are entrusted to a committee, and not left to single individuals. The Bible Society here steps in to the help of the various missionary societies, a missionary being often set aside for this special work for a period of two or three years, or even longer, his whole salary, or part of it, being meanwhile defrayed by the Bible Society. In this way one can understand that the cost of many versions and revisions is very great

As a particular instance it may be noted that the last revision of the Malagasy Bible cost over £3,000.

The progress made during the century in the translation of the Bible has been truly marvellous. In its beginning there were only 35 living languages into which the whole or part had been rendered. Now the total number is over 400, and it is said that there is no language spoken by 10,000,000 people or more, with the exception, perhaps, of Tibetan and Haussa, that does not possess the *whole* Bible in its own tongue. It is impossible accurately to estimate the number of languages spoken in the world, but the number has been roughly given as 2,000. Many of these, of course, will speedily die out, and in other cases it will not be requisite to make versions, since all who speak them will be sufficiently familiar with another tongue. When, however, all such allowances have been made, it is perfectly obvious that a great task still lies before our translators.

That the Bibles, thus produced at great expenditure of time and money, are highly valued by those for whom they are prepared there can be no question. Cursory glances at the reports of the Bible Society will prove

this beyond doubt. But few more striking instances are available than those in connection with the circulation of the Bible of Madagascar. The local committee had prepared the first edition of the complete Bible in 1873, and were selling it at 1s. a copy. Within six weeks 6,000 copies were disposed of, and, we are told, 10,000 more could easily have been sold, people being willing even to sell their garments in order to possess one.

Though it is right that the best scholarship should be devoted to this work, few things are more remarkable in the story of the achievements of the past century than the fact that many of the finest versions have been produced by men who had received no special training for such work. Carey himself is, of course, a conspicuous instance, but the first Tahitian Bible was prepared by Nott, the bricklayer, who had gone out as one of the artisans with the first company on board the *Duff*. In West Africa the Dualla version was the work of Saker, whose early training had been as an engineer. Like Moffat, he spent his time living with the people, and great was his joy when he came upon new words which, he says, "lie like grains of gold in the bed of the stream, and, like grains, are

revealed only by the disturbance of storms and floods, while the daily concerns of man run smoothly on. In a few words his language expresses his wants and thoughts and emotions; but let his heart be moved by strong passions, by deep distress, by mental conflicts, and words, none suspected to be in his memory or even in existence, are found welling up from the deeps of his heart, such words that a less exciting cause would not have revealed."

(2) No sooner is Christian worship in the vernacular possible than both the missionary and his congregation feel the necessity for hymns, but at once he is faced with several difficulties. The ideas of music of the people among whom he works may be very different from the European notions to which he has been accustomed. Indeed, native music, if such exists, may seem to him the most frightful discord, while Western music is equally unintelligible to the people. In China, for example, the whole musical scale is quite different from that of Europe, and to prepare tunes in the Chinese mode necessitates special training. The same is true to a more or less extent of Arabic music, and in the case of peoples lower in the scale of civilisation, the musical idea, as Westerns understand it, can

hardly be said to exist. It is wise, therefore, if missionaries can avail themselves of native methods, and adapt their hymns to native tunes. In Central India, for example, a custom existed among the heathen people of celebrating their deity in singing and instrumental music at a performance known as a *kirttan*. It occurred to some of the missionaries that this might be Christianised. The leader stood on a platform with four or five trained Christian singers to take up the chorus, while the orchestra consisted of native instruments. The leader's address was a kind of chant interspersed with chorus, and these services speedily became popular. In other parts of India native hymns known as *Bhajans* are great favourites, while in Southern India the Tamil lyrics, based on the methods and style of the native poetry, which is capable of great varieties of metre and of exquisite beauty, easily reach the people's hearts.[1] In India, as might naturally be expected from the high state of education and literary training of many of the converts, a large number of excellent native Christian poets have arisen. One of the most famous names among these is that of Makunda Dal, who has been termed

[1] See, for specimens of these, S. Mateer, *The Land of Charity*, pp. 144–153.

"the Dr. Watts of Orissa." The following verses, which have been translated into English from one of his hymns, will give a little idea of his power:—

"Behold where Jesus reigns in majesty,
Ye nations, all draw near and bow the knee;
Ye kings, on Him a crown of glory place;
Ye people, touch the sceptre of His grace;
Ye saints, approach His throne with prayer and praise,
And, joyful all, your song of triumph raise.

