

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

PRINCIPLES AND PROBLEMS
OF
FOREIGN MISSIONS

The East and The West.

A QUARTERLY REVIEW FOR THE
STUDY OF MISSIONS.

THE EAST AND THE WEST is a quarterly Review containing 120 pages of matter. Its object is not to furnish details of work done by Societies, but to discuss problems which arise out of Mission work, both in heathen countries and in the Colonies. The Review welcomes frank criticism of existing Missions from any who do not object on principle to all Missionary work. In addition to articles of general interest, it contains reviews of books which bear directly or indirectly on Missions.

The **Archbishop of Canterbury** says of it: "In its pages picked men—not all of them members of our communion—suggest to us in a stimulating way the practical problems . . . now awaiting solution. All the better if sometimes no adequate answer is even attempted by the writer. It sets us thinking. It calls us to our knees, and adds intelligence to our prayers."

The Review may be obtained through any bookseller or direct from the S.P.G. Office (19 Delahay Street, Westminster) at 1s. per copy, or 4s. per annum, post-free if prepaid.

The bound Volume of "The East and The West" for 1903, containing 488 pages, including List of Contents and specially prepared Index, price 4s. 6d.; by post, 4s. 11d.

PRINCIPLES AND PROBLEMS
OF
FOREIGN MISSIONS

Three Lectures

DELIVERED IN THE CHURCH HOUSE, WESTMINSTER

BY

H. H. MONTGOMERY, D.D.

Sometime Bishop of Tasmania

*Secretary of the Society for the Propagation of the Gospel
in Foreign Parts*

PUBLISHED BY

The Society for the Propagation of the Gospel in Foreign Parts

19 DELAHAY STREET, WESTMINSTER, S.W.

1904

PRINTED BY
SPOTTISWOODE AND CO. LTD., NEW-STREET SQUARE
LONDON

PREFACE

THESE lectures were arranged to be given in the Church House to the members of four associations of students.

The London Diocesan Reading Union ;

The Women's Diocesan Association ;

The Girls' Diocesan Association ; and

The Association of Missionary Study.

The lectures do not profess to be in any sense exhaustive of any subject, being simply practical comments on points which in my opinion were worthy of discussion at this time. I consider that the first lecture deals with the subject of greatest importance to-day, though I regret to have to say so. It is still, perhaps it will always be, most

necessary to affirm and to reaffirm the foundation principles of our Faith, upon which the Mission work of the Church wholly rests.

H. H. MONTGOMERY (Bishop).

S.P.G. HOUSE, *January 6, 1904.*

CONTENTS

LECTURE I

	PAGE
GOD'S PURPOSE FOR THE WHOLE WORLD	I

LECTURE II

NON-CHRISTIAN RELIGIONS	32
-----------------------------------	----

LECTURE III

THE FUTURE OF MISSIONS	68
----------------------------------	----

APPENDIX

UNITED BOARDS OF MISSIONS OF THE PROVINCES OF CANTERBURY AND YORK	100
--	-----

THE PRINCIPLES
OF
FOREIGN MISSIONS

LECTURE I

GOD'S PURPOSE FOR THE WHOLE WORLD

IN a course of Lectures on the Missionary problem, the first must needs be devoted to the fundamental questions—to our principles, our position, and our attitude to all other faiths.

Some of you may be inclined to think this unnecessary; I fear my experience tends the other way. Nor do I think it will ever cease to be needful. Among the Babel of voices which commend the systems of morals, among the religions and semi-religions of the world, and the philosophies becoming more and more eclectic, though all of course (that are worth anything) are shot through and through with the Christian influence

(however unconscious of the fact those who hold them may be), it is not easy to stand firm upon the simple Christian basis.

Time after time in society you will hear persons discussing religious questions, unaware that they have deserted the real Christian position. If you do not at once detect the error you are embarked upon a conversation from which you will reap no benefit, unless a general feeling of dissatisfaction is beneficial : you will make no headway, and you may confirm your friend in his error.

By way of example, perhaps it will be as well if we state the position taken up even by many professing Christians who regularly worship in our Churches. Pray understand that there is no scorn in what I am about to say. I am too conscious myself of the bewildering voices of to-day to be aught but sympathetic towards those who are astray. We are here not to scoff at any one, or at any Faith, but to clear our ideas as humble followers of our Lord, who have made too many mistakes ourselves to be anything but very gentle. Possibly some of us still hold in part the very errors we are going to condemn.

A very common view of religion is something as follows : ' All men grope after God, but the way

is very dark. There has been very little direct help from above, if indeed there has been any. But we have gained great assistance from the famous teachers of the world. These men, in one country or another, have done noble work. They have been themselves upright, earnest men, seekers after God, and have evolved systems of morals worthy of the greatest respect, with which millions have lived nobly, and have reached an advanced civilisation. Among these teachers Christ is, without question, pre-eminent. He has given Europe and the white races the Sermon on the Mount as His central teaching: certainly there is nothing equal to it anywhere. His life, death, and resurrection, as given in the Gospels, involve serious questions, which are too difficult for a layman. But other teachers have done well, too, for other races. The Buddha, Confucius, Taotse, Mohammed, and, for the Classic days of Europe, Socrates, Plato, Seneca, Epictetus.

‘As we survey the world of to-day it seems a great pity to upset people’s ideas in their different systems. What is it, for example, that induces an Englishman to spend his life in making Buddhists into Christians? This seems an unwarrantable interference on the part of one race with the noble

ethical system of another civilised race : nor does it ever really succeed, for you cannot transplant Christian ethics into an Eastern soil.' But the man who knows the East personally often goes further. He declares that 'many Orientals—Buddhists, Hindus, Mohammedans—are much nobler persons than a great many English Christians : they pray more ; they think a great deal more of religion ; they have far better manners ; they don't get drunk. What is it that the English Christian wants to do that is not better done already by the religions of these people? The only thing that missionaries seem to do is to cause unrest everywhere, and to stir up strife between England and the Empires of the East.'

You will recognise at once some or all of these points as forming the foundation of the views held by many of our race who would be shocked if they were to be called anything but good orthodox Christians.

But how far they have drifted. It is difficult to know where to begin in order to correct errors which are so numerous that it may be safely said that on such a basis there could be no Mission work, nor indeed would the Christian faith remain.

Keep such ideas before you while I attempt

to give an answer which may be helpful to some I address.

The Christian faith makes the following claim: In the midst of the darkness of this world there has come light from above. God has spoken to man quite clearly—dimly at first, but at length in His Son, who has Himself given us the words of eternal life. The Messenger is the message. The help therefore that has come to man from above is enormous, for God has revealed Himself to man; and this revelation is meant for all mankind without exception. There have been many noble teachers of morals, but the Christian faith differs not in degree but in kind from all pre-Christian systems. The latter are the thoughts of men groping, and often nobly groping, after God. The central fact about all of these is that they are systems of ethics, and a philosophy of life. But the Christian faith is upon a different plane. If it were not, then the Sermon upon the Mount would be the central point of the Faith of Christ, and our faith would only differ in degree (not in kind) from the systems of Plato, the Buddha, and Confucius.

But the Faith of Christ is based on facts—on God's revelation to man, on the incarnation of

the Son of God, on His life, death, resurrection, and perpetual presence on earth as in heaven, on the being and work of the Holy Ghost.

These facts affect the lives of all mankind. There are no other facts one thousandth part as important, and it is the bounden duty of all who know them to proclaim them to all mankind without delay, for they have the most vital relation to the acts, thoughts, character, and future of every human being in the entire universe.

The chief thing to keep in mind is what God has Himself told us about our duty, which lies not in following a code of morals, but in being in personal relationship with God Himself, hearing His voice, continuously speaking to Him, and knowing Him in the person of His Son, knowing His ways, His character.

However perfect, then, may be a man's system of morals, our work has still to be done. We have to ask, Do you know the Lord who claims your whole life? Do you know your need of Him and what He offers you and demands of you? Until, then, a man knows this, we, who are in possession of these facts, are breaking the eighth commandment, for we are keeping back from him his inheritance. It is not a favour upon our part to

tell him, but it is his right to know it. To compare the moral systems of countries therefore, or the virtues and vices of this race with that, may be of extreme interest, but it does not touch our work. We have to hand on an actual revelation, with all it means. You will see, then, that in society you will often have to begin with a direct question in discussing the principle of Missions. Do you believe, or do you not, in the one definite revelation God has made to men which culminated in the Incarnation, life, death and resurrection of His Only Son for all the world? If the answer is in the affirmative, the common view of religion I gave you falls to pieces so completely that it is not worth gathering those pieces up. At the risk of wearying you, I will put this in another way.

If you were to attend the lecture of a neo-Buddhist—a noble-living Oriental thinker of perfect manners and correct life—and heard him unfold a lofty scheme of ethics, would you be uneasy if at the end of it the chairman, an Englishman, rose to say, ‘ After all, you see, ladies and gentlemen, there is practically no difference between the religion of this gentleman and our own ’? And further, I can imagine the consternation which would follow if some humble person were to rise and say to the

chairman and the lecturer : ' Do you believe that God our Father sent His Son into the world to live, die, and rise again for us, that He ever lives, and that our future through eternity is to be with Him ? ' The lecturer would at once say, ' I do not believe one word of it. ' The chairman, rising somewhat hastily, would desire, I think, to ' move the previous question. ' I know nothing which from the only true point of view gives the message of a missionary better than the prologue to the first Epistle of St. John. Though the words of an aged man, they ring like a trumpet-blast—the whole man is in it in intensity of conviction : ' That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled concerning the Word of Life, and the life was manifested and we have seen and bear witness and declare unto you the life, the eternal life, which was with the Father and was manifested unto us, ' Historic Christianity. There is the true basis : facts to be received or rejected. Out of such facts, resting upon them, come the doctrines and principles of the Faith. Outside of them there is the great world of thought struggling up to God, helped by God of course, but in a darkness deeper than ours. What Christian

can fail to look tenderly, respectfully, upon the scene. Here and there rise noble souls in desperate earnest who did lift their people higher, true seekers after God. It is in one's heart to say, What would not such men have made of the revelation of God in Christ? Socrates, Plato, the Buddha, Taotse; or what might not Asoka have accomplished had he known Christ? One of the happiest features of the Mission history of our day is the growing tenderness of this sort for all faiths—looked at from our vantage ground. Surely it is the true attitude of the strong for the weak—*noblesse oblige*. Probably you all know, what Bishop Westcott never tired of pointing out, that 'Christianity is the only historical religion.' It is not a code of laws: it is not a structure of institutions: it is not a system of opinions. It is a life in fellowship with a Living Lord. The work and the person of Christ, this is the Gospel, both as it was proclaimed by the Lord Himself, and as it was proclaimed by His apostles.¹ And so the life is realised afresh and understood more perfectly in every successive age; it can also be understood for saving purposes by any human being. Outside

¹ *Gospel of Life*, pp. 254-256.

of it, in all pre-Christian systems, there is the endless ebb and flow of philosophic speculation, extremely fascinating and acute. Probably the last word has been said from that side, for it is difficult to believe that there is any flight of thought apart from revelation which had not been reached by the Greek, Brahmin and Buddhist thinkers. When we come to post-Christian systems of ethics and schemes of life it is impossible to disentangle what is man's thought apart from the Christian revelation from what he has borrowed from it.

