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The
Story
of
Missions

THE
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BY
J. H. WATSON

NEW YORK
1885

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By

Mary E. Cove

Nazarene Publishing House

2923 Troost Avenue

Kansas City, Missouri

FOREWORD

This little "Story of Missions" is not the result of extensive research by the writer, as at first sight it might appear. It is in fact the presentation, in 'as simple a form as possible, of the most striking facts and stories found mainly in three wonderful books—"Two Thousand Years of Missions before Carey," by Lemuel Call Barnes; "A Hundred Years of Missions," by Delavan L. Leonard; and "The Progress of World-Wide Missions," by Robert H. Glover. The quotations printed are from these three books, unless otherwise stated.

Our desire is that the world-plan of missions, formed in the mind of God, and so far carried out by Him through His Church be really grasped, in order that every individual or class reading this book may fit into his God-ordained place, among the ranks of true missionaries, "to go or to send."

MARY E. COVE.

THE STORY OF MISSIONS

PART I*

CHAPTER I

BACKGROUND COLORS

Did you ever watch an artist paint a beautiful picture—carefully lay his darker, shadowy background, and then with the completed scene always in his mind, in all its beauty, mix his colors and skilfully wield his brushes, until gradually before your fascinated gaze, stood the main figures in the foreground in bold but exquisite lines? So is the study of missions, yet far more fascinating, for with the wielding of the Master Artist's brush we see the rise and fall of nations; the defeat of the arch-enemy in long fierce battles between the forces of Light and Darkness; the bringing forth of millions of darkened savage minds and souls into the glorious light of Heaven; the flashing of sublime martyr lives on the Divine canvas, whose flame reaches out and catches us in its fiery radiance, and scorches us in our selfishness or thrills and warms us in our service of love.

In no other study that leads up to modern times have I found such a manifestation of the hand of God; the infinite mind of God. The Bible teaches us that the missionary thought was the very essence of God's eternal plan. In fact, the Bible is a great treatise on missions; the very heart of the religion it presents is missions. Its prophecies and its hymns are full of the promise of missionary ministration to lost races of Gentiles over the world, and its New Testament reveals the climax of God's plan to make this possible, in the death and resurrection of Jesus Christ, and the sending of the Holy Ghost to sanctify and fill with that Divine Personality, that should furnish the necessary dynamic force. So, we repeat, the heart of our religion, if we have the Bible kind, is missions, the call to others—the world.

Here in this divine picture is the carefully laid, darker background of Greek and Roman history. The wonderful details of apostolic missionary efforts could never have been carried out without just this background. It is interesting to look closely into its shadowy depths to see how omniscient was the Mind who planned it.

First the Greeks, those wonderful people living on that little peninsula whose immense seacoast would naturally call out sea-faring, commercial and colonizing habits in its people. They lived in a land "midway between the East and the West, so that it was constantly in touch with both the Orient and the Occident." The intellectual attainments of this people far exceeded any other people who had ever lived. But it was the richness of their language that God wanted to form their part of the picture's background, for before His message could be sent to the ends of the earth He must have a language to wrap it in; one that would be understood in every land and among all peoples. Accordingly we see that ambitious Greek leader, Alexander the Great, starting forth to conquer the world. Little did he dream that he was being painted in dark but glowing colors on the divine canvas. Over the then-known world the restless conqueror wandered, until he stood on the banks of the great river of India. He founded city after city, some of them becoming in later years centers of philosophy, art, education and religious thought, but always and everywhere Alexander carried the Greek language, which was to become the vehicle to convey the glorious Gospel throughout the world.

* In Part I we deal only with early missionary work, before the time of Carey.

Now notice how Roman history fitted into the background of this fascinating picture of missions. A language vehicle, the beautiful, expressive Greek language, had been provided to carry the Gospel. Greek-speaking people, by the time the Roman era had set in, were to be found in almost every country, but the way was not yet paved. The Romans must yet conquer the world to supply a great need. The Romans were given a "genius for discipline, for organization, and for government." They were soldiers, and slowly they moved from land to land, making each country tributary to Rome, so that in the course of time the whole civilized world fell under a single efficient government. However, before the noble Roman legions could reach these distant lands and conquer them, they had to build roads. These marvelous Roman roads, "even better than our best pavements of today," starting in their capital city, ran in five directions, away out through Germany, Asia Minor, Syria, and Palestine; down into northern Africa; over into Switzerland, and Spain, and even through what is now England. In fact, they reached to the most remote province that had fallen into the hands of that world-wide power. What a glorious highway was cast up for the messengers of the Gospel to pass over!

Yet more important even than the highways was the protection to life that was given by Roman law. You remember how Paul, even in Jerusalem, the sacred city of his own nation, had to appeal to Roman law for protection. World wide peace had been established, and the Gospel had an opportunity, as it could not possibly have had if nations had been warring against one another.

In still another way did both Greeks and Romans fit into the dark background of this world scene of missions. They prepared the way mentally and spiritually for the Gospel. At first thought this does not seem true, for their belief in gods and goddesses was as opposite from our conception of truth and purity and one personal God, as could be. Nevertheless this was so, for as the years passed, the Romans established more and more deities, until their system of polytheism (or many gods) tumbled to ruins, and people became doubtful, while some even ridiculed. Then followed a swift decay in morals. The amusements in social life were base and horrible. In open arenas men fought to the death with men or with beasts, not a few, but thousands of them, for the amusement of spectators, many of whom were women. Nothing short of bloodshed satisfied them. Political and domestic life became corrupt. Thus by the very failure of their institutions, a path of dire need was laid for the Gospel. Hunger was created which only the true God could appease.

And now against these deep background shadows on our picture of missions, shines a soft faint glow of light—it is the Hebrew race, the ancient nation of Jews, God's chosen people. "At the very tap-root of the Hebrew nation, lay the missionary idea, to be carried up through all its growth." God promised Abraham that in his seed all nations of the earth should be blessed, and it has come to pass. The Hymns of the Bible and its Prophecies are freighted with the thought of the burden lying heavily on the heart of God, for the lost nations. At first the Hebrew people seemed slow to grasp this thought, and it was not until the nation was scattered far and wide as slaves or exiles that they became truly missionary. Even this terrible dispersion, with all the suffering incurred, furthered the great Divine plan of preparing the way for the Gospel. Just one statement makes this plain—"It is estimated that 350,000 Hebrews, first and last, had been carried captive to the Euphrates and beyond. Fewer than 50,000 returned. Hence even if there had been no increase, six were left by their own choice in the land of exile for every one who returned." Those who remained in the land of exile had increased by the beginning of our era to millions. To Egypt; to other parts of North Africa; to Macedonia and Greece; as well as to Asia Minor and even to Rome, went these exiles or immigrants, until they were found in large numbers in almost every country. Here they set up their synagogues, which became not only places of worship but houses of in-

struction, and stood out in great prominence in these idolatrous lands as witnesses of the one living God. In later years these synagogues furnished a platform on which Christ could be proclaimed. These Jews could not keep their light under a bushel, but though dim, it was light as compared with the dense darkness of idol worship. In many places they were ridiculed, yet the cleanness of their living, and their devout worship of the true God won to their religion many thousands of many nations, until at the day of Pentecost, when the living Seed was ready to be dropped into the hearts of men, Jews of every nation in the known world were found in Jerusalem, attending a feast there, and thus the living Seed fell into "God-made Hebrew soil" which would bear rich fruit on their return to their respective countries.

The greatest missionary work of the Hebrew race before Christ was the translation of the Scriptures. Many of the scattered Jews were now speaking the language most common in the country of their adoption—that was the Greek language. Few could read the old Hebrew Scriptures. They needed them in their every-day language. Accordingly the Jews in Alexandria gradually translated them. It took them 200 years to do this, but a marvelous work was accomplished, for it placed the Scriptures within reach of a heathen world. Can you see already the Divine blending of the background colors, both shades and tints—the Greek language disseminated throughout the world; the Roman roads, organization and law for protection; and now the Old Testament Scriptures translated into the Greek language so that the world could read them? What a background! What a Divine hand wielding the brush!

As we stand, bewildered by the revelation of such infinite wisdom, revealed in the shadowy background of our picture of missions, a brilliant light bursts forth. It comes from a rugged cross on a distant hill. It brings out the shades and tints of the background, and its dazzling rays stream far down to the foreground. It is here that the Divine Artist produces his Masterpiece—the form of the Divine Son, the "complete embodiment of the spirit of missions." This glorious One was a missionary himself, sent to a foreign, lost land, full of sin, of woe, of cruel hate, to live and to die for these foreigners. This first and greatest missionary gave us by example some missionary methods to follow.

Let us take time to consider four of the many principles of missionary effort that Jesus taught us by his beautiful life. First—he was an industrial missionary. He lived a larger part of his life as a carpenter. "Through his devotion to manual pursuits for so many years he has made it impossible for any true missionary to undervalue the importance of leading people into better industrial ways, and through industrial discipline, into higher and firmer character." So we find on many of our mission fields today, boys' and girls' schools, where raw, uncouth young people from heathen homes are taught to live right, to take care of themselves and of their homes—in other words, they are taught the dignity of labor.

Second—Jesus became an itinerant missionary. He could not stay in one place; he was always moving on and on, thinking of the other towns which had not yet heard the good news. He had constantly in his mind the wide fields, white unto the harvest. So he went back and forth many times between Judea and Galilee from city to city, ministering to the hungry multitudes.

Third—Jesus was a medical missionary. This was so evident that we need not dwell upon the fact. We can shut our eyes and see him as he dispersed the fever, or raised the paralytic, or healed the blind; always masses of weak, afflicted, suffering ones crowded around him for that delivering touch or look or word. Hence we are following in his steps as we build hospitals, send out doctors and nurses, and always accompany every effort with the prayer of faith that lifts the sufferer's gaze to the Divine Physician.

Fourth—Jesus devoted himself especially to the unprivileged classes. He was known as "the friend of publicans and sinners, and the "common people heard

him gladly." He went to the hated half-heathen Samaritans and even ministered in the neighborhood of Tyre and Sidon.

Looking at this marvelous character from another viewpoint we see the Christ as the originator of missions. He very carefully selected a group of men in whom he instilled the spirit of missions and whom he trained for missionary work. Never was there such a master teacher of a training school. The very name of his pupils—"Apostles" meant "missionaries" or "the sent out." First he chose and empowered the twelve, and later many more, who went to the ends of the earth with his message. Then, lest after all, his missionary purpose be missed, Jesus laid a solemn charge upon his disciples before he parted from them saying, "Go and make disciples of all nations." Finally, the last thing before his ascension, he reminded them as follows, "Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

So this first and greatest missionary, having paid redemption's price for the world's salvation, returned to his Father, and sent back upon his waiting followers the cleansing and empowering Spirit to go with them on their mission to the world.

Syria

"In proportion as the Breath of the Master breathes in his people, they are missionaries at heart and missionaries in deed." On the day of Pentecost when the Breath of the Master fell upon the waiting disciples, and Jews from fifteen countries heard the glorious truth in their own language, it was the dawning of a new day. A Christianizing force of three thousand was created at once. Many returned to their own countries taking this wonderful new Gospel with them, and a great church was formed in the city of Jerusalem.

Now in our picture of missions we see, not shadowy background, but noble figures standing out in the glowing light that shines down from that rugged cross. For the first five or six years these newly awakened and anointed men and women poured out their lives in what we would call "City Missions." They cared for the suffering and diseased; they divided their means and supported the poor, the widows and the aged; they met at the Temple for regular hours of worship and in different homes for the breaking of bread; and the leaders preached the Gospel, attacking the existing evils of that day and presenting the truth with no uncertain sound. Many new converts were made, but as always enemies also arose, persecution set in. Look closely at the canvas just now; see where a brighter ray of light from the cross touches the face of a young man kneeling, his uplifted face transfigured as he sees a vision of glory. Stones rain down upon him, and he dies, calling on God to forgive his enemies. It is Stephen, the first missionary martyr.

Again we see the touch of the Divine Artist and the thought of an omniscient Mind, in what seems like catastrophe. This persecution which resulted in Stephen's martyrdom, became so desperate that the Christians were driven from Jerusalem and scattered all over Judea and Samaria, and went everywhere preaching the Gospel. Thus was introduced the next period, what we will call the "Home Mission Period of Syrian Missions."

The first special work noticed here was in Samaria, where Jesus had stopped to give his message to the woman at the well. To this country with its foreign population came Philip with his message of the Christ, which was received eagerly by many hungry hearts. Such Divine power accompanied Philip's ministry that the notorious charlatan, Simon, who held sway over the crowds, came seeking the same power for money, and again we see the sharp conflict between Light and Darkness as Peter rebuked him sternly with the words, "Thy money perish with thee . . . thy heart is not right in the sight of God."

Just here comes a flash of revelation as to God's valuation of one soul, of whatever race or color. Philip was called away by the Spirit to the road where the man of Africa was riding alone, his heart shrouded in darkness, but hungry for light, and he preached Jesus to him, and he was converted there on the desert road. This was home missions which would doubtless result in foreign missionary fruitage.

Next we see on the canvas, so filled now with living glowing figures, an outstanding character, who was destined to become the pre-eminent missionary to the heathen, Saul, who had been the terror of the Christians, but who had become a humble follower of the Nazarene. It is in other countries, however, where his ministry shines most brightly, and we will observe it there later.

All of the apostles accomplished much in this home missionary period, but we have space to mention only a few facts of special significance. One is the story of the conversion of Cornelius, the Roman soldier, living in Caesarea. By the special revelation of God Peter went to him, though he had never associated with Gentiles before. But when he obeyed the Heavenly vision, the Holy Ghost fell upon this Gentile group as He had upon the Jews. This was a marked event, for it especially proved to the Jewish Christians that God had opened the door of salvation to the Gentile world.

The culmination of this period of home mission work was the establishment of Christianity in Antioch, the capital of Syria. It was the third city of importance in the Empire. Its principal street extended five miles and was lined with splendid temples, dwellings and places of business. For two miles it was paved with marble. This city became the base of operations in foreign missions. It was here that the Holy Spirit said to the group of praying Christians, "Separate me Barnabas and Saul for the work whereunto I have called them," and when they had "laid their hands on them, they sent them away" on their wonderful missionary journeys.

Many distinguished Christians of the early centuries were natives of Syria. The names—Ignatius, Justin the Martyr, Eusebius, Sozomen, Jerome, stand out to remind us of the work of God in this home missionary period which brought the Gospel to the neighbors of the people of Jerusalem.

"The original missionary work in Syria so established Christianity in that land of its birth that all the vicissitudes of changing empire, and even of Mohammedan conquest and re-conquest, have never effaced the Christian faith. Hundreds of thousands of Syrians still bow the knee to Christ."

CHAPTER II.

EARLY MISSIONS IN ASIA

1. Asia Minor

At this point in the study of our marvelous picture of missions, we are especially attracted to that outstanding figure, Paul, mentioned in the last chapter. He it was who performed the first truly foreign mission, carried through in the years 46 to 49. This first journey, extending through the Island of Cyprus and the southern part of Asia Minor, was certainly a most exciting one. In the Book of Acts the thrilling tale is told.

At the very beginning, events of the greatest significance occurred. On the Island of Cyprus, Christianity was called to stand face to face with Western and Eastern Paganism, in the persons of the Roman proconsul and the sorcerer, Elymas. The restless hungry Romans were trying to satisfy themselves with the superstitions of Asia. Here, as the wise proconsul sought to learn Paul's doctrine, this sorcerer, Elymas, withstood the missionaries, but as Paul's scathing words, "Thou child of the devil, thou enemy of all righteousness . . . behold, the hand of the Lord is upon thee," fell upon the ears of the amazed listeners, the magician became blind, and began groping for someone to lead him away. The public overthrow of this heathen leader brought the Roman proconsul to the feet of Paul's Christ.

From this strategic point, Paul and Barnabas went to the mainland to establish the first mission in Asia Minor, in another Antioch, called "Antioch in Pisidia." The masses surged to hear the great missionary preach his astonishing doctrine—salvation through faith in the mercy of God, revealed in Christ Jesus, not through Jewish ceremony. The Jews, jealous of their ancient ritual, became deeply incensed, and when Paul turned to them fearlessly and said, "The word of God should first have been spoken to you; but seeing ye put it from you . . . lo, we turn to the Gentiles," they were furious and drove them out of their city.

On they went, rejoicing that they were counted worthy to endure hardness for Christ's sake. Such experiences were repeated again and again, but on the other hand, their ministry was accompanied with marvelous manifestations of God's approval, for in many places the sick were healed, the power of Satan rebuked, and many Jews and Gentiles were truly won to the living Christ. So this intrepid missionary, Paul, completed this first epochal missionary journey.

Two more thrilling journeys were made by this same pioneer with other companions, during which time the struggling churches were encouraged and new ones organized. We remember that the first real entrance into Greece and Italy was effected also through the efforts of Paul and his companions, but we will leave those stories for another chapter, and dwell here only on his service to Asia Minor.

I suppose one of the highest lights of this section of the picture of missions might be found among scenes enacted in Ephesus, that great metropolis of Western Asia Minor and the center of its heathen worship. Its Temple of Diana, the much loved goddess, was a marvel of magnificent architecture and the pride of that entire country. It contained the image of Diana, "which fell down from Jupiter," as the people believed, as well as many treasures and much money.

Apollos was the first missionary of whom we know in Ephesus, and being a mighty orator, and filled with zeal, he accomplished a good work there. But he had not learned of the gift of the Holy Ghost received by the disciples at Pentecost; thus it remained for Paul, the anointed one, to give to this city the message which

was to bring about such amazing results. He had longed to reach this goal, and once arrived, he stayed there longer than at any other place. As usual, his fearless preaching resulted in a breach with the Jews, but when he was excluded from the temple, he secured a public lecture hall and proceeded as before. His burning passion was not satisfied with this and he went from house to house pleading the cause of Christ, the crucified and risen Savior. Not only the city but the whole region of which it was the center was stirred. The great bonfire, where many who had used curious arts brought their books and burned them, showed the widespread work of God. But most exciting of all must have been the day of the uproar started by Demetrius the silversmith, maker of the images of Diana. The whole city was in the throes of a riot and the frenzied people would have torn the disciples to pieces, had not the Roman law again stepped across the path of heathen intent, and protected God's messengers. No human mind can conceive of the widespread results of these noble apostolic missionaries' efforts in this part of Asia Minor. It was to churches established in this region that Paul when in prison in Rome, some years after leaving Ephesus, wrote the three beautiful epistles, "Philemon," "Colossians" and "Ephesians."

There must have been many earnest missionaries of whom we have no record, but who like Paul labored diligently to preach the truth in Asia Minor, for in after years Peter wrote to converted Jews in five different provinces there, while John wrote to seven churches in one province.

In the northern part of Asia Minor also, the Gospel had been preached so faithfully and with such marked results that the pagans feared lest their religion be undermined. This fact is evident from the testimony found in letters to the Emperor Trajan from there.

The story of Gregory, called "The Wonder-worker" and that of the conversion in this country of the Syrian, Justin Martyr, the great philosopher, are well worth investigating. We will hear of the latter in the later study of Italian missions.

2. Persia

The word Persia here is used to cover the great expanse of country lying between Asia Minor and Syria on the one hand and India and Central Asia on the other. It was what was known as "the East." It would not be surprising if some rumors of the amazing Galilean Healer and Prophet had floated Eastward on the wings of travel and trade.

One of the very ancient accounts, accepted as authentic by Eusebius, but doubted by many, tells of a prominent Eastern king, Abgarus, who sent an urgent request to Jesus, that he might come to his country and heal him of a terrible disease. The account tells us that Jesus sent him a message saying that he could not go but after his resurrection one of his disciples would visit his distant country. The story concludes by saying that Thaddeus, an apostle, was sent and that King Abgarus was healed and wonderfully converted. This may or may not have been true, but at any rate the good news of salvation was carried into this eastern country at a very early date. The apostles and their followers were not disobedient unto the command of their Lord.

The first missionary whose name we really know was Bardaisan, the king's counsellor, who labored in this country about 200 A. D. He was wonderfully converted and in spite of terrible persecution preached Christ far and wide. Other workers must have accomplished great things by this time, for Bardaisan himself tells us that already Christianity had spread throughout the entire region which we here term Persia.

But we must stop long enough to glance at the city of Edessa, for the planting of Christianity in this city was significant, not only for itself and for

Persia, including Armenia, but also for the whole of Asia. Here Bardaisan fell in with envoys from India and talked with them about the true religion; England has now projected a railroad to India through this very city. Here, very probably, the Scriptures were translated into the Syriac language; and here also was the chief seat of the Nestorians who later became such heroes of missionary endeavor that they have never been rivalled in that phase of Christian life, unless by the Jesuits or the Moravians. Again we recognize the work of the Master Artist, as he chooses strategic centers, and locates in them the most ideal characters whom he may work into the canvas of this world picture of missions in living glowing colors.

Standing out, as one of the most prominent of these characters, is "Gregory the Illuminator," missionary to Armenia, one section of this great stretch of eastern country now under consideration. No country can more correctly name a single missionary as its apostle than Armenia. His father had been a hated invader, whose whole family except the infant son, Gregory, had been exterminated by the Armenians. He was rescued, taken to Asia Minor, and brought up in the Christian faith. When he was twenty-five years old he went back to Armenia, where for a time he lived in peace. However, the king, on learning who he was, ordered him cast into a dark and slimy dungeon to die. But a Christian brought him food daily for fourteen years. Then the king became very ill, and his sister dreamed that Gregory's release would insure his recovery. This proved true. Gregory was freed; he began to preach the Gospel; the king, his wife, his sister and many retainers were converted; a national council adopted Christianity and such was the mighty work of the Spirit in their midst that it is said that 190,000 people received baptism in twenty days. This was the first king to become a Christian. Gregory raised up a great native ministry and with these helpers evangelized the entire country.

