

## A Brief Survey of Missionary Movement During the 19th Century.

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No. II.

II. We are now ready to examine these movements, briefly to be sure, but we trust in a way which may be helpful to a better understanding of God's purposes in grace and to the inspiring of our hearts to larger Christian service.

Early in the century two mighty agencies were set in operation for the evangelizing of the world: (1) The British and Foreign Bible Society, organized in 1804, followed by the Scottish societies and in 1816 by the American Bible Society. (2) The other agency to which we refer was the American Board, which originated in that famous hay-stack meeting, when Mills, Hall and Richards after a season of prayer formed themselves into a mission band and marked a new epoch in missionary enterprise. That meeting occurred between 1806 and 1809. In 1810 the American Board was formed. It is of interest to note that the life of Carey influenced the young men above mentioned, and that Judson was among the promoters of the American Board. It was Judson's change of views regarding baptism that led to the organization of the American Baptist Missionary Union; and the opposition to his landing in India by the East India Company that sent him to Burmah to found the great Burmah mission.

The importance of the Bible societies can hardly be overestimated. Through these societies, the Bible in whole or in part has been translated into 421 different languages and dialects, including all the principal languages of the human race, many of which have been reduced to writing by the missionary worker. [This number of translations does not include the versions which were not missionary in their origin. The number excluded from the count is twenty, viz., Danish, Dutch, English, Flemish, French, Gaelic, German, Greek, Hebrew, Irish, Italian, Latin, Manx, Norwegian, Polish, Portuguese, Russian, Spanish, Swedish, Welsh, (Dr. Dennis)]. In all the work of missions the Bible has proved itself to be the veritable sword of the Spirit, by which the heart has been pierced with conviction, and the mighty agency by which the Spirit accomplishes his work of grace in regeneration. As a matter of fact we hardly begin to realize what the world, what our especial part of the world, owes to the open Bible. It has humanized our laws, sweetened our fellowships, made secure our properties and has safe-guarded our life and liberty. Our much boasted modern civilization virtually dates from the giving of the Bible to the people; and in the civilizing work, both at home and abroad, which the 19th century has witnessed, no one agency has done more than the Bible societies. At the beginning of the 19th it is estimated that in all probability there were much less than 5,000,000 Bibles in all the earth, and these were expensive and difficult to get at. It was, indeed, this fact which led to the organization of the British society: A little girl in Wales attended Sunday School. Her parents were too poor to possess a Bible, and she had to walk miles to find a Bible and learn her verse for Sunday School. One week the weather was stormy and she could not go to learn her verse. When questioned on Sunday why she did not know her verse she said: "Please, sir, the weather was bad." This brought out the fact that she walked miles to study her Bible verse. The minister's heart was moved with compassion; and, shortly after that, going to London he proposed to some friends that they form a society, to give the Bible to the poor of Wales. One man said, "Why not start a Bible Society for the world?" On that suggestion they acted and formed the British Bible Society in 1804. Since that date the British and American Societies have issued more than 200,000,000 Bibles. Think of all that means for the evangelizing of the world!

In trying to give even the briefest review of what the 19th century has seen accomplished in missionary fields, one hardly knows where to begin, or where to leave off; what to tell, or what to omit.

The East India Company was hostile to missionary work in India, and persecuted the missionaries. One of the company is reported to have said that he would rather see a band of devils come to India than the missionaries. But the sons of God came and Satan came also, or was already there. The British Government learned something of the value of the missionaries' work in the Sepoy Rebellion, when the native Christians proved the loyal friends of the English. The Lord removed the East India Company and has turned the government of India from open hostility to unstinted praise. Sir Bartle Frère, who from his own experiences in India was certainly well able to know of what he was speaking, testifies: "I assure you that, whatever you may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized industrious Hindus and Mohammedans in India, is 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." To the same effect Lord Lawrence

Viceroy of India, said: "I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."

Work was begun in China in 1807 when Robert Morrison went to that country, but little was accomplished until the opening of the treaty ports in 1842. The treaty of 1858 gave the missionaries the liberty to preach the Gospel and the natives the right to confess Christ. How well hundreds of these Chinese Christians have confessed Christ, recent events in China have borne clear and full witness to.

