

HOW MISSIONS PAY

LAUGHLIN

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How missions pay

How Missions Pay

A Study
In the Triumphs of
Christianity



BY

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TESTIMONY.

I cannot forbear to pay my passing tribute, nay my homage, to missionaries. I have no words to express my admiration of these men. I count it one of the privileges of my life to have seen their work.

HENRY DRUMMOND.

To discountenance a religion which has done so much to promote justice, mercy, freedom, the arts of science, good government and domestic happiness; which has struck off the chains of the slave, mitigated the horrors of war, raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilization.

LORD MACAULAY.

Missionaries deserve a vote of thanks from the commercial world.

ROBERT MOFFAT.

As for the spread of education and the consequent raising of the standard of civilization the value of missionary effort has been simply immeasurable.

DR. CLARK.

It is of doubtful expediency, yea a demonstrated disadvantage, to press civilization upon barbarous and savage communities, since their incapacity to assume it makes it a demoralizing force and an overwhelming burden.

PROF. FLINDERS PETRIE.

In my judgment the Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviors of the empire.

SIR AUGUSTUS RIVERS THOMPSON,
Lieutenant-Governor of Bengal.

Speaking simply as to matter of experience and observation, I assure you that whatever you may be told to the contrary, the teachings of Christianity among the hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India are effecting changes moral, social and political which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe.

SIR BARTLE FRERE,
Governor of Bombay.

Missionaries are the pioneers of trade and commerce. Civilization, learning, instruction breed new wants which commerce supplies. The missionary inspired by holy zeal goes everywhere and by degrees foreign commerce and trade follow.

MR. DENBY,
United States Minister to China.

INTRODUCTION.



ONE hot and dusty summer day, as the train on the Mexican Central wound its way among the mountain spurs and over the sandy plains of northern Mexico, I fell into a conversation with a fellow traveler, who quickly asked my business, and as quickly replied, when I told him, that he did not think it was very profitable. I was a missionary and he was a merchant. He had seen but one side of missionary life, and without investigation had concluded that missions do not pay. I gave him a few facts which I had gleaned from various sources and was glad to hear him say that he had not before seen it in that light.

He was a twentieth century man. He was wide awake, keen, and accustomed to ask the value of everything he touched. He asked me what return had been made to the world for all the money and men used in preaching the gospel, in building churches and in

establishing schools and hospitals in foreign fields. It was not a new question. From Job's time down men have asked:

“What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?”

Our age is peculiarly sensitive, however, to the question of profit and loss, and if it can be shown that as a result of mission work the sum total of the world's knowledge has been increased, natural science illumined, philology and geography advanced, commerce and civilization stimulated, we have gone a long way toward answering the question which the spirit of the times is continually suggesting: Do missions really pay?

I.

INDIVIDUAL CHARACTER.

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man.”



THE noblest thing in the world is Christian character. It is not a product of race, but of grace. It is not a result of good blood, but of divine blood. Mission work is productive of magnificent character wherever tried. Ever since the wild man of Gadara was clothed and put in his right mind by coming in contact with Jesus, men everywhere have been transformed by the same power until the world has been constrained to say, “Behold what God hath wrought.” This is a realm where mathematics play no part. No earthly standards can measure results in this sphere. The forces that exalt man’s nature are divine.

A half century ago a boy was born in the Japanese empire. By some fortunate providence a copy of a Chinese translation of the Bible fell into his hands. Soon a glimpse at a map of the United States gave him a desire to see the new world, but Japanese law forbade emigration and he was compelled to run away.

Japanese

Push.

He stole on board a ship at Shanghai and worked his way to Boston, where he came under the influence of Mr. Joseph Hardy, a Christian philanthropist, who offered to educate him. He entered college and became a Christian. He took Mr. Hardy's name. He finished his college course with honor and went back to Japan to become the first native evangelist of his race. He collected money with which to erect the Doshisha, the first great Christian school of the empire. He used to say that he could have been nailed to a literal cross with less suffering than he was compelled to endure while at work upon that school. But by no tempting offer of personal gain could he be induced to turn aside from his course as a missionary, and when he died there were hundreds of young men and women all

over the empire who testified to the influence which the life of Joseph Hardy Neesima had upon them for good.