Nevertheless, while Armenia became Christian, Persia as a whole, of which Armenia was only a small part, was to go through some terrific struggles as Christianity battled to obtain a foothold. By the fourth century it had spread widely; we have some conception of the extent when we read that in one persecution by Shapur II, lasting 35 years, 16,000 clergy, monks and nuns, besides uncounted thousands of lay Christians were martyred. Here again we see how Christianity has so often made its way in the face of terrific opposition, for about 500 years later the work of God had so prospered that the Nestorian Patriarch of Babylon was almost thought to have more ecclesiastical power than the Pope of Rome.

We must not leave this vast region without some mention of Arabia, here included in the term Persia. Concerning Arabia as a mission field little is known. In the third century an Arabian emir sent to Alexandria an earnest request that its great Christian teacher, Origen, come to teach them about Christ. Some one must have gone for we have records of a council held there in A. D. 244. About one hundred years later the Roman Emperor attempted to establish churches there, but with no lasting results, and Arabia remained in gross idolatry until the coming of the prophet Mohammed.

Space will not permit of our even mentioning many heroic efforts to reach different sections of Persia with the Gospel, but we must leave the story at this point, remembering that as yet, only the slightest foothold had been gained in this great heathen domain.

3. India

Our attention moves again to a different part of the canvas, and we notice a region that at this stage of our picture, remains under a cloud, with only flashes of light here and there revealing but slightly the deep hidden darkness. It is India, whose people attract us more than any other people outside of Europe and European colonists. This is because the natives of India are more nearly related to us in blood than the other nations of Asia. Their mother language, Sanskrit, proves

beyond a doubt that they are of the same branch of the human family as we, the Aryan. They are capable of a high intellectual and spiritual development, but society is so rigidly divided into castes that India's great masses are debased and imbedded in a low type of idolatry.

There were five distinct plantings of Christianity in India in its earlier history—the Primitive; the Nestorian; the Romish; the Dutch Presbyterian; and the Danish Lutheran plantings. We will merely mention a few incidents in connection with each.

First, the Primitive Planting. Christianity was probably first taken to India during the first century, but the first name on record as a missionary to that country was that of Pantaenus (180-190 A. D.) a philosopher who had been at the head of a famous Christian college in Alexandria, Egypt, and whose pupils, Clement and Origen, were among the greatest of early Christian teachers and writers. We do not know the extent of the work of the primitive missionaries in India, but Pantaenus found Christians already there, and doubtless succeeded in winning many converts.

Second, The Nestorian Planting. In our study of Persia we learned of the missionary zeal of the Nestorians. On the southeast coast of India some of these earnest Christian missionaries settled in the early centuries, and the continued existence of Malabar Christians is a most impressive monument of their work. One thousand years after the first planting there were one hundred villages composed entirely of Nestorian Christians, and throughout the country 1,400 churches. Through native political oppression and more shameful Romish persecution they were reduced to 116 churches at the time of Carey, but they have recovered somewhat and now are as numerous as they were 400 years ago.

Third, the Romish Planting. But for the story of Francis Xavier and a few other earnest workers, the history of the Portuguese Romish missionary work in India would be one of cruel and wicked destruction more than anything else, as shown in their efforts to bring over the Nestorians to Catholicism. In the 16th century Francis Xavier, though loaded down with superstitions of his time, "took through India, Malacca, Japan, and to the gates of China the first flaming torch of modern times. . . . It was he more than any one man before Carey who started the beacon fires of missions."

Fourth, the Dutch Presbyterian Planting. In the latter part of the 17th century the Dutch came into power in the Island of Ceylon, off the southern point of India, and there they largely displaced the Portuguese, both politically and religiously. However, these Calvinists did not seem to evidence a much more Christ-like spirit than had the Portuguese Catholics in their methods of securing so-called "converts," yet in their educational program they succeeded in a marked degree.

Last of all before Carey, came the Danish Lutheran Planting, early in the 18th century. On the canvas, as we gaze long at our picture of missions, three characters stand out like shafts of light across the dark Indian clouds of this period. These are Ziegenbalg, Plutschau and Schwartz, who lived and suffered and labored in the spirit of the Master, and who left behind them monuments of their efforts—translations of the New Testament and religious tracts; churches; an orphan asylum, and thousands of earnest native Christians.

4. China and Tatary

Now we turn our attention to a far distant section of Asia on this picture of missions, and see there some astonishing and illuminating scenes enacted. There were three distinctly marked and apparently successful periods of missions in China before 1800, with complete gaps between them.

Record of the first period is found in a most important and interesting tablet, which lay buried in China for seven or eight hundred years, but was dug up by

workmen in 1625. When the Chinese and Syriac characters were deciphered they told the wonderful story of those years (A. D. 635-781) during which time devoted Nestorian missionaries from far away Persia labored and preached, with the approval of most of the reigning emperors. Then Nestorian Christianity was practically wiped out and did not recover for centuries.

The second period of missions in China was during the sway of the great Mongol rulers of Asia, commonly known at the time as Tatars. Somebody carried the Gospel to China again, for about the year 1000 A. D. the ruler of the Kerait Tatars in northern China, sent thousands of miles west to the Nestorian Archbishop for missionaries, saying that 200,000 of his subjects were ready to follow him in baptism. That must have been a thrilling message to have come from a practically unknown district so far away! A missionary force was sent and the Kerait became a Christian tribe. But in two centuries the dreadful Tatar ruler, Jenghiz, and his successors swept down from their neighboring realm, into China and subdued not only that nation but the whole continent of Asia, and part of Europe. Yet these dreaded Tatar rulers seemed to have favored rather than crushed the progress of Christianity in their realm. The invasions of the famous Kublai Khan so added to the already extensive domain of his ancestors that he became sovereign of a larger part of the world than has ever been under the scepter of any one man. A heart-breaking record comes down to us concerning this remarkable ruler. He commissioned Marco Polo's father and uncle to go to the Pope asking for 100 learned men to come to China to instruct the people in western knowledge and in the Christian religion. They reached Venice in 1270, but the great French-Italian controversy was then on, and after much delay only two priests were sent, and these turned back before they had gone very far. What a tragedy! Here was a clear call for the conversion of the largest empire on which the sun ever shone. If only 100 brave men could have gone, "who can tell what the effect might have been at that favorable moment to the destiny of China?"

However, in spite of our disappointment, we rejoice in the records of a daring and brilliant missionary work carried on by both Catholic and Nestorian Christians in sections of every great division of this vast Mongolian domain. Some of these missionary achievements were made under most bitter persecution and martyrdom. Pascal, a Franciscan, wrote as follows about his experience on his way to the "Middle Empire": "These children of the devil . . . pelted me with stones, besides putting fire to my face and my feet . . . plucking out my beard, and heaping upon me . . . all kinds of insults and abuse." But he says, "I am able to rejoice and exult in the Lord Jesus Christ." Two years later he and six other missionaries yielded up their lives rather than deny Christ and become Saracens.

Then came the sad closing of this period of missionary endeavors, for in 1368 the Tatar dynasty in China was overthrown; foreigners were driven out of the country and Christianity nearly extinguished.

Almost two hundred years passed by before another gleam of light shines upon our canvas revealing the beginning of the modern period of missions. Then for two hundred years more, Catholic missionaries made very definite inroads once more against the awful force of paganism. Several of the most prominent of these gained entrance to the Court because of their expert knowledge of science, mathematics and medicine. Among these were Matteo Ricci, Adam Schall, and Ferdinand Verbiest. The standing of these learned missionaries at court kept the way open for missionary work throughout the country. Once more we marvel at the mind of the Master Artist who places on his canvas just the right characters in these strategic situations.

We regret that the history of the Catholic missions of these times reveals many a sad story of compromise with heathenism that we cannot understand nor excuse; yet we know that among the 500 missionaries sent out during this period up to 1724 many of them poured out their lives gladly for the spread of the Gospel, and that thousands were turned to its light from the dense darkness of China's paganism.

CHAPTER III

1. THE PHILIPPINE ISLANDS

We must not leave the great continent of Asia without considering at least a few of the important islands lying off its vast eastern coast. Missionary work was begun in the Philippine Islands just before the beginning of the modern missionary period in China; in fact only a few years after the beginning of permanent missions in the Philippines, they became a base of operations for the regions beyond. The story is told of the learned Herrera and other missionaries among the Philippines who became so anxious to get into China with the Gospel, that they offered to sell themselves as slaves to one of the Chinese merchants, but were forbidden to do so by the governor.

The Spanish conquest of the Philippines began with the landing of Magellan on the island of Cebu in 1521. The missionary motive had a large place in the world-wide conquests of Spain. Wherever the flag was planted, the cross was planted also, and wherever the daring Spanish soldiers and explorers went, there also went the Catholic missionaries. We will find to our dismay, later on, in our study of Latin America, how the lust for gold was a stimulus to brutalize Spanish dominion, but we find this element less in the Philippines than almost anywhere else. In 1591 by the Pope's decree slavery was abolished and forbidden for all time.

Mexico was the base of operations for missionary work in the Philippines, and the long, long voyages from the mainland across the Pacific were fraught with many dangers. Nevertheless, daring sailors and priests continued to risk their lives, for very valuable cargoes of spices and fabrics from China and India were brought to Mexico, and a certain percentage of the income from the sale of these was set aside for the support of the missions. It was this enormous amount of trade passing from Peru and Mexico on one side through the Philippines to China and India on the other which introduced the Mexican dollar as a standard of value in China. To this day our missionaries there, say of their expenses, "So much, Mexican."

Space will not permit of our telling the stories of such men as Undinaeta, Herrera and many others who scattered their forces through the islands, often separated from one another by hundreds of miles of land and sea, but who in spite of danger and weariness and loneliness, planted churches and schools and baptized many thousands of converts. Just one incident will illustrate somewhat the cost of planting Catholic missions in the Philippines. A Chinese corsair with an invading army had attacked and destroyed much valuable mission property in Manila, which had even then become the metropolis of the islands. In order to rebuild stations and add more communities, Herrera returned to Spain to enlist more missionaries. He secured about fifty and started back on that long journey from Spain across the Atlantic to Mexico and then across the Pacific to the Philippines. The hardships of the journey were so great that they were exhausted and ill, so that by the time they reached Mexico only six were able to go any farther. These six dauntless soldiers of the cross and three others added in Mexico crossed the great stretch of the Pacific and had nearly reached Manila when they were wrecked by a typhoon. With a mighty effort they managed to reach a neighboring island, only to be put to death by the savage natives there.

"Whatever may be true of their successors . . . There is no reason to doubt that the friars who went to the Philippines in the early days of the Spanish occupation were unselfish in their zeal to carry the Gospel where it had not been known."

"Mohammedanism had 300 years the start of Christianity in the southern group of the Philippines. Terrible persecutions were suffered by the Christian

converts at the hands of both Pagans and Mohammedans. It is said that there were more than 6000 martyrs before the end of the sixteenth century"—less than a hundred years from the beginning of missionary work there. In spite of such hardships, by the end of the next century Christianity was firmly established in the islands, and before the close of the 18th century about three-fourths of a million of inhabitants were gathered under the immediate care of missionary workers in Christian villages.

Other islands in this immense archipelago were discovered and evangelized by the Catholic explorers and missionaries at about the same time as were the Philippines, and thousands of natives were at least nominally Christianized.

2. JAPAN AND FORMOSA

Once again, on our picture of missions, we see a flash of light across an empire that fades away and leaves the darkness apparently as deep as before. This time it appears in the beautiful island of Japan. Francis Xavier, whose brilliant missionary career we have already mentioned in our study of India, was the first missionary to Japan. While in India he heard of this distant island and resolved to go there. At Malacca he met a Japanese by the name of Hanjiro, who had committed murder and had been driven into exile. Hanjiro's conscience troubled him, and the missionary, finding him hungering for peace, taught him of Christ. He was converted and guided his teacher to Japan where he became his interpreter and active co-laborer. This was in the year 1549. They established missions in a number of cities with various results and after about two years and a half, Xavier set sail for China. However Cosme de Torres was left in charge of the missions and in a number of places they prospered. An interesting account of how the city of Nagasaki was built up comes to us from this period. Sumitanda, one of the Japanese nobles, a ruler over a certain territory, is said to have been converted through reading a book written by one of the missionaries. Whether his experience was genuine or not we do not know; we must admit that he recognized what an advantage it would be to him to have the Portuguese trade center in his territory. Accordingly he laid out on a large scale the city of Nagasaki at that prosperous seaport, near his seat of government, and he gave the Jesuits and merchants large power there. The town grew rapidly, and became one of the great ports of Japan, and the headquarters of Christianity. In 1567 it was reported that "there was hardly a person who was not a Christian."

For more than twenty years Cosme de Torres guided the Japanese missions. Records say that fifty churches were founded, a number of schools established, and thousands of pagans baptized. Then other Catholic orders joined in the work and active enterprises in Japan were conducted from the Philippine Islands. Then the emperor became alarmed and a period of cruel persecution set in until the number of martyrs is said to have reached 37,000. This finally succeeded in practically eradicating the Christian faith in Japan.

For two hundred years it lay apparently dead, and yet when Roman Catholic missionaries were permitted to resume work in 1865, they found in the vicinity of Nagasaki 10,000 people who had been keeping up some Christian prayers and practices which had been handed down to them.

Off the coast of China and not far from Japan is the island of Formosa, which was won from the Chinese early in the 17th century, and held until the Japanese were expelled by the Dutch who in turn held possession for nearly 40 years. During these years many Dutch missionaries labored there, whose work was brilliant if not always very substantial. However, as in so many other places, this work was swiftly obliterated when the Dutch were driven out of Formosa by the Chinese.

3. AFRICA

Egypt and Abyssinia

Once more the light on our canvas shifts, and this time it centers on the historic country of Egypt. Here in the northern part of Africa, now called "The Dark Continent," we find some of the most renowned leaders of the early Christian era. "Of twenty greatest names in the history of Christianity in the first four centuries after the apostles more than one-half belong to Africa. Remembering Origen, Athanasius and Augustine, one cannot hesitate to say that Africa exerted the chief moulding influence on the first half-millennium of Christianity, and to a large extent on all the years since.

"We may never know who was the first to carry a knowledge of the Messiah into the land which had sheltered him in his infancy." But it is certain that men from "the parts of Libya about Cyrene" heard in their own language the great message delivered in Jerusalem by the disciples on the Day of Pentecost. Now Libya, on the Bible map, is shown west of Egypt and Cyrene seems to be a city on the northern seacoast. Somebody from there must have become a foreign missionary at once, for only eight years after Pentecost, men of Cyrene (according to Acts 11:20) along with those of Cyprus carried the Gospel to the pagan Greeks of Antioch, and preached so effectively that "a great number that believed turned unto the Lord." It is thrilling thus to discover that the first missionaries outside of the circle of the apostles themselves, were men from Africa.

There is great reason to believe that Mark labored successfully in Egypt in the first century. The city of Alexandria was the center of Christianity for some time. There the first missionary training school was located with world-famed teachers—Pantaenus, then Clement, then Origen. Origen was placed at the head of the school when he was but eighteen years of age, and became one of the greatest scholars and most voluminous writers the Christian world has ever had. The influence of these and other Christian workers spread far and wide until as early as the year 235 A. D. a council was attended by twenty bishops who doubtless had under their care many churches and thousands of Christians.

But alas! just when Christian influence had apparently reached its height, in the seventh century, the Mohammedan hordes swept over northern Africa and practically shattered it.

The ancient capital of Ethiopia (the name given to a great stretch of country in the valley of the Nile River) was Meroe, the famous island in the upper Nile, but the later center, as far as Christianity is concerned was on the lofty table lands of Abyssinia, two miles above sea level. Over three hundred years after the birth of Christ two boys from Tyre were journeying through the Red Sea. When the ship touched on the African coast, the barbarians put to death all on board except these two boys, whom they carried to the king of Abyssinia. He soon discovered their gifts and made one of them, Frumentius, his secretary. After a time they were set at liberty, but they remained at the queen's request to educate the heir to the throne. Frumentius later became known as the Father of Peace and through his agency Christianity was firmly established in that mountain country, where "It has stood for more than a millennium and a half, a veritable Gibraltar in the midst of great seas of paganism and Mohammedanism."

North Africa

Under this term we include the part of Africa of which the ancient Carthage was the center. Missionary work began there very early. We know this because we find that only one hundred years after the death of John the Evangelist there were many churches with multitudes of members. This was accomplished only after a long period of bloody persecutions. As we study our canvas, this section of our

fascinating picture of missions is lighted by a number of glowing heroes. We will name but five, whose lives have influenced not only their own generations but down through the years—Tertullian, Cyprian, Arnobius, Augustine, and Raymond Lull. The following thought, written by Tertullian to the Roman rulers who were persecuting the Christians, has been quoted though incorrectly by thousands, to this day—"Go zealously on . . . kill us, torture us, condemn us, grind us to dust. . . . Nor does your cruelty, however exquisite, avail you; . . . the oftener we are mown down by you, the more in number we grow; *the blood of Christians is seed.*"

For 250 years the churches in North Africa led the van of Latin Christianity. Here was made the first translation of the Scriptures into a Western tongue, the Latin. If only these churches with their leaders had understood their calling—if only, instead of spending their strength in theological controversy and securing ecclesiastical power, "they had turned their magnificent powers to the evangelization of all Africa, instead of being still 'The Dark Continent' it might have become the most luminous portion of the whole planet a thousand years ago," and the Mohammedans would not have found all the northern half of Africa so easy a prey before their overwhelming onset. Yet, even as it was, it took Islam nearly 800 years to displace Christianity completely in North Africa. The lost ground has never been recovered.

We must not leave the study of North Africa without a brief review of the life of the last of the list of heroes already mentioned—Raymond Lull, though he lived after the Mohammedan invasion. He was not a native of this land, having lived on the Island of Majorica off the coast of Spain. As a young man he had lived a dissolute life, but through a revelation of the crucified Christ, he was entirely changed. After years spent in writing and travel in a special effort to rouse interest in missionary work among Mohammedans and others, he went himself to Tunis, North Africa, where he was thrown into prison, and then banished. But his holy passion for the souls of these benighted Mohammedans drew him back twice to these forbidden shores. The last time, after a year of quiet work, he could refrain no longer, but broke forth in open denunciation of Mohammed and was stoned to death, an old man of nearly eighty years.

West Africa

The history of missions in West Africa introduces us to the most creditable features in the great enterprises of the age of exploration and discovery. Henry the Navigator was the "Apostle of Discovery" of this age not only because he led in the enterprises of exploration which opened ocean highways to four continents—Africa, Asia, and the two Americas, but also because in these enterprises he had a genuine missionary intention. Men commissioned by him or working under his impulse discovered and colonized many islands off the western coast of Africa, explored the west coast, and discovered the way to India around the Cape of Good Hope. It is true that Henry's men kidnapped natives of West Africa, thus introducing the terrible ages of slave-raiding, but the awful results were not foreseen by Henry himself and others who desired only to bring these pagans to a Christian land.

The Portuguese, then the French, and later the Spanish sent missionaries to the Gold Coast, the Congo and neighboring countries, and though they did not succeed with very permanent achievements, yet there was an impression made, and in some districts Livingstone, the great missionary to Africa of later days, found many who could read and write, the result of work of missionaries who had been expelled from the country many years before.

The Moravians, as well as the English and Scotch Protestants, sent missionaries to West Africa during this period but in vain, for the deadly climate carried off most of them before they could establish any permanent work.

South Africa

"Nineteenth century missions in Africa have had some brilliant successes. But the story of missions on that continent before 1800 is a sad one. In northern Africa it is a story of great achievements and great reverses. In western Africa it is a story of splendid but foiled intentions and endeavors. In southern Africa" it is chiefly a story of anti-missions.

A valuable lesson may be learned from the experiences of the Dutch, who held a large part of South Africa for about 150 years beginning in 1652. They were Protestants, rigid Calvinists, apparently sincere in all the forms of religion, and this should have been a period of earnest evangelization of the natives. Instead, it was "a century and a half of nearly unmitigated barbarism toward them. They hunted the natives down like wild beasts, took possession of their rich herds of cattle and reduced the inhabitants of the country to slavery or exterminated them.

News of their treatment of the natives reached Holland at last and devout men there, stirred with indignation, wrote to the Moravians asking them to send a missionary, and in less than a week George Schmidt was on his way to Holland to offer himself. He was permitted to labor in Africa only six years, for the colonial government there, always in bitter opposition to his work, sent him back to Europe. The visible results of his efforts were not great, but he faithfully sowed the seed which later sprang up with an abundant harvest.

But to get at the lesson to be learned from these Dutch colonists—see the history that followed this period of cruel selfishness. They had come into possession of land of vast wealth and possibilities. Had they sought to make their position solid by an unselfish Christian policy, they might have retained their hold on this valuable part of the world and also become a lasting power in that land. They failed; built up a selfish, shallow structure, and when the English came attacking it, it fell with a crash, and their possessions were wrested from them. Here we see the experiment wrought out of the planting of sin and selfishness, and the reaping of death. "Not only for individuals but for whole groups of people, however well born and religiously gifted, the *anti-missionary spirit holds within itself the germs of inevitable perdition.*"

CHAPTER IV

EARLY MISSIONS IN EUROPE

Greece

Again the lights shift on our canvas and center their rays on the country of which we have already learned such interesting things—the land of the Greeks, on whose shores stood the man who called to Paul in the vision, “Come over into Macedonia and help us.” The great missionary never rested until he had answered that call. It was a man whom he saw in his vision, but women were the first to receive the message in Europe, and to become the nucleus of the first church in Macedonia, a church which, within a month of its organization became vitally missionary, sending contributions to support missionaries in the region beyond.

