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THE
CRISIS OF MISSIONS.

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THE
CRISIS OF MISSIONS;

OR,

THE VOICE OUT OF THE CLOUD.

BY

REV. ARTHUR T. PIERSON, D.D.

AUTHOR OF

"THE GOSPEL FLOODING THE WORLD," "THE PROGRESS OF MISSIONS,"
"MANY INFALLIBLE PROOFS," ETC.

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THE
CRISIS OF MISSIONS

BY THE
REV. J. H. W. B. ...

LONDON:

W. B. E. ...
LONDON: ...

TO
THE BELOVED PARTNER OF MY LIFE,

WHO HAS BEEN NOT ONLY THE ENCOURAGEMENT,
BUT THE INSPIRATION, OF MY RESEARCHES IN THE FIELD
OF MISSIONS,
AND HAS INTIMATELY SHARED IN ALL MY PRAYERS
AND LABORS FOR THE WORLD-WIDE HARVEST,

This Book is Inscribed.

THE HISTORY OF THE

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... of the ...
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... of the ...

THE HISTORY OF THE

A WORD PRELIMINARY.

IF in this little book any good is found, it is, like most good things, a growth; it has come by a process of development in personal study and pastoral service.

The little interest at first felt by the writer in remote missions in regions beyond has steadily and rapidly grown. The logic of the Scripture argument for a world-wide evangelism is itself overwhelming; but various side-arguments and considerations emphasize and enforce the scriptural; and the logic of events adds its mighty demonstration, that the pillar of God still moves before His people. Under the combined influence of such an array of proof from Scripture, from history, and from experience, that the spirit of missions is the spirit of Christ, the whole

mind and heart of a true disciple burn with conviction and glow with enthusiasm in the direction of the work of witnessing to a lost world.

Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest. Knowledge does not always kindle zeal, but zeal is "according to knowledge," and will not exist without it. A fire may be fanned with wind, but it must be fed with fuel; and facts are the fuel of this sacred flame, to be gathered, then kindled, by God's Spirit, and then scattered as burning brands, to be as live coals elsewhere. In vain shall we look for an absorbing, engrossing passion for the prompt and universal spread of gospel tidings, for full missionary treasuries or full missionary ranks, unless and until the individual believer is brought face to face with those grand facts which make the march of modern missions the marvel and miracle of these latter days!

To outline these facts is the simple, humble aim of this book, purposely compressed into

a narrow compass, to catch the hasty glance of these busy times. So fast is the pace of missions, that, while we write the record, a new statement becomes needful; and so wide is the field, that a lifetime is scarcely adequate to its proper investigation. Whatever imperfections and inaccuracies appear, the indulgent reader will not forget that these pages have been written, only in the intervals of pastoral work, in a field where the exacting labors of pulpit and parish leave the pastor little leisure as an author.

The writer, himself deeply conscious of the defects of his work, sends it forth on its errand, praying that in some small measure it may prepare the way of the Lord, make His paths straight, lift up a standard for the people, or at least gather out the stones.

ARTHUR T. PIERSON.

2320 SPRUCE STREET, PHILADELPHIA,

July, 1886.

CHAPTER III.

REMOVAL OF BARRIERS.

HEN this century was at its dawn, ten great barriers, to human view insurmountable, interposed between the Church and the fulfilment of the Lord's command. We may group them into four classes.

I. Obstacles to *approach*. There was little or no access to the great nations of the heathen world. China was walled about, Japan's ports sealed, India held by an English power hostile to missions, Africa impenetrable even to the explorer, and the isles of the sea crowded with cannibals more to be dreaded than the devouring waves of the angry ocean. In the Moslem world blind bigotry, as with the iron flail of Talus, crushed all freedom of speech or thought, and hung the death pen-

alty like the sword of Damocles over the head of every follower of the Prophet who even looked away from the crescent to the cross. In the papal world a nominal Christianity, intolerant of all evangelical creeds, forbade even the circulation of the Bible; there was less hope of proper missionary work among Roman Catholics than among Polynesian cannibals. Travellers could not visit the Eternal City without leaving their Bibles outside the gates, within which no Protestant chapel was tolerated. The Waldenses, in seeking to keep the pure primitive faith, found the Vatican an Olympus for its false gods, a Sinai for its terrors and thunders, and a Golgotha for its tortures and blood.

2. Obstacles to *intercourse*. Outward approach proved often no real access. Serious inside walls had to be scaled, even when the outer barriers were passed. Tediously slow travel and transportation made neighbors foreigners; languages, strange and hard to master, hindered even converse and commu-

nication, and, formed in the matrix of heathenism, offered no mould for spiritual ideas; moreover, at least sixty such tongues must be reduced to writing, having no literature, or even lexicon or grammar. Woman was hopelessly secluded within harems, zenanas, seraglios; degraded to the level of the cattle for which she was bartered, or the donkeys with which she was associated as a burden-bearer, unwelcome as a babe, untaught as a child, enslaved as a wife, despised as a widow, and unwept as dead, denied all social status and individual rights, and even *a soul*. Worst of all, caste, that gigantic foe of human progress, forbade not only conversion, but communion among converts.

3. Obstacles to *impression*. Some of the unevangelized races seemed on too low a level to be lifted even by the lever of the gospel; others stood too high, and were too proud to feel the need of its uplifting. In some not only the image of God, but the image of man, was defaced, if not effaced; they were dumb beasts for shamelessness and

wild beasts for brutality and ferocity, not only dehumanized but demonized. Others, like the hundreds of millions of India and China, proud of their hoary age, high culture, poetic and ethical faiths, and a social morality that in some respects put Christian communities to shame, were under the sway of a subtle priesthood, and clad in self-complacency as in an impenetrable coat of mail. The gospel might pass the barriers that hindered approach and intercourse, but here was another still more insurmountable. What could a feeble missionary band do in confronting great nations that boasted of their antiquity and aristocracy, and accounted apostasy a crime against both God and man, which was without apology and beyond forgiveness?

4. Obstacles to *action*. The Church itself had reared barriers to its own missionary activity. The disgraceful iniquities and immoralities with which the Christian nations were implicated and complicated made the name "Christian" a stench instead of a sweet

savor to the pagan world. England forced opium upon China, even at the cannon's mouth; vessels brought missionaries to Africa from Christian lands, and then bore back to those lands her stolen slaves; the Hawaiians caught the consuming leprosy of lust from the merchant ships of Christian countries; and the North American Indians took the infection of drunkenness from contact with our "higher civilization." The work of missions advanced under the awful shadow of a prejudice against Christendom for which Christian nations were responsible; for in some cases intercourse had already proved to pagan peoples worse than isolation. Missionaries landing on foreign shores were sometimes compelled to regret that the shuttle of commerce had already woven a bond of contact with the "Christians" whom they came to represent.

Beside all this, apathy and lethargy reigned in the Church. Ignorance of man's need and of God's work made the indifference that prevailed the more hopeless; worse than mere

lack of sympathy, or apathy, there was, even inside the Church, antipathy to missionary effort; while sectarian jealousy checked activity, cooled ardor, and wasted energy that, with harmony and unity, co-operation and concentration, might have multiplied results a hundred-fold. At times zeal seemed to kindle, but only flashed into a flame of temporary excitement and contagious enthusiasm, soon to die down and leave no lasting results in self-sacrifice. Sheldon Dibble declared that Christians need conversion to foreign missions as really as a sinner needs conversion to Christ. Adoniram Judson said his "hand was nearly shaken off, and his hair nearly shorn off for mementoes, by those who would willingly let missions die." Albert Bushnell found no obstacles at the Gaboon so disheartening as those at home, in the "churches, one half of which give nothing, and the other half give little, but pray even less." No wonder if missionaries hesitated to go down into the deep, dark mine of heathenism, with no one to "hold the rope."

