

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

The copy filmed here has been reproduced thanks to the generosity of:

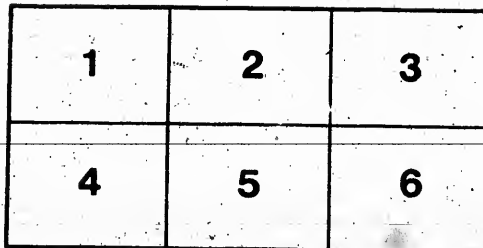
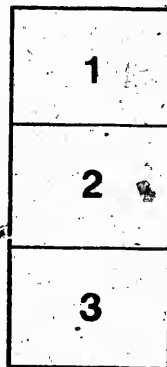
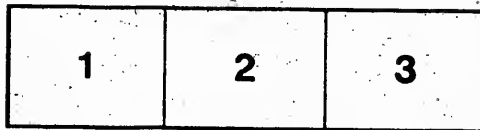
The United Church of Canada Archives
Victoria University Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

The United Church of Canada Archives
Victoria University Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

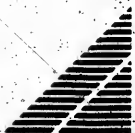
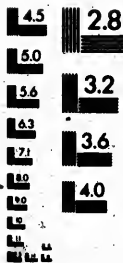
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

UNITED CHURCH
ARCHIVES

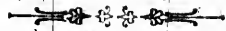
B. 11
EV
2067
W24



FACTS AND FIGURES

—OF—

Modern Missions.



—BY—

ROBERT WALLACE,

MARCHMONT HOME,

BELLEVILLE.



Printed at the Intelligencer Office, Belleville, Ont.

FACTS AND FIGURES OF MODERN MISSIONS.

BY ROBERT WALLACE.

A paper read before the Ministerial Association of Belleville and printed at their request.

The day has long since passed away, never more to return, when it was necessary to vindicate or apologize for foreign missions. We smile when we think of Dr. Ryland rebuking William Carey, the immortal shoemaker of Paulerspury, and saying "sit down, young man, when God wants to convert the heathen He'll do it without your agency." Or, as we think of the General Assembly of Scotland a little later, pronouncing the idea of universal missions "anatical and absurd, dangerous and revolutionary." Or, later still, and coming nearer home, when one of the Senators of the State of Massachussetts objected to the proposed charter of the American Board of Foreign Missions on the ground that it would "export religion, whereas, there is none to spare among ourselves," forgetting the word which declares, "there is that scattereth and yet increaseth."

But while it is true that few would now cavil at foreign missions, there is a lamentable amount of ignorance on the subject among the majority of Christians, and, although knowledge

does not always kindle zeal, yet zeal is generally "according to knowledge" and cannot exist without it. One of the crying needs of the church of Christ to-day is, it seems to me, more definite and intelligent information about foreign mission work:—first, as to what has been accomplished, second, as to what is now being done by the noble men and women who are bearing the heat and burden of the day, and third, the tremendous amount of real hard, heavy work that yet remains to be done.

The Rev. A. T. Pierson, in his thrilling book "The Crisis of Missions," (a book which should be in the hands of every christian) well says, that "facts are the fingers of God," and a knowledge of the grand facts of the march of modern missions is the necessary condition of an intelligent interest therein. We are all apt to have the horizon of our sympathies bounded by the narrow limits of our immediate environment, *ourselves, our families, our church, our city, &c.*, forgetting our Lord's exhortation to "lift up our eyes and look on the fields, for they are white already to harvest." "Look not every man on his own things, but every man also on the things of others."

If there were no other grounds for engaging in foreign missions, the one great command, well called "the church's marching orders," "Go ye into all the world and preach the gospel to every creature," is sufficient, for obedience should be one of the distinguishing traits in every christian character. "Whatsoever, he saith unto you, do it" is still incumbent on every true disciple, and "obedience is better than sacrifice." In the face of these things, it surely becomes not only the duty, but the happy privilege of every child of God to do his utmost to

carry out this command, and by prayer, effort, and influence, if not permitted himself to go to heathen lands, to help and strengthen those who do go.