But these restless workers could not delay long; soon Paul and Silas hastened to the Macedonian metropolis, Thessalonica, where though weary with their long journey they worked long days in the tentmaker’s shop to provide for food and lodging. On the Sabbath there was a well-earned rest for the many Jews of that city. Not for Paul and Silas, however, for this was their great day. Indeed those Sabbaths were days never to be forgotten, for the truth, so tactfully but so forcefully pressed upon the masses who crowded to hear the strange new message moved them either to the fury of a mob, or to the decision of acceptance that saved them eternally. No wonder they said of these fearless preachers that they were turning the world “upside down.” A church of the apostles was formed and Christianity has never utterly died out in that place. That was a splendid achievement, there in plain sight of Mount Olympus, the fabled seat of the Greek and Roman gods, to establish “the forces which were to drive those gods out of Europe and out of the world.”

So this tireless missionary proceeds, on to Berea, and then to Corinth. There were two great routes between Rome and the Orient, the northern one through Thessalonica, the southern one through Corinth. He had planted Christianity in one; now he centers his attack on the other, the Grecian metropolis, Corinth, and he succeeds as usual. The events in Macedonia and Greece proper which have now been narrated compose about all that we know concerning early missions in that region. Nevertheless, from letters and preserved documents we know that Christianity soon spread into other parts of Greece, but it was several centuries before the temples and customs of paganism finally disappeared.

Italy

Italy was the very center of the Roman world, and was to become one of the chief seats of Christianity for many centuries; yet we know not how or by whom it was evangelized. As in other lands, men were so completely absorbed in the work of founding missions that they neglected to leave records. However, we do know that a knowledge of Christ was carried to Rome not later than the year 30 A. D., and that not long afterwards many of Paul’s converts and fellow-laborers had gone to Rome. There were twenty-seven of these whom he saluted by name. At the time of his writing to the Romans the strength of Christianity had become well assured.

Three years after his letter, Paul reached Rome as a prisoner, but one who was permitted much freedom, for he lived in a house which he rented himself, and preached and proclaimed the Kingdom of God to Jews and Gentiles and even before the court of Nero.

We may have some conception of the extent of the work of God among the people when we read of the number of Christians who suffered under the awful persecution of Nero, a year after Paul's acquittal. Quoting from Tacitus himself: "He (Nero) punished with the most exquisite tortures, the persons commonly called Christians. . . . In their deaths they were also made the subjects of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when day declined, burned to serve for nocturnal lights." It was at the end of the first century when the Christians of Rome began to make the underground cemeteries called catacombs, with alcoves for the bodies of the dead, and galleries where services could be held. In about 300 years at least 587 miles of them were built, and the lowest estimate states that 1,752,000 Christians were buried in them before the year 400.

There was an immense amount of earnest missionary activity in Italy in the early days. Many literary champions of the faith arose, among them Justin Martyr, converted in Asia Minor, Tatian, who attended his lectures, and Hippolytus. Though the work of the preaching and the literary missionaries was great, it is encouraging to note that Christianity was carried through Italy and the empire largely by unordained Christians who commended their faith by their daily lives.

Spain and France

Paul had a great longing to go to Spain; we wonder if he ever reached that land. Some think that he did, but whether that was so or not, and in spite of the fact that not a scrap of history can be found concerning missions in Spain for nearly 200 years after Paul's day, it is certain that Christianity was spreading there during that time. We get a glimpse of it in letters and in records of many martyrs, as well as in the records of a church council attended by a number of Spanish bishops and other ministers. One of the bishops who signed the resolutions of this Council was Hosius, who became one of the most distinguished churchmen of the Roman Empire, and the special counselor of Constantine. It is a striking fact that the most eminent Christian minister that Spain had ever produced lived before the year 300 A. D.

Now we turn to France. Among the earliest triumphs of the Gospel of which we have record after the first century were those in southeastern France, with Lyons and Vienne the chief centers. A number of Christian merchants and missionaries had settled there from Asia Minor, and had carried with them the lighted torch of Truth to this distant country. The story of the heroism of the Christians at this time and place has been preserved in authentic records, and is thrilling indeed. The wave of persecution swept northward to Autun and caught in its grip among others, a young native nobleman, Symphorian, who had refused to make obeisance to the image in a pagan procession. He was arrested and on his way to execution, his Christian mother cried out to him from the walls, "My son, Symphorian, remember the loving God. . . . He reigns in the heavens. Be not afraid; it is not thy life they will take away this day. They will only change it for the better."

Among the many names of noted Christian leaders of this earlier period Martin, Bishop of Tours, stands out as the most distinguished. For many years he went with his followers throughout western Gaul (the region now including France and upper Italy) overthrowing the monuments and temples of both Druidical and Roman paganism, and was instrumental in firmly establishing Christianity over a wide area.

By the year 400 A. D. Celtic-Roman Gaul had been extensively evangelized. Then came the great Teutonic immigration from the north and east which flooded the country with a foreign population and the work of evangelization had to be

done all over again. The Teutonic tribe which gave name and personality to the French nation had for a ruler Hlodwig (name changed to Clovis, and later to Louis). As the conversion and baptism of Clovis is counted the supreme crisis in the Christianization of Western Europe, we would like to delve into the details of this fascinating story, but space will not permit us to do so. We can only say that from this time on France was Christian in name, though not completely evangelized until many years later.

Britain

Still another shifting in the light upon our canvas, and this time it centers upon the spot which holds our interest as no other spot on earth, for in many ways that spot was the cradle of the English-speaking peoples, the home of "our great-great-great-grandmothers and fathers," the British Islands, then known as Britain.

The Celtic race, which occupied extensive possessions in western Europe, immigrated in large numbers to the British Islands, and in the part now called England came with the native inhabitants under the sway of the Roman Empire by the middle of the first century. It is possible that believers in Christ were among the Roman soldiers, but there is no positive history to affirm this, and yet by the year 208 Tertullian said that "places in Britain not yet visited by Romans were subject to Christ." Some missionaries, unknown to us, had carried that name to these distant islands. But even in later years, Christianity probably was confined largely to the Romanized portion of the people who lived about the centers of population and civilization. Then came the invasion of the Anglo-Saxons, another European race, which drove what survived of the Romanized Celts into Wales. With the Anglo-Saxons came a return of raw paganism over most of Britain.

Ireland

"It is when we cross the Irish Channel that we come to the first brilliant chapter in the history of missions among the Celtic peoples of the British Islands," and the apostle of that day was Patrick. He was born about 400 A. D. in Scotland of the nobility. When he was about sixteen years old, he was captured by some invading pagans from Ireland and held by them for years. While there he had a wonderful experience of God, and on escaping from his captivity, he consecrated his life to missionary work in Ireland. His experiences were thrilling and many a legend had been woven about them, but we do know that his work was definite and very extensive. Under his teachings and those of others about whom less is recorded, Ireland became not only evangelized but an evangelizer, for "In the two succeeding* centuries it was from little Ireland that the brightest flames of missionary zeal broke forth." It is a mistake for the Romanists to claim Patrick as belonging to themselves, for authentic records do not indicate that he had any connection with the Pope or with popery. His grandfather was a married priest, and there was no confession, no adoration of Mary nor other Roman Catholic elements in reliable records of his work.

Scotland

Our Scotland was in the early days called Caledonia. The original Scots lived in Ireland, and sailed across the Channel into Caledonia, where they dominated the country and gave their name, "Scotland," to it. Though others had done glorious work, the best known missionary to Scotland was Columba. He came from noble blood, and for a time devoted his energies in Ireland, his home. But at the age of forty-two he set sail in a currach, a wicker boat covered with hides, and crossed

* From Helen Barrett Montgomery's late book, "From Jerusalem to Jerusalem."

to Scotland. Here, on the little island of Iona, he founded one of the most celebrated missionary settlements of history, A. D. 563. Near him was the domain of the Picts, who were painted savages, and among these wild pagan people, Columba and his comrades went far and near, carrying the Gospel.

"The last work of Columba, after thirty-four years of magnificent missionary service, according to the methods of the time, was the translation of Scripture. It was the thirty-fourth Psalm. He wrote as far as the words, 'They who seek the Lord shall want no manner of thing that is good.' At that point he said, 'I think that I shall write no more.' Between midnight and dawn of Sunday morning he was found dead on the pavement before the altar in the church." For many generations all the kings of Scotland were brought to Iona for burial beside their great apostle.

England

We have already mentioned the English or the Anglo-Saxons who swept over the part of Britain now known as England, and either slew or enslaved or drove the Romanized Celts there into Wales. But the Celtic people lived also in Scotland and Ireland, and after all it was from the Celts that England received her message of the Christ, for missionaries from Columba's monasteries up in Scotland came down and became the chief factors in planting Christianity among the Anglo-Saxons to the south of them.

However, before this period of evangelizing from the north had begun, there was a noble implantation from the south, from Rome through France. "It was one of the notable providences in history" and well worth taking time to study. The Anglo-Saxon barbarians had settled upon this soil and had begun a national development. "It was time for this raw material of the world's best manhood to be leavened with spiritual ideals; for this coarse, rough energy to be charged, suffused, controlled by finer forces. . . . Rome was the central battery of light and of wide-sweeping power. Here was the accumulated storage of human civilization. The turning of its current into the formative years of the English nation has made the history of the world what it could not otherwise have been during the last thousand years."

It is said that Gregory, seeing in Rome some fair youths exposed for sale as slaves, asked from what country they had come, and being told that they were from the Island of Britain and that they were Angles, he exclaimed, "Good, they have the faces of Angels, and such should be made joint heirs with the Angels in Heaven!" He could not rest from that time until plans were on foot to send missionaries to this English nation. He offered to go himself, but was not permitted to do so. However when he became Pope, he sent forty monks on this special mission, with Augustine as their leader. They became frightened because of reports of the barbarism of the English, and sent their leader back to Rome to beg to be excused from this perilous undertaking, but the vigorous Gregory urged them on. So they went and upon their arrival they sent messages to King Ethelbert stating their mission. Now King Ethelbert had married a Christian woman, who had been given him by her parents on condition that she be permitted to maintain her system of religion, and also that she take with her a bishop. So Augustine's message was not altogether new. But the king, fearing some new sort of witchcraft, arranged a conference with the missionaries in the open air, where he listened attentively, and afterwards granted them lodging in his capital city, Canterbury, with promise of financial support and freedom to preach the Gospel. It was not long before the King himself as well as many others, charmed by the simple, unselfish life of these holy men, was converted. Thus was the evangelization of that section of England begun.

As the Christian Queen Bertha prepared the way for the Gospel in Ethelbert's heart, so her daughter, Ethelberga, also a Christian, was the instrument used to introduce Christianity into another much larger section of England. Space will not permit us to tell the details of the story of this young Christian queen—how she and the missionary Paulinus pressed upon her husband, King Edwin, the claims of the Gospel; how he invited the princes, counselors and priests to a council meeting and how, when they had listened to the words of the missionary, the King and all present acknowledged them truth, and proceeded at once to destroy the temples and their idols. From this time the work of evangelizing went on with such fervor that often when Paulinus came to the King's abode he was detained there with them for many days catechising and baptizing, for the people flocked to him for instruction from all the villages around.

The work in both of the sections last named suffered serious decline at the overthrow of King Edwin and the death of King Ethelbert, but later Celtic missionaries, who had been in touch with teachings at Iona were permitted to work, and by the beginning of 664 A. D. a greater part of England was attached to the Scottish communion.

We must not close this part of our study without the story of Wilfrid, one of the most stirring in early English Church History. An unkind stepmother had driven Wilfrid from home but the Christian queen Eanfled befriended the young man and sent him to Rome to be educated. On his return he was made Archbishop of York, but hostile influences arose which resulted in imprisonment and frequent exiles, forced or voluntary. On one of his journeys returning from Rome, his boat was stranded on the shore of Sussex, England, inhabited by a savage race, the South Saxons. They were wreckers of the worst type, and were kept at bay only by vigorous fighting, until a rising tide floated Wilfrid's craft, and he escaped from these wild people.

Fifteen years later, in 681, Wilfrid returned to this same savage tribe, and found them suffering from terrible famine. Many had drowned themselves to escape their misery; forty or fifty at a time, holding one another's hands, had flung themselves over the cliffs into the sea. So low was their civilization that they had not even learned to fish. Wilfrid, the refined and charming companion of princes, taught the poor savages how to fish with nets and gather abundant food. Then came rains and ample harvests. Wilfrid, the one whom they had tried to murder, stood forth as the redeemer of the South Saxons from destruction. He taught them of Christ, and they flocked to him in crowds for baptism. Thus was the last pagan tribe of the Anglo-Saxons, our ancestors, won to Christ in England.

"Who shall be discouraged with slowness in modern missions when we remember that it took half a millennium to bring the little British Islands to even a nominal Christianity? It took centuries more for its full sweetness and light to pervade the country. But what work ever done has been more important for the whole world?"

CHAPTER V

MISSIONS IN EUROPE (Continued)

Germanic Regions

East of the Rhine River and north of the Danube, lies a vast stretch of country included in the early Germanic regions. These were inhabited by migratory and warring races of barbarous peoples. Evangelizing forces were almost as many and as shifting as the tribes themselves, and as it is impossible to secure complete records, the accounts of these times will best be remembered if we group them around a few great names.

Ulfilas, the apostle of the Goths, was the first of the Germanic missionaries. In the third century, the wild Goths had swept down into Asia Minor and had captured many slaves, among them some Christians. Ulfilas came of this Christian stock. While a young man he was sent on a mission to Constantinople, where he was held for years as a hostage. Here he was converted and educated, and later sent back as a missionary bishop to the Goths. Before his coming the Goths had no written language. He reduced it to writing, and translated the Bible. Here lay the secret of this wonderful success. The different tribes carried it with them in their wanderings over Europe. Though lost for almost a thousand years, portions of one of these translations were found in a monastery. It was written in letters of silver upon purple vellum, and is preserved as a very valuable relic, as it is the oldest fragment of Teutonic literature, in the mother language of all northern Europe and America.

One of the mysterious figures of the closing days of the fifth century was Severinus. No one knew of the place of his birth nor of his origin. It was the time when unchristianized hosts of barbarians were sweeping down in invasions until the land was becoming re-paganized. In this confusion Severinus appeared, and built himself a hermitage before the very gates of Vienna. He was bare-footed, even in the deepest snow, and was clothed in the skins of wild beasts, a veritable John the Baptist. His severe type impressed the people, and he gained great power. In the words of a recent writer, he with others, "held the Christians firm, brought the wild Goths to obedience, and held the region of Austria-Hungary for civilization and Christianity."

The next conspicuous apostles of Central Europe entered the land a hundred years later, and came from the opposite direction. They were Irishmen, and their leader, Columbanus. He, with his comrades of the cross, after being banished from their first stronghold in France, because of his stand against immoralities of court and worldliness of clergy, made his way to the headwaters of the Rhine, and though well advanced in years, assailed the surrounding paganism with the zeal of an Irish youth. He burned temples of the Teutonic gods; broke the cauldrons in which beer was brewed to offer Woden; and threw gilded idols in the lake. Again he was driven out of the country and founded another monastery across the Alps in Lombardy.

Gallus and others of his Irish comrades founded a monastery which became the great evangelizing center from which Switzerland was converted to Christ. Others became the first missionaries to Bavaria. These are but a few of the Irish missionaries who are said to have swarmed like bees over the continent.

Following the Irish came the English missionaries who threw themselves also into the great task of converting central Europe. The French too contributed their workers, and the flaming torch of Light was carried on beyond Belgium and

into Holland. But the great evangelist of Holland was Willibrord from England. Some of his band were massacred by the pagans as they landed at the mouth of the Rhine, but in spite of bitter persecution he labored on for thirty years and when he died in 739 the evangelization of Holland was about complete.

Standing out upon our canvas, conspicuous as the most distinguished and efficient English missionary before Carey, is the glowing figure of Winfred, better known as Boniface. Stirred by reports about Willibrord, he rejected alluring offers in the homeland, and began his work in Holland, but soon pushed on to the dark heart of the heathen lands that we now call German. In fifteen years he was instrumental in founding churches for a hundred thousand converts. It was at this time when many sainted women came over to these difficult fields and lived and served in such a beautiful way that their names are still held sacred.

"The most dramatic scene recorded of the life of Boniface was that of his felling the sacred oak of Geislar. When in the midst of a multitude of pagan worshipers, he dared to lay the glittering blade of a woodman's axe to the root of the tree dedicated to their great god Thor, they awaited the result in profound silence. To them it seemed a trial of strength between Thor and the god of this stranger." But a timely blast of wind suddenly completed his work, and believing that the God of Boniface had performed this miracle, the awe-struck tribe turned en masse to Christ.

At last, an old man, Boniface led a company of missionaries back to a part of Holland as yet unevangelized, where, in the midst of a baptismal service, he was martyred by a band of hostile pagans.

The sturdiest of the German tribes were the Saxons. Originally sea rovers, some of them had settled on the southeast shores of Britain, and others in the northwest shores of Germany. Though Willibrord's comrades and Boniface had tried to establish missions among them they were still fierce pagans. Then came the French ruler Charlemagne, who, combining religious zeal with imperial ambition, attempted the complete conquest of Saxony and succeeded after thirty years of fearful struggle with the brave Saxons. Though he compelled the natives to be baptized, and thus their conversion would not seem genuine, yet many of the evangelists which he sent to them from his own domain and from among the English Saxons, used gentler methods, and the Saxons finally became among the most devoted of all Christians. Seven hundred years later it was a Saxon monk, Martin Luther, who led the world in the Reformation.

Other tribes farther north and east were gradually Christianized, often by force and unwillingly, and in many of these regions, the people were never completely weaned away from heathenism until they eagerly joined the Lutheran revolt against the church which had subjugated them. It took a thousand years to bring the Germanic tribes as a whole under even the outward sway of the religion of Christ.

Scandinavian and Slavonic Regions

The peninsula of Denmark had been the mother country of mighty men, the conquerors and settlers of both Saxon England and Saxon Germany. These Scandinavians were the hardest, roughest, fiercest of the whole stock of Teutons, and consequently had no taste for the Gospel of the Prince of Peace.

Willibrord tried in vain to establish permanent missions in Denmark, and it was left for the fearless young monk, Ansgar, to accomplish great things in the ninth century. Three times, by attacking pagan hordes, or by political changes, he apparently lost everything that he had so heroically worked to establish, but the fourth time his work stood, and he was permitted to see Christianity well planted in Denmark. He made a noble beginning but it took nearly 200 years more to completely Christianize the rugged little Denmark.

Just at the time when Ansgar was suffering one of his defeats in Denmark and was being driven out of the country for a time, word reached him that the King of Sweden had sent for priests to come and minister to some Christian merchants and captives in his dominion. Instead of seeking comfort and safety in the South, he took his comrades and plunged into the wild North to answer the summons of the King of Sweden. On the way they were stripped of everything by Norse pirates, but the intrepid missionary refused to turn back, and arrived exhausted and destitute before the King, who received them kindly and permitted them to preach the Gospel. Later Ansgar returned to Denmark and resumed his interrupted labors there, but he sent back two missionaries to Sweden. Their work prospered so greatly that the heathen were roused to bitter opposition. A fierce mob murdered one and banished the other. Seventeen years passed, and once more Ansgar visited Sweden, this time with ecclesiastical distinction. A council was called, and once more Christian work began. Later, under English missionaries, Christianity succeeded in excluding paganism in southern Sweden and still later the far regions of the north were brought to Christ.

The subjugation of Norway under the banner of the cross was more a series of crusades than anything else. Three Norwegian kings, Hagon the Good, Olaf Tryggvison and Olaf Haroldson, ruling between 934 and 1034 brought about the result. The first two had learned about Christianity in England and the third as the others drew many missionaries from that land, but their method, that of enforcing Christianity, failed to win the people and it was not until after the death of Olaf Haroldson, the third of the group, whom they counted as a saint after he was gone, that Christianity, so-called at least, became firmly established in the hearts of the Norwegians.

The apostles of the Slavic race were born in Thessalonica, about 775 years after Paul had planted Christianity there. There were two brothers, Cyril, "The Philosopher," and Methodius, the painter. Since many Slavs had settled in Macedonia, these boys grew up with a knowledge of the Slavic as well as the Greek language, and better still, with a careful Christian training in their home.

Living north of Constantinople were the Bulgarians, who, next to their cousins the Huns, were the most terrible of the barbarians, and the fierce Bogoris was their king. To these wild people who had been largely Slavized, went Cyril and Methodius, but these men of war would not listen to their story of the Prince of Peace. A way was made, however, for the entrance of the message, for Methodius was ordered to paint the walls of a gorgeous new palace for the king, and he portrayed on them in striking lines the scene of the last judgment. It struck terror to the hearts of king and followers and was the means of their conversion.

To the northwest of Bulgaria were the kingdoms of Moravia and Bohemia, pure Slavic peoples. The King of Moravia encouraged the Macedonians to plant Christianity in his realm, and soon Methodius had the opportunity of successfully urging the claims of Christ on the King of Bohemia.

The greatest service rendered by Cyril and Methodius was their construction of an alphabet based on the Greek (the Slavs had no written language) and the translation of the Bible into the Slavic tongue. This very Bible given to the Slavs of Central Europe became a leading factor in the history of Christendom. Latin Christianity immediately bitterly opposed the spread of religion in the Slavonic tongue, and insisted that it must be Latinized. All Europe became agitated. Cyril and Methodius were called to Rome and Cyril died there, but Methodius was permitted to continue his mission. Yet, to the end of his days he worked under bitter antagonism.