Ye sons of men, to Him your tribute bring
Who breaks the bands of sin, your Saviour King:
Behold, He wears a universal crown,
To Him let every living soul bow down;
In earth and heaven, men and angels, all
Before His throne divine adoring fall."

One of the most famous hymns of any native writer is that of Carey's first convert, Krishna Pal, a translation of which is contained in the "Baptist Hymnal," and begins—

"Oh, thou my soul, forget no more
The Friend who all thy misery bore:
Let every idol be forgot,
But, oh my soul, forget Him not."

In the majority of mission-fields native hymn-writers have arisen, and some of them have attained considerable successes, though

in English versions their efforts may not appear very striking. There is one of a most touching character, written by a Malagasy martyr during the time of the great persecution, the closing verse of which will enable us to understand with what pathos the original hymn would touch those for whom it was written, and what tender associations it must have for a native congregation :—

> "Scarce can we find a place for rest
> Save dens and caves, with hunger pressed :
> Yet Thy compassion is our bliss,
> Pilgrims amidst a wilderness."

The great majority of the hymns in the mission-field consist of versions of our best known English hymns, written by European missionaries, and those which have attained to an immortality at home are often the greatest favourites in the lands of their adoption, so that the authors of hymns like "Rock of Ages" and "Jesus, Lover of my soul" are —literally—speaking to the whole world.

(3) Two distinct problems lie before the missionaries of the world arising from the widely varying circumstances in which they find themselves placed. Those who are working amid populations like many sections of Indian and Chinese society are amongst a

people who are eager readers and students. They have been possessed of their literature for centuries, and know the value and meaning of books. On the other hand, many savage nations have had their language reduced to writing for the first time by the missionary, and the fountain-head of their literature, to whatever extent it may grow in coming centuries, will be the Word of God. In the former case the missionary is confronted with much literature that is actively hostile to his work. In India there are to be found representatives of all the classes of pernicious literature familiar to us in England. Writings of the type of the Secularist press or which represent the Agnostic attitude to religion of much current science, as well as the distinctly immoral literature that emanates from the continent of Europe, are all accessible to native readers. To counteract such writing it becomes the work of the Christian missionary to provide both an antidote and a preventive. The people will read, and it is surely the duty of the Christian Church to see that they get something worth their reading. Excellent service was rendered in this respect by Dr. John Wilson, the well-known missionary of the Free Church of Scotland at Bombay. His controversial works, exposing

the falseness of the Hindu religion, created a great stir, which Wilson's skill as a debater and wonderfully wide and adequate knowledge enabled him to answer, and as a direct result of his publications, some of his most famous converts were won. Among the common people tracts, especially when written by native Christians, are, at least from the native point of view, when not mere translations of English productions, exerting a powerful influence. This is true also of China, where numerous tract societies exist throughout the whole empire, and in a recent (1899) conference of missionaries at Chungking, much stress was laid upon the importance of securing more literature of this type. In many cases the Bible itself requires explanation, and sometimes even a tract is a requisite preliminary to the understanding of a Scripture portion. One who is now a most prominent native pastor in India, and who received a college training from his early youth, tells how his first acquaintance with the Scripture was to start reading the Book of Genesis, which he threw aside as a collection of fables no better than the myths of his own religion, because he conceived the stories of the patriarchs to be legends of the Christian gods. It was not till some one

advised him to begin his reading with the Gospels that he found his way into the sanctuary of the Christian truth. In such a case a few explanatory notes or a slight introduction might have saved years of difficulty. Such experiences gave rise to the founding of two very important societies for the preparation and diffusion of Christian literature, the one in India in the year 1858, which has circulated twenty-six and a half million copies of its publications since that day; and the other in China, founded in 1887, which does a similar work, issues two magazines, has as its secretary the Rev. Timothy Richard of the Baptist Mission, has founded a college at Shansi, was partly instrumental in inaugurating the great reform movement in 1895–98, and, through its secretary, had a considerable share in preparing the general scheme of education for China, drawn up in 1900.

The work of the printing-press is a recognised agent in all the fields of labour, and in many cases in the early days as much heroism was shown in the management of a primitive printing-office as in any other department of service. Now there are somewhere about one hundred and thirty printing-presses in the various fields, and from these are issued,

in addition to books, tracts, and similar publications, over three hundred periodicals. The great classics of the English-speaking nations are translated, and often excellently translated, into many languages. Next to the Bible, of course, stands the *Pilgrim's Progress*, which in a version like that of Tiyo Soga, described as "a marvel of accuracy and lucidity of expression," becomes as great a classic in the language into which it is translated as it is in the original.