Such are a few of the representative barriers that, within the memory of men still living, stood between the Church and the unevangelized world, defying all merely human wisdom or power to remove or to surmount. To-day, if not all entirely out of the way, they are down, like Jericho's walls; and from every quarter the hosts of God have only to march straight before them, climb over the prostrate ruins, and take the strongholds of Satan. Nor has the half been told, or even hinted, of the wonderful rapidity with which God has done this preparatory work. It is impossible to pack into a few paragraphs the huge mass of facts which no child of God can carefully survey without becoming a convert to missions. There has been nothing less than a new exodus out of an Egypt of apathy and insensibility, a new crossing of the Red Sea, a new overwhelming of the pursuing foe, a new pilgrimage behind God's pillar. The angel of the Lord has gone before the mission band till, within one century, its ranks reach round the world. At

the command of Jehovah land after land has admitted the heralds of the cross, till every people is now accessible, till in the most hopeless fields the harvest waves, and the whole aspect of the world is marvellously changed.

CHAPTER VIII.

THE OPEN DOOR IN SIAM.

IAM, or Syam, *the brown*, presents another peculiar opportunity for the entrance of the gospel. Within about two hundred thousand square miles of territory is a population estimated at eight millions. Little has been known of this romantic country, very few works having been published on Siam and the Siamese, until of late, when the attention of the civilized world has been turned that way. We are now beginning to know something of this second great river-basin of the Indo-Chinese Peninsula, with Bangkok, its capital, the "Venice of the Orient."

The vegetation is abundant, luxuriant, and marvellously beautiful; the fruits unsurpassed in variety and excellence. The animal king-

dom is no less varied and interesting, including the famous so-called "white elephant," as the form associated with the appearing of Buddhas, and the transmigration of souls, far on their way toward the Buddhist heaven, *Nirvana*. In the soil lie undeveloped vast quantities of valuable mineral and metal, and precious stones. Though woman is by no means man's equal, even here, her condition is vastly superior to that of her sex generally in the East, and her ordinary treatment is affectionate and considerate. Social distinctions are numerous, and *numerical*,—five representing the lowest slave, and one hundred thousand the second king.

The sacred literature, in the Pali, is written with a stylus on long slips of palm-leaf, and the four hundred principal works embrace four thousand volumes. The secular consist of about two hundred and fifty principal works, with two thousand volumes. Of the males, from eighty to ninety per cent can read, and education is afforded gratuitously at the temples. Buddhism absolutely sways

this people. Its sacred fanes, resembling the Egyptian in their type of architecture, are among the costliest and finest of the Orient. One is estimated to have cost \$800,000, and contains nine hundred images of Buddha, the principal of which, in a reclining posture, is one hundred and fifty-eight feet long, inlaid with pearl and overlaid with gold. The priesthood once numbered one hundred thousand, but are much fewer now.

Protestant missions date from the days of Gutzlaff, Tomlin, and Abeel in 1828-1831, and properly from the settlement of Jones in 1833. Half a century ago all foreigners, whether missionaries or merchants, were excluded; now all Christian countries enjoy treaty-rights. No country on earth is perhaps more widely open to the gospel, and here the Presbyterian Church especially should concentrate her forces; for Divine Providence has especially given to this body of Christians this land to occupy for Him.

The American Baptists have had a mission there for over fifty years, but now they are

working only among resident Chinese, from whom Dr. Dean, in 1837, organized the first church of Chinese Christians in all Asia. To the Presbyterians of America is thus left at present the entire evangelization of the native Siamese. To do this great work, that denomination has but two main stations, at Bangkok and Petchaburi; and two more among the Laos, at Chiengmai and Lakawn. Their entire force of missionaries, were they all on the ground, would number but *six men, twelve women*, and nine native preachers and teachers. In other words, twenty-seven workers in all, who, if their responsibility could be averaged, would have the care of three hundred thousand souls each!

Yet few appreciate the opportunity that Siam presents. The country feels throughout her extent the thrill of her contact with Western civilization. The telegraphic circuit embraces her and binds her to the Christian world. The postal system is extending from Bangkok to the bounds of the kingdom. Mercantile enterprise is develop-

ing the exports and introducing imports. The King is pronounced, next to the Mikado of Japan, the most "progressive sovereign in Asia." Himself an educated man and an astronomer, he favors education. More than this, he favors the missionaries, and has frequently made donations toward the mission work. The government gives practical proof of its estimate of the value of Christian missions by giving the land for a new mission station at Lakon. The King subscribes \$1,000 for a hospital building. These are but the latest of a series of friendly acts, showing the attitude of the royal court toward the work of the mission.

With the death of the then reigning King in 1851 this new and liberal policy was inaugurated by the government. His successor, who reigned for seventeen years, was a cultivated gentleman and scholar, who had been taught in languages and modern science by a missionary of the American Board; and under the present reign the influence of Protestant missionaries with the government, as

we have seen, has not waned. An official document, under royal sanction, testifies to their intelligence, integrity, and personal worth. It acknowledges the debt of the Siamese to them for teaching them to read and speak the English tongue, and says: "The American missionaries have always been just and upright men; have never meddled in the affairs of government nor created any difficulty with the Siamese; have lived with the Siamese just as if they belonged to the nation;" and furthermore, this document affirms the high standing of the missionaries in the respect and love of the government.

Siam was not opened by gunpowder or diplomacy, but by missionary influence, and the whole aspect of the nation and its attitude toward Christianity are gradually undergoing a change. The preaching, the teaching, the press, and the medical missions are the four conspicuous agencies which God is now using to bring Siam to Christ. With what results, a single example may show, and give a hint of the possibilities of the near future.

When this young King, now about thirty years old, patron of letters, science, and art, recently, by a sad accident, lost his wife, he sent his brother to the missionaries for a copy of the New Testament; and that elder brother gave as a reason for the request that the King had *lost faith in his own religion*; that he could find nothing in Buddhism to console him in his great grief. Buddhism is the State religion. It might cost the King his crown, or even his head, to espouse the Christian faith; but what meaning lies enfolded in the fact that this disconsolate monarch flies to the Christian's Bible for the solace in his bereavement, that his pagan creed is unable to supply! How much nearer may Siam be to becoming a Christian nation than many of us think!

It is an interesting fact that the first Zenana teaching ever attempted in the East was by missionary women, in 1851, among the thirty wives and royal sisters of the King of Siam.

CHAPTER IX.

THE WALLED KINGDOM.



HIS is the name by which China has been known for centuries. Its vast territory of over five and a half million square miles — five eighths as large as the whole continent of Africa, one tenth as large as the globe itself — has a population variously estimated at from 350,000,000 to 500,000,000. No other country can claim artificial water communication of such extent; the Grand Canal, 650 miles long, is but the largest of four hundred which form the highways of the empire for transit and travel, and at the same time supply a system of irrigation. Within a country having a coast line of 3,350 miles, a frontier of 12,550, reaching through 38 degrees of lat-

itude and nearly twice as many of longitude, we may well expect to find every variety of animal, mineral, and vegetable.

But the great attraction of China as a mission field lies in the people, who are called the "Oriental Yankees." They are industrious, frugal, polite, and capable; and while they have the vices of a pagan people, they rank even above the East Indians in the plane of their civilization. Proud of their antiquity, they have a history whose authentic records reach back to the age of fable. Nations may well boast of a civilization which is founded upon such men as Confucius, who was born 550 B.C., and whose death preceded the birth of Socrates by eleven years; and Zoroaster, or Zarathustra, who dates from seven hundred to five thousand years earlier, — men who stand in their relation to China and Persia where Moses does to the Hebrews, and Socrates to the Greeks.

