
A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

THE

BIBLIOTHECA SACRA.

ARTICLE I.

THE CONTRIBUTIONS OF MISSIONS TO SCIENCE, COMMERCE, AND PHILANTHROPY.

BY THE REV. EDWARD C. EWING.

THE material at the disposition of one who undertakes the study of this topic is abundant and constantly increasing. Indeed, it is of proportion so vast that one is embarrassed in making selection of facts and illustrations out of the multitudes that crowd upon him in the attempt to set forth the varied contributions which foreign missions have rendered to the general cause of human civilization and the progress of the world in science, art, literature, commerce, and philanthropy. I content myself with a few samples, or representative specimens, of benefits conferred from this quarter along three or four lines of important service.

First, in the matter of *exploration and discovery*. The missionary is a pioneer of new lands, and has done much to open them to the tourist, the trader, and the permanent resident. Many a *terra incognita* has been visited and explored by him in his search for additional tribes of men to whom he might preach the gospel. Geography as a science, and cartography as an art, owe much to the man

who, with the Bible in his hand, a pair of observant eyes in his head, and a well-filled note-book in his pocket, has returned from his wanderings up and down the earth, looking for men, but reporting also mountains and rivers, lakes and plains, and fields for cultivation. Carl Ritter, who has been styled the "Prince of Geographers," confesses that he could never have written his chief work, "Die Erd-Kunde," but for the material collected and transmitted by missionaries. And he offers this remarkable testimony:—

"The *Missionary Herald* is the repository to which the reader must look to find the most valuable documents that have ever been sent over by any society, and where a rich store of scientific, historical, and antiquarian details may be seen."

To the same purport a single sentence may be in place from the pen of Dr. Cyrus Hamlin, himself no mean contributor to the world's knowledge and prosperity:—

"Hundreds of educated men have given accounts of observations in many lands, describing countries, climates, and modes of travel, nations and races, their physical, mental, and moral characteristics, their social condition and habits, their religion, education, and government, their industries and modes of subsistence, involving a large contribution to our geographical knowledge."

Missionaries of the gospel, well fitted by the endowments of nature and the special training they have received, have abundantly enriched the world with accurate information in regard to the lands to which they have gone, the peoples among whom they have lived, and the numerous items that specially interest the student of natural history and the condition of mankind. Men like Morrison and Gutzlaff in China, Moffat and Livingstone in Africa, Stoddard and Perkins in Persia, Smith and Dwight in Armenia, Mackay in Uganda and MacKay in Formosa, have rendered incalculable service to the literary and scientific world, in addition to their efforts to make known to the natives of those lands the unsearchable riches of Christ.

Fifty years ago it could be said, as it was, that—

"Greenland, Iceland, Abyssinia, the South Sea Islands, and China had all been explored by Christian enthusiasts,—that the most approved dictionary of the language of two hundred millions is the work of a missionary, and that every day they are adding new stores to political, physical, and moral science."

How much more grandly true this is at the present day, let the doings of our missionary brethren during the past half-century, and the creditable work which they have performed in every branch of human investigation and study, and the numerous recognitions of their services on the part of scientific men and societies, bear witness. In view of the achievements already wrought along these lines by that noble class of adventurers, one can almost indorse the sentiment of that enthusiastic orator who said, fifty years ago,—

"It is my belief that if ever the learned world enjoy the unspeakable felicity of reading an account of the north pole, they will owe it to some humble Moravian, whose warm heart enabled him to brave its eternal snows in the hope of carrying the light of life to some wretched outcasts who perchance might be found shivering amid its desolations."

It would seem at least that only the lack of a pagan tribe dwelling in that remote region prevents the successful attempt to reach them on the part of some devout missionary.

However this may be, the annals of our various missionary societies and the records of many of their faithful servants abundantly illustrate the indebtedness of the world to-day to this heroic class of laborers, at home and abroad, for their careful, painstaking, and intelligent investigations, and the accurate reports which they have rendered of what they have seen and learned. In the single item of maps, what abundant knowledge of the topography of various lands is due to those who have gone everywhere with the word of God! As early as the year 1826 the *Missionary Herald*, organ of the American Board, published a map of the island of Hawaii, engraved on copper-

plate; and a distinctive feature in the work of the Board has been the publication, from time to time, of maps and charts of its several mission stations, in India, Africa, Turkey, China, and the Islands of the Sea. The same thing is true, no doubt, of other missionary societies. These maps, prepared by men upon the ground and familiar with the details of their surroundings, are for the most part models of accuracy and reliability.