Roman Catholic missionaries were early in Japan. In 1598 the native Christians in the Island Empire are said to have numbered 1,500,000. But persecution arose. There came into the royal power a Mikado who knew not Xavier. The Christian leaders were exiled and large numbers of Christians were slaughtered. By royal edict in 16.6 Christianity was put under the ban. Then followed the most stringent prohibitions and Christianity was practically wiped out, and for two hundred years Japan was without the missionary of the cross. In 1854 Commodore Perry secured treaties opening two ports. The European nations followed. And in 1859 the missionary again entered Japan.

In the Turkish Empire prior to 1856, a Mohammedan who became either a Jew or a Christian was liable to be put to death. In 1843 an Armenian, who had embraced Mohammedanism and then renounced it, was put to death in Constantinople. This act led the Christian nations of Europe to demand of the Sublime Porte a pledge "that no such insult to the Christian religion should be repeated." The Treaty of Paris, (1856), was the virtual opening of the Ottoman Empire to the Gospel of Christ, and to-day from the Bosphorus to the Euphrates the realm of the Sultan is dotted here and there with Christian Churches and Christian schools.

One hundred years ago Africa was hardly more than a coast line. On the west coast some missionary work had been done by the Catholics in the 16th and 17th centuries, but their work had been overpowered by heathenism, so that when the 19th century began, what remained of these Catholic communities was as bad as the heathenism surrounding them. The Moravians had begun work in South Africa. In 1798 John Vanderkemp was sent out to the Cape by the London Missionary Society, and he laid the foundation of the mission among the Kaffirs. The missionary work met with opposition from the Boers who had been at the Cape from the 16th century. Livingstone said: "The Boers resolved to shut up the interior, and I determined to open the country; we shall see who will succeed—their or I." And we have seen. Livingstone's work was followed by that of Stanley, and the two have opened up the Dark Continent. The work of the explorers has been followed by the division of Africa among the European nations, and the opening of the whole country to missionary occupation. Since 1850 at least seven great African missions have been formed, and the work among the Africans is full of inspiration and hope for every Christian heart.

But perhaps the work among the islands of the Pacific furnishes the largest grounds for encouragement. The most savage, most degraded of people—even cannibals—have turned unto the Lord and found the abundant pardon. Whole Islands have been converted. One needs not to go to works of fiction for startling tales of adventure and heroism: he can find nothing in the whole range of fiction more startling, more heroic, more thrilling than the history of missions in the islands of the Pacific.

Less than seventy-five years ago the Figlians feasted on human flesh: today 100,000 of them worship in Wesleyan churches and dominate the islands. At the beginning of the century there was not a Christian on the Friendly Islands, to-day there are more than 20,000. One hundred years ago there was not a Christian in the New Hebrides; to-day they number thousands. In 1838 John Williams was clubbed to death and eaten by the natives on Erromanga; to-day on that same island the native Christians gather for the memorial feast of bread and wine in commemoration of our Lord's death. It's a wonderful history, and to read it, or better still to hear it direct from the lips of John G. Paton, is like draughts of the pure water of life from the river which flows by the throne of God. In 18.9 a native Hawaiian, named Obookiah, landed at New Haven, and seeing the buildings of Yale College asked what they were for. Sometime afterwards he was found on the steps of one of the buildings, weeping as though his heart would break, because, he said, there was no one to give him instruction. This incident excited so much interest that the American Board established the Hawaiian Mission and in 1820 the missionaries landed on the Sandwich Islands. To-day the Islands are Christianized, and it is said that the money cost has been less than that of a modern man of war. In 1796 a band of missionaries went to Tahiti, and, though in 1844 the Society Islands—to which Tahiti belongs—fell into the hands of the French, and the French colonial policy has not been particularly favorable to missions, yet Christian work in these Islands has made good progress under the direction of the Paris Evangelical Association.