I beg you also to note that the Christian faith does not profess to solve all enigmas. It creates some, it has no answer for others. It does not attempt to explain the origin of evil, nor the apparent injustice in the lot of some compared with others, nor does it argue about the being of God. 'He who did know would not tell us'; but He came and, as it were, sat beside us, taking our lot, and showing us how to endure. It is certain, then, that we ought not to know. It is almost certain that our finite understandings could not grasp such problems. It may be that if a door were opened into some of these mysteries the sight would overwhelm us. The silences of God are as blessed as His utterances. It is very different

when we come to the great Eastern philosophies. They do attempt to give answers to the great riddles of life. It is natural, especially among races so intellectually subtle; we admire their audacity, and are keenly interested in their solutions. For a most thoughtful discussion on such a question I must refer you to an article in Mr. Townsend's 'Asia and Europe,' entitled 'The reflex effect of Asiatic Ideas.' He there dwells on the charm which the doctrine of successive re-incarnations has for Asiatic thinkers, 'especially for those who are never content to await future solutions to the great perplexities of the world. It does explain the inexplicable, and reconcile man, not indeed to his destiny, but to his position in the world. The whole notion of an injustice inherent in the scheme of the universe disappears at once, and the endless problem why some, perhaps innocent, suffer, and some, perhaps guilty, enjoy.' The whole article is worth perusal. Pray do not misunderstand me. I am not approving of Hinduism because it seems to give an adequate solution to a problem we simply put aside as insoluble. Worse difficulties are created by accepting a solution of what in the truest sense is really altogether beyond us. I commend to you

the sturdy British instinct which is content to say, 'I do not know'; and what is even more important, can rest in that state, content not to know. The longing for certainty is very natural. But is it quite humble? Is it assuredly good for us to have no permanent perplexities? Probably it is our noblest discipline to be ready to walk in twilight or even in darkness, for God made both darkness and light. Let me give you one more Eastern solution—satisfactory as far as it goes, but making confusion worse confounded afterwards. The old Persian solution of the origin of evil is, I suppose, that there are two gods for ever at war. It certainly explains evil, but it opens a door into horrors which would rob us possibly of our senses. We would rather accept the silence of the Blessed Master and wait His time for light. Knowledge is what the East craves for. I think indeed that the Eastern philosopher would boldly say that the end of the truth is wisdom. The New Testament says it is holiness, and the result of this fundamental difference of view may be summed up in a striking manner. The result of the Christian faith is a definite type of character which can be put into a phrase understood by all. There can be no mistake about the term Christian

conduct. So familiar and obvious is it that probably it may never have struck some of you that it would be impossible, nay, absurd, to speak of Buddhist, or Hindu, or Confucian, or even Mohammedan conduct. This fact (I will not labour it) will help you to realise what is the great force of Christianity. Not salvation by knowledge, but a life lived in Christ so that we become like Him.¹

This also supplies an answer to the question whether a missionary who is not highly intellectual is of any use in a country like India. If Christian conduct is a great force then he or she is of great use. There is no race that has such an instinct for reverence as have some of the Indian races, and it is just Christian conduct in its noblest forms that overcomes them. It was this which made them actually do worship before certain Englishmen in their lifetime. It is remarkable, too, that in every

¹ The above remarks were misinterpreted to mean that I seemed to acknowledge no good conduct except what is Christian. The whole tone of this lecture confutes such a view. A high moral life may be and has been independent of any belief in a God. Some of the noblest characters in the world have been persons who never heard of Christ. We accept St. Peter's words, 'Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted by him.' Nevertheless, the Christian faith differs in kind not in degree from all pre-Christian religions.

case they were not those with whom they argued ; it was not the clergy, though there have been no nobler men of God than some of the Indian missionaries. In every case they were soldiers or civil servants, men who were probably debarred from actively aiding in the work of evangelisation. In every case, I think, they were laymen. But in asserting that a humble and fervent Christian can be a great force in such a land as India it is on one obvious condition. He must be conscious of his limitations. Because he has a white skin he must not fancy that he is the superior intellectually of one who is of a darker colour. Aquila and Priscilla did not convert Apollos by their intellectual power, but by telling Apollos of certain facts which had transformed their own lives. Apollos probably saw deeper into the meaning of those facts than the two who converted him could ever do ; yet the instrument used for him was a humble one. We may go further, and say no one knows whether it was Aquila or his wife to whom is chiefly owed that momentous conversion.

And now let us quietly face some of the strange facts that meet us in the prosecution of the work God has given every one of us to do in our degree. Why, for example, do so many professing

Christians express utter hopelessness in regard to the conversion of the world? Many are so certain of it that hope expressed by another amuses them. A traveller at times returns to England with good-humoured contempt for anyone who has dared to say that any Hindu, or Chinese, or Japanese has ever been, or can ever be, converted, except from unworthy motives. It is not a question of argument. He knows. But there is another factor much more unpleasant in it. Many who speak thus do really seem to be glad they can say so. There is evidently a hardly concealed satisfaction that they can assert it. They have no apparent desire that Christ should win the world. This is the most unhappy fact of all ; and we have to face it. I can only suppose that such persons really believe in a local God—the God of white people—and for an Eastern to venture to embrace the Western religion is an impertinence. I suppose, hidden somewhere in their consciousness, is the belief that there is another God in China and India, but no Lord Jesus Christ, no Holy Ghost, for them. It is the Christian native, remember, who is specially treated with scorn and contempt, not his non-Christian brother. We can bear criticism, and indeed welcome it, in regard to our methods ; but it cannot fail to trouble us when

it is clear to us that some who call themselves Christians really do not want our Missions to succeed.

But even some of those who would like to hear that the cause of Christ prospers in the world have no hope. But again I would beg to remind you that this is a very old fault indeed. Nothing would persuade the ten spies that Israel could possibly conquer the tribes of Canaan. Doubtless they were picked men of courage and resource; they knew all God had done for them already; but this was in the past; the future was quite dark. I believe you would find that the same spirit has existed always, and that it is one of the commonest defects of our nature that we have no belief in continued progress. There is a great deal more in St. Paul's words, 'Now abideth faith, hope, charity,' than people see in them. No one of the three abides for a great many. God did live, but He is dead. St. Paul at Athens was met by the same good-humoured laughter as meets most missionaries to-day. But those who were amused at St. Paul were not Christians. The laughter, on the other hand, comes too often from Christians to-day. Yet, of course, there is no work for God to-day anywhere one-tenth part so hopeless, to all appearance, as the task that faced St. Paul

when he first landed in Europe. The triumphs of nearly two thousand years, however, make no difference. People who ought to know better laugh still; they certainly do not realise that probably no task is left for the Gospel so hard as that which it has already accomplished, namely, the subjugation of the Anglo-Saxon races to the Gospel yoke. I grant that to convert a Brahman, or a Buddhist, or a Chinese is a miracle. But miracles are being performed by God every day among us, because He is not dead really but lives, and all the races of the world are His children, among whom He has no favourites.

But how is it, some ask, that people come back from India and China declaring that there are no converts? In reply, I ask, Do not you think it would be quite possible for an Oriental to come to London and live in the Strand for a month, and return, declaring that there was not a Christian in London? He had been there and could speak from observation. In the same way we wonder what an Englishman expects to know about Christians abroad, who spends his time in curio shops and Buddhist temples, especially if he takes no interest in the cause of God, and would never dream even of calling upon a missionary bishop

in China or Japan. The best illustration I can give you is from Mr. Leupoldt's 'Reminiscences in India.' He was a C.M.S. missionary.

In 1849 a regiment was passing through Cawnpore from Benares. Officers at Cawnpore were entertaining brother officers from Benares, and ladies were present. One of the ladies asked an officer from Benares what the missionaries were doing there. The officer assured her that he knew of no missionaries there. 'But,' she said, 'what of the orphan institution supported by the missionaries?' 'There is no such thing there,' he said. But she persisted. 'Oh, yes there is, for I subscribe to it.' But he declared she was quite mistaken. There was no such thing as an orphan institution in or near Benares. 'I have been there for three years; you can take my word for it, there is no such place, for I must have seen it if it existed.' A gentleman at the table whispered to the lady, 'Wait a bit.' Then he said to the officer, 'Did you ever go to church at Benares?' 'Yes,' he answered, 'we were bound to go.' 'And who preached, for you had no chaplain?' 'No, but some padre officiated whom the men liked.' 'Strange that you should have received the ministrations of missionaries and have never heard of

them in Benares.' 'Oh! were those missionaries?' The gentleman proceeded. 'Did you ever see a long building' (in a certain direction, mentioning it)? 'Yes, we lost a fox there, and I rode into the compound, and a lot of urchins grinned at me. They would not tell, however, where the fox was, though the little beggars knew quite well.' 'Then you have actually been in the orphan institution, and yet you say it does not exist.' 'Well, really, I didn't know what it was.' Then, turning to the lady, he had the grace to say, 'I really am very sorry I was wrong. There are missionaries in Benares, and there really is an orphan institution.'

But I have not done with Benares yet. Leupoldt was once at a garden party in England, when an officer who had been some time in Benares said to him: 'Have you any church at Benares?' 'What a question,' said Leupoldt. 'Have you never seen the tower among the trees at Tigra?' 'Yes.' 'Well, that is number one. Have you seen another on the way to Dussameh?' 'Yes, a new one.' 'That is number two. Have you seen chapels at the corners of the roads?' 'Yes.' 'Those are our preaching places.' The gentleman had never made any inquiries, having taken no interest in the matter.

Let us put it into one sentence. People live so much on the surface of things that they never recognise the presence of the deep currents. In the late Mr. G. W. Steevens's book on 'India' (I refer to the brilliant war correspondent, who missed no detail of war) there are only two-and-a-half lines on Christianity, which are as follows: 'What else have we to count on for the regeneration of India? Christianity? It has made few converts, and little enough improvement in the few. Is it not too exotic a religion to thrive in Indian soil?' I should like to suggest to you that some such sentence should be given as a thesis to students of Missions, with a request that they would point out the errors and fundamental misconceptions. It would, however, be necessary to lay down a rigid rule that no essay must exceed 250 pages of foolscap.

I will give you another such sentence. But as it was penned by an exalted personage still living, I do not think it respectful to mention his name. 'The selection of a single passage from the preaching of the Founder of the Faith as the sanction of a movement against all other faiths is a dangerous experiment.'

I would like to add that these opinions have

always been with us, and probably always will be with us. I do not dread them half as much as I dread the day when Missions might become the fashion of smart society. I hope you will agree with me that such opinions are as oxygen to the Mission fire. They make us rage inwardly, and, looking up into our beloved Master's face, we devote ourselves with a sort of fury of devotion to make His saving name known among all nations.

Let us now turn to an objection which used to be made, and may survive still. Even if it does not, its statement gives us an opportunity of clearing our minds. 'Why do you not leave the races that know not God's revelation of Himself in Christ to their ignorance? You are bringing them within a judgment from which they are at present free.' I despair of answering that question briefly, but I will try. There is but one God and Judge, and all men are His children; and there is but one judgment, no one escapes it. It is an absolutely just judgment; also all God's judgments are mercies in disguise. The heathen does not escape. The parable of judgment in St. Matt. xxv. is that of nations, and chiefly refers to those who know not Christ. Each is judged according to the right standard, that is, from the best

they could know, and they are tested by actual opportunities. If that be so, then the question really is, whether a man should hesitate to tell a waif who his real Father is, and what is his great inheritance, for fear lest he should some day offend his newly-found Parent. This is a question at all events that the man of the world has no difficulty in answering in the affairs of this world; why hesitate, then, in the case of the eternal sphere and of the God who is Love?

It may be worth while also to pass in review some of the age-long perplexities to which there are no known answers. I give you a few: Why has God left millions of His children in the dark and permitted them to pass out of this life in that state? We know not. Where are those children now? Where they always have been, in God's loving hands. Does not the Faith of Christ tear up the old faith in many who do not acquire the truth afterwards themselves? Yes. Might not such be called 'spoilt cases'? Yes. Where are these now? Where they always have been, in God's loving hands. Their case is so important that I hope to discuss it in the next lecture.

Again—'Do not you think you had better cure your own evils at home before you try to

mend the failings of other races?' I answer by a parable, not my own: I forget to whom I am indebted for it.

A Brahman cried out once to a party of missionaries: 'Why do you come and talk to me of Jesus? Go and convert your own people, for multitudes of them need conversion sorely.' Said one of the missionaries in reply: 'Hear me. There were four physicians working in a town where at length cholera broke out, both in their families and in the town. People of course came to them in hundreds to ask them for remedies and for a visit to their homes. Two of them said, "No: we cannot aid you. It is true we have been called to the profession of medicine. But our families have the complaint. When they have recovered, then we will certainly come to you." The other two said, "We will indeed aid you; but we must be fair to our families. This, however, we can well be without neglecting you or those who need us, though they are ignorant of the means at our disposal. One of us will stay here and tend the families, the other will do all the good he can to those who are sick." They so acted, and great good was done. Now, of the first two, one, as soon as the cholera had passed away, went to the

houses of certain patients to say that at last he was free to aid them. How is this person, and that person? The same answer was given time after time: "He is dead; she is dead." Tell me now, oh! Brahman, which were the true physicians?'