Take the case of that wonderful man, who was no less a missionary because he was also a scientist, traveler, explorer, geographer, astronomer, zoölogist, botanist, physician—David Livingstone, who traveled twenty-nine thousand miles in the heart of Africa; who added to the known regions of the globe a million square miles of territory; who discovered lakes 'Ngami, Shirwa, Nyassa, Moero, Bangweolo, the Upper Zambesi and other rivers; who unveiled the Victoria Falls, that surpass Niagara; who revealed the high ridges that flank the basin of the central plateau; who first of Europeans compassed Tanganyika and gave it its true orientation; who carefully studied the physical structure, geology, climatology, fauna, and flora of the tracts he traversed; who traced his extensive travels with accuracy, and marked the several geographical points of his course with careful regard to details; who brought back to civilization twenty-five different sorts of fruits; who told of oils, dyes, fibers, varieties of sheep and vegetable products, of which even the Chamber of Commerce knew nothing; who compelled the sages of Europe to acknowledge that such various and versatile successes were without precedent; who, eighteen years before his death, received from the Geographical Society the decoration of a gold medal, the highest honor in their power to bestow; who said with reference to his own heroic, self-denying, magnificent labors, "The end of the geographical feat is the beginning of the enterprise"; and who told the

Directors of the London Missionary Society that he was at their disposal to go anywhere, provided only it be *forward.*

Passing now from the southern continent of the Eastern Hemisphere to that of the Western, take the narrative of Titus Coan, who afterward became eminent as a successful missionary to the Sandwich Islands, and who in the year 1833 was sent out by the American Board with a single companion, upon a tour of investigation to the then almost unknown territory and savage tribes of Patagonia, and from whom nothing was heard by the officers of the Board until the return of those two intrepid explorers the next year. The record of their experiences and investigations is given to the public in an interesting volume, entitled "Adventures in Patagonia," published in 1880. At the very time when the distinguished naturalist Charles Darwin made his memorable trip to that region in H.M.S. Beagle, this to-be-distinguished missionary was actually dwelling among the natives, sharing their manner of life, exposed to the perils incident to such a career, with no means of returning to civilization, and gaining information in regard to the people and their country which only residence there could impart.

Long before the double-barred gates of the Celestial Empire were unlocked for the admission of foreigners, and when the presence of a "foreign devil" in the streets of Canton or Shanghai would subject a white-faced Caucasian to indignity, violence, and possible death, missionaries of the Christian faith, both Romanists and Protestants, had not only secured a foothold for the planting of the Cross, but had penetrated into the interior, learned the barbaric tongues of that vast territory, acquainted themselves with the habits and customs of the people, and opened the way for those who after them should convey to China the religious and commercial advantages of a Christian civilization. All honor to such missionaries as Morrison and

Milne and Medhurst of the London Missionary Society, Gutzlaff of the Netherlands, E. C. Bridgman and Peter Parker of the American Board, Martin and Nevius of the Presbyterian, Hudson Taylor and his noble band of self-denying coadjutors of the China Inland Mission, and a host of others, living and dead, who, with the love of Jesus in their hearts and in the true spirit of scientific pioneers, have done more than the world can know, or will ever repay, toward the opening of that magnificent continent to the knowledge of mankind. While commerce has been content to visit the coast, Christianity has penetrated the interior, and sent back to Europe and America information in regard to the peoples that dwell there and regarding their surroundings.

In this connection it is pertinent to refer to a recent work of large interest to the scientist as well as to the Christian: "From Far Formosa." Its author, Rev. G. L. MacKay, D.D., is both missionary and explorer; and not less than sixty octavo pages of that book are devoted to the geography, geology, fauna, flora, and ethnology of that distant island, three maps of a portion of which are reproduced from sketches made by the author himself, whose marvelous ability as a student of science is surpassed only by his wonderful success in securing converts from paganism to Christianity.

Second, the direct contributions to *science* on the part of Christian missionaries have been neither meagre in extent nor unimportant in their value. Those who are chosen and ordained to this religious service have received at least a general, in some cases a special, training in the modern sciences, and are well fitted to make intelligent observations and intelligible reports. As Professor Silliman has said, "It would be impossible for the historian of the islands of the Pacific to ignore the important contributions of American missionaries to science." Professor Agassiz

also testified: "Few are aware how much we owe them, both for their intelligent observation of facts and for their collecting of specimens. We must look to them not a little for aid in our efforts to advance future science." The preface to the seventeenth volume of the Smithsonian Contributions to Knowledge says of missionaries, that there is no class of men, whether viewed as scholars or philanthropists, who have earned a higher reputation. Their contributions to history, to ethnology, to philology, to geography, and to religious literature form an enduring monument to their fame. This is high praise, from reliable sources. Let us see how well it is deserved.