Excepting steam-engines, electric telegraphs, and the most startling inventions of modern days, there are few great inventions

which have not been in use in China for centuries before they were known outside the Walled Kingdom; even the mariner's compass, movable type, printing and paper, porcelain, silk, gunpowder, etc., being long familiar to this remarkable and exclusive people. They have a high type of popular education, civil service with competitive examinations, and a social structure on firmer foundations than any other empire, with one system of manners, letters, and policy. It is quite obvious that the specimens of Chinese character which commonly find their way to our shores are not fair representatives of this ancient and remarkable people.

In no country is it possible for capacity and fidelity to find recognition more than in the Celestial Empire. All public offices are open to graduates of the colleges, academies, and universities, without distinction of nationality, birth, class, or creed; and so brains and skill are the highways to public honors and official emoluments. Erudition, according to their standard, is the golden mile-stone

from which all roads radiate in the administrative system.

The great wall, called by them the "Myriad Mile Wall," is the most gigantic defence ever built by man. It winds along the north frontier of China proper for fifteen hundred miles, from fifteen to thirty feet high, with towers rising forty feet, and is broad enough for six horsemen to ride abreast. It may well represent China's attitude toward Christian missions until the famous treaty of Tientsin, in 1858. On August 25 of that memorable year the Atlantic cable shot across the ocean-bed the news that this colossal Oriental empire was open not only to the commerce of the world, but to the gospel.

The pride of the Chinese in their ancient civilization and religious and ethical faiths presented a formidable barrier to evangelization. Their national isolation is partly the result of inordinate conceit. The Emperor is the Son of Heaven, sits on a dragon throne, signs decrees with a vermilion pencil; his

empire is the "middle kingdom," his people the "celestials." The geography of the Chinese gave nine tenths of the globe to China, a square inch to England, and left out America altogether. The lexicon of their language dates back almost to the beginning of the Christian era, and the imperial library of eighty thousand volumes was ancient when that of Alexandria was burned. Yet their "golden age" is manifestly past, and for centuries they have halted and made no progress, ever resisting innovation. But as they begin to feel the power of contact and intercourse with enlightened nations, the petrified constitution and culture of four thousand years begins to lose its impenetrability and inflexibility. There is to be a railway from Tientsin to Peking; the sea and the capital are to be united by a link of steel. As Carleton Coffin prophesied, years ago, the superstition about the "Earth Dragon" will be exploded when the Chinaman sees the railway ploughing through even the burial-places of his ancestors. Geomancy must die before mod-

ern civilization, and the gospel will take its place.

Notwithstanding their numerous religions; ancestral worship, with its tablets and shrines in every house; idolatry, with its patron god for every trade, and its annual cost of \$180,000,000; Confucianism, Tauism, Buddhism, Mohammedanism, — though it be easier to find a god than a man, the Chinese are a nation of atheists; and with all their high civilization, a nation of gamblers, opium-eaters, rakes, and drunkards. Their very language has the taint of moral leprosy, and the walls of inns are painted with the “flowers” of obscenity.

Woman's condition is degraded and deplorable beyond words. Mandarin Ting said to the French traveller, Huc, “Women have no souls.” The birth of a daughter is held to be a calamity and disgrace; the infanticide of girls is fearful in extent. In forty towns about Amoy Mr. Abeel found two fifths of all the girls were destroyed in infancy, — drowned or buried alive, — and

commonly by the father. Mr. Doolittle says that probably more than half the families of Foochow have destroyed one or more female children. Those who are not killed or exposed are sold in infancy for wives or slaves. The husband may beat, starve, or sell his wife, and women are constantly driven to suicide.

It is reckoned that the Chinese Empire contains 1,700 cities, within which lie graveyards containing in some cases 20,000,000 dead.

The language was another barrier to Chinese evangelization, that was as high as Babylon's impregnable walls. With its tones, aspirates, and idioms; with its 43,500 words in the official dictionary, 5,000 of which must form a scholar's vocabulary; with root words estimated at from 315 to 4,000, and 214 symbolic characters; with its complicated "hieroglyphs," one of which takes over fifty strokes; with its further complications from tones and inflections, so that one word uttered in ten different ways means

as many things, and words identical in sound are diverse in form and sense; with its incapacity for sacred ideas and expression of spiritual graces, so that for a half century translators doubted what name to use for *God*, — the Chinese tongue seemed Satan's master-device to exclude the gospel. Yet happily the "Mandarin," or written language, throughout the empire is one, however different the spoken dialects. A Frenchman, taking the elementary parts of the language, reduced them to a few hundred; the Presbyterian Board helped him with \$5,000 to complete his alphabet and presses. In 1874 one Chinaman made over six hundred stereotype plates, and as long ago as 1875 there were eight presses at Shanghai alone, scattering Christian literature.

CHAPTER X.

PROTESTANT MISSIONS IN CHINA.

PROTESTANT missions in China date back to 1807, when Robert Morrison, the "last-maker" of Morpeth, their pioneer, came to Canton. He had prepared for divinity school by studying all night and making boot-trees all day. Nominated translator to the East India Company's factory at Canton, he lived, ate, slept, and studied in the warerooms of a New York merchant. There, in native dress, with long nails and cue, praying in broken Chinese, and studying by night beside his little earthen lamp, this heroic man prepared to give China the Holy Scriptures in the native tongue. After seven years he baptized his first convert and completed the translation

of the New Testament. Joined by William Milne, they two, in 1818, gave to that empire the whole Bible. Eleven years later the American Board of Commissioners for Foreign Missions sent Bridgman, Abeel, and others; and so the missionary band and their work slowly grew. Converts began to multiply; between 1853 and 1871 their number had increased more than twenty-fold. Missionaries were so highly respected that in one case an offer of \$10,000 in gold was made them as an inducement to take charge of government schools.

Five years ago over thirty missionary societies were at work in the Celestial Empire, with something less than three hundred and fifty missionaries and teachers, over one hundred stations, and five hundred out-stations. The China Inland Mission, under the wonderful organizing power of J. Hudson Taylor, is calling to itself the eyes of the world just now, partly from its peculiar basis and partly from the fact that the university graduates, who were converted in connection with Mr.

Moody's labors, at Cambridge and elsewhere, have so largely been identified with it. It was organized in 1865, and upon five principles:—

1. It is unsectarian but evangelical, representing exclusively no branch of the Church, but welcoming friends and workers from all denominations.

2. It has no inflexible educational standard of qualification, insisting only on a fair measure of ability and acquisition, with good health, good sense, and consecration.

3. It is conducted as a work of faith, incurring no debt, asking no aid, fixing no salaries, but distributing funds as they are sent in.

4. It requires workers to identify themselves with the people for whom they labor, in dress, cue, etc.

5. It magnifies dependence on God, as the sole patron of the mission.

Its present staff is less than three hundred, and its income for 1884 was nearly \$100,000. Rev. H. C. Du Bose prophesies that in ten years this mission will equal in numbers

the other missionaries from all lands and churches, boards and societies.

Christian missions could not but suffer very serious hinderance by the course of events from 1820 to 1858. The disgraceful opium war left a lasting reproach on the name of England, and associated the name of Christian with an act worthy of the worst of barbarians. For years the British persisted in flooding the country with this Indian drug. Tao-kuang, seeing that body, mind, and morals were dying of the drug, in 1828 issued severe prohibitory laws, and destroyed the trade for a time, and ten years later made the use of opium a capital offence, and destroyed British stock to the amount of \$20,000,000. Then followed a war which in 1842 wrested from the Chinese government concessions in favor of free trade in opium, but intensified the hatred of all foreigners.