But I wish to turn back again for a moment to the lot of those who have passed away from earth without any revelation of God from above, especially through the knowledge of the Only Begotten. Since no one knows anything beyond death, or has been able to peep behind that curtain which is the utmost limit of our finite knowledge, we may at least speculate, remembering that our conclusions are but speculations, not dogmas. I am not aware that, so safeguarded, you need put any limit to your imagination. Who has not pondered over the problem—Where are the child races, for example, who never learnt to read or write? Christ has borne their nature to the Father. The tenderest imagining asks if it may not couple them with the dead children of our own, who never learnt to read or write. Do they never learn over there, beyond? If they do, why not the child races? Is death any bar to progress, at all events among the ignorant, who had

no chance here? Is it possible that in a life which we cannot even imagine here the sight may meet our gaze of those we knew here as savages, but are now developed out of knowledge, and that a voice may speak—' These are they you neglected—the despised children—loved by God as much as any : at last they are growing, but it is in spite of innumerable injuries done to them by those who were too timid, too selfish, too ignorant to understand.'

I have suggested this to you because it is well to remember that the cause of God, which we call the Mission cause, should enlarge our horizon more than any other. Death itself need be no limit. We may be dealing now with races whom we shall meet again in new circumstances, and therefore no work done for them is really thrown away. It is impossible to suppose (again I dream) that the work of Livingstone and Patteson and Hannington and Chalmers ceased just because death took them when they were becoming marvellous instruments for uplifting the nations. Surely they have been transferred to a sphere for which they were ready—somehow, somewhere, at some time—along with races which from no possible view had a chance here. Do not, I beg you,

permit yourselves to lack imagination. Start from indefeasible truths which have grown for us through Old Testament and New Testament till we feel that there is really only one strong argument against them: namely, that they are too good to be true. If you can really get over that objection, then start from them and let your thoughts brood on all the possibilities. What are those truths? That God is the Father of all men, and does not really have any favourites—does not in the Divine love put white above black or yellow or red; that to be 'chosen' does not mean to be loved more, but to be selected in order to help God to bless the world; that death need not put any limit to the work we are now doing; that Christ knew how perplexed we should be by the hardness of unsolved problems in our work, but did not tell us the answers. Some we shall find out when it is time we should, and probably after making innumerable mistakes. Some we shall never solve, because we could not with our present faculties. Learn almost to rejoice over mysteries. I do not know any more satisfactory or delightful answer to many a question than to say with all one's heart, 'I don't know anything about it.' It is, of course, a sign of wisdom if you really mean it, for it almost always

implies that you do know a great deal, but are more impressed with the magnitude of the matter in hand than of the little morsel which you have caught hold of. If I may dare be so rude, I would add, 'Only the fool knows everything.' To try, and fail, and then to leave it to God, how delightful! What rest it brings! Not to quail before the storm of opposition or the news of defeat. To quote Dean Church's words, 'The present is a bad judge of everything but its duty'—that is wisdom. I do not know what we should do, for example, unless we were checked from following a road which leads nowhere by finding a loose stone wall right across our path, the pieces of which begin to tumble upon us and crush some of us to death till we turn and retrace our steps. Nothing less would teach us. The path of our Missions is strewn with mistakes. We may have made as many blunders, though always desperately in earnest, as the army of England, as the Governments successively have, as any pioneers who have to step boldly out and enter new lands and make roads where there had been none before. We have had to re-survey some; others have been made through soil so loose that it never stands. We could spend hours telling of the mistakes of

missionaries, and these may find a place in the next lecture. But I am drawing to a conclusion ; and I think it will be well to humble ourselves as thoroughly as we can before we part, and impart courage to ourselves also for our work.

Nothing humbles us more than a comparison between our acknowledged ideals and our present realisation of them. Take, for example, St. John's words (1 John iv. 20), 'If a man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen cannot love God whom he hath not seen' (R.V.) You are aware that the term 'brother' has a clearly defined meaning. It signifies 'a fellow Christian.' Doubtless the Apostle alluded to the brethren of that day—Greeks, Romans, Gauls—whom he met. He saw that it was very hard for many a Jew Christian to abate his pride of race and love Gentile Christians. But he said, 'You must, or else your love of God is a lie.' Consider how deeply significant such language is for us to-day. We have 'brothers' all the world over, in whom Christ has been formed ; their nature Christ bore to the Father's throne, and such a tie as that must induce in us respect, sympathy, fellowship. Yet to-day race antipathy within the Church is a fact we

cannot get over. In one country black and white, although Christian, cannot worship together, or travel together, or lodge together. In another the black is looked upon by white fellow-Christians as a beast of burden, nothing more. Even in the Missions there is a subtle something which is a barrier. In some places no two castes in India are more profoundly separate than two races are to-day within the fold of the Church. Remember, I am but stating the fact; I shall cast no stones, for I know that race variety, when that variety is very marked, is a terrible barrier to fellowship. Antipathy has been splendidly surmounted in some places, but remains almost supreme in others; nor shall we or, perhaps, our children's children, see the end of it. You will agree with me that this is a humbling fact, for while we acknowledge what we ought to be, we know we are in serious fault.

But we must end with a word of encouragement. Christ's soldiers must be famed for their hopefulness, albeit audacious in the world's eyes. Listen again to Dean Church's words (in 'The Promise to Abraham': *Pascal and other Sermons*): 'They who have the Cross and Resurrection to remember may well bear to be called romantic, even in this

busy and sceptical age, for still claiming the nations for the Crucified.' It is the same teacher, in the wonderful sermon I quote from, who points out the overwhelming audacity of Psalmist and Prophet, who, though members of an obscure race, dared to claim for their faith and their God what no one else dared do, 'the inheritance of all the nations and the spiritual future of all mankind.'

It is something to remember that you are making into history what they foretold and hoped. You cannot do more than that, for the goal of the Christian cannot be greater than that of the Psalmist centuries before Christ, only it is based on what eye had not then seen, on the Incarnation and resurrection, the things God has prepared. It is our birthright, therefore, to be audacious. It is a fundamental characteristic of the brethren of Christ. Remember, too, what the Lord needs of us—not mere correct thinking—the intellectual part of us well equipped, no: it is the warm heart behind the brain, the passionate devotion for the Lord Whom we have known, Whom we have sought and found. It is when duties exist no more for us because they become joys 'for His sake.' That is the springing well, the torrent that leaps forth and flows away to bless the earth at its

utmost bounds. It is the flood-tide of ocean obeying a mysterious force from above. It has been setting towards all lands for two thousand years. Many landmarks have disappeared, absorbed into that ocean—we forget how many they were—and actually look with doubt upon the rocks which now oppose the incoming flood. Take courage from the past. Don't break the continuity of feeling which binds you to Abraham, Psalmists, Prophets and Apostles. Let us march to the sound of praise : to Him be glory in the Church—by Christ Jesus—throughout all ages—world without end.

LECTURE II

NON-CHRISTIAN RELIGIONS

THIS is not a treatise, but a lecture. This fact has decided me how to handle my subject. I could, of course, have given you a more or less exhaustive account of some Mission or an analysis of one non-Christian religion. But I do not propose to do this. I believe I shall be more generally useful to you if I traverse a good deal of ground and make observations on a good many problems—as many, indeed, as I can include in the time at my disposal—suggesting problems rather than solving them myself. For a background to what I shall say I must refer you to the numerous handbooks that are within your reach.

First, and generally, we approach the sincere faith of any human being, whether educated or savage, with respect ; not the respect of the man who believes nothing earnestly (which is more

curiosity than anything else), but with the deep feeling of one to whom God has spoken, and is so sure of his own position that he is glad to approach with grave courtesy and sympathy any one who has some light, and looks upward into the unseen in some fashion. He remembers that our Blessed Lord spoke no harsh word of beliefs in which He had no conscious place. And this, though He charged His Apostles and His Church to convert the world. That world consisted for Him simply of the 'sheep not of this fold,' and when He met a noble Roman soldier, how tenderly He treated him! Nor was it really different in the case of the Phœnician woman. No gentleman indeed ever scoffs at the real belief of any one; he may be sorry it is so poor an affair, but he does not laugh, nor hold up to ridicule the one thing that lifts a man higher, however low a level he may reach thereby. For this reason I hope the day is past when idols and the paraphernalia of heathen worship are carried about and held up to ridicule before children and public audiences. Surely the nobler side of our nature rises up in protest. Am I to treat with laughter the poor ideas of my ignorant brother who has been striving to gaze into the unseen? Would you laugh at the primitive efforts of your

own child to understand deep things? I think the cases are similar, and once more we must appeal to the gentleman in us. Deal tenderly with the symbols of heathenism. Bury them, cast a cloth over them, weep over them if you will, but do not display them to draw cheap laughter from some who may not themselves (with infinitely greater opportunities) be very near the Kingdom of Heaven. I fear that angels may have good cause to laugh at our poor realisation of the things eternal. But I am confident they are in too deadly earnest, too deeply interested, to ridicule us. The best service in the Mission field will be done by the noble natures who least of all can laugh at the dark things in heathen symbolism. Our whole conception, our attitude and temper, and the depth of our convictions, is becoming nobler; let us see that we foster this spirit. And this attitude of course wins the hearts of men. We shall adopt it for life, standing beside our beloved Master, and watching the most wonderful sight the world has ever seen, namely, the great multitude which even now stands before the Lord gazing up at Him. As He passes through the earth, even though it is by the instrumentality of very imperfect disciples, race after race pauses in

its work and worship, looks up, sees Him, draws nearer, listens, worships, and turns from all the past to follow Him. What a multitude it now is! Already every known race in the world has its representatives in His Body. Almost every one also has to-day ceased to laugh at the thought of following Him. They may differ in their views of Him, but when His name is pronounced a hush falls on all. When He speaks there is no appeal, and no one desires it. We believe that the only Christ which can win the world to-day is the Christ of the Christian creeds, the Christ of the Gospel of St. John, to which Gospel we can only come after we have passed through the three others, accepting the miracles as inevitable; for a Christ in any sense less than He claims to be there, works no miracles and converts no worlds in these last days. With such a consciousness we look out upon the world, which is like a tossing sea of faiths and systems of morals, but full of intense interest.

Let us turn to *India* first. It is a strange and wonderful country; mysterious enough, too, to a Western mind. I suggest a few problems for your consideration.

What has been the effect on India of the casting out by her of her greatest teacher? There can be

no question, I think, that the greatest teacher ever produced in India has been the Buddha. He, of course, died there, but his teaching has virtually been cast out. There is just sufficient analogy in this fact to another very solemn fact; it will occur to you without my mentioning it, and give you added interest in my question. It is true India in characteristic fashion made the Buddha one of the incarnations of the divine, but Brahmanism, after a contest of a thousand years, did cast out Buddhist teaching. What would have been the result had Buddha won? I should like to see the subject given as a theme. But India acted as she did, and remains that unique thing—a land 'with a dominant religion which has no designation and no founder.' There is nothing like it elsewhere. Had the Buddha's power remained caste would have vanished. Perhaps it shows us more than anything else the awful power of caste that it conquered even so great an opponent—no foreigner, but raised up on the soil, and with every earthly advantage—royal, ascetic, good.

I am inclined to think that India would be to-day a greater country had the Buddhist teaching permeated it. Anything is better than the awful personal pride of the Brahman. There seems to be

nothing to surpass it in the world. It seems to take us back to the first sin, not on earth but in the heavenly sphere, for it ascended into the Presence of God Himself. The Brahman dwells apart. His height is unscalable, inherent in things. For him to break his caste a miracle of grace is required almost unsurpassed by any we know, more especially when we remember what is often the future in store for the convert. Says Mr. Dennis: 'A native convert has to accept deliberately a religion without an emperor, without a ruler among men, without a visible representative from the official ranks of his own nation, without an army at his back, without a verified promise of material good, with nothing to cling to but the affection of his teacher, except the power of God revealed to him by faith.'

There may be one instance of pride perhaps to match it—the pride of the true Moslem; not of course of those who have practically become Unitarians under pressure of modern civilisation. Pride of station in this case can be won by anyone. It is worth remembering this; for it surely accounts in great measure for the growth of Islam, and it suggests that there is far greater danger from it than from Brahmanism. The two strongest

citadels in the world held against Christ to-day are those wherein this pride dwells. Against them are those who come almost without a visible weapon, but with a victory that is assured. We say with St. Augustine—‘Should any man ask me what is the first thing in religion I would reply—the first, second, third thing is humility.’