In India, where, under English rule, educational advantages are daily increasing, public libraries and reading-rooms are prevalent in some districts, and these form a new and important channel for the spread of Christian literature. In the majority of instances such books are very welcome, and can, of course, be brought within the reach of many who would not purchase them. Another great opportunity is that of Sunday-school literature. The children carry the books to their homes, and their parents, proud of their knowledge, have them read over and over again to the visitors, so that it is quite a common thing in India and China to find the people familiar with Christian truth through what the children have read to them from their school books. A striking testimony to the missionary value

of literature is found in the name given in some parts of China to the mission building. It is called the "Explain-Book-Chapel."

Some books that have risen almost to the rank of classics in their own languages have been written by European missionaries, remarkable amongst these being *The Two Friends*, written in Chinese by Morrison's colleague, Milne; *The Love of Jesus*, by Dr. Williamson, of the Presbyterian Mission, at Shanghai; and a book for girls, written by his wife.

In all this work of the dissemination of Christian literature no society has been more helpful than the Religious Tract Society, the origin of which has been already narrated. Its first work abroad was the preparation of French tracts, which led very soon to the creation of the Paris and Toulouse Societies. By means of depôts and colporteurs its work is carried on in every country in Europe, while it subsidises, by money grants, the work of other societies in Turkey and Syria. In India it aids the Christian Literature Society and other similar associations, and all missionaries acknowledge that without its generous help the work of supplying Christian literature would be greatly crippled, if not frequently rendered

1818

impossible. To the Chinese Tract Societies grants are also made. In short, there is not a missionary society in any field which does not receive aid by grants of money, paper, pictures, tracts, or books, and in many cases all of these are forthcoming. The Society may therefore be justly reckoned one of the great missionary agencies of the world, and some slight conception of the scale of its service may be obtained when we learn that in 1903 its issue of publications in foreign lands exceeded twenty million copies, while foreign grants reached a total of about £8,000.

The openings for Christian literature have never been so great as at present, and probably one of the most important missionary activities of the twentieth century will be the production of Christian literature of all kinds, not only for the reading of the people, but for the education of the native pastorate, for the aid of native medical men, and for the help of native teachers; and also the encouragement of a class in each native community which will devote itself to the production of a high-class native literature. The real necessity has been well put in an epigrammatic form by an Indian missionary, "What we need is not writers of Christian books, but Christian writers of books."

VIII

A CONCLUDING QUESTION

"I cannot rest and so many thousands of savages without a knowledge of Christ near us. . . . Two things I am afraid of: (1) Our running ahead of God; (2) our dropping so far behind that I lose sight of Him."—CHALMERS OF NEW GUINEA.

TWO results are conceivable on reading such a record as that contained in the preceding pages. The reader may feel how wonderful is the achievement in one century, as compared with the work of all the centuries that preceded it, and consequently decide that the Church may rest fairly well content with its rate of progress, and need not make strenuous efforts to quicken its pace. If, however, the other side be considered, and the emphasis laid on the greatness of the work that remains to be accomplished, and the smallness of what has

actually been done, there is a danger of despair settling down on the soul. Now, despair is no Christian temper.

> "Man, what is this, and why art thou despairing?
> God shall forgive thee all but thy despair."

The message for the servant of Christ is rather that word of mighty courage in the Epistle to the Hebrews, "Cast not away therefore your boldness, which hath great recompense of reward." Encouraged by the triumphs that have been won, undaunted by the magnitude of the task yet to be faced, the Church must test her methods and her spirit before advancing to new and more arduous efforts to wage her Lord's warfare.

In this great service the Free Churches of England are called upon to take a far greater share than they have hitherto done. If their principles and practice are what we claim for them, no instruments can be better fitted for carrying on foreign mission work than the agencies we can place in the field. Free in thought, untrammelled by tradition, unfettered by ritual, ours should be the presentation of the gospel that should meet with least resistance from those peoples to whom we seek to carry it. By such means access should most easily be gained to varying

types of thought, and differing national temperaments. Difficulties should be less frequently encountered by Free Church workers than by others in adapting themselves to the countless diversities presented by the various races of the heathen world. Even if new, and hitherto unheard of and untested types of church-life should emerge in the new conditions, this should only prove a joy and an additional proof of the guidance of God, to men who take their stand in and for the liberty of Christ.