The very inability of the Mantchoo dynasty to repel the Christian powers brought upon it contempt and hatred, and led to the formation of the secret triad society, which in

1850 attempted under Tien-te to overthrow the government, and after his death, under Hong-siu, not only carried on one of the most gigantic rebellions ever known, but persuaded Christians and missionaries to identify themselves with their cause, under the pretext that the rebels themselves were a sort of "Protestants." This again made Christian powers obnoxious to the Chinese government.

Then followed a war, in 1856, in which Britain led the way, and it became the signal for a general crusade against China, in which France, the United States, and Russia afterward joined; and the final issue of this war was the Treaty of Tientsin, which reads as follows:—

"The Christian religion, as professed by Protestants and Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with."

In that treaty the "wall" has been thrown down, and every man may "go up straight before him" and take possession. To all the provinces, with their seventeen hundred cities and innumerable villages, the missionaries may go, without hinderance or molestation, claiming in case of necessity protection and aid; and native Chinese may claim the privilege of both embracing and confessing the Christian faith. Well does Dr. Gracey say that "never before since the world began did any one document, so brief, admit at once to the possibilities of Christianity so large a portion of the human family, or roll on the Christian church so much responsibility. It admitted one third of the human race to the brotherhood of Christian nations. That door was opened not by the vermilion pencil of the Emperor, but by the decree of the Eternal."¹

Dr. Williams, after thirty-two years in China, thinks that half a century more of Christian missions will evangelize, and even Christian-

¹ *Open Doors*, by J. T. Gracey, D.D., pp. 35, 36.

ize, the empire; Mr. Burlingame testifies that intelligent men there put no faith in the popular religions; and Dr. Bartlett finely adds that this "Gibraltar of pagandom may become its Waterloo."

These Oriental Yankees, once brought to Christ, will become the aggressive missionary race of the Orient. They are very enterprising, and swarm everywhere like bees: they are even now scattered through Siam and India, California, South America, and Australia, and will ultimately people Polynesia.

native Japanese pastors, and addressed to the Board at its great anniversary. Meanwhile Buddhist priests are in danger of being driven to work to avoid starvation. The popular faith in Buddhism is about dead, and instead of the vast sums formerly spent on temples, it is estimated that not more than \$150,000 are now expended, and an ex-daimio sent \$500 and a chandelier as a present to the mission church at Sanda at its tenth anniversary.

Yet people see only what they want to see. A lady spent eighteen months in Kobe, and opposite a chapel where there was preaching every Sunday. She reported that she had never seen *one native* enter that chapel, and that missions were accomplishing nothing for the evangelization of Japan. It was a chapel *expressly for foreign residents*, and had nothing to do with the missions, whose premises were in another part of the city.¹

¹ Compare "Ely Volume," Introduction, p. vii, for a similar instance in Syria.

CHAPTER XII.

KOREA, THE HERMIT NATION.

KOREA, though the last of the hermit nations to be opened to the gospel, we consider next, on account of its proximity to China and Japan. It has been suddenly thrown open to evangelistic labor after a strict isolation of centuries. Its territory is partly peninsular and partly insular; the peninsula extends southward between the Yellow Sea and the Sea of Japan; it is about four hundred miles long and one hundred and fifty miles broad, and is shaped almost exactly like Italy. Numerous adjacent islands, greatly differing in size, constitute the Korean archipelago; they are chiefly of granite rock, some rising two thousand feet above sea-level. The population can-

not vary far from that of Siam in number,—from eight million to twelve million. The climate differs greatly in the north and south; and the vegetable and mineral products compare favorably with those of other lands.

The predominant religion is Buddhism, though there are some followers of Confucius, as in China, and some of a religion similar to that of the *Shin-tu* in Japan. Indeed, Korea seems in some respects a cross between these two immediate neighbors.

In 1882 Korea was, by treaty, opened to American commerce; but the key used by God to unlock this empire to the gospel was the medical mission. Somewhere between the sixteenth and eighteenth centuries Romanism was carried into this country by papal converts from Japan and China. About one hundred years ago Senghuni, a distinguished official, professed conversion and was baptized under the name of "Peter;" the missionaries were popular, and the more educated classes saw that even this corrupted

form of Christianity was an improvement upon paganism. The government became alarmed; the priesthood led on a persecution, and the Catholic converts recanted or fled to China, or endured torture and martyrdom. In 1835 Roman Catholic missions again found entrance into Korea by way of China and Mantchuria; and the Jesuits claimed fifteen thousand converts, even as late as 1857, after being again driven from the field.

But we are especially concerned with the late opening for Protestant missions. Japan in 1876 made the first complete treaty with her neighbor across the channel; six years later, partly through the aid of the great Chinaman, Li Hung Chang, a similar treaty was made with the United States. In 1884 the Presbyterian Board, at the solicitation of Rijutei, a Korean of rank, who was converted while representing his government in Japan, established a station at Seoul, H. N. Allen, M.D., a medical missionary in China, going there. The American resident minis-

ter, General Foote, gave him an appointment as physician to the legation, which was at once protection to his person and promise for his favorable reception. Dr. Allen was simply tolerated at first; but during a revolt in Seoul several persons of rank were wounded, and recovered under his care; he saved the life of the King's nephew, Min Yong Ik. His skilful treatment, so in contrast with the methods of the native doctors and surgeons whom he found trying to stanch the wounds with wax, won the admiration of the Koreans. The King's nephew declared that they believed him "sent from heaven to cure the wounded." The gratitude of the King for his medical services to the royal family found expression in the encouragement given Dr. Allen to build a government hospital, which the King names *Hay Min Lo*, House of Civilized Virtue, and which is under the care of the Presbyterian mission and the supervision of Dr. Allen. The mission finds in Rijutei a true helper who has devoted his energies to giving the

Koreans the New Testament in their own tongue. Mr. Arthington, of Leeds, gave the money to pay for printing three thousand copies of the Gospels of Luke and John; and so the last door opens for the admission of the gospel. The working force is increased by the addition of Rev. Mr. Underwood and Dr. Herron and his wife; and there is every indication that here, as in Japan, God is going to work a great change, whereat we shall all marvel. Papal missions, with all their perversions of Christian doctrine, God used to prepare the way in part for the entrance of the gospel. Japan, waking to the knowledge of God, has been a help to Korean evangelization. Fragments of evangelical truth, brought by stealth from the Sunrise Kingdom, found their way to the heart of Rijutei. Years passed by, and the crisis came. Rijutei was the means of saving the life of the Queen, and so earned favor with the King. At once he went to Japan, where he learned the way of Christ more perfectly, and so was led to undertake, like Luther, to

give his own countrymen the Word of God in their own tongue. Here is another proof of God's seal on the work of missions. A few years ago we were just beginning missionary teaching in Japan; and now Japanese converts are proposing to go to Korea as evangelists!

We are in danger of forgetting that there are many indirect results which both prove the civilizing power of the gospel and prepare the way for higher triumphs of grace.

Resultant motion is the joint effect of opposite forces acting, for example, at right angles, and communicating to a given body an impulse that sends it in a direction between them, following a diagonal line. May this not illustrate the result of the opposing forces of Christianity and Paganism, acting on society in heathen countries, modifying, gradually changing, and transforming mankind, giving a new direction to thought, conscience, habits of life, even where conversion is not wrought?

Lord Lawrence said, "Christianity every-

where imparts dignity to labor, sanctity to marriage, and brotherhood to man. Where it does not convert, it checks; where it does not renew, it refines; where it does not sanctify, it subdues."

CHAPTER XXIII.

THE TRANSFORMATIONS OF GRACE.