What will be the tone of Indian Christianity when it gains its own individuality? ‘Hindu Christianity will be of a very different type from ours—deep mysticism, calm contemplation, abstraction from the world, perfection of passive virtues; these will be the characteristics as distinct from the positive and aggressive graces and virtues of the West’—(Dr. Jones). In one sense it may not be a great Missionary world force hereafter, compared with that of Western races. India may not be nearly so strenuous as China when she becomes Christian. But we should find in India our storehouse of deep thought to be translated by other races into action, especially by races that live in cold climates. Bishop Westcott has told us that probably St. John will never be understood till India has become Christian. At least it is a welcome thought that one of the great laboratories of Christian Theology of the future is being fashioned by some of our

own best builders. May I remind you that among these workers, especially in India, stand the women of England. 'No race,' it has been said, 'can rise above the status of its wives and mothers.' In all the world there is no grander task to-day than that which lies open before Christian Englishwomen in India.

What progress, then, has been already made?

There are two questions suggested by those words. First, how do you define progress? then, how is such progress indicated in India? I wish the answer to the first question were more fully understood by our people. No great and permanent work can be done without a good deal of unseen preparation. The nobler the aim the slower the growth in the beginning. The higher the type of animal the more helpless is the offspring, and for a longer period. The more majestic the building the more massive the unseen foundations. It must be evident to you that the underground work of the missionary in a civilised and intellectual land like India needs time. The fabric to be raised there is to be one of the noblest in the world. Moreover, the more defined and clear-cut beliefs are, and the more entwined they are with the national life, the slower will probably

be the victory of the Lord. In India Hinduism is completely national. Islam possesses clear-cut dogmas. On the other hand, among races who have not defined their ideas, and have no theology properly so called, their faith melts insensibly away before the Gospel. The above reflections will also convince you that a nebulous Christianity has no future before it, for it has lost the sharp edge which alone can cleave through the philosophies of the world. The word of the Spirit which reaches to the joints and marrow of humanity is wielded by one who has so seen and believed that he says to Him who sent the Spirit from the Father : ' My Lord and my God.'

In so vast a country as India, and after two hundred years of Mission work, of which only one hundred can be called in any sense strenuous, the fair-minded observer must still look down at men and women busy with foundations ; the day for the wall plate has not come, far less that of the pinnacles. But if you thus look you can only speak in one tone. There has been startling progress. The Government (which has a difficult office in this case) is full of respect, and gives aid impartially. The press, whether it approve or not, yet acknowledges the force of the faith ; statisticians respectfully

point out indubitable facts. Teachers of Hindu thought no longer scoff; their line now is to try to show that their sacred books have a morality as lofty as that of the Bible. The Brahma-Samaj confesses that Jesus is the great force in India, and that India must rise to the height of the practical teaching of the Lord. Shrewd observers say that Indian thought is gradually becoming theistic, though unconsciously. But India does not breed independence of action. It is the land where the social ties are enormously strong, and men look at each other before they act. When India does act for Christ it will be *en masse* in the end, and wise men, knowing this, press on with the unseen work, not counting their work by the number of converts, but by the influence everywhere spreading. There are two voices in India proclaiming a revelation from God—the Faith of Christ and of Islam. The first comes clad in Western garb and as part of the message of a conquering race. The other is in some sense a Jewish or Christian heresy. Its monotheism is taken from Abraham and the Old Testament. Its best commands are those of Sinai mixed with many much less worthy elements. It comes in Oriental garb, and not now with the voice of a conquering race there. Sir Alfred Lyall

says it does not increase. Christ slowly wins the day. He is not western any more than eastern, southern, or northern ; but His chief workers in the world to-day are painfully aware how the universal language of Christ to the heart of every man is blurred in the East by the Western dialect of Anglo-Saxons. The reflection humbles us, and we leave the correction of our incompleteness to Him Who bids us go and work.

Listen now to a few of the subtle differences which separate us from the natives of India.

There is no one more receptive of new ideas than the Hindu. His mind craves for them. Naturally subtle in thought, he is the most intellectually hospitable of any, regardless of logic. He will lodge the most contradictory facts side by side. If challenged, he will say truths are truths for some and not for others. If compelled to confess that the facts about the life of our Lord are true, he does not take the next step, and act upon his convictions. It is not for him a racial characteristic as it certainly is for us to translate his convictions into actions. Some who know India well contrast the Hindu receptiveness without moral courage to act upon conviction with the moral courage of our race without receptiveness to

new impressions (G. Westcott). I imagine that it is not only lack of moral courage in the case of the Hindu. The something inexplicable in the Oriental mind makes us pause in our judgment and confess a mystery. The story of the Fakir who, after hearing a missionary preach the baptism of fire, went away and burnt himself to death, the manner in which the highest in the land have resigned all titles and wealth and have retired to live on alms and to meditate, remind us of the possibilities of wonderful things within the Church, to uplift it and to testify to the triumph of the spirit over the flesh, if tempered by the right judgment, the gift of the Holy Ghost.

No race, again, is so capable of reverence ; none is so prepared for the voice of authority. There is an instinctive deference for the ' guru,' or teacher ; but that teacher must be an ascetic—at least if a member of his own race. I cannot but believe that this will always be so, just as I believe that the ascetic and celibate life will never necessarily appeal to the Anglo-Saxon as the only ideal of a saintly life. But at present, respect for his ' guru ' becomes, after a certain point, a hindrance and not a help. The Hindu looks no higher. There is no Personal God behind all to Whom the

'guru' points, nothing but an undefined brilliance, the something never to be made clearer, of the Pantheist. The 'guru' teaches knowledge, but does not lead the soul to prayer, for there is no one to address. I suppose prayer in our sense, the direct utterance of a child to One Who has revealed Himself personally, is unknown to the Hindu mind. If it is so, then there is indeed one boon which the West can give the East of value above all price.

I now put before you a likeness and a contrast, the two so intermingled that I shall simply leave the problem in your hands to develop. Halfway between England and India is a race which the wise watch with deep interest—the Slav. Some say that his day has not come yet, but is coming. A good many assert that the final contest, when all other races are outworn, will be between the Slav and the Teuton or Anglo-Saxon. However that may be, I am impressed by the fact that halfway between India and England we are met by a race which is Christian, which may be a great Mission force, although it can hardly be called pre-eminently so to-day, which contains elements of character both Oriental and Occidental. Indeed, are we quite clear whether the Slav is European or

Asiatic? Will it finally sit astride both continents or lose both, or exercise a secondary influence on both? A few days ago an English officer gave me a striking answer to these questions: 'The ruling race of the future will be the race that lives closest to the Ruler of the World.'

Recall to yourselves the opposed characteristics of the Anglo-Saxon and of the native of India; then ponder the following appreciations of the Slav by three writers. (1) Russia is full of religious manias. Men take the Scripture literally and translate thought into action at once. A man once read St. Mark ix. 43, and then chopped off his hand. At the bottom of the Russian is a stratum of enthusiastic idealism, of disbelief in the thing that is, and belief in the thing that may be. He is a transcendentalist. In ten minutes in a railway carriage you will be disputing over some purely abstract proposition. With us the classes of those who do things and those who dream them are sharply dissevered; the typical Russian is doer and dreamer in one; and Tolstoy is the dreamer incarnate in every Russian heart. When any either important or trivial question arises he at once launches into the sea of philosophical principles.¹

¹ Norman's *All the Russias*.

(2) Englishmen are, as a rule, too much concerned with the affairs of the present to look ahead into the distant future. We legislate in a tentative way, with homely remedies, without regarding abstract theories. Whilst we have been groping for centuries along an unexplored path, the Russians, since the beginning of the eighteenth century at least, have been mapping out the country before them according to the newest political theories.

Again, religion and nationality, in Russia as in India, are so closely allied as to be almost identical. The Russian is, as it were, by nature Christian, and the Tartar Mohammedan; and it does not occur to the Russian to disturb the appointed course of nature. Said a Russian peasant: 'The Tartars received their faith from God, as they received the colour of their skins; but the Molokani (Russian Dissenters) have invented a faith out of their own heads.'¹

(3) Once more. 'No man of the Latin race will ever understand the Slav. And because the beginning is easy, because in certain superficial tricks of speech Paris and Petersburg are not unlike, the breach deepens when necessity digs

¹ Mackenzie Wallace's *Russia*.

deeper than the surface. . . . The Russians lack self-confidence, are timid rather than bold, dreamy rather than fiery.'¹

I have nowhere seen this problem adequately faced. But am I right in suggesting that geographically as well as racially it is the Slav who leads us from Western Europe into the heart of Asia? I commend the problem to your attention.

But before we leave India it is necessary to call your attention to the enormous importance attached by most Orientals to the outward evidences of belief. There is no point, I think, which we should impress more earnestly upon those who go to India. We, on our part, are among the most reticent of people; they among the most demonstrative. We strive to conceal our deepest emotions; they give free play to them. We are almost ashamed to be seen at prayer, ever haunted by the fear of being deemed inconsistent. They cannot be brought to believe at all in the faith of a man who does not on every occasion manifest it by some outward expression of it. It is a true Mission work, then, for us to be seen at worship. From this point of view it is many times more important for an Englishman to say grace at

¹ Merriman.

meals, to have family prayers, to worship in the House of God in India than it is in England. It is only by ever remembering this and by acting upon it regularly that we can escape the reproach in Oriental eyes of being an infidel race. I know that any such outward act makes far more demand upon us than upon the Oriental ; but for the fair fame of our race let us impress this duty upon all who travel Eastward. Following up this question, it has always seemed to me that missionaries, especially those who have Moslem converts, should be careful to carry on in them the stated habits of prayer, so far as it is possible. The Church ever open is surely a necessity ; regular hours for prayer, if kept up after Islam has been forsaken, will make our converts believe that Christians pray no less fully than Moslems, and with equal intensity, and with greater knowledge, for love's sake, and not merely as soldiers and subjects addressing a conqueror and despot.

Let us turn now to a subject touched upon already. It is sometimes asked, 'Does not Christianity spoil the native ?' If this were asked by one who was not a humble Christian it would be sufficient to answer it by another question, 'Do you really think the Lord Jesus could spoil anyone of

any race?' But in such questions there is an aspect of the case which the honest missionary acknowledges as worthy of respectful consideration. Of course our Lord, 'by Whom all things were made,' cannot hurt the world or any creature in it; but His followers can do harm whilst they are learning wisdom, and there is a sense in which one race can injure another till a good many generations have passed. I feel inclined to refer you to the parable of the old wineskins and the new wine, or to direct you to the immediate effect of the hot and cold currents when they meet by the banks of Newfoundland. In the latter case storms or fog are the result, but not the final result.

In the same way, in the Mission Field there is a transition state, painful to God's worker. The true destroys the false, but in the case of some the true has not itself time to become established. Again, the less civilised race quickly apes the stronger, copying not the essentials but the accidentals. It is true, then, that a transition period has a sad side to it. None knows it better than the missionary who desires to help and in no sense to injure.

I have only time to indicate lines of thought. In India the strong wine of Western civilisation,

more even than the Christian religion, has destroyed the old faiths without always supplying any to take their place ; and educated India is, I suppose, to a certain extent agnostic. Even Indian art is destroyed without the provision of any true equivalent. On the other hand, missionaries in their longing to accept all that is possible of Indian customs have sometimes admitted caste, especially in old days, into the Christian system, and have had to retrace their steps with sorrow and loss.