I'm afraid there is a lingering dread in the minds of many, both ministers and members, that if the missionary fire burns too brightly all the fuel will be consumed, that is to say, people will give so much for foreign missions they will have nothing left for home work. There never was a greater delusion; in every case the man who is most interested and gives and does most for mission work abroad is the man who gives and does most for the same work at home—in fact we should not put home and foreign work in contrast, the great, generous Husbandman looks upon both as parts of one field, "the field is the world," and what is foreign to us is home to someone else. One has said "when the church ceases to be evangelistic, it soon ceases to be evangelistic," and it is so, for it then loses the spirit of Christ, which is the spirit of missions, "as my Father hath sent me, even so send I you."

When we think of foreign missions we must not forget that, strictly speaking, they are the outcome of the present century. It was in 1792 that twelve Baptist ministers met in the little cottage of Widow Wallis, at Kettering, and formed the first English society for "propagating the gospel among the heathen." Since then what marvellous miracles have been wrought! What gigantic strides taken by this magnificent movement! If these twelve men could come back to-day and see how the little "mustard seed" has developed till it has become a mighty tree "whose branches cover the earth," they would exclaim, "what hath God wrought?"

In taking a rapid review of foreign missions, it may be well to divide it into a retrospective

and a prospective glance, looking back at what has been attempted and accomplished, and forward at what is left for us to do, for there is yet "very much land to be possessed."

India.

Let us begin with the sun in the east and look at India—a name that awakens many tender recollections of our earliest impressions of the need of the poor black people, as we then called them. India has been called the "Gibraltar of paganism," and long and closely has it been besieged by the Lord's hosts, and just as the celebrated rock was captured, after a long and desperate struggle, and gave us the key of the east, so India is slowly but surely yielding to the blessed and beneficent influences of the gospel. The population is variously estimated at from 200 to 250 millions; a people of wondrously keen intellects and metaphysical minds, but tied up and bound by two of the most formidable forms of religion, Brahminism and Mohammedanism, with their cruel ceremonies and caste distinctions. The missionaries have from the very beginning found caste such a barrier to the spread of the gospel, that it seemed well nigh insurmountable, but the cross of Christ has proved a power stronger than "the strong man armed," and everywhere this terrible obstacle is gradually melting away. The march of modern civilization is helping wonderfully in this direction. At one time it would have been looked upon as a blighting curse for the shadow of a European or low caste Indian to fall on one of high caste, but now they meet and mingle in the street cars and railways, and have perforce to pocket their feelings, as no caste compartments are provided. In addition to the difficulties of a language with

so many dialects, caste, customs &c., the evil lives of Europeans and the anti-missionary spirit of the old East India Company were very serious hindrances to the spread of the truth. At the time of the Sepoy rebellion, however, the loyal action of the native christians in adhering to the English, proved even to the Government, that missionary work was of the greatest value as a preservative of the State. Since then the difficulties have gradually been disappearing and now the work of evangelization goes grandly on. The Bible has been translated into all the principal dialects, schools and mission centres have multiplied in every direction, training institutes and colleges have been at work preparing natives for educational and ministerial work, and these are going out in an ever increasing stream, carrying the glad tidings throughout the length and breadth of the land. As a result, christian homes and households are multiplying rapidly and these will elevate and mould more and more the coming generation.

It is impossible to forget the wonderful work that has been done in raising the women of India, through Christian ladies entering the Zenanas, but many are still unreached; and one said to a Missionary lately, "send us teachers soon, for we are dying fast." Now that the women and mothers of India are being accorded their true position, there is hope that it will rise gradually and grandly in the scale of nations. It matters not at which Society we look, we find progress all along the line. The Presbyterians since the days of Alexander Duff have carried on most successful work; their schools in Calcutta, founded in 1833, to combat, not only the false science of the so-called sacred books, but the atheistic and infidel literature that had already begun to find its way from the west,—are a great power in the land, sending forth annu-

ally numbers of native teachers and preachers to carry on the work begun by the missionaries from Scotland. The Methodist and Church of England Societies are also lengthening their cords and strengthening their stakes, while I noticed in a late Baptist paper, that there are more Telugu Baptists in Southern India, than there are Canadian Baptists in Ontario, Quebec, Manitoba, and the North-West Territories. Nothing indicates the radical change in Indian society and sentiment more unmistakably, than the decline of the famous festival of Juggernaut. Formerly thousands of eager volunteers struggled for the honor of drawing "the lord of the world" to his annual bath, thinking themselves thrice blest could they but touch the rope or push the car, while many offered themselves a sacrifice by falling in front of the car and being crushed to death. Now "none are found so poor as do him reverence," and laboring men are hired to draw the deserted idol. God is forming a new nation in India, and in spite of the most desperate efforts to arrest its progress, decay is silently but surely undermining the native faiths, while the Church of Christ, founded upon the Rock of Ages, is gradually and grandly growing, as each living stone is added by the great Master Builder.