Another of Cyril and Methodius' services to the world was that of furnishing letters and the Scriptures to Russia. Though some news of Christianity had reached these northern peoples through soldiers and tradesmen, the first eminent disciple of Christ in Russia was the Princess Olga. Hearing of Christianity and hunger-

ing for real knowledge, she journeyed to Constantinople where she was converted. On her return to Russia she succeeded in instructing her children in the faith, and her grandson, the fierce Vladimir, was, after long years and in a most unique way, brought to acknowledge his faith in her religion. Mohammedans, Jews, and Romanists had sought the wily king in vain. It was a missionary of the Greek Church who convinced him, but he waited to prove it in his own way. First he sent men to all the different countries to see how the different faiths worked in practice. It was in Constantinople, amidst the pomp and gorgeous ceremonies of the Greek Church that their hearts were captured. Still Vladimir must make two more tests. One passed successfully, for he besieged Kherson and captured it. The last, that the Greek emperor should give him his sister in marriage was more difficult. But the Princess Anne, though shrinking from the proposal of a barbarian, sacrificed herself for the conversion of a nation. They were married; Christianity was proclaimed the religion of Vladimir's realm; and the national idol, Perun, was overthrown, dragged and flogged across the country, and tumbled into the stream before the eyes of the horrified people. But as Perun disappeared over the rapids, paganism died in Russia.

The story of the conversion of the other Slavonic tribes, like that of all Eastern Europe, is political and military rather than strictly missionary. Yet many noble characters lived whose lives shone out in those tumultuous days with real missionary spirit.

Iceland, Greenland and Labrador

Away up in the north, 600 tempestuous miles from Europe's mainland, in "one of the phenomenal portions of the earth, Iceland." It is counted good for nothing but pasturage. All lumber and breadstuffs for food have to be imported. So isolated and poor in material possessions, yet Iceland has been for a thousand years a land of large intellectual life. For a period before and after 900 A. D. hundreds of noble families migrated from Norway to Iceland to be free from the tyrannic rule of the Norwegian king. Their migration was consecrated with solemn sacrifices to Odin, and the other gods of the Northmen. Years afterwards the message of the true God reached them, only to be rejected by the majority, but while Olaf Tryggvison reigned, King of Norway, he succeeded better in his efforts to convert Iceland than he did in his own country, and in 1000 A. D. after years of bitter struggle against it, the people of Iceland, in solemn council, voted to adopt Christianity as the religion of the land.

From Iceland, the great barren country of Greenland was discovered and colonized. Eric the Red and the other first settlers were pagans. The story of their conversion is told in the famous "Sagas." Sixteen years after the first settlement was founded, Leif, son of Eric the Red, sailed to Norway and was converted under the same Norwegian King, Olaf Tryggvison. Later he became a missionary and set sail on his dangerous journey back to his people in Greenland. But he was driven by the wild winds down to the New England coast which had never been discovered at that time. So we find that the continent of North America was first discovered by a missionary. Finally Leif (later called Leif the Lucky) arrived in Greenland, and succeeded after some severe persecutions in winning the colony and for 400 years Christianity held sway there. But in some way the colony was destroyed, and later Esquimos settled there.

Generations passed and a devoted young Danish pastor, Hans Egede, became filled with a passion to take up again the work of Leif, the son of Eric. After thirteen years of bitter struggle to secure help, he and his consecrated wife succeeded in winning the sympathies and assistance of the king, and set out for Greenland in 1721. His years of most strenuous labor succeeded in winning only a few converts, and at the close of his ministry a terrible scourge of smallpox

swept away almost all of them. He returned to the continent, with faith still firm for his beloved Greenland, and as he had believed, others accomplished there the things he had longed to see accomplished. Moravian missionaries, after enduring almost unbelievable hardships, finally won the confidence of the natives, and by the year 1801 the last Greenlander within their immediate field had received baptism. Is there another record of success as complete as this anywhere? A population of as groveling, unfeelingly selfish, stolid and stubborn people as anywhere on earth were transformed by the Gospel into a sympathetic, kind and generous nation.

Labrador, though farther south than Greenland, has a more Arctic climate and is inhabited by Esquimos of a more degraded type. Christian Erhard, a sailor, who had been converted at a Moravian mission station in the West Indies, had learned a little of the Esquimo speech while visiting the Moravian station in Greenland. In 1754 he was put in charge of a trading expedition to Labrador by English merchants and took with him some Moravian missionaries. But the expedition failed for Erhard went ashore with five of the crew and never returned. They were probably murdered by the natives. However, the souls of Labrador were to be reached, for nineteen years after this tragedy, a successful station was founded there with the brave Jens Haven in charge, and other devoted missionaries and artisans to build a substantial work. With terrible suffering but invincible courage this group labored on for years exerting a great influence over the barbarous natives, until they had won some of their leaders to Christ. Since then the mission has made steady progress and the work of God is still being carried on in old Labrador.

CHAPTER VI

EARLY MISSIONS IN NORTH AND SOUTH AMERICA

Before we consider American missions directly we must pause a moment to consider two most important events, occurring within twenty-five years of each other, and which affected most definitely the history of the whole world. We refer to the Discovery of America and the Protestant Reformation. The Discovery of America was destined to uncover half the globe to the knowledge of men. What should be the religion of this land when settled, and how should it affect the world? Just in the nick of time, it seems, to answer this question, came the Protestant Reformation, which restored pure and undefiled religion, and placed the Word of God in the hands of the people in their own language. After this event, the ruling influence of the future was to be, not Latin and Catholic, as before, but Teutonic and Protestant. Great Britain was providentially chosen to be the mightiest world-force for civilization and Christianity. In the New World a Republic was to arise, blessed in numbers, wealth and evangelistic zeal, which in time should become one of the foremost missionary factors in the world.

Ah, what scenes the Master Artist painted, and with what Divine purpose, when He pictured in living characters, the Discovery of America and the Protestant Reformation!

Latin America

But all of America was not to be in the hands of the Protestants, for as new forces were pulsating to establish the Protestant religion, the Catholic Church, robbed of so much territory and so many members, was stirred to secure new gains elsewhere to offset her losses. Here was a great new country to the West; why not capture it for the Roman Church? This is what impelled a host of daring Catholic missionaries to cross the dangerous seas and attempt to evangelize certain sections of America.

There is no reason to doubt that the missionary aim held a high place in the minds of Columbus and the Spanish discoverers and conquerors who followed him. Columbus himself, from one point of view, became a sordid and wicked man; but from his point of view, we could not reasonably doubt that he was sincerely religious as they counted religion in those days, and that one of his great aims was to make converts to that religion.

Yet if there had been nothing better in the New World than what was accomplished by these Spanish explorers, "the missionary element would be lost out of sight in the overwhelming mass of selfishness and brutality." In the West Indies, the natives were enslaved and rapidly exterminated. To be sure the law provided that the Christian faith be taught to these newly made slaves, but that part of the law was generally ignored. There was more than this, however, for God raised up men to defend these oppressed people. One of the most noble of these was Bartolomeo de las Casas. He served in the West Indies as a priest, and lived a life which, if it had been followed by his successors, would have made this new world a very different place. He freed the slaves on his own domain and through a long life, made a heroic struggle, here and before successive governments in Spain, to secure fair treatment of the natives. He was appointed protector of the Indians and gave himself to the work of Christianizing and civilizing them in Cuba, San Domingo, Porto Rico, Venezuela, Nicaragua, Guatemala and Mexico. Many other missionaries heartily co-operated with him, but the lust of gain in the colonists generally thwarted their plans.

In Brazil were found similar examples of unselfish devotion to the salvation of the natives there. Mission work began there in 1549, and such men as Manuel de Nobrega, Joseph Anchieta, Henry Reichler, and Antonio Vieira, sent out from Portugal to this wild new country, deserve our earnest praise. Just a brief cutting from a biography of Anchieta is a sample of the lives of these men and of many others: "Barefooted, with no other garment than his cassock . . . and his shoulders laden with the furniture, requisite for an altar, Anchieta advanced into the interior of the country. He penetrated virgin forests, swam across streams, climbed the roughest mountains . . . confronted savage beasts, and abandoned himself entirely to the care of Providence. . . . As soon as he caught sight of a man . . . he stretched out his arms towards him, and with words of gentleness strove to restrain him beneath the shadow of the Cross. . . . Sometimes, when the savages rejected his first overtures, he threw himself at their knees, bathing them with his tears, pressing them to his heart, and striving to gain their confidence by every demonstration of love. . . . He made himself their servant . . . shared their sufferings." No wonder men like these succeeded to some degree in spite of the most vicious attacks from the colonists of their own nationality, whose hatred finally expelled the missionaries from the country. Nevertheless, before they went, they had accomplished so great a work that a hundred years after their expulsion there remained 800,000 Christian Indians in Brazil.

The same story was repeated with variations in the regions south of Brazil. Between 1586 and 1767 more than 5000 Spanish Jesuits, as well as many of other nations and orders, gave themselves to heroic service in the vast regions between the Parana and Paraguay Rivers and the Andes Mountains and on southward almost to Cape Horn.

Similar work was carried on in Peru, Colombia, Guiana and other parts of South America, brave men devoting talented lives, some to the native Indians and some to the degraded Mohammedan and pagan slaves who were brought over by the shipload by Spanish traders and colonists.

In Central America and Mexico, also in New Mexico, Texas and Florida, and in Upper and Lower California, the conquest was carried on. We have mentioned how Mexico became the seat of operations for mission work in the Philippines and other islands.

One sad feature of the mission work in Latin America was the terrible opposition of the colonists, most of them members of the same church as the missionaries. Another deplorable feature was the conflict of the Catholic sects; these sects were sometimes so jealous and antagonistic that they would even thwart or destroy one another's work.

Then again there was the encumbrance of such a mass of superstition, the chief point of this being the idea that a few drops of water on a dying man, accompanied by a certain ceremony, saved him, no matter what his life or attitude was; the same with reference to a baby, whatever his life might be. Even if the individual received this rite of baptism under painful compulsion or through trickery, he was counted "Christian" nevertheless.

The deepest defect of all was the indulgence to a considerable extent, of the idea that religion can exist and be genuine without morality. However, faulty as it was, the western hemisphere owes a great debt of gratitude to the missionary zeal which came from the Spanish peninsula during the world-shaping era.

French America

The French missions in North America, beginning in 1610, continued to the end of the eighteenth century and onward. Missionaries first established work in Nova Scotia, then they worked their way up the St. Lawrence and down into what is now Maine, and across the frozen stretch of country to Hudson Bay, and on

to the west shores of the upper Great Lakes, and even down the Mississippi River to its mouth. The chief activity was within reach of the waterway of the Great Lakes and the St. Lawrence River.

In the list given us by one writer there are more than 150 names of the brave Catholic missionaries laboring in these wilds, as they were at first, and this list does not include those of the central missions on the St. Lawrence. Many wealthy nobles of France, and sometimes the French government, as well as numbers of traders and colonists contributed to make these missionary efforts successful. The French colonists, though sometimes hostile stood by their missionaries to the Indians more nobly than the colonists did in either English or Spanish America.

There are in Canada to this day a number of groups of Indians whose ancestors were Christianized more than 200 years ago. The missionaries carried on a large amount of humane, educational and social, as well as religious work. Space will not permit us to mention more than a few of the names of the daring pioneers who belonged to this division of the world's workers, but we must note one or two. The best known of all the western missionaries was Marquette, though he was only seven years on the field. In 1669 he took charge of the work at La Pointe, on western Lake Superior, where Allouez had been the brave apostle who had won the hearts in many tribes of that region. When the terrible Sioux attacked and dispersed his Indians at La Pointe, and they fled eastward, he followed them and established a new station there. But he could not remain in one place. His was the heart of the explorer as well as a missionary. So he crossed over to the Illinois River and sailed down until he discovered the Mississippi River in 1673. He explored this down as far as the Arkansas River. On this river he found the Indians friendly and promised to return to them. By this time he was suffering terribly from a wasting disease, but in spite of this he set out the next year to keep his promise, going this time by way of the Chicago River, where he stayed a month waiting for the ice to break up. So it came about that the first white resident of Chicago was a missionary to the heathen. In great weakness the devoted messenger of the Cross completed his journey, and emaciated and exhausted, he told an assembly of 2000 people the story of Jesus. Then he started out on his homeward journey, destined never to be completed, for his dauntless spirit slipped away from his frail body, which was buried by his faithful boatmen on a bluff near the river.

So the work was carried on in French America by many who like Marquette were devoted servants to humanity.

English America

The English missions in North America have never been fully reported. The little effort put forth so far to secure information has furnished such inspiring data from the scanty and scattered records discovered, that students of this phase of work are sure that if a thorough search should be made, it would "disclose work every whit as noble in quality and results as that of the French whose ample records for the same period fill sixty-six goodly volumes."

The Virginia Charter of 1609; the New England Patent of 1620; the Charter of Massachusetts in 1629; Bradford's reasons for the migrations of the Pilgrims; Winthrop's proposals for a colony—these and many other written and spoken statements, held sacred by the people of North America, contain such words as these, "The principal effect that we can desire or expect . . . is the conversion and induction of the people in those parts into the true worship of God and Christian religion."

The New England fathers were very slow in putting these principles into action, but we must remember that they were not satisfied to count people as converted if they submitted to a few Christian ceremonies; they must show evidence

of a real change of life. Their report of one of their converts shows what they expected. They wrote, "That famous Indian Wequash is dead, and certainly in heaven; gloriously did the grace of God shine forth in his conversation; a year and a half before his death he knew Christ, he preached Christ up and down, and then suffered martyrdom for Christ."

The first man who gave much attention to the conversion of the native heathen was Roger Williams. While assistant pastor at Plymouth, he frequently went to live with the Indians in their lodges that he might master their language. One of the great causes of his banishment from Massachusetts was his crying aloud as to the King's "injustice in giving the country to his English subjects which belonged to the native Indians." At Providence, the new settlement which he founded, he ministered to the Indian tribes of what is now Rhode Island. Later he went to England, in the interests of this new colony, and while there published a key to the Indian language which was of untold value. Williams' visit to England roused a new interest there and also was the means of stirring the colonists of Massachusetts to definite work among the Indians of their section of New England.

"For more than forty years Roger Williams continued his apostolic work among the Indians, making journeys to preach to them when he was an old man. He was not only the first English missionary to the Indians, but it is also true that he has had few, if any, successors showing a more deep and abiding interest in their welfare," being their champion and defender against colonial aggression.

Henry Dunster, first president of Harvard College, founded only a few years after the Pilgrims' arrival in New England, was the next earnest worker among the Indians. Then followed a worthy company of those who gave themselves at great sacrifice to the evangelization of the Indian tribes. Among them were John Eliot, of Roxbury, who translated the Bible into the Indian language; Daniel Gookin; the Mayhew family, five successive generations of them, who labored over a period of 160 years in Martha's Vineyard and Nantucket Islands; Jonathan Edwards, one of the greatest intellects that this or any other continent has produced; David Brainerd; Count Zinzendorf; Peter Boehler; David Ziesberger and others who worked among different tribes of northeastern United States as well as in the West Indies Islands of British and Danish possession.

The story of every one of these lives would be thrilling indeed, and we could well linger with them to great profit, but we can pause only long enough to mention a few very striking details. David Brainerd spent only four years in his service to the Indians, but those four years were so crowded with extreme sacrifice and exhausting burdens, that they took his life, frail from the beginning. However, his efforts were not lost, for not only did he greatly influence the natives themselves, but his spirit fired the heart of Carey, the great modern missionary, and reading the life of Brainerd decided Henry Martyn to be a missionary.

"The colony of Pennsylvania, like that of Rhode Island, . . . was established in the true Christian temper toward the natives." William Penn and other Friends went unarmed to the great council of Indian warriors, and the treaty made there was held sacred always by the Indians as long as the Friends held the reins of government. Even afterwards, through long years of bloodshed, the Indians never took the life of a Friend.

We wish that we could record the story of these brave missionaries to the Indians in English America, and have the right to state that the colonists among our forefathers stood by them with their sympathy and assistance always. But this cannot be truthfully done, and it would not be fair to record the failures of other nations and cover those of our own. Only one instance is enough to reveal the struggles of some of the missionaries with colonists. "In 1782 an expedition of 160 armed Americans under Col. Williamson, fitted out at Pittsburgh proceeded to . . . a Moravian Indian settlement in Ohio," where they took by surprise the

trusting Christian Indians, imprisoned them, and the next day deliberately slaughtered them, one by one. Had a real missionary spirit been the impelling one in those early years, many scenes of bloodshed might never have been enacted. However, we rejoice that the saving work among these savage people reached the heights that it did, and that thousands abandoned their savage state and became earnest Christians.

Before we leave the subjects considered in Part I, we must pause once more and think of this great picture of missions, God's own masterpiece of Divine art, as a whole. We have beheld the work of missionaries of almost every nation, and performed in almost every land, through a period of two thousand years. We saw how the Jews, the Greeks, the Romans, the Christ himself, and then the apostles were used in laying the foundation for the marvelous work of God which has been accomplished throughout the world. We noticed how each early nation fitted into its place to form the background shadows of the picture, and how the foreground characters could not have taken their places without them.

Now let us consider for a moment how some of the men or nations which we have mentioned since the apostles have influenced one another, and how a Master Hand is again revealed which while working with individuals, only reveals the Omniscient Mind which is fitting that individual into his plan for a whole world. The story of missions so proves and illustrates the thought that no individual, no nation, lives to himself—no one can be isolated.

It would be interesting to study into the different lines of continuity which we can find so far—lines of influence that ran from race to race, down through the centuries until now—such as that of the power of the Greek language and thought; of the continued use of literature, especially the Bible, in establishing missionary work in every land; and how organization in this great work of sending the Gospel to the uttermost parts of the earth has slowly come into being. But we must be satisfied merely to touch on this great theme—the lines, the streams of influence, flowing down through the ages—and close with this illuminating quotation. The most powerful stream ever traced is the "*stream of evangelizing impulse*. Like the current of true thinking it was underground some of the time, but it was never lost. It flows through Thessalonica. . . . It was founded by the apostle Paul. . . . Out of it came the apostles of the Slavonic nations, including Bohemia and Moravia. Out of this portion of the Slavs came Jerome of Prague and John Huss, the reformers, before the Reformation. There were 200,000 evangelical Bohemian Christians when Luther nailed his theses to the door. . . . Out of these came a rescued remnant to settle on Count Zinzendorf's estate as the Moravian Brethren. Out of these came directly the religious culture of Schleiermacher to turn the tide of rationalism in Germany. Out of these came also directly the conversion of John Wesley into a source of the mightiest spiritual impulse in England and America. Out of these same Moravian Brethren came the most complete missionary activity which has developed in the first 2000 years of Missions. . . . More still, out of their splendid example, and under the religious conditions produced in England by their spiritual child, John Wesley, came the missionary impulse which fired the heart of William Carey and made him a leader in such a new development of missionary enterprise that he has been properly counted the starting point of the great era of modern missions."

PART II. MODERN MISSIONS

CHAPTER VII

THE CAREY EPOCH—A MISSIONARY REVIVAL

Immediately following the Reformation a strange condition existed. For three hundred years practically nothing was done by the Protestants to send the Gospel to heathen lands. It would seem at first as if there could be no explanation of this absolute neglect, but after careful study of those years we find some reasons for the attitude of the Reformers. Protestantism was compelled to engage in a most desperate struggle with Rome, and all the energies of those who represented the Reformed Church were directed to the work of establishing the new church and enlarging the boundaries of the Reformation in countries already Christian. In Germany, France, Holland and even England the members of the new sect were mercilessly persecuted for generations. Then, too, an herculean task remained, that of separating Bible truth from Romish error. Added to this was the fact that everywhere Church and State were closely united, a condition in which the free development of a missionary church was practically impossible. The English, American and French Revolutions must needs come first to break these oppressive bonds. Next had to come the decline of the Catholic powers, Spain and Portugal, who had been the leaders in navigation. At their decline Protestant Denmark, Holland and England stepped suddenly forward as rulers of the sea. Another preparatory step for the new missionary inspiration about to fall was the stir created by Captain Cook's famous voyages. It was the reading of Cook's narrative that set Carey's soul on fire.

A final step remained before the beginning of great missionary undertakings. A mighty and widespread outpouring of the Spirit of God was needed, for the Reformed Churches drifted into a state of frigid formalism. "Never has there been a century in England so void of faith as that . . . when the last Puritan was buried and the first Methodist was not born." But soon there fell the needed showers of heavenly blessing through the fervid labors of the Wesleys, Whitefield, Edwards and others, and it was not long before the heart of Christendom began to be touched and melted and filled with compassion for the millions of lost ones everywhere.

Now we see bursting upon the world an entirely new epoch in missions. We call it the "Carey Epoch." Hitherto the churches had been indifferent to the conditions in pagan lands. Excepting the work of the Moravians, whatever had been done was the achievement of some single earnest soul, or some monarch, but with the birth of William Carey, a more excellent way was ushered in. A few elect spirits were touched and from them the flame leaped out and enveloped the masses in all the dissenting churches in England, and even to some degree, in the Established Church as well. Here was the beginning of real missionary organization. Carey's Baptist Society was the model for scores and hundreds which followed.

The year 1792 is the famous date from which to reckon backward and forward. "Well may it stand side by side with 44 A. D. when the Holy Spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" Carey was not only the chief figure but also the supreme personal force which wrought at that time, and whatever has been accomplished since can be traced to those forces which began to operate then. Such a character demands more than a passing thought, so we give some striking incidents from his life.