Rev. David T. Stoddard, who during his college course at Yale was an enthusiastic student of the natural sciences, who constructed an excellent telescope from crude materials and sold it for the means of constructing a larger and better one, who gained for himself the nickname "Speculum" on account of his scientific pursuits, who was offered and declined the professorship of Natural Science in Marietta College, as also a place in the South Sea Expedition, who afterward taught Latin and Greek in Yale College, was appointed missionary of the American Board to the Nestorians in 1843. There, besides touring in that ancient and historic land, and in addition to his ordinary religious labors among the natives, he devoted himself largely to the study of the modern Syriac language, of which he prepared a grammar, after "a full and minute comparison, first with the ancient Syriac and then with the Hebrew." At the same time he retained his early interest in the physical sciences, especially in astronomy. The exceedingly clear atmosphere of his mission field afforded him special advantages for the study of the heavens; and these he carefully improved. He schooled his eyes to nice observations to such an extent that he was able to observe several of Jupiter's moons without the aid of an instrument,

as also the elongation of Saturn's ring and (with a glass) the phases of Venus. He sent an account of these observations to Sir John Herschel, who graciously acknowledged the contribution in a letter to Mr. Stoddard.

Afterward he prepared an extended notice of the meteorology of Urumia, which was published in Silliman's Journal. During these investigations he wrote to a friend:—

"Do you know that I have made quite a splendid series of observations (more than 10,000 separate observations) on this climate? I have just been putting them in order, ascertaining the average temperature, the average height of the barometer and hygrometer, the prevailing direction of the winds, the amount of rain and melted snow, etc., and I shall forward the article to Professor Olmsted for publication."

Such is a sample of the earnestness and diligence with which many whose main object is to convey the gospel to the ends of the earth study those ends of the earth and their inhabitants and report the results of their investigations.

Reference has already been made to Dr. MacKay of Far Formosa as an explorer of that distant and interesting field. Notable also are his achievements and discoveries in the realm of natural science. Let me quote a few lines from his account of the study in which he works, and the museum which he has collected at Tamsui, North Formosa:—

"After twenty-three years of accumulation, the study is well furnished, having books, maps, globes, drawings, microscopes, telescopes, kaleidoscopes, stereoscopes, camera, magnets, galvanic batteries and other chemical apparatus, as well as innumerable specimens illustrative of geology, mineralogy, botany, and zoölogy. There are collections of marine shells, sponges, and corals of various kinds, classified and labeled. All sorts of serpents, worms, and insects are preserved. There are idols enough to stock a temple, ancestral tablets, and religious curios, musical instruments, priests' garments, and all the stock in trade of Chinese idolatry, as well as models of implements of agriculture and weapons of war. The various savage tribes in the mountains are well represented. There is one idol ten feet high, differing from any other I ever saw, and a complete collection of relics representing every aspect of savage life. Some

things are quaint enough, others suggestive of sad thoughts, others gruesome and repulsive, because indicative of ferocity and savage cruelty."[1]

Surely, when the student of ethnology of to-day or the antiquarian of to-morrow desires to inform himself of the people now occupying that far-away land, of their personal, domestic, social, and religious customs, and of their material environment, he will consult the records and examine the museum of some toiling, self-sacrificing, consecrated missionary, who, as incidental to his labors as a preacher of the gospel, gathers abundant material for the information of the world relative to all manner of scientific facts.

Consider too the multiform and most valuable contributions of Christian missions to the museums of our several colleges,—at Williams, at Amherst, at Mount Holyoke, at Yale, and Harvard,—by such men as Lobdell and Bruce and Marsh and Bliss and Van Lennep and Schneider and Hamlin and Bridgman and Tyler and Perkins and Stoddard and Bingham and Coan and Williams and Fairbank and Muzzey and Gulick and Capron (though she is a woman); from Syria and Turkey and Africa and the Sandwich Islands and China and India and Labrador and Persia and Japan and other portions of the habitable globe.

Rev. Dr. Fairbank, of the Marathi mission in India, passed from earth, May 31, 1898, after fifty-two years of missionary service for the American Board; during which, like many of his associates in that empire and elsewhere, he interested himself in other lines of study and work than his distinctively religious service. He accomplished much in the improvement of the methods of agriculture among the natives; he was a famous botanist and ornithologist, and thoroughly posted in zoölogy and conchology. His collection of ferns, birds, and shells is one of the best in the empire, and frequently the government has profited by

[1] From Far Formosa, pp. 288, 289.

his scientific knowledge and experience. Conchologists have given his name to several species of shells.