In parts of Africa the fear of his fetish preserved the negro from some evil deeds. The Gospel has taught him to despise his old fears, but in some cases he has not learnt any higher sanction. The problem is complicated further by the fact that in him the idea of deep love which must punish inexorably because it is love—love which is also justice—does not exist at all. To such a man love means easy, weak good nature. Truly, we say in sorrow, the very best produces anguish at times before it overcomes. In parts of Africa, again, the Gospel tempts the native to give up his old ways : he learns to read and write, and looks upon a clerk's life as better than that of a husbandman ; the Christian native has been called lazier than his heathen brother. In the past, I believe,

there has been some ground for this, whilst we were learning how to raise a race that no one else had attempted to aid in the same way. We have found it unquestionably a far more difficult task than we expected. In some cases it must be the work of a century at least, if not two centuries, to accomplish what we once thought we could effect in a generation. A wise thinker tells me he believes that it would have been far better if from the first, in some parts of Africa, the missionaries had always worn some form of Oriental dress, and thus have saved the child races from copying what I have called the accidentals of the white race. In some parts of the world, again, we have attempted to impart far more intellectual education within a short time than the taxed brain could bear. The purpose was excellent, namely, to give with both hands of our very best. It did not occur to us that we might as well set down your child of three years to a continued series of Lord Mayor's banquets and expect him to keep his health. The brain of a savage who has lived as a hunter, with long spells of complete idleness, and with a tradition of this kind for thousands of years, cannot be made to undergo with profit the strain easily to be borne by an English boy of twelve. The result has been that

we produced among some races a violent attack of intellectual indigestion. There are parts of the world also where missionaries have compelled European dress to be worn, to the grievous hurt, as I believe, of the people, especially in the tropics. It would almost seem as if some had made a twelfth commandment: 'Thou shalt not wear thy native dress.' As members of the British race, also, it is probable that missionaries have unwittingly introduced among barbarians and delicately constituted races germs of new diseases, such as measles, whilst they have not been able to give the remedies, even if for them they knew the right remedies, or to explain their action. The path of the missionary is not different from that of many another pioneer. For God has promised us no short method even in building the Church of God. Thought, anxiety, doubt, all these have their place, and doubtless are a cement needed for the foundations: they certainly try the faith and prove our devotion. Meanwhile He Who calls on us to do our best and to learn as quickly as possible from our blunders has all men in His gracious keeping. It is not unfair to say that we have spoilt some natives if at the same time we remember the sense in which we may permit this to be said. We know that we

have sometimes destroyed without having had time to build up also. To us there has been a sense of loss, our nets have broken. But whilst we are prepared to acknowledge our failure thus, we must also remind the world that the true method of judging progress is to watch it from below, not from above. Say not merely, 'Is not this a most imperfect Christian?' but, 'What is he even at this moment compared with his heathen brother? What evils has he given up? What new horizon has he already attained? What are his children likely to be after they have been trained in a Christian atmosphere and by a more experienced generation? Do you still look at the sins of a native convert more than at his graces?' Be it so; but mete out the same measure to your own people after two thousand years of Gospel light. Judge London not by its best, but by its worst. Look chiefly at the low public-house, the gambling den, the homes where Sunday has no sign of godliness, at the police courts. Is this Christianity? We can but answer—History repeats itself. The Gospel is leaven, an influence which raises; but many other forces depress. There is a nominal Christianity in England which is worth nothing. There will be the same in India and China and Japan and Africa,

more especially as the nominal white Christians are well represented in all those lands. Are you sure that as you travel East you have not unconsciously raised your ideal of what a Christian should be and is likely at once to be? Nay, rather, have you not fashioned one standard for the convert and another for your own race, the first higher and more uncompromising than the second? It is at least certain that native Christians in India, who are not wanting in observation, have put questions to their missionary difficult to answer, and one of them at times has been: Are there to be two standards of morals?—one for the native Church and another for the white race among us, the former infinitely more stringent than the latter?

I can only glance at other Asiatic empires—China and Japan—but a word can suggest a line of thought. First, as regards China's future. Reserve your judgment about her. It is worth while quoting the words of an American who has spent years in China. 'The Chinese have a race material of as sturdy a manhood as can be found in most forward nations of the West. Russia will not dominate reconstituted China. As an anvil China has chipped the edges of many a hammer. China as a hammer will yet pound the Cossack

anvil as no European hammer has ever pounded it. The Chinese coolie may be a voter before the Russian serf.¹ It is likely that a Christian China may be a far greater active missionary force than a Christian India—or rather, while one may fashion the thought, the other may press it home, each carrying out its destiny. It is impossible to pay too much attention to Chinese Missions, whether your point of view is the balance of power among nations or the future of the Universal Church. The Chinese bishop in this case may yet come before the Indian bishop. I do not desire to make an unfair comparison between the policy of China as she now is and that of some parts of the British Empire ; but let me point out the following contrast. It is Williams, in his 'Middle Kingdom,' who observes that no philosopher has ever paid so much attention to the education of children as Confucius has. He praises the high moral tone of the Chinese classics, which contain no word to offend the most sensitive mind, and points out that the Chinese compel all to study the best literature they possess. He adds significantly, 'Well would it be for Christian lands if their youth had the same knowledge of the writings of Solomon and of the

¹ Ashmore.

Evangelists.' By way of contrast I append the evidence of a clergyman in Greater Britain, who tells a story of a young lady who went to visit a sick person who asked her guest to read to her. The visitor was given a Bible, and after reading she expressed her delight at the beauty of the passages ; she said she had never read any literature so beautiful. Her surprise was great on discovering that she had been reading from the Bible. On being asked whether she had not recognised the book as the Bible she answered that she had never before seen the open pages of the Bible, having been educated in a State school where the Bible was not permitted, whilst her parents were not Bible readers.

I pass on to Japan merely to give you a glimpse of some of the subtle differences between one race and another as regards character. I owe the following facts to one who speaks with authority. At the time of the Tichborne trial a Japanese official in London was discussing the problem, and made the comment, 'I do not understand why they care about it, for if the Claimant is really the son he is an undutiful son.' Here you will see filial duty made the foundation of a nation's morals. As it is in Japan, so it is in

China. Rights of property seemed a poor thing beside the moral unworthiness of a bad son.

The same trait comes out in the view taken of a daughter doing evil in order to maintain a blind father. The latter duty is paramount, and everything must give way to it. In connection with this view of life it is interesting to note that at marriage a son does not leave his parents to cleave to his wife. Parentage is the permanent tie, marriage an artificial one. Such facts make the missionary humble and patient, and to attempt to see the good principles in a nation's ideals when they differ materially from our own, and to guide rather than to destroy. And if we can never over-estimate the importance of Chinese Missions we are not likely to ignore the future of the little Holy Catholic Church of Japan. It, alongside of far larger Christian bodies in Japan, will help to colour Japanese policy, and through it to penetrate into the heart of China. No man knows how deep and widespread is the secret intercourse at this time between two nations allied in race and thought and language. Great surprises are in store both for Governments and for the Church of God in the Far East. The proclaimers of the Gospel believe that the surprises which

await them contain possibilities which are too wonderful and too full of blessing to be realised as yet by us.

There is one continent the greatest problems of which I have not yet touched—Africa. Again, I can only suggest topics in order to stimulate thought. The two mightiest problems in the whole continent are, so far as the Anglican Communion is concerned, in the hands of the two great missionary societies and of those whom they aid in those regions.

1. The Mohammedan problem in the North.

2. The future of the great Bantu races in the South.

1. Upon the C.M.S. lies at this time one of the most serious responsibilities in Africa that has ever been placed upon that great society, so far as our own Church is concerned. In North Africa alone in all the world can Islam be said to be definitely spreading itself in any large sense. The C.M.S., after years of work on the West Coast, has fairly earned the privilege of capturing Northern Nigeria and Hausaland in the name of Christ. Their dream is, and it is one we envy them, to plant a chain of Mission stations from the Niger right across Africa to Khartoum, where

they are also at work. The pilgrims to Mecca are to hear the sound of the Christian bells every night as well as the voice of the Muezzin. Give your most sympathetic interest to a venture fraught with greater possibilities than almost any at this time in the world. Islam has had strangely little effect south of the Equator in Africa. Let us keep it away from the southern Bantu races, to whom it would seem to have, from one point of view, an attraction. It sanctions slavery and polygamy, and there can be no growth in Moslem belief. This faith comes to Africa in Oriental dress. The S.P.G. Missions in South Africa look to their mighty sister-society to save them from that faith which seems to put an end to all progress after a certain point, and to inculcate such pride, and weld nations together for warfare so powerfully, that it becomes a menace to civilisation. For a critique of the general effect of Mohammedanism, I must refer you to Dean Church, who, as usual, illuminates everything he touches, and to one of his volumes, especially precious to the student of Missions—to the volume of sermons entitled, 'Civilisation, and other Sermons.' I can only indicate here what he says. 'Mohammedanism,' he writes, 'seems to produce a singularly uniform

monotony of character in races, however naturally different; Christianity has been in its results singularly diversified, and if you will, incomplete. It has succeeded and it has failed; for it has aimed much higher, it has demanded much more, and has had to reckon with far more subtle and complicated obstacles. It has not conquered its nations as Islam has conquered Arabs and Turks. But if you trace back the course of human improvement you come upon Christianity as the source of it; and there is no other source adequate to account for it. Without it there would have been no chance. Christianity it is which carries with it a self-correcting power ready to act whenever the will arrives to use its power.' In all this you will note it is in direct and noble contrast to Islam.

2. The other great African problem is the future of the Bantu races in the south. We have good hope that we of the S.P.G. shall solve it. The very name of the southern Cape is a good augury. The precedent of England's work in the far north in Egypt is in our favour, for no nobler work than the regeneration of Egypt can be shown in the nineteenth century. It is a remarkable fact that two of the men who accomplished it, Lord Kitchener

and Lord Milner, have been among the principal agents in the south also.

You will note that I have made no allusion to the question of the Briton and the Boer. This is a trifling question beside that of the black races. The white nations will unite because of the pressure of the black problem, just as Canada was united by threatened pressure from the States. The most important step is to get the white man to treat the black uniformly as a child of the human race—to be kind, sympathetic, careful, not to be contemptuous or indifferent, or to look upon him merely as an ox. There is no question of giving him a vote, but simply of kindness. We must never permit race feeling to follow the lines it has taken in America. Nor is there any need that it should. The Bantus are higher in the scale than the purely negro races. They will of course mount much higher still in a century ; and we who are digging the foundations must take care that our successors can build safely on them. We have succeeded even with the negro in the West Indies. You will not find any bitter race feeling in Jamaica between black and white, owing in great part to the influence of Christian statesmen in Church and State. Let us prepare for the day, after our time, when

there will be great leaders among these dark South African races who can both fight and govern, men who, we must see to it, are Christians and love the white man for his kindness—men of the calibre of Moshesh in Basutoland and Khama in the west ; but elevated, not spoilt, by increased civilisation. A good deal will come yet from a race which could produce years ago a man with the wit and force of Moshesh, who, when once urged to kill some men who had murdered and eaten his grandparents, answered with grim humour, ‘I must consider well before I disturb the sepulchres of my ancestors’ (Bryce). I beg you to note that in fixing your eyes upon the black problem in the south I have not ignored the education of the white man there. I have simply included it and looked beyond it. The problem of the blacks cannot be solved except by an enlightened white race in South Africa whose education is permeated with the Christian spirit, so that they can take their part eagerly not only in the Imperial questions of the British Empire, but in the world-wide aims of the Faith of Him Who is Saviour of all men.

There is no more space even for the problems which we have indicated, whether in Africa, or Canada, or Australia, or South America. My pur-

pose will have been attained if it has been brought home to some with fresh force that the most interesting subjects connected with the human race lie within the province of the missionary-hearted man, the humble follower of Christ who strives to think his Master's thoughts after Him.

NOTES

On Caste—Polygamy—Ancestor Worship.

IT is probable that one of the chief contributions of the Anglo-Saxon race to the Body of Christ is the faculty it inherits of keeping before itself the broad issues. We have not by any means all the gifts, but we possess constitutionally the capacity for what we should call robustness of view or common sense. Others might possibly term it racial inability to see the finer distinctions. We can but fulfil our destiny humbly. And to us as a race it is startling at times to note how easy it may become to whittle away even at the cardinal virtues, to press exceptions and to make the most of admitted difficulties, till the foundations of morality seem to shake. Our race dislikes that process, and for the same reason it has an instinctive dread of systems of casuistry. We may lose something at times, but on the other hand our instincts have not only saved us from many errors when we might have been hard pressed for arguments to justify them, but also we have had a far greater

steadying effect upon some branches of the Christian Church than they would be willing to acknowledge.

Let us apply our characteristic point of view to the three subjects of this note :

1. *Caste*.—All clear-sighted Christians have recognised in the caste system in India the greatest obstacle to the Faith of Christ. Naturally it has occurred to us whether we can by any possibility make it a friend. Can it be looked upon as an innocent social custom akin to the differences between the divisions of society in our own land? Has it not its uses?

Let us try to test it against part of the fundamental Christian basis. In the Church of God we are 'one in Christ Jesus.' We are 'one body'—the Church is an universal brotherhood. Can we leave on one side in any sense whatever, and temporarily, such principles? Would it be the Christian Faith at all if we did? There can be but one answer; and caste as known in India cannot but be a foe of the Faith.

2. *Polygamy*.—There have not been wanting noble Christians, and even Bishops of the Church, who have advocated the admission into the Church by baptism of men who possess more than one wife, suggesting that the old way of life might die out within, rather than without, the Church. The arguments for this course are obvious. Ought we not to lead a man gradually to the truth without upsetting ties formed long ago? Must we debar him from Sacraments and Membership in the Body of Christ for what is merely a relic of heathenism which he cannot part with without cruelty to others? Is he in a worse position than Jacob or David? We answer: If there is one thing that the Lord made more clear than another it is the position of Christian marriage. Within

the Church woman gains her right place. Polygamy and Christianity are a contradiction in terms, and once more we are brought face to face with a fundamental basis of the Faith. Would it be a Christian Church were there polygamists in it by definite permission?