"In 1761 a babe was born in central England gifted among other things with a measureless and unextinguishable hunger for knowledge, and a capacity seldom matched for endless plodding and hard work. And a will power was present . . . which could not by any means be allured or driven from the pursuit of any chosen object. To such royal qualities were joined later a stalwart faith, and a zeal for righteousness so fervid and all-consuming that no difficulties or discouragements could quench it." At seventeen he became a shoemaker's apprentice at Hackleton, but already he had commenced the diligent study of birds, eggs, insects, and plants, and ere long had begun to delve deep into the mysteries of Latin, Hebrew, Greek and French. Then he passed through years of stern discipline in the school of life, with matrimonial problems, physical weakness and poverty to buffet him constantly. It was later while he was pastor of the Moulton Church that he became desperately interested in the religious condition of the pagan world. He sat at his work (for he had to do shoemaking as well as preaching and teaching to eke out a living) with a map of the world on the wall in front of him, on which he had placed all manner of facts and figures to picture what was needed to be done for redemption of the race. But his enthusiasm for missions was not appreciated by his brother ministers, as was seen that day in the Association when he suggested the following question for discussion: "Whether the command given to the apostles to teach all nations was not obligatory on all ministers, to the end of the world." The reply of the aged Ryland only expressed the indifference and unbelief of Christendom: "Sit down, young man. You are a miserable enthusiast to ask such a question. When God wants to convert the world, he can do it without your help."

Nevertheless Carey, not in the least shaken from his purpose, continued to pray and work and write. Finally the day of days arrived, May 31, 1792, already mentioned, when Carey was chosen to preach before the Association of Baptist ministers. That sermon, with Isa. 54:2-3 for a text, and the two matchless and immortal sub-divisions, "Expect great things from God, and attempt great things for God," swayed the hearts of the hearers, and was the starting point for the line of great events which took place during the months to follow. Soon the first missionary society was organized, with only twelve of the feeble and despised sect of Baptists as members, and with the almost ludicrous sum of less than sixty dollars as the subscription made to begin the work of evangelizing 420,000,000 souls. But how sublime was that act of faith and how far beyond the realm of sight was that venture!

The next question, "Whom shall we send?" was quickly answered, for Carey offered himself, and after some bitter disappointments and some severe testings, he with his wife and one associate worker, sailed for India and after five months of rough sailing, arrived in Calcutta, Nov. 9, 1793.

Dark times followed the almost insurmountable difficulties, but his message home revealed the glorious faith of their leader, "I have God, and his word is sure; and though the superstitions of the heathen were a million times worse than they are, if I were deserted by all, and persecuted by all, yet my hope, fixed on that word, will rise superior to all obstructions, and triumph over all trials. God's cause will triumph, and I shall come out of all trials as gold purified by the fire."

But now for a time we must leave the thrilling story of this pioneer and consider the remarkable missionary revival which set in at this time. When, after fourteen months' waiting, letters containing such messages as the above began to arrive, it was inevitable that something should happen. It was not long before other denominations began to form organizations similar to the little Baptist Society. Money began to pour into the different treasuries for not only Carey's work but to found missions in other lands. The meeting which culminated in the organization of the noted London Society was never to be forgotten. Members of all denomina-

tions met and a very Pentecost of Divine blessing and revelation and inspiration fell upon them while they signed their names as founders of this first interdenominational missionary society. The flame kindled here quickly spread through all Britain and overflowed into Scotland, across the Atlantic to America, and to the European continent. Sums of money, large and small, flowed in from everywhere, and before long a missionary ship, the *Duff*, was purchased, thoroughly equipped, and with twenty-nine missionaries, it set sail for Otaheite, August 10, 1796. For a time all went well; interest continued to rise, and funds increased. But soon a series of catastrophes occurred in different fields which tried the very limit of faith. The Societies at home stood the test, however, and steadily set their wills to plant Christianity in every pagan field.

"No mortal can tell just how many missions, both in the Old World and the New, owe their birth either directly or indirectly to that astonishing evangelistic revival in the last decade of the 18th century, which under God originated vastly more with Carey than with any other man, and of which the London Society was not only one of the most remarkable effects, but also in no inconsiderable measure the cause." A century after the humble society was formed by Carey with its twelve members, we find over 500 flourishing societies patterned after this first little Baptist organization, and with representatives in almost every land. And it was not alone in the distant pagan lands that the effects of this missionary revival were felt; in every denomination there was a reflex influence upon the church at home, and new zeal was awakened to help the perishing multitudes at their doors. "So early was the discovery made that *the best possible way to forward the work of evangelization at home is to push missions abroad with all ardor and energy.*"

Now what about our own America? What part was she taking in this exciting new task of sending the Gospel to the whole world? Before we condemn her for her apparent slowness in grasping her opportunities, we must remember that her churches were facing a more appalling task than ever was imposed upon a body of churches. She must needs subdue a wild continent, unpopulated in great stretches, and in others populated with hostile Indian savages. Then she must "spread over it the social and political institutions of a mighty Republic, and also diffuse and maintain a pure Gospel throughout all the boundless spaces from ocean to ocean." Then, too only recently had the colonies pulled away from the mother country, and the real American Union had not come into a very strong existence. So it was true that for some time after the missionary agitation had been well under way in Great Britain, the American churches were utterly asleep as touching any missionary activity outside of their own boundaries.

Nevertheless, they could not hold back long, for communications began to arrive from the English churches, describing the thrilling experiences of the new missionaries on the field, and especially the work of the London Missionary Society. American organizations sprang into being, missionary periodicals were started, and thrilling missionary addresses gripped the hearts of the people.

At this point there comes into view one who may be termed the American counterpart of William Carey, Samuel J. Mills. To prove this it would be only necessary to mention the essential part he afterward played in the organization of the American Board, the Cornwall Mission School and the Mission to the Sandwich Islands, the United Foreign Missionary Society, the American Bible Society, and the school in New York for the Education of Africans. Converted at the age of nineteen in 1802, his controlling purpose was to carry the Gospel to the heathen in some foreign country. His heart was so aflame with this master-passion that he could hardly excel in his studies in Williams College, but in a short time he had found a few kindred spirits, and these composed that famous group who held the memorable "haystack prayer meeting" which was the nucleus of such a great work. In 1809 this little group of devoted students moved from Williams College to

Andover, where the band was reinforced by Nott and Newell and later by Judson. These determined spirits proceeded to order their lives to fit a program of missions in foreign lands, in spite of the fact that as yet they were not authorized to go by any organization, nor were there any means in sight for financing this tremendous undertaking. But Divinity was behind and underneath these plans, and as a result of the agitation of this consecrated company, the American Board of Commissioners for Foreign Missions came into being, an organization whose influence has reached to the ends of the pagan world. But even at this date only a few ministers, and fewer laymen had any measure of interest in this new work. The young men, eager to go, had to remain at their studies and pray and wait. Money came in very slowly and but for the occurrence of a strange but evidently providential event, their sailing would have been long delayed. Word was brought from Philadelphia that in a few days a vessel bound for India would sail from that city. A little later a similar message came that another ship would set forth from Salem for the same region. The missionaries must leave on these, or wait for a long period. Four men were ready and eager to be off, and a golden opportunity was at hand. It acted like magic on the hearts of the Board; a ringing call for money was answered by generous contributions and on February 19th, 1912, Judson and Newell and their wives sailed from Salem, and on the 22nd, Hall, Rice and Nott and their wives followed from Philadelphia, all bound for India. Those were marked days for the American Church, and the world was to feel the effect of these lives and the forces brought into being through them. But what mazes of bewilderment, what years of toil, what untold suffering must be endured before their visions were changed into history! The despotic and Gospel-hating East India Company did their utmost to deport them on their arrival, but after many weary months of praying and contriving and wandering, we find the little band scattered. Mrs. Newell, after months of illness, died on shipboard; Newell, Hall and Nott began work in Bombay under great difficulty; Judson and Rice, having been convinced of the truth of the Baptist rather than the Congregationalist church politics had changed their relations, much to the consternation of the home Board. But out of this apparent disaster issued a success and enlargement of the kingdom, for when the American Baptists discovered that all unlooked for, they had two new live missionaries already on the field, who at a terrible cost had joined their fellowship, they rose to the situation immediately, formed the Baptist Society in America, and adopted these missionaries as their own. Rice, after spending a short term in India, returned home, and as he described the scenes of his labors, multitudes hung on his words and followed his footsteps as they had Whitefield. Judson, after seventeen months of battling with untoward circumstances of every description, found himself in Rangoon, Burma, the very country where in the first place he had wanted to go. We must leave the rest of his story for another chapter.

Thus, at the end of a period of only a few startling years, we find the Christian world an entirely different place—awakened out of their sleep, swayed by new forces for evangelism, and at least started on its way to the accomplishment of most unheard-of exploits in the kingdom of God in foreign lands.

Within only a little more than a hundred years, such a radical change has been wrought that in 1925 there were over 29,000 missionaries, as well as over 151,000 native Christian helpers on the foreign fields, pressing the battle. And yet the task is appalling, and recognized as scarcely begun.

CHAPTER VIII

MODERN MISSIONS IN INDIA

In tracing the beginning of modern missionary undertakings we have been confined mainly to the awakening of the churches in the home countries, and the origin of societies for carrying on the great work abroad. Now we will transfer our point of vision to heathen lands, and study the conditions there, as well as the work of the modern missionaries in their courageous efforts to change them.

Among the fields open for missionary activities, India holds the first and the most prominent place. This land is called "the chief bulwark of the kingdom of darkness," and its evangelization is described as "perhaps the most stupendous enterprise the church of Christ has ever undertaken." To better understand this task, we will briefly note some of the characteristics of the country and people which make it so tremendous.

In the first place India covers an immense territory, as great as half of the United States, if we include Ceylon and Burma. This is divided into three very unlike sections, the mountainous Himalaya region in the north; the fertile, crowded Ganges basin in the center, including the valleys of the Indus and the Brahmaputra; and in the south the great plateau called the Deccan with the Western Ghats rising high on one side and the Eastern Ghats on the other. The country has almost every variety of soil, climate and physical feature, but the greater portion of it, especially that under our consideration, lies within the tropics, and is exceedingly hot and trying to the health of Europeans and Americans. Part of this great stretch of land is ruled directly and absolutely by Great Britain, and other parts are considered native or dependent states and with certain restrictions the government is left in the hands of Hindu or Mohammedan princes.

Another reason why the task of Christianizing India is so herculean is found in the vastness and diversity of its population. Over 315,000,000 or about one-fifth of all the inhabitants of the globe, and not far from three times the population of the United States are crowded into this peninsula. Many of these are massed in small villages, and their poverty "approaches to the indescribable and unimaginable, while their intellectual and spiritual condition is in close correspondence." But these hordes of people do not compose an Indian nation by any means, for the land is a very Babel of race, color, language, character, customs and religions, as separated as the different races in Europe, and speaking some 200 distinct languages and dialects.

The religions of these different races vary from the high points in the philosophy of the Koran and the Vedas to the most degrading superstitions of devil-worship. Many of the infamous practices in the name of religion, among the Hindus, such as the worship of Juggernaut, suttee, certain forms of human sacrifice, infanticide and others, which horrified the first missionaries, have practically disappeared, thanks to the resolute action of British rulers. Nevertheless there are enough left of the results of superstition to wring the heart of the missionaries of our day. The fakirs are as numerous as ever; the number of temple girls in all their despair and degradation is appalling; child marriage is dreadfully common with its aftermath of sorrow and its possibility of cursed child widowhood.

"But last, strangest, and constituting the greatest hindrance to the introduction of the Gospel is India's peculiar institution of caste." The Brahmans, the highest of the four principal social divisions, are the haughty, learned priests and leaders. There are said to be over 8,000 subdivisions of caste, and the sad fact

about it is that one born in one of the low castes cannot rise; he must live and die in that state, no matter what his ability, or how he strives to better his condition.

It is difficult for a Westerner to understand "how pride of caste as a divine ordinance interpenetrates the whole being of the Hindu. He looks upon caste as his veritable god," and would rather die than break it. The pariahs or outcastes are in as deplorable condition as any people in the world. They are held in contempt by all other classes; have no social or civil rights which others are bound to respect; public schools are closed to them; public wells and tanks would be fatally polluted by their use and they are doomed to deepest poverty and ignorance. Their only hope is Christ.

At this point just a glimpse into Indian history might be interesting. India was introduced to the civilized world as far back as 327 B. C. when Alexander penetrated into the Punjab. But for centuries before that and ever since, invasion and conquest have been the lot of nearly every generation. In 664 A. D. the Mohammedans began their long series of assaults, and for seven or eight centuries host after host of semi-savage Moslems poured in to ruthlessly burn, pillage, and slaughter. Other Asiatic powers flourished and then waned, and finally European nations, the Portuguese first, began to enter India by way of the sea for the purpose of trade. As suggested in a preceding chapter, the Danes, building more wisely than they knew, founded Tranquebar and Serampore in 1616, and we will find later how important these events proved to be. The Dutch also and the English came, but the latter, as they established the trading places at Madras, Calcutta and Bombay, between 1614 and 1661, with forts and a handful of troops, little dreamed that the vast Indian peninsula would one day be under their dominion. When the English East India Company first gained a foothold there, all matters relating to government and civil authority were in utter chaos. Later the French also gained a foothold in India and consequently came into conflict with the English. It was strange and marvelous how Catholic France was forever driven from North America in 1759 and the very next year by another disastrous defeat was driven from India, leaving British influence supreme. England has done much for India since then—thousands of miles of good roads, as well as railroads and telegraph lines have connected the principal cities; bridges, reservoirs and irrigation canals have been built; a fairly stable government has been maintained; schools have been established and many other benefits been bestowed.

Now we return to the story of the beginnings of the work of evangelizing in India. In Part I we learned a little about the work on the Malabar Coast and of those pioneers of the earlier days. "As Schwartz was nearing the end of his course, in southern India, the God of missions was preparing an instrument even greater than he, and one by whose labors, far more than by any other, that whole land was at length to be opened and filled with the gospel of salvation." It was the Englishman Carey, whose story was begun in the preceding chapter. When he arrived in India, the East India Company, the ruling power there, was positively antagonistic to his work, though later the home government compelled them to take a different course. Therefore Carey's first year was one of tremendous struggle and hardships, but he was not to be turned aside. He set himself to master different languages of that section of India. Then help came. He was offered a position as superintendent of an indigo plantation, where for six years he worked and studied and preached and taught. Then with more missionaries they established a mission at Serampore, under Danish protection. Later Carey drew a generous salary as language teacher in the Company's College and was able to contribute largely to the missionary institutions that sprang up. All the time he was engaged as well in almost every kind of direct missionary labors. He worked with such energy and skill that he lived to see the Scriptures, or portions thereof, published in not less than forty of the languages or dialects of southern Asia. Along with all his other duties was the tremendous task of attempting with tongue and pen

to arouse the Christian world to their responsibility for a heathen world. We have seen what remarkable results followed. By 1813 his own mission had increased to thirty stations, manned by 63 Europeans and native laborers. We must not linger longer with the fascinating story of this giant of missionary activity, for there were many others who must throw their lives into the gap before the entrance of the Gospel could be made to any great degree.

Though the East India Company had been compelled to change its hostile attitude toward missionary work, it was after the death of the Company in 1857 that a real advance occurred. From this time on India became a part of the British Empire and was governed by her directly. Some unutterable barbarities which attended the Indian Mutiny and preceding native uprisings, awakened the British people to a realization of the extreme superstition and fanaticism of the Indian people, and to their need of the Gospel for their own deliverance as well as protection to British residents in India. Within a few years hundreds of devoted men and women were despatched by almost every denomination in England and America to India, and they lived and taught among all classes in all parts of the land.

As a result of the wise and patient seed-sowing of the pioneers and founders during the first half of the century and the larger work under so much more favorable environments in the last half, astonishing progress has been made. Today in every province, and in almost every state, some missionaries are to be found, with schools, hospitals, dispensaries, and so forth, as powerful auxiliaries. Thousands of zenanas are wide open inviting Christian women to enter and teach the word. Every year indications multiply that a new and glorious era is approaching in which millions will be seen flocking to Jesus for salvation.

We must not leave the study of India, however, without brief glimpses of a few more outstanding characters who played such glorious parts in the great missionary drama. We will study their lives in connection with the societies which sent them out.

The London Society, already mentioned, was early on the field, and through all the years until now has continued to pour men and means into the needy field until at the present time it is represented by several hundred European and native preachers, with thousands of native Christians as a result of their work.

The Church of England through its two organizations constitutes one of the chief factors in the coming evangelization of the land, having representatives in almost every province.

We have learned a little about the American Board and the first five men commissioned by them. Their work has grown until they now have over 500 stations and outstations. But we are especially eager to get back to the interrupted story of Judson, one of these five, who, on his way to India changed his opinions, and accordingly his church relations, and as a result, was the means of bringing into existence the American Baptist Missionary Society. So it was as a Baptist that he set foot in Rangoon in 1813. Burma was then wholly pagan, and the government was one of the most cruel and tyrannical to be found even in the Orient. Therefore it is not surprising that this gifted, devoted missionary found his path beset by as appalling difficulties and perils and sufferings as were ever endured by any herald of the cross.

Buddhism was the dominant faith, but among the numerous aboriginal tribes like the Shans, Karens, and so forth, a gross devil worship prevailed. For several years Judson worked alone, except for his beautiful wife, the famous Ann Hasseltine. While he sought in vain for royal permission to proclaim Christ openly to the people, he worked hard on the language, translation of the Scriptures, tracts, and so forth. During this weary period of waiting he was asked concerning the outlook, and made that well-remembered reply, "It is as bright as the promise of God."

In 1824 the first Burma war broke out and Judson, suspected of being a spy, was arrested with Dr. Pierce who was then his associate. They were thrown into a filthy prison where they endured privations and tortures greater than words could describe. Mrs. Judson was not cast into prison and so was able to save them from starvation. No food was furnished them, and she walked two miles every day, carrying them the necessities of life. Mr. Judson was stricken with fever, and his faithful wife prevailed upon the officers to remove him from the crowded dungeon to a little cage-like apartment made of bamboo in the prison yard. While he was still worn with fever and famine, he with other prisoners was driven on foot, without hat or shoes, for miles under the scorching tropical sun. He would have fallen dead had not God sent a Bengali servant to him, who took him on his shoulders and carried him. Their doom was suddenly arrested however, for the British had steadily advanced and were forcing the king to yield. So the brave but exhausted missionary returned to Rangoon, only to be met with a blow more deadly than any, for the courageous little wife, worn with suffering and privation, was attacked with fever from which she could not rally. Their only child soon followed the mother.

Judson was well nigh crushed, but leaning on the everlasting arm, he pressed forward to finish the work entrusted to him. He worked night and day on a translation of the Bible into the Burmese language, and thousands of tracts were scattered over the land in the native language. Judson's labors continued until 1850, and then while at sea in the hope of recovering from an illness, he fell asleep and was buried there, but the wonderful results to be found in Burma are a fit monument to this illustrious soldier of the cross. Now the mission force consists of about 2700 persons, including 205 ordained natives. Numbers of churches are self-supporting, and thousands of young people attend Christian schools.

It is doubtful if the history of missions contains a chapter more remarkable than the one that relates to the work of the American Baptists among the Telegus, located in southern India. The first missionary began work in Nellore about 1839 but unusually great obstacles met him on every hand. After twenty years of faithful exhausting work, only one native assistant could be reported, with one church having nine members, and two schools with sixty-three pupils. So often did the mission hover between life and death that several times the home board seriously considered retiring from that field. After years of discouraging toil, Mr. Jewett came home, worn out and in feeble health, and was asked for his opinion about the continuance of the mission. His reply has become historic: "Well, brethren, I do not know what your mind is, but if the Lord restores my health, I am going back to live, and if need be to die among the Telegus." This was the conclusion reached by the Board: "Then we must send a man over to give you a Christian burial."

Accordingly Rev. J. E. Clough was sent. For a while the same discouraging situation remained, but presently a change began to take place. One church was organized at Ongole which in ten years had a membership of 2,761. Then came several terrible years of combined flood, cholera and famine, the latter destroying some 6,000,000 lives. Government relief was provided and Mr. Clough was put in charge of construction of public works, begun to supply labor. Following this came such a wholesale demand for baptism that the applicants were turned away and the examinations were made more searching, but in spite of all, in six months 8,691 people were admitted to the churches, 2,222 in a single day. Ever since the work has gone on in a similar fashion, until in 1913 this "Lone Star" mission had a total of 1,209 workers including native preachers, and 128,000 members in their churches, as well as thousands of young people in their schools. Evidently the efforts to evangelize the Telegus are not a failure.

We could cover page after page with interesting details of the work accomplished in India in this glorious missionary century by many other organizations,

but lack of space forbids us. However we must pause long enough to mention the development of two departments of work without which the evangelization of India would be impossible—these are medical missions and women's work. The condition among the women of India is especially deplorable, and because of the peculiar religious beliefs and customs, their condition cannot be relieved except through the efforts of other women. Brave and devoted women determinedly kept at these two phases of work in spite of prejudices and all kinds of opposition until now thousands of zenanas are open, and many thousands of the once absolutely secluded and pathetically ignorant women shut within their walls are now taught the way of life and truth by their sisters who visit them for regular classes. Dr. Clara Swain was the first woman to brave the prejudices of her day, first to secure a doctor's degree and then to throw the splendid force of her consecrated life over against the terrible scourge of physical and spiritual disease especially among the women of India. The story of the progress of her hospital work, and how the proud nawab of Rampore, a Mohammedan prince, bestowed the munificent gift of forty-two acres, as well as large buildings worth \$15,000 for her use, is a marvelous one. Following her went many other doctors until now a truly great work is being done along that line, and through it many hearts are being won to Christ.

In one chapter such as this, one can merely touch upon the needs and the heroes of such a vast country as India. So we must leave it here with just this word about the results accomplished and the task yet to be undertaken. Though there are now over a hundred societies, with about 5,000 missionaries, over 300 hospitals and dispensaries, and more than 35,000 native workers, the results of this wonderful nineteenth century with all its lives and toil and expenditure of money, seem pitifully small, as compared with the immense field yet to be conquered for Christ. About three million out of 300,000,000! But we must remember that it took more than three centuries to conquer for Christ the Roman Empire, which was smaller than this one country, and a thousand years to banish heathenism from Europe, only a little larger in area. Therefore we may well look back at the accomplishments of this century and exclaim, "What hath God wrought!"