"Mainly through his labors the number of species in the genus became so great that a new one was formed to which the name Fairbankia was given."[1]

"Rev. H. J. Bruce has made a complete collection (800 specimens) of birds, and presented them to the museum in Springfield, Mass., also to the cabinets of Amherst College, Mount Holyoke Seminary, and Abbot Academy, Andover. There is an article from his pen on Indian birds, in the *American Naturalist*, Salem, Mass., 1872; but his greatest contribution to science is his 'Anatomy, Human and Comparative,' printed first in English by his children (264 pp.), and then translated into Marathi. Government took most of the edition of 3,000 copies for the libraries of its public schools."[2]

Special reference should also be made to the notable scientific work of Rev. John Thomas Gulick, son of missionary parents, and himself employed by the American Board in the two empires of China and Japan. While still a mere lad in the home of his parents on the island of Kauai, his natural bent for scientific investigation was manifest in the collection of numerous land mollusks. These he brought with him to America in 1854; and two years later the Lyceum of Natural History of New York City begged the privilege of publishing his descriptions of them. Thus no less than seventy-three new species of *Achatinellinæ* were brought to the notice of the scientific world. Later, a list of fifty additional species was published in the Proceedings of the Zoölogical Society of London.

In connection with these studies in conchology, Mr. Gulick was also deeply interested in the new science of evolution as expounded by Darwin. Numerous and valuable contributions to that science were made by his patient researches and through various papers from his pen. In the issue of *Nature* for April 10, 1890, Professor George J. Romanes, who was then its editor and was generally

[1] Ely Volume, p. 139. [2] Ely Volume, p. 141.

recognized as the most authoritative living interpreter of Darwinism, wrote as follows, in introducing one of Mr. Gulick's articles:—

"I cannot allow the present communication to appear in these columns without again recording my conviction that the writer is the most profound of living thinkers upon Darwinian topics, and that the generalizations which have been reached by his twenty years of thought are of more importance to the theory of evolution than any that have been published during the post-Darwinian period."

The important personal benefit which Mr. Romanes received from this scientific missionary in the renewal of that religious faith which he had well-nigh abandoned has been related in an interesting paper in the BIBLIOTHECA SACRA for January, 1896. In the present connection it is of interest to note the valuable contribution to science which has been rendered by this man whose chief business is not that of the scientist, but of the Christian missionary.

President Martin, in "A Cycle of Cathay," says:—

"It is to missionaries that China is indebted for the greater part of the text-books of modern science now accessible to her people; a fact which led a Chinese scholar of high position to maintain that China has derived more advantage from Christian missions than from foreign commerce" (p. 457).

These are samples merely, which might be indefinitely multiplied, illustrative of the contributions to science and scientific literature, made by the missionaries of the Cross in all parts of the world and with reference to all branches of scientific investigation and knowledge. In view of these facts, we may the better appreciate the testimony of Rear-Admiral G. E. Belknap, of the United States Navy, when he says:—

"I assert it to be a fact beyond contradiction, that there is not a ruler, official, merchant, or any other person, from emperors, viceroys, judges, governors, counselors, generals, ministers, admirals, merchants, and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their associates or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

Third, consider the services that have been rendered by Christian missions and missionaries to *commerce and manufactures.* At the present day the greater part of the world is open to an interchange of goods; and it is chiefly with regard to this that our nation maintains diplomatic relations with other peoples: we form treaties with them, we establish American consulates at foreign ports, we insist upon certain rights and privileges in lands across the seas, we extend similar rights and privileges to the citizens of other countries,—all in the interests of trade very largely: that business men, manufacturers, and others may find a market for their wares and security for their persons and property in every land which we choose to enter.

In this respect a great and beneficent change has taken place during the past century: a change by virtue of which our vessels, mariners, merchants, tourists, are at liberty to enter lands that once were stoutly closed against them, and to engage in their various pursuits of business and pleasure on terms advantageous to themselves; a change which is largely, if not chiefly, due to the self-denying efforts of Christian missionaries, toiling oftentimes in darkness and in the midst of numerous privations and hardships long before they were recognized in the commercial world, laying foundations upon which not only Christianity, but edifices of trade and commerce, should afterward be built. It is my present business to defend and illustrate this statement.

In the year 1858 a commercial treaty was agreed upon between the United States and the vast empire of China. That was a most notable event and of large significance to the people of both nationalities. By means of it the gates of that populous territory, which had been closely shut and jealously guarded against the entrance of all barbarian foreigners, were opened for the admission of citizens of this republic for purposes of trade and travel. Let us not forget, however, that preparations for that notable event, of

so much consequence in the later history of the world, were made by the presence on Chinese soil, and the labors among the Chinese people, of such Christian missionaries as Morrison and Gutzlaff of Europe, E. C. Bridgman and Peter Parker of the American Board, and a noble company of others who had ventured to face the yellow dragon of paganism, and who with admirable patience and heroic endurance had succeeded in unlocking those double-barred gates *on the inside.* European and American commerce owe to Christian missions in China an immense debt, which if paid in dollars and cents would impose upon the treasuries of our mission boards a sudden and tremendous embarrassment of riches.