China.

From India we naturally pass eastward with the sun to China, proudly named "The Middle Kingdom," being as they supposed the centre of the world, and all other countries but insignificant islands scattered round their coast. Their geographies gave nine-tenths of the globe to China, a square inch to England, and left out America altogether. While this is exaggerated egotism on the part of the Chinese, it is never-

theless an enormous country, comprising as it does one-tenth of the habitable globe, equal to one and a half times the size of Europe and its islands, or forty-four times that of England, Ireland and Scotland. The population is commensurate with the country, ranging from 350 to 400 millions, one-third the population of the globe, a fact which is grasped in some measure, when we remember this means that every third man, woman, and child in the world is a Chinese.

What is to become of this wonderful nation, which boasts a civilization nearly 3,000 years older than our own, which has seen Egypt, Persia, Greece and Rome rise to the zenith of their glory and fade away: a shrewd, clever, capable people, nicknamed "Oriental Yankees"? If in the gracious providence of God they had not been restrained within their walled kingdom until now, when we are able to cope with them, we might to-day have been under Chinese rule, learning and practising Confucianism at the sword's point. Confucius flourished 500 years before Christ, and his system of morality is a marvel. Filial piety and obedience are exalted as chief virtues, so that a man in China, no matter how old he is, remains under the authority of his parents as long as they live. But while morality is thus inculcated, they lack the power to give it life. Confucius cannot say to his disciples as Jesus Christ does to His, "to as many as received Him to them gave He power to become the sons of God." Buddhism, Tauism, Mohammedanism, and ancestral worship are the other forms of religion that obtain, the last perhaps the most prevalent and powerful, as it makes peace and happiness in the other world largely dependent on the gratitude and gifts of friends left behind, especially the sons of the

family; in fact only the sons can supply the wants of departed parents, and a man without a son has little hope of any comfort or consolation in the world of spirits.

The condition of women, while not so bad perhaps as that of India, is deplorable and degraded beyond degree. They are not shut up in zenanas, but etiquette forbids them (especially those of the upper and middle classes) attending mixed meetings, or having any intercourse with male Missionaries. A medical Missionary being called in to prescribe for the wife of a Mandarin of high rank who was dangerously ill, found he was expected to do so without seeing his illustrious patient, and when he insisted that this was impossible, the only concession allowed was, that her hand should be held through a screen, and he could diagnose the case from that.

Protestant Missions in China only date from the beginning of this century, when, in 1807, Robert Morrison, the last-maker of Morpeth, went to Canton under the auspices of the London Missionary Society, and began the study of that hardest of all languages amid apparently insuperable difficulties. Adopting the native dress he lived and labored among them, becoming a Chinaman to the Chinese that "thereby he might gain some," and after seven years baptised his first convert and completed a translation of the New Testament. Although thus begun the work went on slowly, owing to their prejudice against foreigners, and their self-satisfaction, regarding all outside the "flowery land as barbarians, who needed to be taught rather than come to teach. It was not till the famous, or rather infamous treaty of Tientsin, wrung from the Chinese after the opium war, that the country in 1858 was really open to the Gospel. The opium thus introduced at the point of the bayonet has been an unmitigated curse to China

—worse even, if possible, than the dreadful drink traffic of our own land. It is the real Chinese wall that bars the spread of the truth, and it is a broad, black blotch on the fair escutcheon of England, that the trade has not long since been abolished.

Between 30 and 40 Societies are now at work in China, and perhaps the most aggressive and successful of all is the "China Inland Mission," founded in 1865 by J. Hudson Taylor, with the holy ambition of placing Missionaries in every one of the 18 vast provinces, 11 of which at that time were without a single witness for Christ. The members of this Mission (which the writer at one time hoped to join, but was prevented through ill health,) follow Morrison and Wm. Burns in adopting the native dress, living right among the Chinese, and as far as possible adapting themselves to their manners and customs. By these means they have been permitted to itinerate freely all over the land moving from place to place, till the people and officials becoming accustomed to their presence, and seeing that their only object was to do good, permitted them to rent houses in different cities and towns, and settle down to permanent work. In this way they have not only acted as pioneers for the other Societies, but in each of these 11 provinces, they have established stations with two or more missionaries, and God is signally owning and blessing their labors. If they were only brought to embrace the truth as it is in Jesus, these "Oriental Yankees," swarming as they do over every land, would be the premier Missionary nation of the East, and will be so if we enter the open doors God sets before us and give them the Gospel. If we fail to realise and rise to this grand opportunity of the centuries, they may crowd into Christian lands in such hordes as almost to swamp Christianity itself.