Nazarene Missions in India

Our work in India is divided into two districts, Eastern India, centered in Kishorganj, and Western India, whose stations with resident missionaries are Buldana, Khardi, and Murbad.

The larger field is Western India with nine missionaries. There we have a boys' school and hope that we soon can build a girls' school building, so that we may bring our girls, who have been cared for in another denominational school, back under our own care.

In Eastern India we now have three missionaries to minister to the million people in our district. There have been some striking conversions among Mohammedans on our field there, as well as among the Hindus.

We have some splendid native churches in both districts, for our precious Indian people make wonderful Christians. Much earnest seed-sowing has been done by missionaries and many faithful native preachers and Bible women in both districts, in our churches, under tents, in bazaars, by means of house boats, and by the wayside everywhere possible, and one of these days we are looking for a great reaping time in dark India.

CHAPTER IX

MODERN MISSIONS IN AFRICA

Among mission fields, Africa is the greatest in area, though China and India contain more people. "No such vast spaces can elsewhere be found . . . so wholly enshrouded in intellect and moral darkness, so dreadfully dense."

The vast extent of this dark continent may be seen from the fact that it is twice as large as the United States and Australia together. We would like to plunge into a vivid description of the physical characteristics of this great country—its four or five wonderful rivers with their glorious falls and rapids; the vast deserts; the famous great lakes, to be equalled nowhere except in our own country; its terrible but fascinating forests; its rich natural resources of fruits, vegetables, cotton, cattle, priceless minerals and gems, etc., and many other interesting features, but we dare not do more than hint at these, for there is such a store of information to be sought for concerning the people and the work of evangelizing them.

The exact population of Africa is not known, but it is estimated as between 130,000,000 and 150,000,000. Of this number there are several marked divisions as to race. At the north are found millions of Arabs, Moors, Berbers, Turks, Copts, Nubians and Abyssinians, some of them quite black, but none of them Negroes. The genuine Negro is marked by his woolly hair, flat nose, thick lips, etc., and his home is mainly in the Sudan, in north-central Africa. South of this are found the great Bantu race, and still farther south the Bushmen, the Kaffirs and the Hottentots, all with different racial characteristics. It is said that there are 523 African languages with 320 dialects in addition. Of this vast host of Africans, nearly one-third are believed to be Mohammedans, the majority of these living in the northern part of the country. The Arab portion of the Moslems represent the last remnant of the former slave-dealers. It was stated a few years ago that some of this inhuman traffic was still practiced, victims being chained together in gangs and driven across the Great Desert towards Arabia. Infants, the sick and feeble were killed without ceremony on the dreadful march. However, though this traffic is almost closed, the curse of paganism is still hanging dark and death-dealing over millions in primitive Africa today. What religion they have is but a degrading superstition. Its gods are innumerable malignant demons; the people offer sacrifices to spirits, and wear charms to ward off evil or to secure the attainment of their desires; and in whole communities the witch-doctor is still the terror of young and old. Added to this long-standing curse of paganism, is the later form of iniquity for which professed Christian nations are responsible—that is the rum traffic. If slavery slew its thousands, and paganism was responsible for the death of more thousands, rum is leading to destruction its tens of thousands of poor victims. The ignorant natives are absolutely helpless in the presence of this foe. In the few states where intoxicating liquors are excluded by law the progress of the native tribes in all good things is surprising.

We have already learned a little about the early attempts to take the Gospel to different sections of this great continent, therefore we will begin our story of modern missions with the time of Mungo Park's explorations (1795-1806). Practically all that we know of this continent has been given to the world within about a hundred years. In the interests of science, philanthropy, or religion, daring souls poured into Africa by the score and hundred, opening up the unknown interior from every point of the compass. In 1817 Moffat began to combine exploration with missionary activities. Next followed Livingstone (1840-1873), the greatest name

of all in this connection, and one standing for a marvelous career of devotion, endurance and achievement. He discovered great interior lakes; was the first white man to follow to their sources great rivers; traversed almost unknown ways from ocean to ocean. "Stanley found him in Ujiji in 1871; spent five months in his company drinking in his noble spirit, later sent him supplies, and two years afterwards this prince of Africa's benefactors was found dead upon his knees near Lake Bangweolo." In 1876 Stanley entered upon his journey of a thousand days lacking one, which brought him at length to the mouth of the Congo.

Only a few names from the long list of these worthy pioneers have been given, only enough to give just a glimpse of the "remarkable phenomenon of African exploration" and how much it had to do with laying the foundations for the work of evangelizing the continent.

Among recent events of exceeding importance in relation to the redemption of Africa must be named the astounding parceling out of the greater part of the continent among different powers of Europe, a wholesale appropriation of territory, without an equal in history. Now the entire continent with the exception of Egypt, Abyssinia, and Liberia, has passed under the control of western peoples. Before the war the following nations controlled different sections of Africa—Belgium, Germany, France, Great Britain, Portugal, Italy and Spain. After the war, (*) the divisions under German rule were placed under the control of other European nations and held under the League of Nations as Mandates.

To get a clearer view of the great work that has already been done for Africa, we will divide the continent into several sections—North, South, East, Central and West. In treating these, our aim is not to give endless statistics, but merely to touch upon the general work, and then to bring to you briefly the stories of a few of the many outstanding characters who have made the missionary history of this continent.

North Africa

We have already written of the early missionary history of North Africa. In modern times, especially in Egypt, much splendid work has been done by several societies. The American Mission now has an extensive following, and its educational and literary departments are powerful factors in the evangelization not only of Egypt but of the entire Moslem world.

The Barbary States, a vast area along the Mediterranean, contain millions of people, almost all of them Moslems, and has been a desperately hard field because of the wild nature of country and people, and the long entrenched position of Mohammedanism. Therefore visible results are pitifully small.

The early Abyssinian Church resisted the force of Mohammedan invasion successfully, but through the centuries has become so corrupted that it can no longer be called Christian, and is now an almost wholly unoccupied field, of more than 10,000,000 ignorant and degraded people.

South Africa

The progress of missions here in modern times will always be associated with a few great missionary names, well known the world over—Moffat, Livingstone, Mackenzie, Shaw, Coillard, "Stewart of Lovedale" and others. We have already mentioned some of these, but will quote just this additional paragraph to bring a final word about the greatest of all, Livingstone, whose work extended over the greater part of Africa—"For long periods of time he was cut off in the far interior

(*) It would be very interesting to look over a modern map of Africa with the post-war divisions marked. There is one in the W. F. M. S. Study Book for 1928-29, "The Challenge of Africa."

from communication with the outside world. What his mission cost him few if any will ever fully know. Racked by disease, attacked by wild beasts, threatened by savages, robbed and betrayed by carriers, tortured in spirit by the horrors of slave hunters, not one man in a million would have pushed forward as he did, in the heart of Africa."

At this time about thirty missionary agencies divide the South African field, and in addition to this, the British and Dutch Colonial Churches carry on mission work there.

East and Central Africa

These two sections are so closely connected in missionary records that we are considering them together. In this region missions have achieved some of their most splendid results, but not without much heroic suffering and the sacrifice of many noble lives.

Krapf and Rebmann were the Protestant pioneers of the east coast. Krapf, though weighed down with sorrow and threatened by every kind of danger and disappointment, projected the bold scheme of forming a chain of mission stations to extend across Africa from east to west, and north to south, in the form of a cross. People then laughed at the proposition as an idealistic dream, but this very thing is coming to pass.

Then came Livingstone's discoveries in that region, and then Stanley's. When the latter sent back to England his stirring "Challenge to Christendom," and the English people learned that the pagan King Mtesa had actually asked for missionaries for his wild subjects in the heart of Africa, it acted like magic. The next year eight missionaries were on their way, the famous Mackay of Uganda among them. Within a year five of his companions died, and in two years he was the only survivor. "For twelve years this highly educated and gifted young Scotch engineer fought on against terrible odds—fever, persecution, intrigues of Moslem Arab and Roman Catholic priest, and repeated attempts upon his life. The story of his career . . . the use of his engineering skill, his keen diplomacy, his tireless energy, his supreme sacrifice for an ungrateful people—reads like a romance." Driven from his field, he pursued his labors in another one not far away, and there, attacked by fever, he died in 1890.

He did not see the fruit of his labors, "but he and his comrades had laid the foundations of one of the most wonderful missions of modern times. The transformation wrought by the Gospel in Uganda has few parallels in any land . . . Polygamy, witchcraft, vice and violence were rife. Human life was held of little account. King Mtesa himself sacrificed 2,000 captives to his dead father's spirit. Yet in barely twenty years from the advent of the first missionaries, Pilkington, one of Mackay's worthiest co-workers, whose name also shines with luster, could write (in 1896) the following remarkable summary: 'A hundred thousand souls brought into close contact with the Gospel—half of them able to read for themselves; 200 buildings raised by native Christians in which to worship God and read His Word; 200 native evangelists and teachers entirely supported by the native church; 10,000 copies of the New Testament in circulation; 6,000 souls eagerly seeking daily instruction.'"

The history of this church is not without its baptism of fire and blood. But their sublime faith shone brightly amidst these fierce testings. Some of the Christian native boys actually went to the flames singing the hymns they had been taught. No wonder Uganda became what has been called "the brightest spot on the map of Africa."

At the present time a number of societies representing as many denominations are doing a remarkable work through East and Central Africa, and as a result of their ministry many thousands will yet find the light.

West Africa

Next to South Africa this coast constitutes the oldest field of missionary effort on the continent. But its past and present conditions have made it one of the hardest. "More than any other part of Africa the West Coast was the slaver's hunting ground, . . . and in no part have tribal customs been more atrocious, or has heathen religion sunk to lower depths of vileness." Added to all this is the barrier of a most unhealthy climate. To give but one illustration—between 1804 and 1824, fifty-three missionaries of a single Society laid down their lives in Sierra Leone.

Nevertheless, in spite of every obstacle, step by step, a line of stations has been formed at intervals down this far-reaching coast and up the main rivers. Some thirty Societies are at work there now. Only a few names among so many deserving ones can even be mentioned here—Cox, Comber, Grenfell, Richards, Good, and Mary Slessor of Calabar. But we would like to linger a little while with the story of one, who perhaps is not so well known among us, George Grenfell. (*)

The very year that David Livingstone lay dying in his hastily built hut, in the heart of Africa, George Grenfell, a young Cornishman, sailed for the West Coast of Africa. When Stanley came down the Congo to the sea and electrified the world by his story of the great river, immediately Grenfell and the Baptist Missionary Society conceived the plan of starting a chain of missions at the mouth of the Congo that should stretch eastward across the continent. In 1878 Grenfell was on his way up the river—traveling along narrow paths flanked by grass often fifteen feet high, and crossing swamps and rivers, until after thirteen attempts, he reached Stanley Pool. A thousand miles of river lay between Stanley Pool and Stanley Falls, and even above Stanley Falls lay 1300 miles of navigable river. Canoes were perilous because of hippopotami and crocodiles. They must have a steamer. So Grenfell went home to England and brought one back in 800 pieces, and it was carried around the rapids and put together. A thousand thrilling adventures came to Grenfell in this steamer, but we are going to tell of only one.

He had landed at a strange town, and walking through the village, had noticed two little girls bound with cords standing in an open space. On inquiring who they were, his heart burned in him, for he learned that they were slaves captured from a tribe up the river. Grenfell could not resist the silent call of their woeful faces. He gave beads and cloth to the chief and took the little girls on board the steamer, and sailed again up the river. Suddenly as they came round a bend, all was excitement. The bank bristled with spears in the hands of ferocious savages, and the river was full of canoes with more savages. The ship stopped, and a rain of arrows fell on the steel screens. Grenfell was standing by the little slave girls. Suddenly one of them shouted and waved her arms wildly.

"See; See!" she cried, pointing to a warrior who was just poisoning a spear, "that is my brother! This is my town!"

"Call to him," said Grenfell.

She did, again and again, but no one heard. Then Grenfell quickly gave an order. Instantly a shriek rent the air, and then another. The warriors stood transfixed in awful silence. They had never before heard a steamer's whistle!

(*) Arranged from "The Book of Missionary Heroes," by Basil Matthews.

In that quiet moment the little girl's shrill voice rang out once more, calling her brother's name. He heard it, paddled swiftly to the steamer, and learned that this white man had saved his little sister's life and had brought her safely home. Thus he made friends of this savage tribe.

He went on with his work for over twenty-five years, and now all up that 1500 miles of waterway where he sailed the life is changed. But beyond, and among the many tributaries and vast forests, millions of men have never yet even heard of the love of God, and still work their hideous cruelties.

"So Grenfell, like Livingstone, opened a door. It is still open!"

The missionary task is different in Africa from what it is in most other fields. Other fields have a civilization, a literature, a culture of their own, but Africa has nothing, and the missionary has had to work from the ground up. The problems involved are such as would challenge the brightest mind and the highest statesmanship. Here is a great field for industrial education and for medical missions as well as for direct evangelism. The African is of a deeply religious nature, and some native Christians have come into a spiritual experience of a very high order. Bishop Samuel Crowther, Paul, "the Apostle of Banza Manteke," King Khama of Bechuanaland, are instances of the marvelous change of nature through Jesus Christ, and the devoted lives of service, of which these converted Africans are capable.

The impression might be left from the account of all the work accomplished already, that the evangelization of Africa has now been fairly well provided for. But, to the contrary, those who have seriously studied all of the situation, are led to ask as did the Edinburgh Conference, "Has the church more than made a beginning in the evangelization of the Dark Continent?"

We will leave the subject of unoccupied areas for a later chapter, but we must not close this part of the study without considering briefly the two gigantic modern forces of evil that add to the ever-present menace of paganism, witchcraft, superstition, deadly climate, etc. One of these is the Moslem menace. The Arab slaver of yesterday has become the Arab trader of today, and he is a missionary. Tribe after tribe has been annexed by these persistent Moslem workers, until the situation is alarming. The other menace is "the white peril." It may be granted that barbarism is being displaced by civilization, and it is true the European governments have brought some great material benefits to the African, in the form of railways, telegraphs, hospitals, suppression of tribal wars, etc. But strange as it may seem, the following conclusion has been reached by thoughtful Africans and Westerners, "Civilization finds itself on the wrong side of the account: it has brought more evil than good to the African!"

To explain this we must take into consideration the slave trade: the unjust appropriation of the African's lands by European governments, and the crowding, in many instances, of the natives into small and unsatisfactory spaces; the carrying of dangerous diseases to men and cattle by means of the improved travel facilities; the very low morals introduced by non-Christian Europeans who have gone there for material gain; the awful liquor traffic; the swift development of crowded, immoral mining cities like Johannesburg, which has been named "the university of crime."

This very brief glance at Africa's problems of today presents to us the greatest challenge possible to the faith and devotion of the church and her missionaries. The doors are wider open than ever, and the possibilities are infinitely larger.

Nazarene Missions in Africa

• Our church has a larger corps of workers in Africa than in any other mission field. Surely the vision of our precious Brother Schmelzenbach, now in Heaven, is beginning to be realized. We have twenty-two missionaries there, manning seven main stations, mainly in Swaziland, but some in Portuguese East Africa, and some in the Transvaal. There are at least fifty-four outstations being cared for, not counting the forty-five preaching places on the Reef in Johannesburg.

Hundreds of consecrated native preachers, men and women, are giving their all, to take the Gospel to their people.

We have Girls' schools and Boys' schools, a wonderful hospital, the Raleigh Fitkin Memorial Hospital, a splendid Industrial Station, and many churches, ranging from substantial buildings, to little grass huts. And yet, in spite of the fact that God has so marvelously answered prayer, we have just begun to meet the crying need of this dark heathen land.

CHAPTER X

THE ISLANDS OF THE SEA AND THE NEAR EAST

Though the islands, taken together great and small, do not compare for size with the smallest of the continents, yet their historic importance is exceeding great. Islands have from the very first played an important part in the spread of the Gospel, and nowhere else have the conquests of the cross been so astonishing or so complete. We have already discovered this in our study of Ireland, Iona, England, and Greenland.

Of the multitude of the earth's islands, by far the greater portion is found in the southern Pacific to the north and east of Australia. The expanse covered by this immense group is something like 2000 by 8000 miles. This great island world has been known only a little over a century.

"It was a famous day, an occasion big with meaning for the world's redemption, when the *Duff*, in 1796, sent forth by the London Society . . . with thirty missionaries on board set sail from the mouth of the Thames, bound for the Society Islands." For a time all went well, but bitter sorrow and pain were in store, for the savages of Tahiti were villains of the worst type. After many years of labor with all sorts of disappointments, the lives of the missionaries were so endangered that they all had to leave the island. Then conditions began to change; the king sent for the missionaries to come back; conviction seemed to settle down, and before long a great outpouring of salvation fell upon those pagan multitudes. On neighboring islands as well as Tahiti, the work went on; the numbers of converts rose to thousands; multitudes were baptized together; idols were burned by the wholesale, and finally the entire population was under careful religious instruction and had become Christian at least in name.

The happy converts were wisely taught at once to impart to others of the unspeakable gift. In these undertakings, John Williams, the future martyr of Erromanga, was perhaps the chief personal force. He had made his headquarters in one of the Society Islands, but his vision came to include the whole Pacific Ocean. The result was the extension of missionary effort within a few years to the Austral, Samoan, Hervey, Fiji and other groups. Five mission ships were purchased or built by himself and pressed into service by this dauntless apostle with such effect that by 1834 "no group of islands, nor single island of importance within 2,000 miles of Tahiti had been left unvisited." Then, after spending four years in England, publishing his "Missionary Enterprise" and the Raratongan New Testament, and securing new recruits, he returned to the islands, and sailed very soon for Erromanga, one of the New Hebrides group. But hardly had he landed with one companion, when the natives turned on him with a shout, and the brave soldier of the Cross fell under the cruel clubs of the savages.

But it cost the life and death of many more before the main islands of the New Hebrides were won to Christ. Perhaps the best known of all the missionaries of the last generation is John G. Paton, because of the world-wide circulation of his wonderful autobiography, full of romantic stories of toils and triumphs and proofs of supernatural power. This contains records of about fifty cases in which his life was threatened, or death by violence overhung him; yet in marvelous ways deliverance came so that his preservation seemed like a perpetual miracle.

The story of the transformation of the Fiji Islands, that group called by one writer, "the annex ante-chamber to the bottomless pit" because of the awful brutality, licentiousness and altogether inhuman habits of the savages there, is a story

all by itself. A fierce battle lay before the missionaries, for they seemed to be attacking the very seat of Satan. "Some of the horrors which they were forced to witness—at one time the strangling of the sixteen wives of the king's son who had been drowned, at another, the cooking and eating of the bodies of eleven war captives—were almost beyond endurance. For ten years their faith was sorely tested. Then came a sweeping revival, and sixty years later found 826 churches and 1,000 points where the Gospel was regularly preached, and eighty per cent of the population attendants upon public worship.

But again lack of space interrupts our thrilling story, and we must pass over the adventures of the sainted martyr, Bishop Patteson in Melanesia; of James Chalmers, another martyr in the vast island of New Guinea; of the good work done and the great incomplete task in Malaysia, New Zealand and Madagascar, that immense island off the southeastern coast of Africa, and many other island countries.

We must pause for a glimpse into the conditions of two groups which are a part of the United States. One group is the Hawaiian Islands, which lie at the "cross-roads of the Pacific," 2000 miles west of San Francisco. Like the other Islanders, the Hawaiians were sunk in the lowest social and moral degradation. There is a fascinating story of the Hawaiian lad Obookiah—how he made his way to America, and was found on the steps of Yale College one day, weeping bitterly because he despaired of getting the education he longed for to prepare him to go back and preach the Gospel to his brethren in darkness; how his life and death resulted in sending the first missionary group to these islands. Then there is the story of the high chiefess Kapiolani, which reads like the most breath-taking fairy story, as it tells of how this daring young woman climbed the dangerous mountain, against the pleadings of her terrorized subjects, and ascending to the very brink of the crater, hurled stones into the great lake of fire and challenged the goddess Pele to avenge herself—a deed likened to that of Elijah on Mt. Carmel.

A veritable Pentecost fell upon these islands after a few years of earnest missionary work there, and the foreign missionary agencies have withdrawn from that field leaving the work in the hands of well-developed native churches.

The other group mentioned, belonging to the United States, is the Philippine Islands. We have already learned some facts about early missionary work among the natives of these islands. The aborigines, diminutive blacks, have been driven back into the interior by invading races and are slowly dying out. The other inhabitants seem to be different Malay races who have migrated to these islands at different times. The Filipinos compose one of these groups and came under Catholic influence, during Spanish occupation then, so what are known as the "Christian Filipinos" are mostly Catholics. Then there are many Chinese, Spaniards and other nationalities there, many of whom have intermarried with the Filipinos. Since the United States came into possession of the islands, quick steps of advance have been taken for the mental and spiritual uplift of the people. From the first the evangelistic efforts met with a warm response and now there are over 125,000 Protestant Christians there. But out of a population of over 10,000,000, this is not many, and the Philippines present a definite challenge to the youth of America.

Before we mention the islands where our own church has missions, we stop to present the new challenge of these islands of the Pacific which we have been thinking about.

While there are still about a million savages yet untouched by the Gospel in some of the islands near Australia, there is a new danger that has arisen. Practically every one of the island groups has now come under the control of one of the Great Powers, and it is a sad fact that in all but a few exceptions this has proved to be a moral and spiritual detriment.

Commerce has led to the introduction of Asiatic labor there. In the Fiji Islands alone there are now 40,000 Indian coolies, who are little more than slaves. Moslems among these coolies are working hard to win converts, and the coolies are increasing so fast that Fiji will soon be heathen again. If the church does not rouse herself the islands that were won so gloriously at the cost of blood and treasure, will pass under the sway of Islam before her eyes. And what is happening in Fiji is bound to happen all over the Pacific.