In China a native preacher has this story to tell of his life for Christ: Soon after his conversion he got a box for a pulpit and began to preach. A mob gathered, knocked him off the box, beat him with bamboo rods and threw him over the walls of the city for dead. He revived, went to a brook and washed off the dirt and blood, then went back and began again to preach. The mob again gathered, again beat him with rods, dragged him through the streets and threw him again over the walls for dead. He came to again and knelt down and prayed, "Lord, what wilt thou have me to do?" Then he went back and began again to preach. The mob gathered the third time. The police, fearing that they would have to answer for the preacher's life, arrested him and put him into a prison that opened upon a square. Here the mob gathered and yelled and threw stones and tore their hair and cried for his life. The preacher went to the window, put his hand out and

beckoned to them to be quiet ; then, leaning his bruised and bleeding face against the prison bars, said: "None of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Did any of the old martyrs do any better than that? Did ever Anglo-Saxon blood show material for sturdier character than that?

In a little rude hut on the banks of the Bangweolo, in the heart of Africa, David Livingstone gave his heroic life back to **African** God. At the time of his death **Devotion.** he was attended by six black sons of the soil, whom his devotion had won for Christ. They found him in the morning dead. "They were six thousand miles from his native land, and fifteen hundred from the coast. The circumstances which surrounded them were enough to embarrass the most expert. The body must be preserved, but there were no means of embalming it. It must be transported to the coast, but there were no carts or wagons, no roads or beasts of burden. What should be done? It re-

quired but a moment to decide. In a crude, primitive fashion they prepared the body for transportation by removing the heart and viscera and burying them under a tree; then it was exposed to the sun for a number of days, and, when reduced to the condition of a mummy, sewed into a covering of canvas and so made ready to be borne between two men on their shoulders. Then these black men of the forest, who had known Livingstone's God, looked to him for direction and started upon the most remarkable funeral march on record. Watch them as for forty weeks they run all manner of risks, now going by some circuitous route to secure a safe passage, now compelled to resort to stratagem to get their precious burden through the country, now forced to fight their foes in order to complete their holy mission. Follow them as they ford rivers, traverse trackless deserts and dare perils from wild beasts and wilder men. On and on, never fainting, never halting, they go, until they lay at the feet of the British consul at Zanzibar, in love and gratitude, all there was left of Scotland's noblest hero, except that buried heart." Has the

world ever seen an exhibition of courage, tenderness, gratitude or devotion which surpassed that? When such results as these are found on mission fields, may we not ask whether we are not justified in doing missionary work at any cost?

II.

NATIONS IN A DAY.

“Righteousness exalteth a nation:
But sin is a reproach to any people.”



TRANSFORMATIONS no less radical than those mentioned on preceding pages have been seen in entire communities. There is a large and beautiful group of islands in the southern Pacific Ocean, called the Fiji Islands. These number about two hundred. Only eight of them are inhabited, and the largest two are only about ninety miles in length. The inhabitants are a fine race, of fair intelligence, and, according to the measure of their simple wants, reasonably industrious. Having been left to the undisturbed control of bad influences, they became extremely vile and degraded. Cannibalism was a recognized institution among them and was practiced to a frightful extent. Infanticide was a

general custom and the burial alive of the sick was common. Polygamy with all its inseparable evils was established throughout the group.