Several years ago a ship was wrecked in the South Pacific. The passengers constructed a rude raft of boards, on which, after twenty-one days of toil and exposure, nineteen persons succeeded in reaching one of the Fiji Islands. The natives, supposing that these newcomers were slavers, at first hid themselves; but the fear of the shipwrecked party was equally great, lest they should be summarily despatched and devoured,—a fate which undoubtedly would have befallen them thirty years earlier. Neither party could understand the speech of the other. At length, however, one of the natives uttered the word "missionary," and at once the poor mariners took heart and comfort. "The kindness of the natives was remarkable. They supplied every want, and on the following morning went" twelve miles to inform Mr. Nettleton, the Wesleyan missionary, of the coming of the strangers. The difference between the treatment which they received and that which would have been theirs thirty years before is due to the beneficent, mollifying, transforming, influence of Christian missionaries; and Fiji to-day, thanks to that same Christian influence, is at once a safe resort and a valuable acquisition to the commercial world.

In the days when the capture of whales in the North Pacific was a leading industry of New England, was it an advantage to our fathers that their vessels were permitted to stop for supplies at the Sandwich Islands? Has it been an advantage in later times that these islands have opened wide their coral gates, and invited us to pass through and partake of the best that the land affords? Is it a present and prospective advantage to this republic that this cluster of Pacific gems is now an inherent part of our own country? Let us not forget the history of the past seventy-five years. Let us not overlook the method by which this condition of advantage has been brought about. Let us not ignore the magnificent work of Christian missions upon these islands, and the corresponding debt of gratitude which the people of this land owe to the noble band of missionaries who have labored there since 1820. In fifty years $1,250,000 were expended by the American Board, it is said, for the evangelization of Hawaii, while during the same time America has received about four million dollars a year in trade with Hawaii.

"In former times there was not an island in all Polynesia where a ship could touch without imminent peril. There is scarcely a group of islands with which is not connected some tale of massacre. Now throughout the whole of Eastern Polynesia, ships may anchor, refit, and recruit; and the seamen may wander in safety over the fields and through the groves. If the missions in the Pacific had been sustained entirely by our government and the governments of Europe it would have been a small expenditure compared with the mere commercial advantages which have been gained—a far more economical expenditure than characterizes most of our national enterprises."

It has been affirmed (and there is no reason to doubt the substantial accuracy of the statement) that England's missions bring a return of ten pounds in trade for every pound given to convert the heathen. Doubtless too the same thing is true of other countries in which missionary societies are organized and at work. The self-denying men and women who have gone with the Word of Life to all

people have achieved for this people a greater commercial blessing than all fleets and armies could have done which might have been sent to batter down the gates of nations that refuse us entrance. At a less cost they have accomplished a greater good.

Civilization follows close in the wake of Christianity. Give a people the word of God, and presently they will be calling for houses and clothing and tools. When men have heard the voice of the Lord God speaking unto them, as to Adam and Eve in the garden, the same result has followed: their eyes have been opened, and they have seen that they were naked; and a traffic in the modern substitute for fig-leaves has begun. New desires have arisen in hearts that the gospel has reached; and these desires are supplied from the lands that have sent the gospel and the missionary. The wealth of our mines, the fabric of our mills, and the harvests of our fields have crossed the water in all directions to supply the need of those who, but for Christian effort, would have been content still to live without our aid. Because missionaries have gone among the nations conveying the gospel, not only has there been an increased demand for Bibles, and an increased activity of all agencies employed in the publication of Bibles; but more spindles have been set flying in our factories, more machinery has been constructed in our foundries, more laborers have found employment in our mines, more shoes have been made in our shops, more tools and implements of every description have been fashioned and every branch of industry has received additional impulse. Telegraphs, railroads, steamboats, are now in daily use among peoples who have been prepared for such things through the labors of the Christian missionary, who has proved everywhere and always an efficient pioneer for the artisan, the manufacturer, the merchant.

It was Livingstone, the missionary, that preceded Stan-

ley, the explorer, and made possible the splendid achievements of the latter. It was Mackay of Uganda, that grand specimen of a Scotch missionary, that carried into the wilds of Africa at once the gospel of everlasting life, the mechanic arts of European civilization, and the sectional steamboat with which to convey both Christianity and civilization to the tribes of that barbarous region. It was a young man employed by a missionary society in Siam that introduced to the nobility of that country a knowledge of Western art and science, the result of which was that in twenty years a large iron steamer, owned entirely by natives, was plying between Siam and Singapore, and another, also owned by natives, between Siam and China. In view of the benefits brought to him by the missionary, it is no wonder that the king contributed generously toward the building of a Mission Seminary. He also presented one thousand dollars to the widow of a missionary who had taught him English. Private citizens, too, sent to England for machinery of various sorts, a single order from one man amounting to nearly $40,000. Missions and manufactures are first cousins.