But if we can answer these questions only in one way, it is equally necessary to show how compassionate and kindly is the feeling towards such a polygamist. We can hardly bring ourselves to give him any counsel. Unless he can put away wives without any injury or suffering to them and with their consent then we know not whether it is God's will that he should ask for baptism. God is not tied to His Sacraments for imparting grace. We know too well the difficulties of a transition period to be hasty in such a question. Let this man be in one sense as John the Baptist, looking into the Church but not entering it, kept back by difficulties which appeal to every one who possesses a delicate sense of honour. Let him be a Christian in heart and honoured by all, but no more than a Catechumen. Since Jacob and David were not Christians their case does not trouble us.

It may be in place here to refer briefly to another and a somewhat analogous question. Some have been heard to advocate Islam as a preparation for Christianity among barbarous races.

We have always been ready to speak of the better side of this faith. But there is a limit which we cannot pass without the gravest disloyalty to our Lord and Master. But we suggest the following reflections. Islam is in the nature of a Jewish or a Christian heresy, taking its rise six centuries after Christ, and owing all that is good in it to the Old Testament, very little to the New

Testament. So far as the truth is concerned it is a falling back. And the proposal is somewhat as though we were to recommend Arianism as a preparation for Christianity, to offer a perversion of the truth as a preparation for Christ. But to recommend Arianism as a preparation for Christianity would be a mild step compared to the proposal to permit Islam to be a preparation for the Faith of Christ. The former at least accepted the New Testament, but differed concerning the interpretation of the written word. The latter, however—that is, Islam—claims to have superseded Christ and His Revelation by a higher Faith. The proposal, therefore, is somewhat as though, as a mild preparation for Constitutional Monarchy, we were to send the French to the leaders of the French Revolution. The effect might be excellent, but not in the sense desired. To the Mohammedan, Christ has been superseded by a greater and nobler prophet. If we were to think seriously of leading a race up to Christ slowly in some such sense it would seem to be best to choose not Islam but Judaism, and to put such peoples under Moses and the Law and the Prophets. There is, however, one insuperable objection. We are not now under the Law, but under Grace. Jesus said, 'Come unto Me.' Even to the babes He said—not, go to Moses and the Law, but, 'Suffer the little children to come unto Me.' It is true we have to adapt our teaching to minds ill-prepared to accept the whole counsel of God. But St. Paul has told us how to act. We feed them with milk, not with strong meat, but it is the milk of the New Testament. We bring them as infants to the one only Saviour Who has power to raise them up. When once the true light has come no other avails, even if it is light of any kind.

3. *Ancestor Worship in China.*—The missionary in China has a far more difficult problem to face than his brother in India or Africa, as above. The worship of, or reverence shown to, ancestors is mingled with some of the best instincts of humanity, such as gratitude for the past and filial reverence. It is of great importance to remember, however, that fervent Chinese Christians are, I believe, without exception, definitely opposed to any tampering with it. It seems to be to them spiritually what opium smoking is physically, though in a much more delicate sense. To us it would appear as though this cult would be more difficult of denunciation by the Church of Rome than by ourselves.

Their action is full of interest.

Ricci, who died in 1610, said it was innocent. Morales opposed it. Innocent X. in 1645 condemned it. Alexander VII. permitted it in 1656. In 1665 the Jesuits accepted it. In 1700 K'ang-hyi, the Emperor, affirmed its innocence. Clement XI. refused his consent, and the Emperor became hostile to Roman Missions. The cult is not now permitted in that Church, but their converts ask, with reason, why canonised saints are invoked (Moule, 'New China and Old'). The same author asserts that in the Roman Calendar Gautama Buddha is included under the name of St. Josaphat, and is invoked on November 27.

Ancestor worship, though treated with delicacy, is not permitted in our Missions.

LECTURE III

THE FUTURE OF MISSIONS

YOU will remember that my object from the first has been to stimulate thought more than to solve problems. With this view I now propose to say something about organisation at home, and also to take as wide a view as I can of future lines of development. We can hardly fail to be practical if we dwell upon aspects of the problem just as they present themselves to us to-day. There is no finality for us in the great cause we have in hand. But we are well employed when we stand on the yard-arm to con the ship among the reefs immediately in front of the bows.

And first, I recommend to you as a spiritual exercise the habit every morning, before or after your prayers, of casting your eyes in imagination over the whole world. It need not take more

than half a minute ; it does not mean a detailed grasp of any part of the earth. It is the attitude and temper of your life with which I am concerned. Get into the habit every day of taking in the whole horizon. It will not hurt your family life, nor your parish work, nor your diocese. It will only mean that all such duties will be better done because you are a large-minded, wide-hearted person. A fact here and there will flash out—a man or woman's face known and revered by you will look up to you from somewhere. If you are a clergyman, or if you give addresses, there will soon be in your work that peculiar quality which will widen the sympathies of your people. By the turn of a sentence, by illustrations more and more natural to you, by the very atmosphere you carry with you, it will be felt that you are a world-wide Christian, and the Lord's Kingdom will certainly be no narrow conception among those among whom you work. You cannot so look wide over God's earth without becoming more sympathetic and more humble in the face of mysterious problems everywhere. Moreover, the importance of the regular missionary sermon will be greatly diminished. It will be less needed because the principle of it will be always

with you. I think I may call the annual missionary sermon, from our new point of view, in some sense an accommodation to our weak state. When the parish becomes missionary at heart the work of the sermon will chiefly be to gather up the threads of work, and no longer continue to be the one great, if not the only, annual stimulus. The force at work will be the attitude of the pastor ever exerting influence.

I venture to think that in a Moravian congregation it would excite a smile if you asked them what was the Sunday when they considered the Lord's work outside their own land. So also it is true that 'the Day of Intercession' is passing into the monthly, weekly, daily intercession.

I do not know whether these reflections are premature. I think not. I believe we have reached the stage when we may say to many parishes, 'Your annual missionary sermons are becoming a snare; you have advanced beyond them. The Saviour of the world has really become your own Master. What you have assimilated from the action of one great day for Missions, make now into the daily food of your people, make it a common part of your teaching.'

I think I have proved to you also the best

method of work ; not by scolding, not by arguments, so much as by the steady pressure of one whose vision is not contracted. The highest praise you could give a clergyman would be to say that he had come into a parish whose view was circumscribed by a great wall round the parish boundary, and that in five years there were no walls anywhere in sight ; but that most of the people were not aware of the change, for it had been done by unconscious and regular growth.

Let me now comment broadly upon such organisation as we need at home for our great cause. Nor is this really a dull subject. Looked at from the deepest and highest point of view, I think he was a seer who said : 'The organisation of the Church is the clothing of the Bride in which she appears before her Lord.'

For us too this is a sacred subject, for it may spell victory or defeat.

The children.—We place them first because they are the most important to us.

Capture the whole of the next generation upon one point at least. Make them realise the solemnity of the cause, that Missions are in truth the cause of God. They mean the message of the

Heavenly Father to His children everywhere. It is so grave a matter that joking becomes impossible ; as well joke about St. Paul coming to Rome, or St. John to Ephesus. Let us make it impossible for one who is now a child ever to say, 'Missions are nonsense, I don't believe in them.' Let such an utterance affect them as blasphemy, as striking upon the face the Saviour who sent His people out upon their mission. And also let us show them, so clearly that they will never fail to note it, the difference between the cause of God and the imperfect persons who are carrying the message. Let it become a second nature to every one who is a child to-day to listen respectfully to criticism of methods and of men, but almost to refuse to sit in the room with one who reviles the command of Christ Himself.

To those who teach children it is sufficient to say, 'Cultivate within you a boundless hope for the future. Refuse to place any limit to the effect of the seed you sow. Believe that in your class or school there sits one, whether boy or girl, who will uplift the whole Church and become a beacon to future generations by the life lived. Pray, before you speak, that this may be the effect ; that a Patteson or Selwyn or Martyn or French

or Carey or Livingstone may be the actual result of your teaching.'

Deputations.—The same spirit must fill the men and women who are sent out under the too prosaic and altogether unworthy name of 'Deputations.' Can we not banish it from our vocabulary and obtain a better title? They are really like the Seventy whom the Lord sent forth 'whither He Himself would come'; only we do not generally send them two and two. Preparation for their work should be just as solemn as for a Parochial Mission or Retreat. If possible, they ought to be sent forth with prayer and laying on of hands. They are the picked men, sufficiently on fire to kindle the flame in parish after parish. They do it above all by living 'the life which is life indeed.' One would like them to enter the vicarage with the old salutation of God's messenger: 'Peace be to this house.' The old offence of a very few in past days, which still lingers in the memory, that they were actors in pulpit and on platform, and resumed their real attire and character behind the scenes, has, I hope, vanished for ever. It is a libel upon the mass of our clergy even to state that such a fault ever existed. With regard to the S.P.G., I believe the offence has come almost entirely from the clergy

who in past days had spent their lives in back parts of our colonies, themselves sons of the soil, and who might well be excused if they could not adapt themselves in manners, and in speech, to the meetings of older-fashioned and correct English people. We have come to see that one of the most beneficial results of Christ's Missioner is the deep impression left upon the households he enters of the personality of a man of God. The young country servant looks forward with curiosity to her first close view of a missionary ; so does the child of seven. Both will probably find their view of missionaries in general coloured for life by that first experience. The general effect upon a parish may well come from the effect of a Missioner for Christ's cause who should leave behind him the impression that Elisha left upon the household at Shunem, as of a man of God who brought a benediction to the dwelling and needed for his comfort the least possible as of necessity. It is not the Missioner but his sacred cause which, on the other hand, is personified by Elijah, and says to the Parish Priest fearlessly : ' Make me a little cake first and bring it forth unto me ; afterwards make for thee and thy son.'

You will not suppose that I wish to eliminate

human nature from the man of God thus at work, any more than from the conductor of the Retreat. We believe that St. Paul could use humour, and did ; and no one perhaps can hold an audience enthralled except on rare occasions without humour ; but it must be as the flicker of sheet lightning on a summer night, a thing far removed from the coarse jokes which lower the tone of the meeting by revealing first the coarse nature of the speaker.

Literature.—Time was when the missionary was too much content with detailing the common events of his daily life, his adventures and trials, bodily and spiritual. It was the record of the simple evangelist, who had but one aim, and thought too little of the world of intellectual thought which must be reckoned with sooner or later. We have learnt now that every great pursuit has the nature of a science, and that no problems in the world are more wonderful than those that present themselves to a missionary. We now give ourselves more than of old to the sympathetic study of the race to which the missionary has come, the eager desire to note different processes of thought, attitudes of mind, characteristics of race and language, and the course of civilisation. The first result of this step

has been, of course, that ignorant contempt of a race differing from our own has vanished, and the conviction has grown that we have something to gain for Christ as well as to give. This growth in intelligent and sympathetic Mission work has of course had its effect upon our literature. The day is coming, indeed, when we shall no longer be content with the book that merely gives details of work, and shall expect evidences of insight into the working of the mind or race character, some indication of thought brought to bear upon the mysterious difficulties which must be faced when two races meet upon the battlefield of religion and the springs of action are touched. There will always be room for the record of a simple missionary life, and the number of such books is now enormous. The list of those also which look deeper slowly multiplies. Four biographies of late years stand out in my estimation above all others as containing so much that they are a permanent contribution to our knowledge—the Lives of Bishop Patteson, Bishop French, Bishop Steere and Bishop Bickersteth. Doubtless there are others, especially belonging to other Communion; but I do not personally know any quite worthy to put alongside of these. When we come to China we have to learn chiefly from

other Communion, from men such as the Rev. J. Campbell Gibson and Dr. A. Smith, as well as from Archdeacon Moule. The same is true in regard to devotional books, which are full of intensity. I know of none so burning as those of Dr. Pierson and Mr. Mott. But when we need books which seem to cover the whole ground and remain our best inspiration, then we return to our own Communion, we name Dean Church and Bishop Westcott as teachers whose power can hardly ever pass.

Of books that seek to interpret the deep meaning of Scripture from the Mission standpoint there is still a lack. We do not require sermons so much as the setting forth of passages of Scripture with intensity. Once more I venture to reiterate a petition to the C.M.S. In the 'Intelligencer' there are buried stores of material of this character. We ask for a volume made up of the best of these excerpts.