About fifty years ago James Calvert and John Hunt, two men from the Wesleyan church, began work among these islands. The language of the **Christian** people having never been **Fiji.** written, the missionaries had to supply an alphabet and reduce the language to writing, so as to give the people a knowledge of the word of God in their own tongue. In the face of this stupendous difficulty the work was begun. In faith and hope the seed was sown, and the result is a permanent transformation of the people. They have schools with forty thousand children in attendance. They have thirty thousand Christians, with an average attendance of one hundred thousand people at public worship. Fifty years ago there was not a Christian in Fiji, now not an avowed heathen can be found. Cannibalism is no more, and other customs of barbarism and cruelty have disappeared. Similar transformations have been wrought in Sierra Leone and Equatorial

Africa, in New Zealand and Uganda, in Japan and Siam, in the New Hebrides, Tahiti, Hawaii and Madagascar. China and India have not been converted, but movement in that direction is so striking in its character as to insure the final result.

III.

THE SCHOOLMASTER, ABROAD.

“My people are destroyed for lack of knowledge.”



It is a delight to consider the educative force of mission work. It has never been the policy of heathen governments to educate the masses; hence, in lands where missionaries labor, schools are seldom found. Sometimes the spirit of trade leads men to start and maintain for a time institutions for qualifying themselves and their sons for business. But such schools are short-lived, and as soon as the present need disappears they collapse. The truest and therefore the most abiding interest in education is that which, appreciating the value of the gospel and desiring to perpetuate its benefits, builds a college to raise up men who can grasp the truths of the Bible and set

**A College
in Syria.**

them forth before the world with power. With this thought in mind the missionaries of Syria decided to erect the Syrian Protestant College of Beirut. It has a literary department, with dormitories, cabinets, lecture rooms, library and chapel. It has a medical hall, containing medical libraries, lecture rooms, dissecting rooms, chemical and pharmaceutical laboratories. It is conducted strictly on evangelical principles and is open to all who comply with its regulations. Every student is made acquainted with the distinctive principles of the gospel and the Bible is one of the text-books through the week in all the classes.

The preparatory department was started in 1865, the college proper in 1866. The first class graduated in 1871. At the time the college was established no woman could be heard of who could read. None was considered capable of learning. "Of what use could it be?" they said. "Could she light her husband's pipe any better or bring his slippers any quicker? Educate a woman? 'You might as well educate a cow.'"

Now, contrast the city fifty years ago with the city to-day. Then it had a population of 8,000, to-day the population is 80,000. Then there was not a school, hardly a book, not a printing press, carriage road, glass window, nor a set of European furniture, to be seen anywhere. To-day it has the Syrian Protestant College on the west, a second Protestant church on the east, macadamized roads, stage coaches, water supply from a neighboring river, new Oriental houses with modern conveniences, furniture and books in almost every home. It has four colleges, five female seminaries and ninety-three schools.

A similar work has been accomplished by Robert College in Constantinople. It was erected under the direction of Cyrus Hamlin, at a cost of \$300,000. It is located in one of the most important centers of influence in the Old World. Its teaching is based on the Bible and on the perfect freedom of the conscience. It has

Beside the its graduates in the army, on
Bosporus. the civil list, in schools, in
 business, in the professions, in banks and
 on newspapers, showing they occupy posi-
 tions of influence throughout the country.

Besides these, what shall we say of the Doshisha, established in Japan through the influence of mission money, which has had such happy effect upon the men who are high in the service of that young giant among the nations of the east; or of the Girls' Seminary in Ceylon, where Eliza Agnew spent forty-three years training Ceylonese girls and became known as "the mother of a thousand daughters," not one of whom went through the entire course of study without becoming a Christian; or of the work begun by Alexander Duff in India, where it was said that a cow had higher rank and more rights than a woman, but where to-day one hundred thousand women and girls are under instruction; or of the splendid work done in Persia by Fidelia Fiske, who for sixteen years labored among the degraded women in the "land of Esther," seeking to reproduce the system of instruction which at Holyoke, Mass., made Mary Lyon's school for girls so famous; or of the hundreds of other schools in Japan, in China, in India, in Africa; of industrial institutions, of training schools, of hos-

pitals and dispensaries where boys and girls, men and women are taught to read and write, to work, to care for their bodies and to appreciate the environments of a civilized life? Of the ten thousand missionaries on the foreign field to-day every one is an educator, and there are a million pupils under instruction. Is it nothing to stimulate the mind of a boy? Is it nothing to give a man the power of thought, to open for him a new world of mental activity and send his soul on reaches toward the infinite? Let him answer who in ignorance and stupidity says that missions do not pay.