IT is one of the mysterious sayings of prophecy, that in the golden age that is coming, even the wolf, bear, leopard, and lion are to be led by a little child. Already we have foretastes of the fulfilment of this prediction. That little child born in Bethlehem, who, in all His manly, godly growth in wisdom and stature and in favor with God and man, never lost the child-like spirit, takes by the hand and leads men as rapacious as the wolf, as treacherous as the leopard, as ferocious as the bear or the lion.

When Robert Moffat proposed to go to Africaner, the terrible demon of the Dark Continent, he was warned that he was an incarnate fiend, who would make a virtue of

cruelty, and murder him that he might make a drum-head of his skin and a drinking-cup of his skull. But Moffat had faith in the gospel of the grace of God. This Hottentot chief had been driven north by Dutch invaders until, taking his refuge beyond the Orange River, he became a daring and desperate outlaw, robbing and murdering his victims, and swaying a wide region with the iron sceptre of terror. The colonial governments set a price upon his capture, dead or alive, and hired neighboring chiefs to make war upon him; but in vain. In 1818 Moffat ventured to take up his abode with Africaner. A change took place in the diabolical ruffian, so complete that it was a new creation. His outward and inward life was transformed; he became a man of peace; the helper, friend, nurse of the missionary; a student of the New Testament, an evangelist in spirit, a winner of souls. Robert Moffat's success was based on his confidence in the power of the gospel to tame the fiercest and most ferocious men, and he saw that man, who in

himself combined wolf, bear, leopard, and lion, turned into a lamb.

What hope could there be of a South Sea islander who, in pure malice of cruelty, first slew his little brother without pity, and then sent the corpse to his king for a sacrifice! Dead to love, alive only to hate, making sport of murder, and murder a sport! Yet he is but a representative — as Paul would say, “a pattern” — of thousands from whom, as from him, have been cast out a legion of demons.

Sau Quala, the Karen slave, was by that same gospel brought to Christ as the first Karen convert, and then changed into an apostolic worker. He aided the missionaries in the translation of the Word, and for fifteen years guided them through the jungles in their missionary journeys in Tavoy and Mergui; then his holy zeal could no longer be pent up, and he began himself to walk through the country preaching, gathering converts, planting churches, within three years organizing nearly twenty-five hundred new

disciples into over thirty congregations. His work was one of love, performed in the most heroically unselfish spirit; his voluntary poverty compelled him to leave his lovely wife behind him, because he could not afford the luxury of her companionship; and, in the face of the offer of a lucrative government position, he continued his self-denying labor, refusing to mix up secular labor with the Lord's work. Dr. Anderson closes his little biographical sketch of this Karen apostle with the exclamation, "Admirable man! Where shall we find his equal in devotion to the cause of Christ!" Yet from what depths of ignorance, selfishness, and superstition, the gospel lever lifted Sau Quala!

During the revival in Fidelia Fiske's Holyoke school in Persia, Guergis, "the vilest of the Nestorians," came to visit his daughter in the school. He was in full Koordish dress, with gun and dagger. As the girls wept and prayed, he sneered and mocked. His daughter prayed for him. He raised his fist to strike her, but the Lord held it back. Miss

Fiske sought to win him, but he continued to laugh and scorn for days. Then suddenly, as if by a lightning-stroke, he was struck down. He wept and prayed, went away to be alone with God, and came back an entirely changed man. The gun and dagger were no more to be seen. Bowed down with the weight of his sin, he declared that even "if there were no hell he could not bear such a load." He found rest in believing, and henceforth all he could say was, "My great sins and my great Saviour!" Even Miss Fiske, stunned by the miracle of such a conversion, doubted his sincerity. But until his death Deacon Guergis continued with lips and life to tell of Jesus. You might have met him travelling along the mountains, in his red trousers, striped jacket, and big turban, with Testament and hymn-book in place of gun and dagger, talking of sin and salvation, and singing with stentorian voice, "Rock of Ages," "There is a Fountain," etc. On his dying bed he would rouse up and shout, "Oh, it was free grace, free grace!"

U. Bor. Sing, the heir of the Rajah of Cherra, India, was converted by the Welsh missionaries. He was warned that in joining the Christians he would probably forfeit his right to be King of Cherra after the death of Rham Sing, who then ruled, but who, eighteen months afterward, died. The chiefs of the tribes met and unanimously decided that Bor. Sing was entitled to succeed him, but that his Christian profession stood in the way. Messenger after messenger was sent, urging him to recant. He was invited to the native council, and told that if he would put aside his religious profession they would all acknowledge him as king. His answer was: "Put aside my Christian profession? I can put aside my head-dress, or my cloak; but as for the covenant I have made with my God, I cannot for any consideration put that aside!" Another was therefore appointed king in his stead. Since then he has been impoverished by litigation about landed property, till he is now in danger of arrest and imprisonment; and Mr. Elliott, the Com-

missioner of Assam, has appealed to Christians in this country on his behalf. Here is a convert rejecting a crown for Christ!

Rev. John Thomas, of the Church Missionary Society, has said of a convert among the Shanars who died in 1860, that he was, without exception, the ablest and most eloquent native preacher in India. "His affection, simplicity, honesty, straightforwardness, amazing pulpit talents, and profound humility, endeared him to me more than I can describe," said this beloved missionary, who also pronounced his last sermon on the text, "enduring the cross, despising the shame," the greatest sermon he ever heard in its exaltation of Christ and its overwhelming effect.

"Blind Bartimeus," of the Hawaiian Islands, is another example of transforming grace. Out of the lowest depths of pagan vice and vileness he rose to a level with the most earnest, consecrated, self-oblivious disciples and laborers. His wonderful insight into the truth, his inspired imagination, his

white-heat of ardor and fervor, his contagious enthusiasm, his passionate love for souls, enabled him to preach the most severe truths with the tenderness of a seraph; and his familiarity with the Word of God made him, blind as he was, a walking concordance.

There is not a missionary field where such triumphs of grace may not be constantly seen; transformations of character quite as marvellous and as absolutely inexplicable without a divine factor, as any miracle of apostolic days. Dr. Lindley used to say that when a native Zulu, trading some trifling article for a calico shirt, duck breeches, and a three-legged stool, got his shirt and breeches on and sat on his little stool, he was a thousand miles above all his fellows. But this is only civilization. We must follow that poor Zulu, just clothed, till the Word of God takes root in his soul, and he becomes not only beautiful and fruitful in holiness, but a preacher and a winner of souls, giving the life that has been plucked as a burning brand from the fire of an earthly hell, to be

consumed on the altar of Christian service; and then we begin to understand how much farther reach the transforming influences of Christianity than those of mere civilization. The Portuguese called the Hottentots "a race of apes," and Dr. Vanderkemp read over church-doors in Cape Colony, "Dogs and Hottentots not admitted." Yet out of those Hottentots what disciples have been developed!

The Chinese in this country are the butt of ridicule and the object of contempt and violence; yet Rev. Dr. Nevius and Hunter Corbett have, with simple Chinese converts, been working wonders of evangelism that rival apostolic days. On their itinerating tours, finding a few here and there open to the gospel, they send out these new converts to tell the story to their countrymen; and so does this gospel transform the lazy, selfish, sordid Chinaman, that these missionaries find scores of lay helpers ready to give their lives to the work of gathering other converts to Christ. And so in China hundreds are every

year won to Christ by lay evangelists whose whole compensation averages from three to five dollars a month!

The first messenger of Christ to carry the Bible into Korea and offer it to the King was a Chinese convert. The noblest examples of self-denial, separation unto God, passion for souls, singleness of aim, evangelistic zeal, and liberal systematic giving, which have been found during this century, have been the outgrowth of missionary fields, and often of the most hopeless soil, previously rank with every unholy product. The new converts from the most degraded tribes have often put to shame the ripest fruits of our Christian civilization!