The Free Churches have already played a large and important part in the moulding of several great peoples beyond the seas, and in America and Australia they find an ampler air for the furtherance of their purposes, and the realisation of their ideals, but who can say what part they may play, if they will, in the twentieth century, in China, Africa, and Oceania? Nations may be born into the atmosphere of their spiritual liberty and be saved from countless struggles that have marked centuries of suffering, if also of heroism. Results slowly gained, and painfully reached here, these more favoured ones may start by possessing at the outset of their religious development. There may be found the arena for testing and bringing to per-

fection the highest that the Free Churches at this moment of their history have reached. In thought, in worship, in service, their finest attainment may yet be found in nations other than our own.

But how is this to be done, nay, how is it to be started? A far deeper grasp must be taken by the home Churches of the missionary problem. On the highest estimate, it is said, only a third of our Church-members are in any sense alive to the importance of foreign missions. The estimate that puts this proportion at a tenth is much more likely to be near the truth. In every case our Churches are satisfied with maintaining (in more or less efficiency) a Missionary Society. To this is relegated the foreign service of the Church. But is that adequate? Can a Church rest satisfied, when it hands over to a small section of its community its greatest duties, its sublimest privileges, its most obvious commission? This matter will never be set right till each Church *is* its Missionary Society. Not as one of its functions, but as its supreme function, the Church must accept this service of evangelising the world. There must not remain one community, not one member of one community, that is unconcerned or inactive in the

matter. The claim must lie as a personal burden on every heart, then will the work be done, and done speedily.

Great advance is made when individual Churches support their own missionary in the foreign field, have charge of their own station, or become responsible for their own native representatives. This is well, but what is now the exception should become the rule. The Moravian communion is the only one that possesses and carries into practice the ideal of making the missionary work paramount in the Church, and laying its burden as a personal one on every heart, and its success has been correspondingly great. And that is the supreme call, it seems to the present writer, that comes to every Church in our land at the opening of the twentieth century. The greatest and best result will be if long ere the close of this century there be no further history of Missionary Societies to write, because they have ceased to exist, since every Church has become first and foremost a missionary agency. When that day dawns the world will soon hear in every home the message of the Cross, and no heart need any longer remain a stranger to its power. Is this too much to expect? Surely it is what our Lord looks for, and that for which He died.

One pertinent question remains to be asked by every community of Christians large or small, collective or isolated, aye, and by every individual within each. When this question is seriously faced, frankly answered in the light of our Lord's presence, and all that answer entails is carried out in His strength, the solution of the problem of the world's evangelisation, so far as human agency is concerned, will be solved. That question is—In the matter of my duty to the work of foreign missions what lack I yet?

SHORT BIBLIOGRAPHY OF USEFUL LITERATURE ON NONCONFORMIST FOREIGN MISSIONS

GENERAL MISSION HISTORIES.

THE ENCYCLOPÆDIA OF MISSIONS, 2nd edition, 1904. Funk & Wagnalls.

A volume containing an immense amount of information, well arranged, but frequently inaccurate in detail. Many very suggestive articles.

HISTORY OF PROTESTANT MISSIONS. Warneck. Oliphant, Anderson & Ferrier, 1901.

The best history of missionary activity since the Reformation—has many valuable notes and references to the best literature by its English editor, Dr. George Robson.

A SHORT HISTORY OF CHRISTIAN MISSIONS. G. Smith. Fifth edition. T. and T. Clark.

This covers the whole history of missionary activity, and is the cheapest and most accessible book on the subject.

BRITISH FOREIGN MISSIONS, 1837–1897. Thompson and Johnson. Blackie & Son, 1899.

A most accurate and careful account of the origin and development of missions within the limits of the tle.

A PRIMER OF MODERN MISSIONS. R. Lovett. R.T.S., 1896.

A capital short review.

HISTORIES OF SPECIAL SOCIETIES AND MISSION-FIELDS.

HISTORY OF THE LONDON MISSIONARY SOCIETY. Two volumes. R. Lovett. H. Frowde, 1899.

An extremely accurate and elaborate history, fully illustrated by original documents.

A SHORT HISTORY OF THE L.M.S., by C. Silvester Horne. New edition, 1904.

A brightly-written and most interesting narrative, combining accuracy with popularity.

W. Canton's "History of the Bible Society," and more popular and charming "Story of the Bible Society," should also be consulted.