It was twenty years ago that Rev. Henry Marden of Marash bore the following testimony to the commercial value of foreign missions, and every year only increases the measure of emphasis to be placed upon it:—

"The Oriental, when left to himself, is entirely satisfied with the customs of his ancestors, and aspires to nothing better. No contact with Western civilization has ever roused him from his apathy, but when his heart is warmed into life by gospel truth, his mind awakes, and he wants a clock, a book, a glass window, and a flour-mill. Almost every steamer that leaves New York for the Levant brings sewing-machines, watches, carpenters' tools, cabinet organs, and other appliances of Christian civilization, in response to native orders that never would have been sent but for the open Bible; and now as you pick your way along the narrow street through the noisy crowd of men, camels, donkeys, and dogs, the click of an American sewing-machine, or the sweet strains of an American organ, often greet your ear, like the voice of an old friend from home."[1]

[1] Miss. Herald, 1880, p. 48.

Here, then, is an open, abundant, and ever-enlarging market for the alleged overproduction of American industries. Arouse the latent energies of the savage citizens of Africa, Patagonia, and Central America; awake the torpid, sluggish Chinaman from the lethargy of ages; compel the Hottentot and the Maori to recognize their poverty; increase the number and intensity of the wants of barbarous nations; and presently the naked savage will be calling for a shirt (and a silk hat, perhaps), the cave-dweller will build him a house, the ignorant will begin to learn letters; hammers and nails, books and papers, fountain-pens and gold-bowed spectacles, clocks and bicycles, railroads and steamboats, telescopes and pianos, pills and confectionery, sewing-machines and harvesters, and manufactured articles of all descriptions and for all sorts of uses, will be demanded to an extent that will put a speedy embargo on hard times at home, and secure magnificent markets for our workingmen in every portion of the world abroad. And there is nothing like the gospel of Jesus Christ for arousing dormant energies and bringing into distinct consciousness the manifold wants of man.

Fourth, the distinct contributions of Christian missions to the *material growth and prosperity of this republic* have been both magnificent and important. They ought to have mention here. I can only refer in passing, however, to the splendid work wrought early in our national history, or preliminary to it, by those heroic missionaries of the Roman Catholic Church who pushed their way up the St. Lawrence, across the Great Lakes, and into the immense wilderness of the interior, living among the native Indians, sharing their experiences, learning their laws, "indifferent to hunger, nakedness, and cold, and to fatigues and weariness by night and by day," planting the token of Christianity among the wigwams of savage tribes, daring, enduring, suffering privation, sickness, pain, and death in

their heroic endeavors to win a continent for the kingdoms of France and of God.[1]

Time would fail me, too, to indicate at any length the later labors of both Roman and Protestant missionaries among the Indians upon the vast plains and amid the wild mountains of the West and South, by means of which terrible warfares and perpetual conflicts between the army of the United States and hostile tribes of Indians have given place to orderly communities, the schoolhouse, and the church.

As an eminent illustration of the value of missions to the national government, take the well-known instance of the acquisition by the government of this country of the vast and valuable territory of the Northwest, where flow the waters of the great Columbia.

"Our right to that territory was based upon the purchase of all French claims in 1803 and all Spanish claims in 1819, besides the title of discovery by Captain Gray, in the ship 'Columbia' of Boston, in 1791. Our possession of the region, however, was long thwarted by the agents of the Hudson's Bay Company, whose forts and factors controlled it. In 1828 they took possession of the falls of the Willamette, with a view, as Sir George Simpson said, to the establishment of a British colony in the valley above. Other colonies were planted at various available points, so that they practically held the whole country in 1832."

Four years later, however, certain missionaries (two men with their wives) appeared upon the scene, and a new chapter in American history began to be written. Dr. Marcus Whitman and Rev. H. H. Spaulding, and their wives, had crossed the Rockies and the plains, and established two mission stations, one on the Walla Walla River and the other on the Clear Water. Dr. Whitman was not long in discovering the plan of the Hudson's Bay Company to secure that entire region for Great Britain, not only by immigration, but by creating the impression that wagons could never cross the Rocky Mountains to the Columbia.