In January, 1872, during the week of prayer, one or two Japanese converts, recently brought to Christ and taught in the private classes of the missionaries, came into the English meeting at Yokohama. There they heard read and expounded, the story of that first Pentecost from the Book of the Acts of the Apostles. As though themselves

set on fire with pentecostal flames, they fell on their knees, and with prayers like those of Daniel and Paul, besought God to pour out the Spirit in a new Pentecost upon Japan, till even the captains of the English and American war-ships wept and said, "The prayers of these new Japanese converts take the heart out of us."

In a personal communication to the author, the Rev. William Ashmore, D.D., of Swatow, China, writes, as to the signs of divine grace among the Chinese: —

"Bring of the fish which ye have now caught."

"The converts give evidence, all-sufficient, that they are of the kind the Master takes to Himself, and not those which are thrown away. Conversion in China is followed by exactly the same fruits as in all the rest of the world. Love to all the saints they evince in word and in deed. Next to the love of Christ, which reigns supreme, this sympathy and large-hearted active charity to persecuted brethren in other places is noteworthy. Before conversion they cared nothing about suffering people elsewhere; but now, hearing that some whom they have never seen are driven from

their homes for Christ's sake, they are ready to share with them what little they have.

“The crucial test of a man's faith in China is his repudiation of ancestral worship for himself after death. An old Christian called his idol-worshipping sons to his bedside, and, gathering all his remaining strength in one last effort, charged them to send for the Christians to read the Scriptures at his funeral, and pray and sing about the resurrection, and, under pain of his displeasure, have no heathen ceremonies over him and no offerings made to him after he was gone. Knowing their perversity, he even threatened that if any heathen rites should disgrace his burial, and the Lord would permit, his spirit would come back and manifest his abhorrence. Another, a poor woman, after asking for prayer and rendering up her own praise, handed me the savings of a lifetime, — more than two hundred dollars, — begging me to use them for Jesus. The last request of her husband was, that when his tomb should be made, there might be written upon it simply his name, and after it, ‘a disciple of Jesus.’ Having been a faithful witness in his life, he wished to continue witnessing after his death.”

Let these few individual examples, drawn from the sable sons of Africa, the Karen

slaves of Burmah, the wild Koords of Persia, the superstitious Brahmins of India, the vile pagans of Polynesia, the iron-bound Confucianists of China, and the benighted Buddhists of Japan, stand as illustrations of the fact that wherever the gospel goes, its career is one of conquest. God is with His own Word, and it returns not to Him void.

CHAPTER XXIV.

THE PRODUCTS OF GOD'S HUSBANDRY.

E turn from individual examples of the fruits of grace on heathen soil to consider a few of the broader fields, which have brought forth some thirty, some sixty, and some even an hundred fold under God's gracious tillage. If the conversion and sanctification of individuals is a remarkable proof of divine power, what shall be said of communities where the whole aspect and prospect of affairs have been not only rapidly, but radically, transformed!

In 1816 William A. B. Johnson, a plain German laborer, went from London, as a school-teacher, to Sierra Leone. When he first went to Regent's Town he found a thousand people saved from the holds of slave-

ships; they were wild and naked, represented twenty-two hostile tribes, and seemed absolutely beyond reformation. They had no morals, but were shiftless, brutal thieves and murderers, crowding together in filthy huts, without even the conception of marriage; and as to religion, that was devil-worship. Johnson cast himself on that gospel which is the power and the wisdom of God unto salvation, and before one year had passed, old and young began to inquire after salvation; the woods heard their whispered prayers, and the hills echoed with their hymns. The whole aspect of the settlement was changed. Trades and even learned professions took the place of lawlessness and violence; idleness and ignorance gave way to industry and intelligence. They built a stone church, which was regularly filled with nearly two thousand worshippers, and schools were crowded with children. Marriage took the place of promiscuous concubinage; the Lord's Supper displaced heathen revels; and thievery, profanity, and blasphemy ceased. All this John-

son saw, yet he died in 1823. All this change was the fruit of seven years.

The existing Christian community in Turkey is an unanswerable proof of what the gospel can do, even in soil as hopeless as that of the Sultan's dominions. Here are exhibited the fruits of the Spirit in superior intelligence and integrity, morality and spirituality, Christian activity and benevolence. Wheeler's "Ten Years on the Euphrates" is one of the most thrilling books in our missionary library. It shows us how, along the great river Euphrates, scores of self-supporting churches have been planted, sustaining their own native pastors, and demonstrating the practicability of the tithe-system as the financial basis of evangelization. Some of these churches began with but ten believers; but each conscientiously gave his tithe, and these ten tithes constituted a sum, equal to the average income of those poor church-members, to support a pastor willing to live on a level with his people, and leaving him his tithe likewise to offer to the Lord, and

yet have as much as they for his own use.

And so from the Tigris to the Bosphorus, in face of the despotic oppression and persecuting hostility of the Turkish government, Protestant churches have not only been organized, and have outlived all hinderances to life and growth, but have waxed strong wrestling with the storm; and it is hoped that these churches in the Ottoman Empire will soon be able to dismiss missionary oversight and take care of their own Christian work, not only self-supporting and self-governing, but self-propagating.

The "Lone Star" Mission among the Te-lugus has for eight years been the cynosure of all eyes. At one time it had almost ceased to shine, however feebly; then it suddenly blazed forth with a brilliancy like that of Sirius. At the anniversary meetings in Albany, N. Y., in 1853, it was proposed to abandon this mission, as both a fruitless and hopeless enterprise. At least thirteen years seemed to have been spent in vain. On that occasion

Dr. S. F. Smith wrote and published the poem beginning

“Shine on, Lone Star! thy radiance bright
Shall yet illumine the western sky,” etc.

Twenty-five years passed away, and the eventful year 1878 came. In that same “Lone Star” Mission there was a display of divine grace that has had no parallel since the first Pentecost. A spiritual harvest was there gathered which seemed to many incredible. Within twenty-one days there were added to one church in Ongole 5,429 new converts, and on one day, 2,222. Still later, in that same field, there were 3,262 additional baptisms, making the whole number baptized from June 16 to July 31, — forty-five days, — nearly 9,000! probably exceeding the harvest of the first Pentecost. That church in Ongole was organized in 1867, only eleven years before, with eight souls. In those eleven years every one of those little ones literally “became a thousand.” (Isa. lx. 22; Ps. lxxii. 16.)

Nor were these converts hastily gathered or carelessly admitted. The severe famine of 1877 had made the feeding of the starving the work of the mission. And lest any should be moved to join the mission church from mercenary motives, and because there was neither time nor strength to examine candidates, those who applied for baptism were kept waiting till the pressure of famine was relieved. In fact, not one hundred of the number received ever had from the missionaries the value of a quarter of a cent. As we look back, we see that these fruits, instead of being overstated, are understated. Sixty thousand people during that memorable year turned to the living God from vain idols in Southern India.

What a white harvest field may be found in the empire of Japan! That edict against Christianity has never been repealed, and yet what headway the gospel has made there, overcoming even opposition! At first, only secular teaching was permitted; then, as this Christian teaching more and more savored of

the salt of the gospel, it was tolerated; then preaching in private was followed by assemblies for Christian worship and the organization of Christian churches. In 1865 the first convert was enrolled. In March, 1872, the first Christian congregation of Yokohama was formed with eleven members,—the first-fruits of the prayers of those few Japanese in the week of prayer just before. Within ten years those eleven have multiplied one hundred-fold. In October, 1880, the natives held a meeting in the open air on the grounds of a hotel in the public park at Uyeno; some four or five thousand people were in attendance, and the meeting lasted two days. It was openly advertised in the native newspapers, and publicly announced by large post-bills, which met the eye everywhere, and one of them on the very spot where the old edict board had so long stood. The mighty momentum of the gospel is felt even by the government, and before it even the spirit of opposition is giving way. Japan has been taken possession of by the Church of Christ,

and the key to that Sunrise Kingdom is the common school.