A very admirable series of short histories of separate missions has been issued by the United Free Church of Scotland, from their offices in Edinburgh, at the low price of 3d. and 6d. each. These are thoroughly well got-up, and written by experts. Those already published are :—

"Story of our Maratha Missions." Torrance.
"Livingstonia." Daly.
"Santalia." Macphail.
"The Story of our Manchuria Mission." McLaren.
"The Story of our Kaffrarian Mission." Stowan.
"The Story of our Jamaica Mission." G. Robson.
"The Story of our Rajputana Mission." J. Robson.

Very excellent leaflets on its various mission-fields are also issued by this Society.

The Baptist Missionary Society has published a series of twelve booklets descriptive of its various missions, designed mainly for young people, but, though small, written with accuracy and full of detail; while Myers' Centenary Volume (1892) is an excellent history.

The Presbyterian Church of England published in the March of 1904 a sketch of its Chinese Missions, from the pen of the Rev. R. E. Welsh. It is to be hoped this excellent narrative, now contained in a special number of the *Monthly Messenger*, will appear in a more permanent form.

Various societies (*e.g.*, the Friends, the Moravians, and others) have published short accounts of single fields or activities—excellent examples being "The Moravian Missions" and "Work among Lepers," by Mr. La Trobe.

THE STORY OF THE CHINA INLAND MISSION. Two volumes. M. G. Guinness. Morgan & Scott, 1897.

This work consists of a life of Mr. Hudson Taylor, the founder of the mission, and the narrative of its origin and its progress.

A HISTORY OF WESLEYAN MISSIONS. Moister. London, 1871.

Good, so far as it goes.

SPECIAL REPORTS, &c.

CENTENARY CONFERENCE ON PROTESTANT MISSIONS. Two volumes. London, 1888.

ŒCUMENICAL MISSIONARY CONFERENCE. Two volumes. New York, 1900. R.T.S.

These two are particularly valuable to all careful students of the subject, as every side of the

missionary problem is discussed by experts in every part of the world, and belonging to all societies.

There may also be named the reports of the Mildmay Conferences of 1878 and 1886, of the Third Jubilee of Moravian Missions, 1882, of the Founders' Week of the L.M.S. in 1895, of the Baptist Centenary Celebrations in 1893, of the Friends' Darlington Conference in 1896, and of the Students' Missionary Conference at Liverpool in the same year.

MISSIONARY BIOGRAPHIES.

Alongside the great lives of the pioneers, Carey, Duff, Morrison, Williams, should be read the lives (at least in their shorter form when two exist) of Livingstone (Hughes), Knibb, W. C. Burns, Gilmour, David Hill (Barbour), John Mackenzie, Chalmers (Lovett), Samuel Baker (Pumphrey), J. G. Paton, Saker, Keith-Falconer, and many others.

BOOKS WRITTEN BY MISSIONARIES.

These constitute some of the greatest and most important of missionary volumes, the older and more famous works of Moffat or Ellis bringing back the early days with a reality nothing else can do, while the pages of modern pioneers bring the reader face to face with existing problems. Only a very small selection can here be given :—

Bentley : "Pioneering on the Congo."
Drummond : "Tropical Africa."
Hore : "Tanganyika."
Livingstone : "Missionary Travels and Researches."

Mackenzie: "Ten Years North of the Orange River" and "Austral Africa."
Moffat: "Missionary Labours and Scenes."
Ellis: "Martyr Church of Madagascar."
Matthews: "Thirty Years in Madagascar."
Gilmour: "Among the Mongols."
Mackay: "From Far Formosa."
Mateer: "Gospel in South India" and "The Land of Charity."
Gill: "From Darkness to Light in Polynesia."
Taylor: "Pastor Hsi."
Cumming: "At Home in Fiji."
Abel: "Savage Life in New Guinea."
Broomhall: "Martyred Missionaries of the C.I.M."
Hardy: "Life of J. H. Nisima."
Sibree: "Madagascar and its People."
Taylor: "The Great Closed Hand."
Rijnhart: "With the Tibetans in Tent and Temple."
Williams: "Missionary Enterprises."

The Annual Reports and monthly (or other) periodicals of each Society, including Religious Tract Society, form most valuable adjuncts to the more permanent literature, and mainly from these can a living picture of existing conditions be obtained.

INDEX

UNWIN BROTHERS, LIMITED, PRINTERS, WOKING AND LONDON.