First-rate books on religious systems are now common, and perhaps it would be invidious to mention names; nor are they in any sense confined to one Communion. And as a review of all missionary problems, I may be pardoned if I mention the quarterly magazine of the S.P.G., 'The East and The West,' which is wholly devoted to the

discussion of questions of deep significance. I should be guilty of passing over some of the best periodical literature we have, however, were I not to refer you to the publications of Missions of the Church at Calcutta, Cawnpore, Delhi and Tokyo.

I now turn to three subjects which I believe to be of general interest to all.

I. *The Supply of Workers for the Church of God.*

I have phrased it as widely as possible, for it is not easy to draw distinctions between home and foreign supplies. Many of us do not like the existence of any such distinctions. But it will be natural for us to fix our eyes upon God's work outside the British Isles.

The subject has suddenly come to the front throughout the Church. While there have not been wanting far-sighted men and women who have urged combined and systematic action, it is only of late that a conviction of such need has become general. All agree that we must seek more carefully for those who have a vocation, and that none should be lost to the Church for lack of funds to train them. None can doubt that the loss has been great in the past because of our neglect. Many

who might now be worthy clergymen of the Church are to-day to be found in other Communion.

But if we are to seek for those who, in our opinion, may be called of God to be ordained, we must set our best men to work, men who are conscious of the delicate questions involved. If you turn to our public schools, you meet there with the best possible material for fashioning into the true soldier of God, but you have to deal also with the most reticent mortal in the world. To treat the English boy as you might the Latin or the Celt is to court disaster ; you cannot use the seminary system ; the race spirit rebels, and you would either lose him or obtain a hypocrite, who would be lost in later years. I cannot think that you can achieve much directly in the case of a typical English boy—you can demand no promises ; you hardly dare stir the emotions except by indirect suggestion. You may spoil everything by unveiling the religion and life of one who buries deep his real convictions, and usually misleads you designedly concerning them. Other races and Churches do not experience these difficulties. You need not envy them, for neither do they possess the material. The stuff which produces that very noble creation—the English gentleman and

clergyman—is not found as a common article in other lands, and every race must be wise enough to fashion its own material in its own way. To surround our youth with noble influences, to let them see the best examples; to live with humble Christians and note their life of service; to raise high before them the loftiest ideals—this, I believe, is all that can be done, together with secret prayer. You must leave to God the growth of the roots, in silence and secrecy, trusting to indirect (yet most direct) influences. When school has merged into college life, then, obviously, the question of vocation can be faced with more openness, though always with delicate wisdom, based on the loftiest view and the most complete note of self-surrender to the Lord's Will.

If we face a still larger question, and ask whether we can hope to recruit sufficient clergy for the Church of God, at home and abroad, from one class of society alone, the answer can no longer be doubtful. It is neither possible nor desirable. Is it fair to those who hear the call of God, and yet have not happened to be born within a certain section of society? Can we expect to get the vast reinforcements we need from one social division of our people? The day has come when

we must answer these questions, and they are being answered generously and wisely. We must welcome all who are prepared to be trained and disciplined. Let us, however, lay down certain principles from which we must not be moved by any temporary pressure. We must never lower the standard of efficiency, intellectual and spiritual, of the priesthood. The Mother Country is not likely to do it: nor must the daughter Churches do it, with their greater temptations in this direction. We owe it to the Catholic Church to keep in line on this question. The officers of the Church, of our own race, must be known as carrying with them a certain stamp of efficiency and training. The minimum expected of them is not overmuch. I doubt whether the standard is not higher in at least one English Communion not in communion with us. Almost more necessary is it also to remember that never so much as in these days has the Christian gentleman been so much needed. A Church that is in touch with almost every race on the earth requires rare insight and sympathy in its workers. It is from this point of view, indeed, that the growing numbers of our women workers in the Mission Field are a source of such thankfulness. It is easier for

a woman to be a lady than for a man to be a gentleman. It is possible, also, for both sexes to make up for the lack of generations of fine breeding by a genuine humility. I see no reason why men in any stratum of society should not by prayer and effort win that sympathetic insight into others' feelings, and the general attitude of service as being the mind of Christ, which constitutes the character of the Christian gentleman. Many who are otherwise highly bred possess it not. Many who have had few advantages are nature's gentlemen.

It is specially important to note these leading principles, because we as a race are, to say the least, not famed for good manners, whilst we have in our own dominions nations pre-eminently courteous and sympathetic, who intuitively detect feelings we pass by unnoticed. The humble Christian who has really won the beauty of the mind of Christ will have at least the satisfaction of knowing that his true character will receive more complete and more delicate and discriminating appreciation among many non-Christian races than at home. This fact, in my experience, is one of the widest application. The untutored native of the South Seas will diagnose the true character of his missionary

in less than five minutes, and, moreover, will yield himself gladly to the influence of a nature nobly inspired. There can be no more comforting assurance for one who is qualified to be a worker for God.

But the subject takes us outside the bounds of these isles. We naturally ask, How far are the daughter Churches now supplying their own clergy? I think it is unquestionable that the oldest daughter, Canada, is leading the way. At three great centres especially—at Lennoxville, Toronto and Winnipeg—she is coping fairly well with her own needs and with those of her Missions. Australia is next in order, and is notable for the large number of small theological colleges which she supports. I think I could name nine, although Melbourne and Sydney have large establishments. South Africa, as the youngest of the daughters, is still at the beginning of her efforts to train her own ministry, and probably her African-born clergy have usually been trained in England.

There is no doubt that in the old home of the race we shall soon see systematic efforts made to ensure that all who earnestly desire it shall get a training. That all who come forward will succeed in passing on to work as clergy is not in the least

probable. Indeed, if a welcome is to be accorded to all who offer themselves, it must be upon the understanding that searching tests shall be supplied. Those who are best qualified to speak are unanimous also in the opinion that five years at least should be spent in the preparation of those who have had few initial advantages. The officers of the Church do not merely need a certain standard of theological knowledge, but some liberal education as a background, and a sufficiently wide outlook to induce humility. The most searching test of character is the effect produced by a rise in position ; nor is there any sadder result than the poor pride of a young man who is really less worthy to be called a man, although he believes that he has raised himself in the social scale by becoming a clergyman. The Anglican Communion does not bulk very large in the world when compared with English-speaking Christian bodies in England and America combined. We must spare no pains to keep up the level of her character, and especially the character of her clergy.

I need not add that under this subject the supply of women as well as men must be considered. And this suggests a much more hopeful

side of the question. The supply of good material is larger, and women have begun more than ever they have done before in Christendom to hear the Saviour's 'Follow Me.' Moreover, we have come to see that the world is not to be evangelised by the labours of one sex alone. The care and the conduct of our women workers is, of course, a subject in itself, needing wisdom and special knowledge. In this field, again, as in all others, we have learnt by our mistakes. With women as with men the standard of attainment is rising; and while one year of training was a short while ago considered adequate, two years are now coming to be the minimum. Women's work for God throughout the world, and managed in all its details by women so far as it is possible, will be one of the notes of the missionary history of this century.

Even yet the chief heads of this subject have not been exhausted, for the growth of Churches, more and more independent of our aid both in workers and means, in their own lands, is a problem never absent from the thoughtful. I must refer you to the volume published by the S.P.C.K. for the Boards of Missions, for it contains the last words upon the subject at present

It must be sufficient for us to say that no branch of the Ancient Church so much as our own is pledged to the principle of national and self-governing churches. For that cause we have shed our blood, and for it, too, we have endured bitter and protracted controversies. But it is the breath of our life, and in the providence of God it appears to be certain that we shall give to the Church of all the ages the first bishops of their own race in India, China, and Japan.

II. The Societies and the Boards of Missions.

Voices are heard at times which do not indeed disparage the Missionary Societies, but which begin to advocate the control of our Missions by the whole Church. It is natural that such opinions should be heard as our sense of corporate life grows. But there is an old adage that 'the best is the enemy of the good'; nothing injures a good cause so much as a premature handling of it, and it may be as well to say definitely that the age of Missionary Societies is not over yet, nor do I believe that any person now living will see their extinction or absorption. I have had exceptional opportunities for seeing both sides of this question,

and am, ideally, a whole-hearted advocate of the view that the Church as a whole should control its Missions as an integral part of her work. But there are strong reasons against forcing this question to the front. The Church, as a whole, has not yet risen high enough in missionary devotion to attempt it, nor is she sufficiently united within herself, and this is true especially of the Mother Church. Even if she were united, it requires a higher level of Mission fervour to work the ideal system than that which we have at present. Would the temperance cause prosper if there were no Temperance Society and the question were left to the whole Church? It would decline, because it would rest too much upon an official basis, which may mean the level of the average Churchman. The same result would ensue with Missions at the present day. Missionary Societies possess a hotter fire because the burning persons unite for a special purpose. A very great personality, such as a St. Paul, might carry the whole Church along with him in his devotion, but with his decease the average of zeal would again assert itself. The day may come when that average may be high enough to risk the trial of the ideal scheme, but it has not dawned in England yet. It

is, however, useless to dwell at length upon this aspect of the case, because we are not sufficiently united at present to work as one Church without societies. Moreover, I am convinced that unity by enactment is impossible. We shall reach the goal unconsciously, waking up some day (but many years hence) to discover that we are really one, and also that we possess the zeal. Meanwhile the Missionary Societies have been chiefly instrumental in founding Churches which in several instances are now organising their machinery on the ideal basis. It will be found that their success has depended largely upon the general unity that prevails in their regions among Church people. There is not a very marked division of opinion in the Church in the United States, with the result that the Boards of Missions there, though they call themselves a Society, have unquestionably obtained a distinct measure of success. If anything, there is still less party division in the Church in Canada, and I believe the newly-formed Board of Missions of the Canadian Church will do a great work. In Australia there is far more accentuation of parties than in the two daughter Churches already alluded to. The result is that the noble ideal of a Board of Missions for the whole Church has had, to say

the least of it, a chequered existence. At one time it has achieved a great work, and at another it has languished, whilst there is a Missionary Society in Australia, composed of persons who think alike, which possesses a strong and fervent life.

Nowhere in the world within the Anglican Communion are there such strong party divisions as in the Mother Church, and the proposal to abolish the societies at home is therefore not worth discussion.

Moreover, few realise what powerful corporations the greater Missionary Societies have become. The trusts they administer for the benefit of all parts of the world are very large. The S.P.G., for example, apart altogether from its yearly income, has been entrusted with sums which now amount, together with the Colonial Bishops' Fund, to about 850,000*l.*, and are administered in England.

The property of the C.M.S. is enormous in value in all parts of the non-Christian world, and at home they administer trust funds of the value of about 540,000*l.*

Such societies and others like them are like great living personalities which have done the Church's work, not without blessing, when the Church could not speak with one united voice, and

they have drawn to themselves the affections of thousands because they are distinct personalities, real enough to be credited with gifts and with faults.

To assimilate them into the Church to such an extent as to absorb them till they lose personality may be a noble dream indeed ; but to-day it is a dream. It is possible, however, to prepare quietly for a nobler ideal. Chiefly, and above all, it is incumbent upon us to create no more Missionary Societies—nay, to refuse to let anyone do it. It is also our duty and our wisdom to support heartily and gladly such an elastic organisation as that of the United Boards of Missions of Canterbury and York. Its value as an unifying force is beyond praise, and it supplies a platform upon which all Church Societies can meet without departure from principle. So delicate are the sensibilities of Churchmen of varying opinions that in order to give no offence to any, two platforms, and two only, should be generally advocated—(1) The meeting of any one society on its own platform ; (2) the meeting of all Church Societies upon the platform of the Boards of Missions. The statesman, without surrendering any principle, attempts to discover the course which will unite

most and offend the fewest, and I submit that the suggestion I have made best meets the difficulties of the day. Those who become accustomed to meet each other more and more frequently for a common cause, and as brother Churchmen, may be expected to unite more perfectly when God wills.

There is one other result of the existence of the Boards of Missions which is of first importance. They tend to bring home to Dioceses especially the responsibility which lies upon them to spread the Kingdom of God. If the average Churchman were asked to-day who is responsible for the work of Missions in the Church, he might answer, 'The Missionary Societies,' especially in some few cases if he did not himself support any of them. Let us supply him with one or two better answers. 'Every member of the Church.' Or again, 'The Bishop, Clergy, and people of the Diocese,' whose servants the societies should more and more come to be as Churchmen wake to a due sense of their responsibilities.