The changes in the Japanese Empire are far more rapid and radical than we appreciate; and they are triumphs not of civilization only, but of Christianity. Fukuzawa, in advocating the adoption of the Christian religion by the State as a measure of political advancement, may disavow all personal adhesion to it as a disciple; but his two sons are at Oberlin, and are Christians. The natives, even the most educated, cannot but feel the superiority of the gospel to their heathen systems; and they marvel as they see how, without even naming an idol, Christian disciples have a "splendid way of dying." At Kioto, the priests organized a Society of Natural Religion, to oppose Christianity, and called it the "Yaso Taiji;" but the government forbade the use of the obnoxious word "Taiji," as implying an intention of violent antagonism. The priests may conspire to oppose, but the religion of Christ is laying hold of the people.

Dr. Hepburn thinks that, if all foreign missionaries were expelled to-morrow, the natives would carry on the work. It is said that in one district, since 1873, seventy-one Buddhist temples have been abandoned to secular uses, and since 1871 seven hundred throughout the empire.

At the meeting of the American Board at Syracuse in 1879 President Seelye moved the following deliverance: —

“Never before has the gospel wrought such great and speedy changes as during the past seven years in Japan. It is not only the most remarkable chapter in the history of modern missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of Christianity, but the early records of the Church, bright as they may be, pale in the light of what is taking place before our eyes at the present time. Even Madagascar offers nothing to compare with Japan.”

Japan possesses two thousand newspapers, — all the outgrowth of twenty-five years, — more than Italy, or Austria, or Spain and

Russia combined, and twice as many as all Asia beside. Scholars of Europe and Japan are making a new alphabet of Roman letters to represent the eight thousand Japanese characters; a Japanese-Latin lexicon has been made, and Japanese-English books are now preparing. In Fukuzawa's school at Tokio a missionary is teaching, and Bible doctrine is prominent. Fifteen students recently asked baptism. We do not appreciate the rapid elimination of the Asiatic features from the government, and of the antiquated Oriental ideas from the popular mind. The entire New Testament is now given to the people in their own tongue, and the Bible societies are scattering the leaves of the Tree of Life; the Christian press is filling the land with a Christian literature; schools are gathering both boys and girls, and there are three theological seminaries; and the Island Empire adopts a Christian type of civilization.

Mr. Tamura, a Japanese now in America, acknowledges the fivefold debt which Japan owes to this country: 1. The opening of that

island empire to the world. 2. The influence of America on the political life of Japan. 3. The pattern furnished for her educational system. 4. The aid given to Japan in securing an international standing. 5. The introduction of Christianity. Upon this last "debt" he expatiates in no ordinary terms. He says that the empire was like a decaying tree, whose fruit was cruelty, bloodshed, and corruption. "Even hope was dead. In 1859 the sower came, bearing the seed of truth and life and hope. The Sun of Righteousness began to shine, and the dark clouds of Shintooism, Confucianism, and Buddhism began to melt away." He testifies to the wonderful rapidity with which the gospel roots itself in the soil of Japan. "During the last ten years over one hundred churches organized; over eight thousand souls saved. The evangelization of Japan is at hand." Thus while sceptical travellers are reviling and ridiculing the work of missions, the natives of these lands are loud-voiced in testimony to their value.

We have already seen how difficult a field

China presented for even a divine husbandry. Missionaries labored in Foochow for thirty years, among two millions of people. Eleven years of that thirty left behind not one convert, and scarce a visible token of good, to reward all the labor and prayer expended. Even the Church Missionary Society said, "There are no results that justify the continuance of the mission." But Mr. Wolfe, their missionary, said, "I will not give up this work;" and a few months later the first convert was baptized, then three more, and, eighteen years after, there were three thousand native disciples in Foochow. Ten years ago it was reported that there were over three hundred Protestant churches, with fifteen thousand members and fifty thousand adherents; and these congregations, rapidly advancing towards self-support, contributing \$20,000 annually. The appetite for reading is such that the Chinese fight each other in their eagerness to seize tracts distributed among them by the missionaries; and in one year the mission presses at Shanghai yielded

to the Presbyterian Board five per cent upon the whole amount spent that year for all its missions throughout the world. A whole town of five hundred inhabitants is lately reported as embracing Christianity.

In Sanui, eighty miles from Canton, an unsuccessful endeavor was made to get control of a spacious temple; it was refused at any price. Three years after it was *offered* for the nominal price of twenty dollars a year; and now the native pastor, Lai Pot Sün, is there gathering his flock.

In British Columbia, on Pacific shores, William Duncan, out of a body of brutal Indians, some of them cannibals, built his Metlakahtla, a Christian state, which, not only morally and religiously, but socially, politically, and commercially, is a new crown for our Lord and King. After six months' study of their language he made his first sermon. Nine tribes crowded that one village, and he could not get them to come together, in the same meeting; so he preached that first sermon nine times in one evening.

As long ago as 1880 he stood at the head of a community of one thousand souls, with the largest church north of San Francisco, and manse, school, shops, and all the marks of a Christian civilization. He is solving the problem of the Indian question, and proving that the decay of these aboriginal tribes may not only be arrested, but give place to the ingrafted scion of gospel life. Lord Dufferin could not gather from all the rich resources of the dead and living languages, which his silver tongue so grandly uses, words fit to express his astonishment at what he saw in this community. Surely it is better and cheaper to evangelize the Indians than to exterminate them. General Sherman's campaign against the Cheyennes is reported to have cost \$5,000,000; it costs \$500,000 to kill an Indian, and \$500 to convert one. Those who estimate every question on a financial basis may do well to consider these comparative figures. History may yet prove that there are some "good Indians" who are not "dead Indians."

All these examples might be multiplied absolutely without limit. There is not a field of missions, the world over, where the unmistakable fruits of grace have not been made to grow and thrive. The Spirit of God moves over the abyss of paganism, and divine life develops in a new creation.

CHAPTER XXXV.

MEETING THE CRISIS.



THE field is the world, and the church is the recruiting office for workmen. The great disproportion between the immense masses of the unevangelized, and the available resources of men and money and means from which the working force must be drawn, makes the utmost economy necessary. The Church has comparatively few who can be relied on to supply consecrated workmen or consecrated capital for this vast work; and yet we are positively wasting both men and money by the rivalry of several denominations in the same fields, while other fields are entirely unoccupied.

Dr. Murray Mitchell said, a few years ago, that it is a disgrace to Protestantism, that only eighty years since, the mission work in the

regions beyond was systematically inaugurated; and it is still a burning disgrace to the church of Christ that the millions of Protestant church-members sustain in the foreign field not over ten thousand men and women, and contribute not over ten millions of dollars yearly, while in Scotland alone the Presbyterian Church has more than three thousand ministers.

How little do we appreciate the fact or the extent of the unoccupied fields. Anam, with twenty millions; Kurdistan, with three millions; an immense tract of the Dark Continent lying north of the equator; the vast Congo basin, touched as yet only on its edges, with fifty millions more; Afghanistan, with eight millions. Thibet, Mongolia, and Arabia have recently been embraced in the great missionary girdle; but only a beginning has been made, and we might properly include them among the unoccupied fields. Only fragments of the vast populations of China, Africa, South America, have even come in *contact* with the gospel.

The Greek and papal churches hold three hundred millions under an almost unbroken spell of ignorance and superstition. There are one hundred and seventy millions of Islam's deluded followers, and while Christian missions have scarcely approached them, they are themselves making new converts to the False Prophet; in China alone, one hundred thousand proselytes to Mohammedanism are reported as the result of a recent aggressive movement. Meanwhile, every year a vast host, equal to the entire population of the United States, passes into eternity.