IV.

SCIENTISTS AND PIONEERS.

“Where wast thou when I laid the foundations
of the earth? . . .
Who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy.”



SOME of the most important modern discoveries in the field of science have been made by missionaries. There is a good deal of talk about philology, or the comparative study of languages, in these days. It has been called “the search-light of the sciences.” It is well to remember that this science was born in the hut of a missionary.

William Carey, the pioneer of modern missions, was not only a student of the Bible and of nature; he was also a student of languages. He prepared numerous philological works, dictionaries and grammars, and became a world-wide au-

thority in Oriental languages. Not only by Mr. Carey have such services been rendered, but the work of scores of missionaries in India, Africa and other countries has been turned toward the advancement of scientific research. Zoology, botany have been enriched by the work of missionaries, while commerce and civilization have been so notoriously guided in their extension by the information received from the emissaries of the Cross that the pages of history are blank to the man who scoffs at their work. Moffat

**Beside All
Waters.**

and Livingstone in Africa, Morrison in China, Judson in Burmah, Titus Coan in the Hawaiian islands, have all made valuable contributions to science. It was Titus Coan who first gave us a knowledge of the animals of Patagonia. It was O. H. Gulick who first studied the volcanoes of the Sandwich Islands. It was Samuel Parker who first observed for us the hairy seal, the salmon, the rock cod, and other land and water animals of our own country west of the Rocky Mountains. It was a missionary who first exhumed the buried mysteries of Babylon and flung a new in-

terest over the book of Daniel. It was a missionary who rolled back the tide of twenty-two hundred years and reproduced the times and the trials of the Greek warriors. It was a missionary who first discovered the quarries from which came the blocks for Nimrod's palace. It was a missionary who found out how Baalbec was built and how the Pyramids arose from the desert sands. It was a missionary who rebuilt on paper the reservoirs of Carthage, retunneled the subterranean magazines of Tripoli and thus reflected a new light upon the aqueducts of Rome. It was a missionary who gave us the first reliable map of China. It was a missionary who wrote the best book in any language on Palestine and thus flung the spell of a new enchantment over the study of Bible lands. Those were missionaries who introduced the reading public into the frozen regions of Greenland; who opened to the world the doors of Formosa, Corea, New Zealand, Raratonga, Tierra del Fuego; who discovered the Hittite inscriptions, the Stele of Mesha, and the Nestorian monument. Their work is acknowledged by all the leading scien-

tific societies in the world, among them the American Oriental Society, the Royal Asiatic Society, the International Exploration Society and the Oriental Topographical Corps. Missionaries have carefully collected and faithfully transmitted to these societies knowledge which it would have cost millions of dollars to secure in any other way. They have not gone forth as professional scientists, but being keenly alive to the beauties and wonders of nature they have discovered facts and witnessed phenomena never before revealed to enlightened hearts and minds.

The contribution which David Livingstone, alone, made to geography is marvelous. He traveled twenty-nine thousand miles in Africa and added to the known world about one million square miles. He discovered the five lakes of central Africa and made known the wonderful Victoria Falls. He was the first

He Made	European to travel the entire
New Maps.	length of Lake Tanganyika and to give the world its true orientation. He remade the map of Africa and swung the Mountains of the Moon

across the country the other way. His discoveries were never mere happy guesses or vague descriptions from the accounts of the natives. Each spot was determined with the utmost precision, though at the time his head might be giddy from pain and his body burned with fever.

Dr. W. M. Thomson, in his "The Land and the Book," shows himself to be without a peer in the variety of his contributions to the geography of Syria and Palestine. The *Bibliotheca Sacra* says of his work: "If the Syrian Mission had produced no other fruit, the churches which have supported it would have re-

The "Fifth Gospel" Read. ceived ample return for
all they have expended.