Japan.

From the "land of tea" to Japan, the "land of the rising sun," seems only a step, and so remarkably rapid have been the strides of western civilization, and so well known, that a passing glance is all that is necessary. Work was begun by Roman Catholic missionaries as early as 1560, and then as now the Japanese seemed eager to accept a new religion and culture from the West, and their success was phenomenal. Grasping, however, as usual at political power, they alarmed the authorities. Prompt measures were taken to stamp out the doctrine, and horrible massacres were the result. So bitter was the feeling, that about 1630 an Imperial Edict was published, the exact text of which was as follows: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know, that if the King of Spain, the Christian's God, or the great God of all, violates this command, he shall pay for it with his head." It was left to the Americans in 1853, by a treaty of commerce, peaceably to open this interesting country to the Gospel. Since then the progress of Japan towards western civilization and christianity has been "without precedent or parallel." The estimated population is about 40 millions—an intelligent, industrious, and intellectual people. There is no "purdah," no zenana restrictions,—the women are almost as free as among ourselves, and take advantage of educational facilities as well as the men. The translation of the New Testament was completed in 1880, and the whole Bible in February 1888. The American Bible Society has distributed over 100,000 copies of the complete Bible, and more than twice that number of the various parts. As when the Revised Bible was issued in our own land, so in Japan, there is such an eagerness to have the Word of

God, that it will be some time before enough copies can be printed to supply the demand. The statistics of the work for 1887 have just been published and show the most encouraging progress, specially in the number of self-supporting native churches, there being now 73 out of a total of 221 churches. The increase in the entire number of churches for the year is 28 and the increase of members 5,000, the total Church membership being now about 20,000. In the short space of thirty-five years, the average lifetime of a generation, Japan has changed in almost everything, intellectually, socially, politically, religiously; in Government, education, family life, manners and customs they are practically a new nation. Christianity has so permeated all classes of society and is recognized by leading Japanese as such a power for good, both on economical and political grounds, that it only needs another royal edict, which may be promulgated at any moment, to make Japan a nominally Christian nation, "a nation born in a day."

Africa.

From Japan to Africa is a transition from comparative light to almost midnight gloom, and yet, thank God, even on the "dark continent," the "Sun of Righteousness" is surely rising "with healing on His wings." Since Robert Moffat went to South Africa in the first years of this century, what wonderful progress has been made! Then, a map of Africa showed an outline of sea coast and a few mountains and rivers, but the vast interior was marked either "unexplored" or "sandy desert." The work of the heroic Livingstone opened the eyes of Europe to the grand natural resources and capabilities of the country, and since his death in 1873, the work and writings of Stanley have done much

to make us partially familiar with Africa and its 250 millions of heathen. The work hitherto has been difficult, dangerous, and discouraging; so many have died in the "white man's grave," that some people have been inclined to pronounce African Missions hopeless; but through these lamented losses valuable experience has been gained, and the death of these noble martyrs shall yet prove the seed of a great African Church. We owe much to the early Church of this land for preserving and publishing the Gospel, and now as we have freely received, it is ours freely to give. Successful pioneer work is being done by the Presbyterian and Church of England Missions on the west using Zanzibar as their base, and by the Baptist and Congo Inland Missions on the east, with Banana and Stanley Pool as their centres. At the meeting of the famous Berlin Conference in 1884, the Congo Free State was established, in which all the participating powers undertook to suppress slavery and all other existing evils, and protect Christianity in all its forms. King Leopold, of Belgium, losing his own son about this time, adopted the sons of Africa, as represented by the Congo Free State, as his own, and annually gives a princely sum to forward the work. Entering at Zanzibar in 1874, Stanley travelled continuously 999 days across the "Dark Continent," till he reached the mouth of the Congo in 1877, a journey of 7,000 miles, and in the whole of that time neither met a Missionary nor a man who had ever heard the Missionaries' message. Much has been accomplished since then, the great waterway of the Congo and chain of lakes has been opened up, and now the shrill steam whistle is heard in the haunts of the hippopotamus, and a railway is mooted from the coast to the Pool. A line of stations has been established along this route and are now centres of light

and blessing, and only last week the writer had a letter dated Stanley Pool, from an old College companion, the Rev'd A. Billington, speaking most hopefully of the work.