Fifty years, or less, ago Englishmen travelling in Australia declared that the native Australians were beyond the reach of the Gospel; but to-day the success of the Moravians in Gippaland shows that they spoke without knowledge. When Vanderkemp landed in South Africa over the doors of the South African Dutch churches was the inscription: "Dogs and Hottentots not admitted;" to-day the Hottentots are no longer classed with dogs. When the first missionaries went to Madagascar, the French Governor of the Island of Bourbon, said to them: "You can't make them Christians. They are mere brutes, and have no more sense than irrational cattle," but to-day there are hundreds of thousands of Christians among the natives of Madagascar, with nearly 2,000 Christian schools and 200,000 children under instruction.

Thus in whatever direction we move, whatever country we visit to-day, we find that the missionary has gone before us and made our arrival safe.

India is starved with churches, though they be far apart. Africa is girded and crossed by great mission belts. China has felt the power of the Christian's Saviour. Japan, through Christianity, has taken her place in the sisterhood of nations, as a nation to be trusted to enact and execute just laws. In the Isles of the Sea a thousand church-spires tell the passing mariner that he may land in safety. Where darkness and idolatry and wretchedness and cannibalism once reigned supreme, to-day the light of the Gospel shines, and the religion of the Christ gives comfort and relieves the wretchedness, while they who were once cannibals sit at the Lord's table, filled with the power of his death and risen life.

What hath God wrought! We, in the opening days of the 20th century, have indeed, been privileged to see the Apocalyptic Angel of missions flying to the four quarters of the heavens with the everlasting Gospel to proclaim to all that dwell on the earth, to every tribe and tongue and nation. And the peoples of the earth have heard the mighty voice crying: "Fear God and give him glory, and worship him who made the heaven, and the earth, and sea, and fountains of waters."

## Inasmuch as Ye Did it Not.

BY REV. DAVID JAMES BURRELL, D. D.

It is an impressive fact that no man liveth unto himself. Our influence falls with blighting or healing power on all around us. The human race is one body, its members all quickened with the same spirit of life, and knit together by sensitive nerves and bands which communicate to the whole the pain of every part. Here is the fountain-truth of a practical Christian life. No man standeth alone.

The natural heart is governed by selfishness. It ignores the resultant duties of brotherhood; self is its great idol, a Moloch in whose worship all noblest powers and aspirations are made to pass through fire. To the heart thus dwarfed and enthralled comes Jesus with his Golden Rule. He presents a higher ambition than personal gratification. He puts a gospel into our hands and says, "Go into all the world and preach it." He spreads a feast for our exclusive delectation? No, indeed. "Go out quickly," he says, "into the streets and lanes of the city and bring in hither the poor and the maimed and blind." This is the spirit of Christianity; not, alas of all Christians, but of the gospel.

It teaches that material goods are but means entrusted to us for the fulfilment of God's purposes of love; talents to be put out at usury for him. It points to a final day of reckoning when the crucial test of worthiness for life or death shall be, not How wise art thou? nor how rich or respected? but What hast thou done for the welfare of thy fellowmen? Hast thou lifted up the fallen? Hast thou saved the lost? Hast thou gone about with eager eyes and compassionate heart and helping hand? In that day how little will seem the perishable things on which we are expending the precious hours, and how sweet will be the remembrance of kindly deeds!

"Who speaks for this man?" from the great white throne  
Veiled in its roseate clouds the voice comes forth;  
Before it stands a parted soul alope,  
And rolling East and West and South and North,  
The mighty accents summon quick and dead;  
'Who speaks for this man ere his doom be said?'"

Thrice blessed are they for whom the widow and fatherless shall uplift their voices in that solemn concourse; in whose behalf grateful beneficiaries shall present the plea, "Let charity cover a multitude of sins."

So it is that the friends whom we make by our influence, or as Scripture puts it, by a right use of the "Mammon of unrighteousness," are to receive us into everlasting habitations. We are called, as the servants of Jesus Christ, not to work out our own salvation merely or primarily, but so to exert our powers for good that we may come before him, at the last, saying, "Here are we end they whom thou hast given us." We are evangelists, priests anointed to redeem and save men. No truth is more prominent in God's Word than that of this universal priesthood. The sprinkling of sacrificial blood on our own hearts—the working out of our own salvation—is first chronologically, but last in importance among the duties of life. We are to spend our years

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