It is an interesting description of the mountains and valleys, cities and rivers of Bible lands. It makes real the stories of the Jordan, of Canaan, of Sinai, of Egypt and of Sodom, by adding to our knowledge of the topography and geography of the Holy Land."

What is more picturesque than Marcus Whitman as he stands, dressed in his buffalo robe, fresh from the Rocky Moun-

tains, in the presence of Daniel Webster, pleading for that marvelously productive country on the Pacific slope—Washington and Oregon? Mr. Whitman and Rev. Henry Spalding, with their wives, were the first white people that ever crossed the Rocky Mountains. There these missionaries discovered a well-planned scheme to secure this valuable region for Great Britain, not only by emigration, but also by creating the impression that wagons could not possibly cross the mountains from the east to the Columbia river. It was in the autumn of 1842 that these missionaries were sitting at a table

He Saved the West. at Fort Walla Walla when a messenger announced that some British emigrants had arrived. Toasts were drunk, and one of the guests said, "Now let the Americans whistle. The country is ours." Dr. Whitman excused himself from the company, and, after some hurried preparation, donned his buffalo robe and started to cross the continent in midwinter, risking cold, starvation and hostile Indians to save Oregon for this country. He reached Washington in the spring, frostbitten and ex-

hausted. He called upon Daniel Webster, Secretary of State, and told his story. The secretary treated him with perfect indifference and informed him that he was about to exchange that worthless territory for some valuable cod-fishery concessions in Newfoundland. The indefatigable missionary then turned to President Tyler and told the same story. The President said, "Mr. Whitman, since you are a missionary I will believe you, and if you will take your emigrants over the mountains, the trade shall not be consummated." A few months later Mr. Whitman started with one thousand emigrants, whom he led safely, after months of travel and toil, pain and hardship, over Whitman pass into the Willamette Valley, and that magnificent stretch of territory comprising Washington and Oregon was saved to our republic by the patriotic energy and enterprise of a missionary.

V.

DOLLARS AND CENTS.

“What is the Almighty, that we should serve him?

And what profit should we have, if we pray unto him?”



EVERY business man should be interested in missions because of their relation to commerce. One cannot do business without capital, capital cannot be obtained without security, and security cannot be given in an uncivilized, unsettled state of society. The commercial value of missions is abundantly illustrated by their effect upon the Sandwich Islands. The history of these islands shows that fifty years ago they had no commercial standing whatever. Protestant work was begun in 1819, and

Your Money a million dollars was used
Back. in evangelizing the people. To-day they are a part of the United States and have an annual trade with a

net profit of twice the cost of their evangelization. Before Christianity transformed the Fijians, the commerce of their islands was nothing. To-day their trade amounts annually to over a million dollars. Samoa was positively shunned thirty years ago by the nations of the world. To-day the people are nominally Christian and the commerce of the islands is sufficient to tempt Germany, United States and Great Britain to seek its control by intrigue. For every dollar spent in mission work the commercial world receives forty in return. Before Christianity made any progress among the Dakota Indians it required \$120 a head to support them. After missionaries went among them and began to exemplify the practical workings of the Christian religion it cost the government only \$7.20 a head to support them.

Bishop Fowler says he saw a Digger Indian get his breakfast one morning in the Yosemite Valley, under the inspiring influences of that sublime scenery, out of an ant's nest, with a sharp stick for a fork. His breakfast cost him nothing, and his dry goods bill for a whole year would

not exceed ten cents. What sale could we get for our surplus products among such consumers? Suppose we had a surplus of ready-made clothing. Could we

**Christianize—
Civilize.**

ship such products to the savages? Not at all. Before we send tailors and milliners we must send the missionary. You cannot civilize a man by compelling him to wear civilized clothing. You cannot civilize by beginning on the outside. You must begin by planting the civilizing force on the inside. Whenever the grace of God touches the heart the whole man wakes up. Every instinct of progress is stirred and a new being is born. The first want created in the savage heart when he becomes a Christian is for clothing with which to cover his nakedness. When he gets a shirt and a pair of duck pants on he can no longer squat on the ground, but seated on a three-legged stool he feels raised a thousand miles above his former self. Presently his wife wants a bonnet, a pair of shoes, a dress, some gloves and ribbons. Then the children want pictures and books. They will work and trade;

you can buy and sell; and that means commerce.