III. *The Pan-Anglican Congress of 1908.*

I conclude with a brief notice of one of those opportunities for gaining unity in our work which is at present in the far distance. The Boards of Missions

have issued letters to all Dioceses of the Anglican Communion inviting them to a Pan-Anglican Congress in close connection with the Lambeth Conference of 1908. The general idea has been welcomed, and it is certain that the Congress will meet on some convenient date preceding the Lambeth Conference, and will be distinguished from that Conference by being open to all Churchmen, and by the fact that it will not sit behind closed doors. Speaking generally, it is to stimulate thought, to give opportunities for dreaming dreams, and to invite the co-operation of every Churchman through appointed channels, so that no one whose opinion is worth possessing should be neglected. But the most distinguishing feature in the scheme, which really differentiates it from all previous Congresses, is the preparatory stage. The attempt is being made to escape from the reproach levelled at all Congresses that there is no time to discuss adequately and worthily any great subject. In the present case the work of preparation in a serious spirit has begun already (as will be seen if the letter given in the Appendix is read). Already the effort to stimulate thought has been commenced, and three questions have been sent to every Diocese and Mission throughout the world,

with a request that the answers may be returned if possible within twelve months of the date of their receipt. They are :

1. What, in your opinion, are the objects of supreme importance in your own regions to which the Church should address itself without delay?

2. What are the problems of supreme importance, in your opinion, outside your own regions to which you desire to call the attention of the whole Church?

3. What, in your opinion, is the duty of the whole Anglican Communion as one Body at this time, acting together, in order to make some supremely important advance in the fulfilment of our grave responsibilities towards our own people, towards all Christendom, and towards the whole world?

It will be seen that no problem is really excluded. Whatever is vital to the Church's existence anywhere is in place, whether in the Mother Country or in any other place. The problems of all the continents as affecting the life of the Church are included, not excepting those of Europe. The first answers are awaited with deep interest. But much lies behind even these. It is not likely that all Dioceses will at first realise the

greatness of the opportunity. Nor will any perhaps possess full enough knowledge to be sure of their ground. It is therefore proposed to tabulate all the answers with the greatest care, and to return the results to all Dioceses and Missions, with a request that they would in the light of fuller knowledge, and as interest grows, revise their first answers should they so desire. This is the general outline of operations, and if I add details it must be remembered that I am only recording my own dreams and hopes in connection with this movement.

I believe that whilst the first answers are being revised and rehandled there will also be a great opportunity for discussing the problems most frequently referred to in pamphlets which can be circulated far and wide to assist deliberation. Nor should we hurry the second answers from the Anglican world, for they should be thrice as weighty as the first. When they have been received the work of tabulation must be commenced afresh, in order that due notice may be taken of the movement of thought, of the growing consensus of opinion, and of the real importance of a few great questions. It is these, of course, which should form the basis of discussion at the Congress itself. All minor

issues will by common consent have been put aside ; those who come as delegates will have almost become experts ; and a week simply to register convictions may not be too short a time for the purpose if it has been preceded by five years of mutual deliberation and study.

Interesting questions still remain to be settled. For example :—Shall the Congress deal with questions under the head of subjects, regardless of their locality ? Or shall it have regard to locality, but without ignoring subjects ? My own conviction is that the most picturesque and also the most useful method would be to divide the week between the continents, apportioning one day to each continent, and leaving it as far as possible to the continents to agree among themselves how to discuss the chosen subjects, dictating as little as possible to any, and thus making the final plan the result of the combined convictions of all. By mutual arrangement the subjects could all be handled under what I have ventured to call the most picturesque and therefore attractive method. Continents would then be responsible for the success of their special day. Some subjects also which come equally well under two continents would be discussed under one or the other continent by

arrangement. One example will suffice. Under this system I prophesy that Asia would request Africa to take the subject of Islam. It is obvious that the year 1908 would be doubly eventful, and the Church at large would take an increased interest in the Lambeth Conference when it has had a special opportunity, in close connection with the Conference of Bishops, of dreaming her dreams, before the Bishops proceed to deliberate in private in order to decide for the Church, not only what is ideally good but what is practically possible.

There is yet another point in the scheme of the Boards of Missions at present officially undefined, but possessing immense possibilities. Bear with me whilst I peer into the future and declare what may yet come to pass. It has been determined that between the Congress alluded to already and the Lambeth Conference of Bishops there shall be a great service, in St. Paul's Cathedral if possible, at which a thankoffering shall be made. It is in regard to the thankoffering that I desire to give wings to my imagination. I ask whether it may not be possible to act in regard to it as we propose to do in the case of the Congress—to begin at once to formulate a great plan, that the offering may leave a per-

manent effect upon the Church throughout the world. That service would be an opportunity of which we can make a great deal if we choose. In place of an ordinary collection without preparation, why should not the Provinces and Dioceses determine to choose as soon as possible some object, or objects, of first importance, for which they may begin to collect at once, adding interest to principal? They should be encouraged to make use of such an opportunity to venture upon some scheme which should permanently benefit the Church. They should also be permitted to earmark the offering for any purpose whatsoever, whether in their own regions or outside them. It would probably follow that each great centre would collect an offering for some supremely important object within its own regions or for its own Missions. That object or objects would be best which would most completely combine all Churchmen in these areas. Other regions would be content if they knew that permanent and lasting benefit had accrued to some daughter Church which had brought a great thankoffering to the combined service and then had carried it back again to increase the efficiency of its own work. Nor should the Motherland be backward in this

venture. It may need just such a stimulus as this thankoffering would present for the Church in these lands to accomplish something monumental for her own life or her own Missions. I dare not state what the amount offered at such a service would be. Since it would be a new movement in its conception, so it would naturally exceed anything achieved in the past. It would be impossible to guess at the total if the conception I have put forth were at once put into force. What might not the Anglican Communion collect for its own work in four years! It is surely no ignoble dream that the effect of such an offering might be nothing less than the elevation of the whole Church to a position of greater power and influence. The future is hidden from us at present, but it may contain for us, if we have the imagination to form our scheme and the courage to accomplish it, more than we have yet dreamt of as possible.

With this dream of the future I conclude these lectures. And I may be permitted to add that these are very hopeful days. We have so much to thank God for that our whole day might be taken up with thanksgivings. I believe our Missions get as much money as we deserve to get

for them, considering our ignorance and inadequacy as workers. And the more fervent we become and the wiser we are, just so much the more will God give us blessing such as we neither desire nor deserve. I am convinced that gratitude for the past should be a very permanent note in our life. And such an attitude will stimulate us to go on sowing beside all waters, leaving the result to Him who knows all and cares for all, in Whose hands all must be well.

APPENDIX

UNITED BOARDS OF MISSIONS OF THE
PROVINCES OF CANTERBURY AND YORK

United Boards of Missions, Church House,
London, S.W. : September, 1903.

*To the Most Reverend and Right Reverend the
Archbishops and Bishops of the Church of
England and of the Churches in Communion
with her in all lands.*

You will remember that in December 1902 we addressed a letter to you in regard to an Anglican Congress to be held in connection with the next Lambeth Conference, and that we requested your opinion on various points connected with the proposal.

We have received some seventy answers from all parts of the world, nearly all of them favourable to the idea, and most of them warmly approving it.

These answers have been carefully tabulated, and the valuable suggestions made in them have been recorded.

We have now to inform you of the next step that

has been taken. On May 28, 1903, the following Resolutions were passed at our Annual Meeting:—

(1) 'That the United Boards of Missions of the Provinces of Canterbury and York, having read with satisfaction the answers to their letter of the 15th December, 1902, from Archbishops, Bishops, and Boards of Missions in all parts of the world, hereby determine to accept the scheme of a Pan-Anglican Congress to be held in the year of the Lambeth Conference, dealing with Missionary and other questions affecting the extension of the Redeemer's Kingdom throughout the world.'

(2) 'That the United Boards of Missions accept also the scheme of a United Service to be held, if possible, in St. Paul's Cathedral after the meeting of the Congress, and that at this service a thank-offering be made.'

(3) 'That a letter be addressed at once to all Archbishops and Bishops of the Anglican Communion informing them of the above Resolutions, and respectfully requesting them, after full consultation with their people, to furnish suggestions as to questions, local and general, which, in their opinion, might with advantage be discussed at the Congress.'

It was further resolved that *Bishop Montgomery and Mr. Eugene Stock should be appointed 'Congress Secretaries.'* In future, therefore, all communications on this subject should be addressed to

The Congress Secretaries,
United Boards of Missions,
Church House, Westminster.

We desire now to take the preliminary steps necessary to make our venture of permanent value. It is a very important part of our scheme, as has already been pointed out, that we should utilise all the time at our disposal before the Congress meets for world-wide discussion of the subjects most essential to the life and work of the Church. We hope you will be able to arrange for a full and early discussion of such subjects in your respective Synods or Councils.

The questions to be considered would appear to fall mainly under the following heads :—

(1) What, in your opinion, are the objects of supreme importance in *your own regions* to which the Church should address itself without delay?

(2) What are the problems of supreme importance, in your opinion, *outside your own regions* to which you desire to call the attention of the whole Church?

(3) What, in your opinion, is the *duty of the whole Anglican Communion as one Body* at this time, acting together, in order to make some supremely important advance in the fulfilment of our grave responsibilities towards our own people, towards all Christendom, and towards the whole world?

You will note that these questions are quite general, and are so framed as to cover the largest possible field. It may be that the *first* answers may be manifold. They will refer, of course, to a very large extent to Missionary questions in the *general* sense of the word, *wholly so* in many of the largest fields. But they exclude no vital problems which may lie at the root of our life as a

Church, and upon which the extension of the Kingdom of God most directly depends.

In order to lose no time, we have contented ourselves in this first letter with the announcement that the Congress is to be held, and asking you to associate yourselves with us in considering without delay and in a provisional manner what are the subjects which may be most profitably discussed.

It is important that your answer to this letter should be in our hands, if possible, before the end of the next twelve months.

One point more—*Will you be so good, within the next twelve months, if possible, to supply us with the name of a Secretary with whom we may communicate in future on this subject?*

We believe that the Lambeth Conference will be held in July 1908. The Anglican Congress will precede it at a date to be hereafter fixed, and in close connection with the Conference.

We humbly invoke the blessing of God on our undertaking, and confidently look forward to the results.

We remain,

On behalf of the Boards of Missions,
Your Lordships' obedient servants,

E. GRAHAM INGHAM, Bishop	}	<i>Hon. Secs. for the</i>
G. A. KING.		<i>Province of Canterbury.</i>
R. LONG, Archdeacon	}	<i>Hon. Secs. for the</i>
E. BARBER, Archdeacon		<i>Province of York.</i>

RECENTLY PUBLISHED.



PRINCIPLES AND PROBLEMS OF FOREIGN MISSIONS: Three Lectures delivered in the Church House by the Right Reverend Bishop MONTGOMERY, formerly Bishop of Tasmania. In cloth, price 1*s.* net.

THE CHURCH IN GREATER BRITAIN: Being the Donellan Lectures delivered before the University of Dublin. **NEW AND REVISED EDITION.** By the Ven. Archdeacon WYNNE. Price 1*s.* 6*d.* net ; by post, 2*s.*

The Titles of the Lectures are :—Early Missions from the British Isles—The Church in the American Colonies—The Ch. in Canada—The Ch. in Australia and Tasmania—The Ch. in the Province of New Zealand—The Ch. in the West Indian Province—The Ch. in the Province of South Africa—Supplemental.

MISSIONARY ATLAS AND HANDBOOK. Containing 34 Maps, specially drawn to illustrate missionary work in every Anglican diocese outside Great Britain ; together with statistics supplied by the bishops of the dioceses. Bound in cloth, 1*s.* 9*d.* ; by post, 2*s.*

HERE AND THERE : an account of S.P.G. work in many lands. With numerous illustrations. **NEW EDITION.** Bound in green cloth, price 9*d.* ; by post, 11*d.*

OUTLINE LESSONS ON MISSIONARY SUBJECTS. Intended for the use of teachers in Elementary and Sunday Schools. Containing a series of outline lessons on missionary subjects. Fifteen lessons already issued ; others in preparation. Price 1*d.* for each set of three lessons.

The above can be obtained through any bookseller, or on application to the S.P.G.

OFFICE : 19 DELAHAY STREET, WESTMINSTER.