The only islands, excepting Japan, where our church has missions are the British West Indies and the Cape Verde Islands. The West Indies lie just to the southeast of the United States, and their history is one of tragedy and shame. "The original inhabitants have entirely disappeared. For years they were enslaved, worked to death in mines, or shipped over seas by Spanish masters, and then with the energy of despair, rising against their inhuman oppressors, were annihilated." On many of the islands most of the people are now negroes, originally brought there as slaves from Africa.

Those islands which are now under English or American influence are receiving definite benefits from these governments, but even now the condition in the interior of many islands is deplorable.

The British West Indies are the string of islands at the extreme east of the main West Indies Group. Our church has a splendid work in Barbados, with a number of earnest pastors of live churches, working under two very efficient American missionaries.

The work in Trinidad is only fairly started, but we have a group of earnest native Nazarenes there, who with their two missionaries will soon reap a harvest in that dark island. Work in this group is attended by great danger to physical life as the climate is very trying.

The Cape Verde Islands, that tiny group off the northwest coast of Africa present a sad spectacle of a crying need. The entire population of over 130,000 people are left throughout a greater part of the year without any religious instruction whatever, except what we provide in our one station in Brava, according to a statement received a year ago from a native of that island. They are under Portuguese control, but the little Catholic ministry provided is limited to three months out of the year, and consists mainly of the performance of a few ceremonies. (*)

The Near East (1)

"The term *Near East*, which of late has come into such common use, applies to that group of countries lying around the meeting point of the three great continents of Europe, Asia and Africa." In our study of the Near East we will include only Asia Minor (including Armenia and Kurdistan), Syria, Palestine, Arabia, Mesopotamia and Persia.

So many changes in boundaries and populations took place in these countries during the World War and since, that we must almost study a new map.

Looking from almost any standpoint, the Near East presents a more interesting field than almost any other. It was the cradle of the human race; Mt. Ararat in Armenia stands as a monument to our earliest ancestors. It was the site of the world's greatest ancient empires; "Egypt, Assyria, Babylon, Medo-Persia and Greece, the mighty kingdoms of the hoary past, all in succession took their rise, flourished and waned." It was the land of the Bible and the Savior; the Holy Land is there. It is the present storm center of the world, for here some of the

(*) Detailed information concerning these fields may be obtained from the W. F. M. S. Study Book, "Friends on the Islands."

(1) The quotations in the remaining part of the chapter are from "The Progress of World Wide Missions," by Dr. Glover.

most delicate problems of the World War have yet to be solved. "Ever since the Armistice was signed . . . animosity, strife and turmoil have prevailed, Turk and Bolshevik against Greek and Armenian, Frenchman against Arab, Moslem against Jew, Asiatic against European."

But most of all it is of very great strategic importance. All trade routes between Eastern and Southern Asia, Egypt and Europe run through this territory, linking the unlimited supply of raw materials of Asia and Africa with the factories and markets of Europe. Railroads now connect the most distant of these countries. Not only for the purpose of trade do multitudes pour through the Near East. Thousands of students of religions and missions visit this land every year, while thousands more of pilgrims of Greek and Latin Churches visit the Christian shrines of the Holy Land, Moslems in turn pour into Mecca in Arabia, and now the Jewish Zionists are settling in Palestine. The Great Powers have vied with one another for political ascendancy in the Near East, and Constantinople has been the coveted prize of them all for long years.

In this interesting country, one of the great problems lies in the fact that nowhere in the world within a similar area could you find a greater diversity of races. There are the real Turks, Mohammedans, ignorant and fanatical, who have earned the world-wide reputation for cruelty by their brutal treatment of their Christian neighbors. They live mainly in central and western Asia Minor. Then there are the Armenians, a very ancient people, the first nation to have adopted Christianity, as we learned in a preceding chapter. Next there are the Greeks, who until lately peopled the coast of Asia Minor, and who belong to the Greek Orthodox Church. The Kurds live in Kurdistan, north of Mesopotamia and are tent-dwellers, and not only keepers of flocks and herds, but also fierce bandits, plundering their Armenian neighbors and waylaying caravans. There are also about 8,000,000 Arabs in Arabia and scattered all through the Near East, and these of course are zealous Mohammedans, as are the Kurds. Added to all these are the Syrians, and the Persians, most of whom are Moslems, and the Jews.

We remember that the Turks became practical masters of the Near East in the fifteenth century when they captured Constantinople. Soon Turkish power extended away over into Europe, east to Persia, and south to the deserts of Africa. But her hordes began to contract, and since the World War Turkey has lost much territory. England established a protectorate over Egypt and defeated the Turks in their attempt to seize the Suez Canal. Then it was a glorious day when General Allenby entered the city of Jerusalem at the head of the Allied army. Later the Turkish armies were routed in Northern Palestine and Syria. If the allied governments had acted promptly and unitedly Turkish atrocities could never have been repeated, but they were so slow and vacillating because of jealousies and rivalries among themselves, that the Turks though almost crushed, rose boldly again and in 1922 instituted one of the most outrageous proceedings in the bloody sacking of Smyrna, with the wholesale destruction of surrounding towns and villages, and the importation of hundreds of thousands of Greeks and Armenians. This is just a repetition of what the Armenians have suffered again and again when thousands at a time have been deported from interior towns, the men being cut down ruthlessly, and the women and children, falling by thousands in the long, terrible marches to coast towns.

However one glorious fruit of the defeat of Turkey during the war remains, namely, that Syria, Palestine, Arabia and Mesopotamia continue severed from the Turkish dominion. Syria is under a French Mandate; Palestine is under a British Mandate; Mesopotamia and Arabia are independent states, and Egypt is now self-governing.

We can only hint at the noble missionary work done in this great field. Though the Eastern Christian Churches, such as the Greek Orthodox, Armenian, and so

forth, had held to a semblance of truth through such deep persecutions, yet they had little of real spiritual life left, and the missionaries had hoped that they could be purified and vitalized, but they proved antagonistic. So new Protestant organizations had to be established for these races, as well as special efforts put forth for the Mohammedans. Much very valuable work had been accomplished in the founding of many churches, hospitals, schools, and so forth, when the late war broke out. The American Board, the strongest missionary agency in Turkey, has lost nearly thirty missionaries by death since 1914, and its total force was cut in two; ninety per cent of its churches, five of its ten hospitals, and all but three of its forty-one educational institutions were closed. Its property loss was about \$2,880,000. Since the converts were almost all from non-Moslem races, the driving out of these races meant the almost complete extinction of the Christian churches. However, the American Board bravely began again, this time among the Turks themselves and a new awakening is already being felt among these hitherto unresponsive people.

The whole situation over the Near East presents a stern challenge for fresh investment of life, as there are vast areas altogether without any missionary ministration, and as Mohammedanism and Judaism are fiercely antagonistic to the Gospel message.

Nazarene Missions in the Near East

Our missions in the Near East are manned by two American missionaries and one ordained Armenian minister, located in Jerusalem, and one ordained Syrian minister in Bludan, Syria.

Our ministry in Jerusalem for the most part is to Armenians. The efforts of our missionaries are being made under great difficulties because of lack of room and equipment. But we now have a lot for a church, on which we hope to see a substantial building one of these days. We have a fine group of Nazarenes there, a live Sunday school and day school.

The mission in Syria is located in Bludan, not far from Damascus, a town near a group of twelve other towns in which there is no preaching at all. We have a fine little company of faithful Nazarenes in Bludan who have a burden on their hearts to spread the good news of salvation. We surely will pray as never before for this needy land.

CHAPTER XI

MODERN MISSIONS IN CHINA AND JAPAN

China

When we think of the multitudes of China, their persistent, bitter opposition to the truth as found in Jesus Christ, and yet their wars and famines and poverty and sickness, in both soul and body, our hearts are strangely stirred. Especially so when we remember that they compose fully one-fourth of the entire human family. China's suffering is not because of any poverty of natural resources, though it is true that the famines are caused by lack of rain, for her resources of every kind are practically inexhaustible. Millions of acres of rich soil; untold wealth in minerals; immense coal and iron fields, side by side, could contribute to national prosperity. Nor are the people incapable of mental development, as is proved by their ancient civilization, and language, and their world-famed discoveries, such as the mariner's compass, gunpowder, the art of block-printing, and so forth. Their great hindrance has been that as true disciples of their illustrious sage, Confucius, their faces have been turned backwards in a worship of the past. They stubbornly resisted any change and fought the bringing in of foreign ideas until a series of startling events and providences within late years, "forces the nation from her age-long seclusion, and launched a new China upon the stage of international affairs."

The first of these was the Opium War of 1842 which, though occasioned immediately by the disgraceful attempt to force the curse of opium upon China's millions, an indelible blot on the name of Britain, yet was caused in truth by the attitude of the Chinese Government, and would necessarily have developed in time. Nevertheless, God turned this unhappy event to China's spiritual blessing, for by the Treaty of Nanking, five ports were opened to foreign residence and trade, and Hong Kong was ceded to Great Britain.

For long years before this Robert Morrison, the first missionary of modern days to China, had patiently labored under the most trying difficulties; hindered on every hand; hiding away for two years while he studied and translated and prayed; refused the privilege of a public service and after twenty-seven years being rewarded by less than a dozen actual converts. But his Chinese Bible, dictionary, grammar and other works laid a foundation for all future work. Other faithful men and women had also borne the burden in these discouraging days, but after the Opium War, missionaries rushed into China from many Societies, devotedly facing the tremendous resistance of this lost race. Dr. Smith describes their distresses as follows: "The missionaries were everywhere watched, suspected, despised, insulted, and as opportunity offered, plundered. They were denied a spot for the sole of their foot to rest upon, were repeatedly driven out only to return again, and when at last a habitation or chapel had been laboriously secured, it was perhaps torn down, and the weary process had to be begun anew. It is not strange . . . that many men and women utterly broke down." Yet in spite of it all, the way was hewn out of the obstinate rock, and a solid foundation laid at a terrific cost.

Things did not stay settled, however, in China. Another war broke out, and by the treaty at its close, ten more cities were opened to trade and the whole Empire opened to missionaries, while it was stated that Christian converts should be free from persecution. Alas, how soon promises were broken, and yet the way was thus open for missionaries to enter many more cities and even to begin to penetrate into the vast interior, only to find themselves a little later in the midst of ever occurring uprisings and rebellions.

The Great Famine of 1877-78 which took a toll of over 10,000,000 lives proved the means of revealing to the Chinese, as nothing before had done, the true character and aims of the missionaries. It "proved a golden key to unlock many a hitherto closed door to missionary service in inland China.

"One outstanding figure of this period we have reserved for separate mention in connection with the Society of which he was the founder. This is Rev. J. Hudson Taylor, whom God chose and prepared for a part of unique importance in the task of evangelizing the missions of China." He was burdened from the first for the needs of the vast untouched interior, and after much prayer the China Inland Missions was formed, a faith mission. Until today their work has been carried on through voluntary offerings in answer to prayer. Hudson Taylor plowed through almost insurmountable obstacles in his years of service at the head of this mission. The marvelous report of 105,000 baptized converts, a total staff of 1,134 manning 258 stations and 1,764 outstations dotting the remotest parts of China reveals the answer to the faith of this group. Now, in the face of the present chaotic conditions there and the recent martyrdom of a number of their workers they are planning on stationing two hundred new missionaries as the Lord sends them.

The next apparent tragedy after the Great Famine was the humiliating defeat in the Chino-Japanese War, and then the awful Boxer Uprising that cost the lives of 189 Protestant missionaries and their children, as well as thousands of Chinese Christians. Surely the missionary crew in China were sailing on troubled waters. But "never did a dark storm cloud more truly have a silver lining." The malicious blow of Satan hurled against the Church rebounded to his own hurt. The blood of the martyrs became again the seed of the Church, and the next ten years showed more direct results than the entire preceding century.

Finally came the great revolution of 1911, which ended in the downfall of the Imperial forces, and "the whole world stood aghast at the spectacle of the oldest despotic monarchy suddenly turned into the youngest republic." The path of this young republic has been strewn with difficulties and no one can tell what its future is to be, for the great bulk of the Chinese are yet far from prepared for the burden of citizenship in a republic. Their lawless elements have taken advantage of the unsettled state of affairs; consequently brigandage and acts of violence have been common in some parts of the country. Because of this, rural missionary work is difficult and dangerous. "New China truly needs our sympathy, our prayers, and our help in her efforts to work out her own political salvation."

Before going farther, let us look briefly into the problem of the religions of China which our missionaries face. There are three chief religions, Confucianism, Taoism, and Buddhism, but the believers in these religions are not three separate sects; in fact, most of the Chinese profess all three. Confucianism sprang from the teachings of the great Chinese philosopher, Confucius, who left a system of political and social ethics. There are no teachings about man's relation to God or as to any future life, but the system embodies the worship of nature and of departed spirits, especially ancestors. This was not originally idolatry, but the people now practice the worship of idols as well as deities of hills, rivers, the wind, rain, and so forth. The gross development of Taoism has brought the people into bondage to innumerable demons and evil spirits, while Buddhism, imported from India, with its teachings of almost endless transmigrations of soul, has filled China with its temples and shrines. "Both the Taoist and Buddhist priests are for the most part, lazy, ignorant, vicious parasites on society . . . and despised by the people, who regard them as indispensable evils." Beside these there are from five to ten million of Mohammedans.

In spite of all the upheavals, past and present, it is true that a new epoch has begun, for the native church is showing evidences that a new consciousness of

their own responsibility for the evangelization of their vast country is developing. Yet, over against this hope, and added to the anxiety concerning such unsettled political conditions, is the fact that nearly one-half of China proper is still altogether out of reach of the Gospel message. For forty per cent of four provinces with a population of 15,000,000 no Society has assumed any evangelistic responsibility. Besides this there is the appalling situation in the vast outlying dependencies of China. From every viewpoint the task remaining is gigantic, and demands fresh determination, fresh faith, and fresh co-operation on the part of the missionary and of the Chinese church.

Nazarene Missions in China

The work established by our church in China is one of the most encouraging anywhere. According to the latest statistical report published, we have eleven missionaries on the field, many consecrated native workers, fifteen organized churches, and thirty-three outstations.

Late writers state that though we have been in China only since 1914, we have about 3,000 converts, a thousand of whom have been baptized and have joined the church.

Our station is located in the interior, in North China, with the two main stations at Chaocheng, in Shantung Province, and Tamingfu, in Hopei Province. At both of these places we have large church buildings, and at the latter are located the Bresee Memorial Hospital, the Boys' and Girls' Schools and other buildings.

Our workers in China minister to a district which contains more than a million people. There is every reason to believe that in spite of constantly recurring civil wars, we should reap a mighty harvest in this district, for unlike some of the coast sections, these Chinese people have not come in contact with many white people except the missionaries, and they have confidence in our workers.

The spirit of revival is felt over the district; the Chinese converts seem anxious to carry the good news, even at a great cost to their people; and we are looking for a great ingathering of precious Chinese sheaves.

Japan

Japan is sometimes called *The Sunrise Kingdom*, perhaps because, as somebody has said, "Though at certain seasons floods, typhoons, and tidal waves are liable to work widespread disaster, Nature's glory outshines her temporary gloom, and in the presence of her cheering smiles the past terrors are soon forgotten. The pomp of vegetation, the splendor of the landscape, and the heavenly gentleness of the air and climate come to soothe and make vivacious the spirits of men."

The Kingdom consists of four main islands besides Formosa, which it acquired at the close of the war with China, and three or four thousand small islands lying in a chain over 2,000 miles long. Korea is also part of the Japanese Empire now. You can see from the extent of the kingdom that, as well as the "heavenly gentleness of air and climate," they may have a cold winter in the north and a warm, damp, trying summer in the south.

Though the country is very mountainous, and therefore there is little level ground, and that not very fertile, the energetic Japanese are good agriculturists and raise fine crops of grain, fruits and vegetables. They are splendid manufacturers also. There are almost 60,000,000 people in these islands, and they have many attractive traits, are clean, quick-witted, and very polite, exceedingly ambitious and very patriotic; but over against these qualities is a lack of steadfastness in character, except where Christ brings that stability. Where Christianity has not reformed men and society, "truth for truth's sake is a phrase without force or

meaning, while concubinage was provided for in the legal and social regime . . . and without any shock to the moral sense, girls were sold by their parents to lives of shame, and accepted their dreadful fate meekly and as a matter of course."

Centuries ago the Mikados were absolute monarchs. Gradually a military class grew up, the chief among them finally being made "Shogun" or commander-in-chief. For a long time those Shoguns were the real rulers of Japan, the Mikados being mere figureheads. Next, there was an upheaval, and the Mikado was restored to actual control for a time. It was not until 1887 that Japan became a constitutional monarchy.

Buddhism has exerted a powerful influence in Japan, and still boasts of 100,000 temples, many of them quite imposing. But thoughtful Japanese themselves have seen the evils of Buddhism, one of their leading men making this statement: "The priests are indeed a rotten set. They are absolutely unable to save the masses, and are, moreover, a peril to society."

Confucianism is common also, but the oldest religion of Japan is Shinto, a system of ancestral and nature worship, which "has developed a grotesque pantheon of 8,000,000 gods and goddesses and bred all sorts of degrading superstitions." While the Shinto shrines still attract thousands of worshipers, the religion is doomed to die, and has already begun to lose its hold on the people.

We have written briefly about the early evangelistic efforts which seemed to be lost for so long, and we continue our story, taking up the thread at the time when all Christians and foreigners were banished from the country, and all means of communication with the outer world were cut off. For over 200 years this island kingdom stayed behind closed doors, but they could not remain thus always. On July 8, 1853, the American Commodore Perry, with four warships, which the terrified natives thought to be harnessed volcanoes, dropped anchor in Yedo Bay and demanded an interview with the government. After long delay and much parleying a letter from the President of the United States was delivered to the Emperor of Japan.

Perry sailed away only to return in eight months with nine instead of four of those smoking monsters. This time, though under pressure, they effected the signing of a treaty by which two ports were opened to American trade. Other nations and other treaties followed in quick succession, and soon the long closed door was opened not only to merchants but also to missionaries.

God raised up some mighty men to be the pioneers of this modern missionary period, among them Dr. Hepburn, Dr. Samuel Brown, and Dr. Verbeck, men who have left their stamp upon the Japanese nation, as almost no others have anywhere.

The story of the "Kumamoto Band," a group of consecrated young native students, and that of Neesima, the most illustrious of all Christian Japanese converts, are well worth reading, and illustrate what the power of Jesus Christ can accomplish through their own people.

A period of great popularity set in in 1873, when old customs and ideas were rapidly giving way before Western influence; large audiences listened to the preaching of the Gospel and Christian schools were crowded. Then came a reaction, but now again the pendulum has swung back and steady progress is being made. The Japanese people are very independent and being better equipped than in some other mission fields, have been granted more and more the leadership among their own churches and people.

Yet the foreign missionary is still needed there for, as Dr. Glover expresses it, "Japan is still heathen, grossly and persistently heathen. Missions after sixty years have only touched the fringe of her territory and a fragment of her population. . . . Many towns of from 5,000 to 10,000 and thousands of villages of from 500 to 5,000 souls have not a vestige of Christian work in them," while "the crowded

industrial and commercial centers and congested slums of large centers contain millions of souls unreached by the Gospel."

These last named industrial centers are constituting one of Japan's most appalling problems. In 1925 there were over 3,000,000 workers in factories, half of them women and girls. The results of the sudden transplanting of these multitudes of women and boys and girls from the quiet countryside to crowded, unsanitary factory lodging houses, and excessively long hours unrelieved by proper labor laws have been terrible physically and morally.

More than this, the new educational system, while weaning her youth away from her old religions, is leading to atheism and agnosticism rather than to Christ.

We must not close our study of Japan without very briefly calling attention to a few striking facts about Korea, now a part of the Japanese Empire. It deserves a much more extensive consideration than we can give it, for the eyes of the Christian Church all over the world have been upon this little country. Though the work of evangelizing Korea began under much persecution, it met with wonderful success from the first. While they are poor, as are the other Eastern races, they have now for years followed a policy of self-support, as no other mission fields can show, exhibiting most heroic self-sacrifice to accomplish this. Flaming revivals have swept through their churches and Christian schools and the progress of Christianity is astonishingly rapid.

Koreans are not satisfied with Japanese rule, therefore the situation there is tense, and calls for the sympathetic prayer of the Christian Church for government, churches, and missionary work.

Nazarene Work in Japan

In Dr. Williams' late book, "Glimpses Abroad," he tells us how courteous, kind, wide-awake, and spiritual are the Japanese Nazarenes whom he saw while there. He also tells how willing they are to make sacrifices for the success of the kingdom of God. We have now more than 800 of these earnest Christians, who constitute our Japanese District.

There are at least nine organized churches and five outstations. Some of the churches are self-supporting. The Japanese people want to do everything that they can for themselves; therefore they have a native district, and a Japanese District Superintendent, Rev. Kitagawa, a man educated in our country.

Our Sunday Schools are thriving, and we have access to the crowds who will gather to listen to the Gospel. When we consider the many encouraging aspects of the work, we have great hope for the future of the Nazarene Church in Japan.

CHAPTER XII

MODERN MISSIONS IN LATIN AMERICA; UNOCCUPIED FIELDS AND THE PRESENT OUTLOOK

When Ex-President Roosevelt returned from his trip through South America he made this statement—that as the most remarkable developments of the 19th century took place in North America, so the most remarkable developments of the 20th century would take place in South America.

We have already studied about early conquests and Catholic missions in Latin America. For the greater part of three centuries these original conquerors remained in possession, and then suddenly and almost at the same time, an irresistible impulse seized the inhabitants of every province from Texas to Tierra del Fuego, and they rose in rebellion, cast off the foreign yoke, mostly Spanish, proclaimed independence, and one after another adopted a republican form of government. Even then, the land remained under the same Catholic domination religiously, and today we can see the heart-sickening fruits of these ten generations of Roman teaching. Except in the few larger cities civilization is of a low grade, while the masses are left to grovel in dense ignorance and gross superstition.