[1] *V.* Bancroft, ii. 320 *seq.*

The way, the only way, for defeating this plot and saving this valuable province to the United States, was to prove the falsity of this suggestion by the conveyance of a party of immigrants from the East over the Rockies, and enabling them to settle upon those fertile fields. Accordingly we find him, in the fall of 1842, undertaking that stupendous and perilous enterprise, in regard to the results of which a member of Congress is reported to have said that one million dollars a year for fifty years would not equal its value to the country. Leaving his wife in the care of a missionary family at the Dalles, he dons his buffalo cloak, packs his flour and pemmican on an extra pony, and starts to cross the continent in the dead of winter, taking all risks from cold, starvation, and hostile Indians, on a most heroic and patriotic errand. The next February he reaches St. Louis, frost-bitten and exhausted, but earnest and eloquent upon the theme of saving Oregon to the Union. He engages when spring shall open to convey a colony, in wagons, to the Columbia. In due time we find him in Washington, holding interviews with President Tyler and the Secretary of State, Daniel Webster. The latter has been saying,—

"What do we want with this vast, worthless area, this region of savages and wild beasts, of deserts and shifting sands, and whirlwinds, of dust, of cactus, of prairie dogs? To what use could we ever hope to put these great deserts or these endless mountain ranges, impenetrable, and covered to the bases with eternal snow? What can we ever hope to do with the Western coast—a coast of 3,000 miles, rockbound, cheerless, uninteresting, with not a harbor on it? What use have we for such a country? Mr. President, I will not vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it is to-day."

This positive opposition and the general apathy in regard to the project of Dr. Whitman must be overcome; and he valiantly sets himself to prevail against them, and to save the great Northwest to the republic. Failing with the Secretary of State, he interviews President Tyler, from

whom he extracts the promise, "If you take your emigrants over there, the treaty will not be ratified," referring to a treaty, then pending, by which that "worthless territory," as Webster termed it, was to be traded off to Great Britain for certain concessions relative to cod-fishing off the Banks of Newfoundland. By dint of great exertions our indomitable missionary gathers about him one thousand emigrants of both sexes, and of various ages and occupations, who propose to traverse with him the pathless forests, the bridgeless rivers, the towering mountains, and the verdureless plains, to the distant banks of the Columbia River, where they are to make homes for themselves, and save an empire for the Union. He goes in advance,—this heroic missionary, this intrepid explorer, this keen-eyed prophet, this American statesman, this pioneer of Christian civilization, this leader of a nineteenth-century crusade,—marking the way with stakes and bits of papers, with written directions for his followers, until they reach the Willamette, his pledge is redeemed, and that vast and valuable area becomes an integral part of the republic.

"The line was drawn where it now stands, at the forty-ninth parallel, and thus the land was saved to the Union, from which the three States, Oregon, Washington, and Idaho, have since been formed. Into that territory you might put all of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, West Virginia, and have enough land left over to make three Connecticuts—saved to the United States because Marcus Whitman was prophet enough to foresee the value of this country, and was hero enough to risk his life to save it. Then he settled down as though he had done nothing great, to take up again his work as teacher and physician,"

until British envy and hatred secured his assassination as a Christian martyr, November 29, 1847. All honor to his name!

Fifth, this paper would be far more incomplete than it must prove at the very best, if it were to omit distinct reference to the *philanthropic* benefits which Christian missions

have conferred upon the various peoples among whom they have been established. In the thought and intent of the supporters of such missions they are essentially philanthropic, since it is held that nothing so tends to the general improvement of humanity as the inculcation and adoption of the principles of the Christian religion. But aside from this, and in addition to the main purpose of missions, which is to evangelize the nations, large and valuable benefits have been wrought, looking to the physical welfare of the world. In imitation of the Master, these modern disciples have not only preached the gospel, but healed the sick, fed the hungry, and broken the chains of oppression.

That marvelous man who died upon his knees in a hut in Central Africa, and whose body was conveyed across that dark continent by two others whose hearts were as brave as their skins were dark, that it might be taken back to England and deposited in Westminster Abbey, consecrated his life and his splendid talents to the opening of that vast continent to a form of civilization which would make forever impossible the horrors of the infamous slave-trade; and he died invoking the powers of heaven and earth to heal this open sore of the world.

Upon the slab erected to his memory in that resting-place of England's honored dead is inscribed this sentence, uttered by David Livingstone just a year previous to his death: "All I can add in my loneliness is, May Heaven's rich blessing come down on every one, American, Englishman, or Turk, who will help to heal the open sore of the world."

Human avarice, cupidity, and greed of gain have wrought most cruelly and viciously to maintain this abomination; but over against these forces of evil the Christian church, through its devoted agents, the missionaries, has uttered its protest and secured the aid of powerful nations to abolish forever the inhuman traffic in human flesh. Through

this agency, thousands of hapless men and women have been delivered from the cruel fate which has overtaken thousands of others; and the close of the nineteenth century witnesses the cessation of that awful curse which for so many generations has been visited upon the dusky children of Ham.