The destitution of the great countries where missions are most thickly planted is still appalling. When, in 1881, Mr. Stevenson, of the China Inland Mission, travelled through China from east to west, he journeyed *sixty-one days*, over more than *a thousand miles*, from Bhamo in Upper Burmah, to Chun-King in the province of Chuen, without finding one mission station between those points; and that awful shadow thus unrelieved by any

gospel light was a thousand miles broad, as well as long, for on either side of his line of travel stretched a territory five hundred miles in breadth, with only *one station*, Kwei-Yang, in its whole extent. In a word, here was a square of territory one thousand miles long and broad, embracing one million square miles, thickly populated, and three mission stations, two of them on its extreme borders and one between. It is far better now; but even now the provinces of Kan-Suh and Kwei-Chau each has three missionaries for its three millions; Shen-Si has ten missionaries for ten millions; Yun-Nan, four missionaries for six millions. Here are four provinces, together nearly four times as large as Great Britain and Ireland, and twenty two millions of people,—but only twenty Protestant missionaries.

At such a rate, the church of Christ, we repeat, can never overtake the unevangelized population of the earth. Yet our Lord meant no absurdly impracticable project when He said, "Disciple all nations." It would be easy

for a consecrated church promptly to carry the banner of the cross to the ends of the earth, to furnish all the workers needful, and to make the missionary treasuries overflow. If one Christian woman can herself disburse two millions of dollars in benevolence; if one Congregational deacon can appropriate a million to missions; if twenty persons in one year can together give nearly four millions, — what might not one hundred million Protestants give, if only a *tithe* were honestly and systematically laid on God's altar?

England paid for the war in Afghanistan sixty millions, while one eighth of that sum was all the entire church of Christ could devote that same year to the evangelization of the heathen, the world-wide campaign for Christ. As Dr. William Ashmore says, "Whiskey is the stand-pipe in our comparative expenditures;" it shows how much money there is now spent for one article of harmful indulgence, that might be spent for missions, without touching our actual

necessities or comforts; and the whiskey level is *nine hundred millions* annually.

The internal revenue tax on tobacco in New York alone in 1879 exceeded seven millions of dollars. How true it is, as Rev. F. T. Bayley says, that "a deified appetite outranks a crucified Christ."

For liquor and tobacco two hundred and fifty-five times as much is annually spent as for missions; or taking together with these, bread and meat, sugar and molasses, iron and steel, lumber, cotton and woollen fabrics, boots and shoes, and public education, every year there are spent in these various directions *six hundred and seventy-five dollars to every dollar given to foreign missions.*

As we could give money without feeling it, so we could give men. Our late four years' war not only required rivers of treasure, but rivers of blood, — five hundred thousand lives were sacrificed to save the Union. Yet we give to the heathen world ten thousand men and women, and can do no more, gathering them from the whole

church of Christ. The missionary band has been called "heroic;" and it is. Gideon was brave; but even after his force was reduced from thirty-two thousand to three hundred, he had one man to every four hundred and fifty of the foe. But, as Dr. Ashmore says, if Gideon's band had been reduced to the same proportion as the missionary band to the millions they confront, he would have had less than one man to the hundred and thirty-five thousand Midianites.

Can anything be done to meet this present crisis? The writer of these pages begs those who are praying for the coming of the kingdom to consider the following suggestions, in addition to those already made.

Let a great council of disciples be called to consider the question of the world's destitution, and to confer as to its speedy evangelization.

At some great world-centre, like London or New York, or at Rome, the old heart of the papacy, or at Constantinople, the golden gate to the Moslem empire, or at Jerusalem,

the very city of the great King, let an ecumenical council be summoned to meet, as early as practicable, and let every evangelical Christian denomination be represented by commissioners clothed with authority; and at such a council let three things be done: —

First, let workers from every mission field be there, like Paul and Barnabas on their return to Antioch from their first mission tour, to “rehearse all that God has done with them, and how he has opened the door of faith to the nations.” Let them present that huge mass of facts which shows that, since the world began, no half-century of history has been so full of stupendous and startling interpositions of God as the last fifty years of modern missions. In the mouth of many witnesses let every word be established; and let it be shown that from the Pillars of Hercules to the Golden Horn, from the Arabian Gulf to the Chinese Sea, from the silver bergs of Greenland to the Southern Cape and the Land of Fire, God has flung wide the ports and portals of sealed empires and hermit

nations, hurled to the very ground the walls and barriers of ancient customs and creeds, made all nations neighbors, and woven into unity the history and destiny of the whole race by the shuttles of traffic and travel. Let all men face the fact that no outlay of men, money, and means ever brought returns so rich and rapid as the mission enterprise; that even the seeming waste of precious lives has been but the breaking of the costly flask, filling the world with the odor of unselfish and heroic piety, and prompting to its imitation. Let the Hawaiian group, first-fruits of the sea unto God, send her witnesses; let Syria, whose soil is sacred with Jesus' blood, tell of her Christian schools and printing-presses; let Madagascar witness the power of the gospel that has made her God's angel sounding the trumpet of grace at the eastern gate of the Dark Continent; let the Pacific Archipelago tell of the thousand churches that point their spires like fingers to the sky; let the witnesses gather from India, where the "Lone Star" has

grown to a constellation of glories; from Japan, striding in seven-league boots toward a Christian future; from Italy and France, just coming forth from the sepulchre of the Dark Ages, bursting the bonds of a thousand years of priestcraft and superstition!

The church of Christ is asleep. Let a thousand trumpets, like the sound of many thunders uttering their voices, rouse us all from apathy and lethargy. Let facts, like the fingers of God, write God's message on the walls of our temples of mammon and palaces of luxury, as in letters of fire, till selfishness and worldliness shall tremble at the manifest presence of the Lord!

Secondly, *let the whole world-field be mapped out*, divided and distributed among the evangelical denominations of Christendom. To prevent waste and friction, and apparent division of forces in the face of a gigantic and united foe, let right of priority be conceded to those who are already working successfully in any field, and let the one purpose and motto be occupation of

fields now destitute, and the speedy evangelization of the world. Let there be a careful adjustment of the boundaries of each field, and agreement as to the principles of mutual co-operation and comity.

The monks of the Middle Ages, who went forth in companies of twelve, electing one of their number as captain, taking possession of the regions beyond for Christ, set us all a grand example; and inspired by Judson Smith's enthusiasm, the Oberlin band was recently formed upon this principle, and have gone forth to occupy the province of Shen-Si, in China.

Thirdly, let there be a proper distribution of the forces, so as to use all workmen as economically as possible. It is a shame to us not to husband all our resources, where the demand and the supply are so disproportionate. As others have magnanimously retired from Turkey, leaving the American Board to concentrate its energies on that field; as Syria and Siam are left mainly to American Presbyterians, and Egypt to the

United Presbyterians: so, where any existing missionary force is adequate to the work, let others retire from the field and go to some other, unprovided for. Above all, let there be no strife between those who are brethren, but let a magnanimous charity abound. We are not sure that it would not be wise and practicable to appoint a general board of supervision and control, representing various co-operating bodies of Christians, and having power to act in their behalf. What is desirable is, that in some way all unoccupied territory shall be assigned to those who shall feel responsible for it, and that those who supervise the work shall thoroughly understand the needs and comparative claims of each part of the wide field, and act with integrity, impartiality, and charity. Why not, in these days of business schemes that are colossal in capital, magnificent in plan, and world-wide in their extent, — why not undertake the King's business as something that requires haste, and should summon to its prompt prosecution every loyal disciple!