In order that we may more easily describe conditions in different sections of Latin America, we will take up the study of them under their divisions, first and mainly South America, as it is a continent in itself.

South America

Miss Lucy Guinness named South America "The Neglected Continent," and that name seems appropriate, for though it is our neighbor country, we seem to have been content to remain in ignorance, and unconscious as to its value and its spiritual condition. In recent years, however, a gradually rising tide of interest has set in, and now South America is being called "The Continent of Tomorrow."

When we consider the fact that Brazil alone is so large that it would hold the entire United States, and still have room for Germany and Portugal, we can imagine what the task of evangelizing its inhabitants might be.

Perhaps a very brief cutting of Dr. Glover's paragraphs under the heading, "Romanism on Trial," will be enough to give us a glimpse of things as they are. To return to the consideration of spiritual conditions in South America is to confront squarely the issue of the Roman Catholic Church. She has had the best possible opportunity of showing what she can do to uplift the people, and what are the results? The following facts speak for themselves. She has bitterly opposed every movement toward civil, political or religious freedom. She set up a Spanish Inquisition in South America at the hands of which 120,000 people were tortured and 189 were burned at the stake in Lima. She has not scrupled to employ the boycott and every form of persecution to frighten those who have sought peace outside her fold, nor to use violence, imprisonment and even the assassin's dagger and bomb to despatch heretics. She has been the inveterate foe of popular education, has opposed the translation and distribution of the Bible in the language of the people, and has forbidden her people to buy or read it, and has publicly burned the Book. She has encouraged Sabbath desecration, and her priests themselves are largely responsible for the shockingly low moral standards, their own abominable immoralities having called forth loud protest from the outraged public.

Little wonder is it that a great proportion of the people, particularly the educated and intelligent classes, have turned in disgust from such a travesty of religion to absolute unbelief, and are drifting toward atheism and moral ruin.

Now we want to linger a while with the story of the first enduring Protestant mission in South America, which began with the sacrifice of Captain Allen Gardiner. This noble British naval officer, converted on one of his trips, had become filled with a passion for Christ and lost souls. After making several unsuccessful attempts elsewhere, he turned his attention to Patagonia. "The Indians of that extreme southern tip of the continent and the adjacent Islands of Tierra del Fuego were among the most degraded people in the world. The eminent naturalist, Charles Darwin, dubbed them 'the missing link' between man and monkey, and declared them incapable of moral discernment. Gardiner accepted this challenge and was prepared to labor long enough to convince Darwin of his error.

"After some preliminary work among the Patagonians he returned to England in 1843, and effected the formation of the South American Missionary Society in 1844. His remaining six or seven years were full of adventure and hardship in his dauntless efforts to plant mission stations in that remote and inclement region and to win the debased Indians to Christ. Driven from their center at Banner Cove by the truculence and pilfering of the unregenerate Indians, Gardiner and six companions, who had recently joined him from England, put to sea in their little vessel and took refuge in Spanish Harbor, where they waited and prayed for the coming of the promised supply ship from home. Before it arrived starvation had slowly overtaken every member of the heroic little band, Gardiner himself being the last to succumb. Their bodies and diaries were found to tell the pathetic tale. 'Poor and weak as we are,' wrote Gardiner, 'our boat is a very Bethel to our souls, for we feel and know that God is here. Asleep or awake, I am, beyond the power of expression, happy.' Instead of repining or lamenting, he left behind him only earnest entreaty that the mission be not abandoned, and left a brief plan outlining further operations. The news stirred the Church of England to its depths" and not long afterward, the South American Missionary Society opened up work among some of the tribes which the brave martyr Captain had failed to reach.

There are many worthy pioneers who represented many societies as they ministered to the Latin population of the different republics of South America, as well as to the Indians. Besides these, were the colporteurs of the Bible Societies. "The full record of their heroism as they toiled across desert sands, through fever-laden swamps, and over mountain trails; and as they exposed themselves to insult and injury by their bitter enemies, the Roman Catholic priests, will never be known this side of heaven." They did much of the scouting which opened the way for local missionary work.

We cannot go into statistics of the work being done at the present time in each republic, but it is safe to say that in every one only the fringes of the population have been touched. In Colombia, there are only two ordained missionaries for every million people.

As a church we have missions in only two of the South American republics, Argentine and Peru. In the former, almost all the work being done is in the immense city of Buenos Aires. Hundreds of towns, not far from this city have no evangelical missions at all. We have only two American missionaries to oversee the missions in this section. There are three organized churches in Buenos Aires, and two outstations, Merlo and Rodriguez a few miles from the city. Native preachers care for part of the work in Buenos Aires and about all of it in these other two cities.

The people are hungry for the Gospel message, and make earnest, devoted Christians, when the Light breaks into their darkened hearts.

Peru, whose population is fifty per cent Indian, fifteen per cent white and the rest half-breed Negro and Chinese, is a very difficult field. Only three societies beside our own are working in that great republic, all with very limited forces. Twelve big departments are without any mission work at all, and the whole of northern Peru must be reckoned as unoccupied territory.

Our church has five missionaries in this great unoccupied country, and two of these are up in the mountains, far from the others, working among the Aguaruna Indians for whom Sister Esther Carson Winans gave her beautiful life.

The other three with the assistance of a number of consecrated native preachers are preaching, teaching in the Bible Training School, and supervising the work of evangelizing in several main stations and numerous outstations. But there is a splendid company of real Nazarenes in Peru, won from the darkest of superstition and sin, and if we could only strengthen the force of workers and give them better equipment, a great harvest of souls could be won in Peru.

Central America

Central America consists of British Honduras and six small republics lying between Mexico and South America. "Rich in resources, densely populated, capable of magnificent development, and lying close to the United States, Central America is still one of the most neglected mission fields in all the world." The people, nearly one-third of whom are Indians, are steeped in ignorance of mind and darkness of soul.

In all these countries there are only a few well organized centers of missionary work, only one missionary hospital, and only two small training schools for native workers. Almost nothing has been done for the many tribes of Indians still living in savagery and paganism.

Our Nazarené work is in Guatemala, where we have eight missionaries and one associate worker, located in the two main stations, Coban and Salama. Coban is the center, with its church, printing establishment, boys' and girls' schools, Bible School and little hospital building.

In the two main stations and fifteen outstations, there are five organized churches with a membership of more than 340. Much effective work is being done among the thousands of poverty stricken, degraded Indians, a few of the congregations being composed entirely of this race. Our Central American Nazarenes are loyal, beautiful Christians, and will be used by God greatly in the days to come to win their people.

Mexico

Mexico is almost as large as the United States east of the Mississippi, and has a population of nearly 15,000,000. It is enormously rich in resources, leading the world in silver, and ranking second in petroleum, copper and dye-woods. "But in social and educational conditions it is only emerging out of the sixteenth century, while it suffers the blight of corrupt and lifeless religion and chronic political revolution." But as one writer remarks, "There would be no Mexican problem today if the United States and other Christian countries had displayed the same interest in the development of Mexico's soul that they have in the exploitation of her natural resources."

Nevertheless, in spite of unsettled political and social conditions, Mexico presents just now a strategic opportunity of missions. Evangelical Christianity is favored in official circles, and the products of the Christian Schools are receiving full recognition. Better still, a spiritual hunger has been awakened among all classes and "the response to direct evangelistic efforts . . . is such as has never before been known in Mexico, and is equaled in few other Latin countries." It

is unfortunate to find that, because of the unequal¹ distribution of effort, states composing one-third of Mexico's entire population are said even yet to have no resident missionary. And when we come to the state of the Indians, again we are shocked, for according to Rev. L. L. Legter, there are only two evangelical missionaries to the 10,000,000 Indians who speak nothing but their own language.

Nazarene Missions in Mexico

The work in Mexico proper is carried on entirely by ordained and unordained Mexican ministers. There are in the Southern District thirteen organized churches. Some time ago there were over 700 members and 200 on probation.

Sixteen Sunday Schools teach hundreds of eager little children and a number of evangelists give whole or part time to preaching the Gospel to hungry hearts.

In the northern part a splendid work is being carried on in Juarez where Rev. Santos Elizondo is nurse, and mother to a number of orphans and students in her girls' school, as well as the pastor of the church there.

Then Rev. and Mrs. Davis are carrying on a wonderful work among thousands of Mexicans in the United States, along the border of Mexico and in Southern California. Altogether Mexican missions are showing remarkable progress, and are encouraging to those who have helped to make them possible.

Unoccupied Fields

As Dr. Glover says—while it is highly gratifying and inspiring to reflect upon all the splendid achievements of missions, we must guard against the serious damage of being satisfied with what is only a partial accomplishment of her allotted task. We must remember and apply to the missionary situation today the words of God to Israel, long after they had entered Canaan, "There remaineth yet very much land to be possessed."

When we look earnestly at the vast proportions of the yet unfinished task, all ground for easy complacency is swept from under us. First there are the great areas practically untouched—the heart of Asia, the heart of Africa, and the heart of South America. To give us a little clearer idea of what this means we describe one section of the heart of Africa. It includes six or eight large states directly south of the Sahara Desert, and has a dense population. In none of these states is there a Christian missionary. "From the easternmost mission station in Nigeria to the nearest station on the Nile the distance is 1,500 miles. It is as if the United States had one missionary in Maine and one in Texas and not a ray of Gospel light between."

Then beside these immense areas named above there are the smaller sections not yet touched in countries already entered by missionaries, and added together, the population of these even exceed that of the hearts of the three great continents.

Now the question is, what shall be our attitude toward these unreached millions? Before we answer this question, let us proceed to the last subject for consideration. In our discussion of that subject we may find our answer.

The Present Missionary Outlook

We have studied the fascinating picture of missions, and watched as the Divine Artist portrayed his world purpose from the time of the apostles to our own day. Now it remains to take one last look at the finished scene to find some practical lessons which it holds for the Church and the Christian today.

1. *Favorable Features.*

First among these we would consider the world-wide open door. No longer can we pray for doors of entrance as our fathers did, for with very few exceptions they have been flung wide open.

Then there are the improved material facilities, as providentially provided as the open doors—steam, electricity, the automobile, postal service, the telegraph and even the wireless.

Next, is the changed attitude of Eastern peoples toward Christian appeals, in spite of disturbed political conditions. And again, we notice the effect of the work already done, and the fact that in some fields we are actually reaping abundant harvests, sown by the early pioneers at such a cost. Still again, we are feeling the wonderful results of the native leaders and Church members, who are now well trained and doing such effective work. There are many more favorable features, but we must pass on.

2. *Unfavorable Features.*

One of the unfavorable features that impresses us now is the condition following and resulting from the World War. The nations are still suffering from those horrible years of conflict. Added to the facts of the high cost of living, increased travel rates, bankruptcy of some European countries, the lowered standard of morals, the increase of crime, and so forth, is the fact of the widening breach of distrust of the weaker nations of Asia and Africa toward the stronger Western nations. Their eyes have been opened and they find they are not as Christian as they had thought; this is bound to affect their reception of those nations' offer of the Gospel message to them.

Then we must grieve over the fact that the open doors which admitted our missionaries also admitted the devil's forces, and a steady stream of all the moral vices of a godless civilization and all the deadly poison of perverted religion and modernism is pouring in to ruin the pagan peoples.

Perhaps one of the most unfavorable features of all is the fact that the church at home seems to have lost some of *her conviction of the need of the world*. And here may we not find the answer to our question? What shall our attitude be toward these unreached millions? Let me quote yet again the words of Dr. Glover: "Time was when the lost condition of the heathen constituted one of the strongest grounds of missionary appeal. But times have changed. . . . It is to be feared that there is . . . in many quarters positive unbelief regarding the hopeless condition of those who are without the Gospel. Yet Scripture is clear and emphatic in statements as to the sin and guilt of the heathen. The plea so often made for the heathen that they are living up to the light they have is meant to be charitable, but it rests on ignorance of plain fact . . . That the great mass of heathen today are living in wilful indulgence of gross sins of every sort. . . . The Word declares that 'the wages of sin is death,' with no hint that such statement applies less in one part of the world than another."

Oh, the dreadful weight that falls upon our hearts as we conclude that *they are lost!* The only thing that can lift that crushing burden is the fact, if it is a fact, that we, individually, have *done our level best*.

Finally, let us conclude with one last quotation from Dr. Glover's inspiring writings: "A mighty spiritual revival in the Church of Christ . . . is the only thing that will avail. In view of the tremendous issues involved, both to an embarrased Church and to a dying world, increasing prayer should ascend to God day and night, from every loyal and discerning heart for such a revival. . . . When it comes, a new volume of missionary intercession will release the omnipotence of God, before which every obstacle will give way . . . and the whole enterprise of world evangelization will move firmly onward to its consummation, and 'the ends of the earth shall see the salvation of our God.'"

HOW TO PRESENT "THE STORY OF MISSIONS"

Outlines for W. F. M. S. Superintendents of Study

We grant that the 1930-31 Study Book, "The Story of Missions," if taken alone, would be for some societies a little difficult. We believe that there are some of our organizations which have arrived at such a state of efficiency that they will enjoy plowing through the entire book. But for those who might find it a little beyond their average members, we present the following suggestive outlines for each of the twelve lessons. Along with this book, the set of seven leaflets furnished as extra material, called the "Foreign Jewels Series," and the new book written by Sister Hinshaw, "Messengers of the Cross in India," stories of our own Nazarene missionaries to India, should be used, to compose the triple study course for the year.

Some may prefer to give the leaflets and the stories in the "Messengers of the Cross" a more prominent place than that of the main study book. But try to get the best of the book to the hearts of your members if possible.

Have different women, and men, if you can persuade them, to tell the different stories—several in each study period.

By all means have some kind of world map, if only the crudest kind of hand-made affair. Some high school boy or girl, or even grade student would do it for you. An outline map would be fine, to see if, as you come to the different countries all over the world, the women can place them themselves. It is astonishing how little we know about our world. Let's find out a whole lot of new things this year, and not let our minds grow stale, even if we are not as young as we used to be.

Now there may be some leaders who, after reading the book through, may decide that they would prefer to spend the entire year with Part II, or Modern Missions, with the aid of "Messengers of the Cross in India," and the seven leaflets. If so, a very instructive study can be made that way. Any preferring to do this, can just begin with Lesson VII, instead of Lesson I, and make two lessons out of every one, being sure that you put in the leaflets mentioned in Lessons II and VI.

Many of these outlines for lessons are too long. Leave out any parts you choose, but be sure to get in the stories in the leaflets, and the "Messengers of the Cross in India."

Lesson I, based on Chapter I

1. The picture of missions—read first paragraph, *no more* (insist on your members getting the thought of these stories in their minds and *telling* them—just stamp out the lazy, uninteresting habit of reading everything).
A world picture.
In the mind of God from the beginning.
The Bible—a treatise on missions—how?
2. Background colors—how God used different nations to pave the way for the missionary message around the world.
 - a. The Greek language.
 - b. The Roman law and roads.
 - c. The Hebrew nation—scattered over the heathen world with their belief in one God and the Old Testament Scriptures.
3. Christ the missionary example—find five ways.
4. City missions—Jerusalem.
5. Home missions—extending into Syria.
Work at Antioch, where the special foreign missionaries were called.

Lesson II, based on Chapter II

(Remember that Part I deals only with early missions, and that the countries will all be taken up again in Part II, more in detail.)

1. Early missions in Asia Minor.

(Do not attempt to put in everything in the class period. Simply present the high points, the interesting stories, and briefly give enough of the gist of things in between to explain the point of the stories. Then leave the rest for the women to read at their leisure at home. Have at least three copies of the book, if possible for each society. It is splendid if every member can have one for reference.)

Story of Paul in Ephesus.

2. Persia.

Legend of King Abgarus.

Story of Gregory, Apostle to Armenia.

3. India—just a suggestion of the struggle of five different companies to make a little beginning.

4. China—Story of Kublai Khan's appeal to the Pope for missionaries, and the awful results of his failure.

Description of Pascal's sufferings.

(Make the preceding stories and remarks very brief and to close have some young lady give the story and show the picture in the leaflet, "Bhimabai Tode, the Old Mother.")

Lesson III, based on Chapter III

1. The Philippine Islands.

Story of Herrera.

2. Japan—Story of Francis Xavier.

3. Africa.

a. Ethiopia—story of Frumentius.

b. North Africa—words of Tertullian.

Why did that wonderful North African Church fail so terribly and fall before Mohammedans?

Story of Raymond Lull.

c. South Africa—lesson from failure of the Dutch.

Begin to use "Messengers of the Cross in India," and have one or two stories of our missionaries' lives presented.

Lesson IV, based on Chapter IV

Missions in Europe.

1. Greece—Paul's call and work there.

2. Italy—the awful cost of planting Christianity there.

Nero's persecutions.

The Catacombs.

3. Spain and France—story of Symphorian.

(Make the above very brief—spend most of time on the following topics.)

4. Our ancestors in Great Britain.

Patrick in Ireland.

Columba in Scotland.

Wilfrid in England.

Close with another story from "Messengers of the Cross in India."

Lesson V, based on Chapter V

Missions in Europe (continued).

1. Germanic Regions—story of Boniface.

2. Denmark and Sweden—story of Ansgar.

3. The Slavs—story of Methodius, the painter.
4. Vladimir in Russia.
5. "Leif the Lucky" in Greenland.

(If you like other stories better than those which we choose, select any.)
Close with another story from "Messengers of the Cross in India."

Lesson VI, based on Chapter VI

Speak of the providential time in which the Reformation occurred, and the results.

1. Latin America—sacrifice of some of the early Catholic missionaries.
Anchieta—read from his biography.
In what way did Catholic missions fail?
2. French America—Story of Marquette.
3. English America.
Story of Roger Williams.
Failures of American colonists to bear their responsibility to Indians.
4. Read part of last paragraph in the chapter about the *lines of influence* running down the ages from race to race.

Close with the telling of the story found in the leaflet, "A Rag or a Fragrant Flower?" Explain that these are stories of real Nazarenes on our fields.

Lesson VII, based on Chapter VII.

1. Lack of missionary activity for 300 years after the Reformation—why?
2. The Great Revival.
3. Story of Carey and the influence his life produced on the world.
4. Beginning of missionary societies. Have they been worth while?
5. Call attention to that discovery—"that the best possible way to forward the work of evangelization at home is to push missions abroad with all ardor and energy." Prove it by those times.
6. Beginnings of missionary activity in America—story of Samuel Mills and the first little group of American missionaries.

Close with another story from "Messengers of the Cross in India."

Lesson VIII, based on Chapter VIII

India.

1. What is it called? Why a hard field?
2. Have infamous practices of Hinduism all been removed? What remains?
3. Finish story of Carey.
4. Story of Judson.
5. Story of Lone Star Mission to the Telegus.
6. Nazarene Missions in India—enlarge upon this if you wish from late numbers of the "Other Sheep."

Close with use of leaflet, "Shall We Leave Them to Die?" And emphasize our need of a hospital in India.

Lesson IX, based on Chapter IX

Africa.

1. Compare with other fields as to size and population.
2. Are all Africans Negroes?
3. What is the religion of the primitive African?
4. Who owns and rules Africa?
5. Some incidents from lives of Livingstone, Mackay and Grenfell.

6. Is Africa fairly well evangelized now?

7. Nazarene missions in Africa.

Close with story found in leaflet, "Once Ruled by Demons, Now by the King of Kings."

Lesson X, based on Chapter X

Islands of the Sea.

1. Story of missionary ship—*Duff*.

2. Story of John Williams, the martyr.

3. Supernatural deliverances of John G. Paton.

4. What were the Fiji Islands called? Illustrate.

5. What two groups of islands in the Pacific does the United States own? What conditions were there; what now?

6. What grave danger is threatening almost all the Pacific Islands now?

7. Nazarene work in the British West Indies and Cape Verde Islands.

8. The Near East—what does that mean?

What races there, and what religions? Where have we work in that region, and how much?

More stories from "Messengers of the Cross in India."

Lesson XI, based on Chapter XI

I. China.

1. What is the main cause of China's sufferings?

2. What are some of the startling events which forced open China's doors to other nations?

a. Opium War.

b. Great Famine.

c. Chino-Japanese War.

d. Boxer Uprising—How was this a cloud with a silver lining?

3. Describe distresses of early missionaries (found just after account of Opium War).

4. Nazarene Missions in China.

At this point have a young woman give as a reading the contents of the leaflet, "The Conversion of Farmer Brown." Cut it down if necessary.

II. Japan.

1. Compare the Japanese people with those of other nations.

2. What about the Buddhist priests in China and Japan?

3. Though the native religions are losing their grip, what grave danger is there?

4. Does Japan still need missionaries? Why?

5. Nazarene work in Japan.

Close with story from leaflet, "Saved from a Suicide's Grave."

Lesson XII, based on Chapter XII

I. South America.

1. What sad results do we find from the efforts of Roman Catholic Missions?

2. Story of Captain Allen Gardiner.

3. What did the colporteurs have to endure?

4. Where in South America have we work, and how much?

II. Central America.

1. Why is Central America one of the most neglected fields in the world?

2. What Nazarene work is there?

Have someone present the leaflet, "A Little Picture Book."

III. Mexico.

1. Why is Mexico's need great?
2. Why is the present time especially ripe for evangelism there?
3. Who are terribly neglected there?
4. Nazarene Missions in Mexico and on the border.

IV. Unoccupied Fields.

V. The Present Outlook.

1. Favorable features.
2. Unfavorable features.
3. Do you agree with Dr. Glover's answer to the question, "What shall our attitude be toward these unreached millions?" Have you Scripture proof that you are right?

Have you done your best?