The people of Oriental lands are entirely satisfied with the customs of their ancestors. When left to themselves they aspire to nothing better. No contact with western civilization has ever roused them from their apathy. It is only when the mind and heart are warmed into life by the gospel truth that they awake and begin to want something new. It has been said that if trade relations could be established with barbarous and semi-barbarous nations so as to introduce them to civilized life it would civilize and enrich them. This was tried about twenty-five years ago among the Zulus of Africa. Plows and wagons and oxen were shipped to them with a view of civilizing them. The result was that the Christian Zulus adopted the new method of cultivating the soil and made great progress in the art of agriculture. But the heathen Zulus harnessed their women to the plows and while their wives were plowing the soil they sat down and ate up the oxen. People appreciate the conveniences of modern civilization only when the heart and

life have been touched by Christianity. The great civilizing influence goes on before, embodied in the missionary; after him comes commerce in the form of plows and harrows, picks and shovels, wagons and harness, clocks and carpets, knives and forks, dishes, axes, books, maps, pictures, windows, chairs, telephones, bicycles, railroads, and ten thousand other things which go to make up civilized life.

The commercial value of any nation is determined by the degree of Christian civilization it enjoys. The annual business of England is \$100 for every person in the kingdom; of the United States, \$75; of France, \$50; of Japan, \$15; of China, \$4; of Africa, \$2.50. When we shall have Christianized China and Africa, with all the islands of the sea, what new markets will have been opened and what millions will have been added to the commerce of the world!

VI.

THE FUTURE THAT SHALL BE.

“This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man.”



THESE triumphs which have been achieved through missionary activities lead one very naturally to remark upon the wide sweep which the Church takes in its evangelistic efforts. There is nothing narrow in the conception which it has of the work to be done. It touches every department of life. By its influence the springs of human activity are affected in every direction. The conception the world has had of the Church and its relation to humanity has always been narrow. A casual glance at the New Testament shows that in the mind of Christ the kingdom of which he speaks is the life, and the Church is the manifestation of that life to the world. “In him was life; and the life was

**All Kingdoms
Christ's.**

the light of men." He was "the true Light, which lighteth every man that cometh into the world." Is there anything narrow about that? Anything contracted or small? It is as wide as human heart-beats and touches everything that touches the interest of mankind. "The kingdoms of this world" shall "become the kingdoms of our Lord and of his Christ." Not the temporal and earthly kingdoms only; not those alone of England and of India, but the kingdoms of science and commerce, of education and wealth, of agriculture and industry, of politics and music. Kingdoms in which you and I may become kings and queens and potentates. Had the Church grasped that idea a thousand years ago, says Dr. Strong, her history would have been differently written, her victories more complete, her triumphs more marked. And yet I have not one pulse of sympathy for those who cry out against the successes achieved or depreciate the measures employed. If the Church has not saved the world, she has at least kept it from rotting. If she has not been its full salvation, she has been the salt whose

saving power has been vast and precious. And when we remember how small a part of her possible force she has been able to use and in how narrow a sphere her influence has been exerted, how she has been hindered and crippled by our mistaken notions, there is kindled within us a hope that when she rises to the true conception of her mission, availing herself of the forces at her command, she will mightily hasten the day of Christ's enthronement over all the world.

A Great Harvest. Missions do pay. They are grandly triumphant. They are heaven-ordained, and through them the world will ultimately be brought to the feet of our Lord Jesus Christ. A great opportunity is before us. The instrumentality is within our hands. The command has already been given. Who is there to answer nay?

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