Much might be written of the spread of the Gospel in the lands of the Crescent and Korán, and also in Catholic countries, apparently hard, barren soil, dried up with religions having the form but lacking the power of the true, (where nevertheless the Lord is gathering out a people for himself,) but we must pass on to the second part of our subject, and speak of the Prospect.

A glance over the world to-day, reveals open doors in every direction, and noble men and consecrated women pressing forward to enter, and take possession in the name of God. In the States and Canada alone, a glorious army of over 2,500 young students, male and female, have volunteered for the work, and their offer, "here are we, send us," mingling with that appealing Macedonian prayer that has been sounding down the centuries, should rouse the Church of Christ to the greatness of the opportunity. The question used to be, Where are the men? Now it is, Where are the means? and the responsibility lies heavily upon every Christian to aid in sending these men. A greater missionary spirit in all our Churches and Colleges is a burning necessity, and this would best be brought about by every principal College and Church being bound by the living link of one of their own members out in the regions beyond. When will the Church give a tithe both of men and means towards fulfilling her Lord's last great command?

Perhaps a few striking statistics, in closing, would help us to grasp the present position of affairs, and understand how little is really being

done compared with what might be accomplished. First, as to men. It has been estimated that there is but one ordained Missionary to every 400,000 heathen, while in the United States there is one ordained Minister to every 800 of the population. These 800 live in a nominally Christian country, where churches abound and the Bible may be in every man's hand, — while the 400,000 are surrounded by all the deadening and debasing influences of heathenism, idol temples instead of churches, and but few accessible bibles, and these limited to those who can read, an unknown accomplishment in Central Africa. As the most needy should have the strongest claim, surely these figures ought to be reversed, and the 78,000 Ministers sent abroad, while the 3,000 Missionaries returned home to superintend the 11,500,000 Church members, and set them to work spreading the Gospel among the 48,500,000 adherents and careless souls in the land; and if each member did his share of the work, he would only have to lead four people to Christ, and the whole 60,000,000 would be Christians in truth as well as in name. In China alone there are said to be 1,500 counties without a single Missionary, and what about India and Africa? Truly "the laborers are few," and yet these unevangelised millions are dying at the rate of 30 millions a year; a million a month in China dying without God. This means 33,000 in 24 hours, 1375 every hour, 22 every minute, and every three seconds a Chinese passes into eternity; and each one is a never dying soul.

Second, as to money. In the States about \$5,000,000 are contributed annually for foreign missions, less than 50 cents per member per annum; or the 7th part of a cent per day for the conversion of 1000 millions of heathen, while in the same country \$1,500,000,000 are spent

every year for drink and tobacco, an average of \$25 a year, or 7 cents a day, for every man, woman, and child; just 100 times as much voluntarily given to pander to these two vices, as to send the Gospel of the grace of God to the perishing heathen. Of the total contributions of christians for the cause of Christ, 98 cents of every dollar are spent at home, while only 2 cents are spent abroad, where the need is about 600 times greater. If these facts and figures were prayerfully pondered by every true child of God who reads them, much more might be done. Let us each pray earnestly, give cheerfully and seek to stir others up to the same zeal, and the result will be increased self-denial and earnestness in every department of church work.

As we appreciate the benefits and blessings of the Gospel ourselves, let us do all in our power to make it known to others, knowing it is the only lever that can elevate and ennoble humanity; as Lord Lawrence so well said, "where it does not convert it checks, where it does not renew it refines, where it does not sanctify it subdues. Everywhere it imparts dignity to labor, sanctity to marriage, and brotherhood to man." The work is great but so is our God, the time is short but opportunities abound; "knowledge is increased and many run to and fro," and with steam and electricity, time and space are almost annihilated. Let us then in God's name, do with our might what our hands find to do; let us till with diligence our own corner of the great field, yet not forgetting to look abroad on the whitening harvest. Let us cry continually to the Lord of the harvest that He would thrust forth more laborers, and hasten the time when both sower and reaper shall rejoice together in bringing in the sheaves, and "heaven cry harvest home."