An important and invaluable branch of mission work is the scientific practice of medicine and surgery. On heathen soil, among pagan peoples and amid barbaric surroundings, hospitals have been erected, dispensaries established, diseases healed, surgical operations performed, countless lives prolonged, and the bitterness of death alleviated in the name and by the followers of him who came to bear the sorrows and to relieve the miseries of the children of men. As a sample of a large amount of beneficent work performed along this line, the last annual report of the North China mission of the American Board gives the following statement regarding a single station, Paotingfu, under the medical care of a single physician, Dr. Noble. During the year 1897 no less than 11,788 treatments were bestowed free of charge, upon the sick and suffering, while 463 surgical operations were performed. This is in small part a result of the beginning of medical missions in China by Dr. Peter Parker, who was sent to Canton in 1835 by the American Board. That empire is dotted here and there with these tokens of a Christian and humanitarian and philanthropic civilization. It will be remembered that through this agency the emperor's palace at Peking was opened a few years ago to the entrance of a foreign, Christian, female physician.

Dr. MacKay of Far Formosa testifies:—

"No part of my preparatory training proved more practically helpful than the medical studies pursued in Toronto and New York. I found the people suffering from various ailments and diseases, and the power to relieve their pains and heal their diseases won for the mission grateful funds and supporters."

In his hospital at Tamsui, 3,156 new patients and 7,580 old patients were treated in a single year. He refers also to the value of a knowledge of dentistry and the great service rendered to suffering humanity by the extraction of teeth, over 21,000 of which he had so removed in a residence there of twenty-one years. These various curative agencies, it should be further remarked,—

"are not merely institutions for the relief of present suffering, but they are training-schools, where the natives are taught Western medicine and surgery, and sent out among their fellow-countrymen as intelligent, useful practitioners. Thus the benefits go on to future generations."

As a further illustration of the philanthropic benefits of Christian missions, take the remarkable career of that noble man who, after a long and varied experience in well-doing at home and abroad, is spending the evening of his useful life in the tranquillity of his home in Lexington, Mass. I refer to Cyrus Hamlin, D.D., physician, preacher, linguist, baker, scholar, teacher, author, manufacturer of rat-traps and washing-machines, diplomatist, professor of theology, president of a New England college, Yankee, Christian, missionary, regarding whom it has been said that "if Dr. Hamlin were a Romanist, that church would canonize him as soon after death as the almanac would allow," and without whose personality and efficient labors the modern history of Turkey cannot be fully understood. It is due to the heroism, earnestness, and fidelity of such men as he that that vast and fearfully suffering empire is dotted here and there with Christian schools and colleges, whose students acquire a knowledge of Christian civilization, and go forth carrying the principles of freedom and independence into the homes of the persecuted people, thus bringing upon themselves indeed the atrocities of the intolerant Turk, but laying foundations also for a new and better government when this awful monster shall have been taken out of the way.

Meanwhile the slaughters that have been wrought in the name of the false prophet, the butcheries of innocent Christians which have startled the civilized world, the horrors of Mohammedanism, have furnished sad occasion and awful opportunity for renewed exhibition of that beneficent spirit which always and everywhere has actuated the Christian missionary. The Society of the Red Cross and the National Armenian Relief Committee have found their philanthropic efforts heartily seconded and indorsed by the noble men and women whom the mission boards had already planted in the land, and among the people familiar with their ways and needs and the recipients of their confidence, as now of their thanks. Take this testimony from Clara Barton of the need and of the help when the crisis was most urgent:—

"The condition of the people could hardly be worse. Homeless, friendless, bereft, widowed, despoiled, without food, clothes, or shelter, famishing, horrified, sick, hopeless, waiting for the death that lingers too long—this is the situation. Need one say more? How is it being met? Bravely, heroically, by our devoted missionaries as almoners, both men and women. If America had done nothing more, she is yet an honored country to have produced these women. The foreign ambassadors and consuls are all doing double duty."

In her report of Red Cross work in Turkey during the year 1895, Miss Barton includes this sentence: "None of us have found a better medium for the dispensation of charitable relief than the faithful missionaries already in the country."

As a notable sample of such charitable service rendered in time of great distress, take the case of Dr. Grace Kimball of Van, who, brought face to face with the fearful desolation and the awful suffering wrought by the unspeakable Turk in the district where she was engaged as a missionary of the American Board, set herself resolutely, heroically, and patiently, to organize an industrial bureau and a village relief work, by means of which the many

thousand impoverished, denuded, starving Armenians of the region might earn enough in return for their labor to keep soul and body together until perchance the trouble should be over. The story of her labors in behalf of that persecuted people is a marvelous exhibition of Christian nobility, heroism, and grit, as well as grace, which illustrates anew, and in striking colors, the philanthropic features of Christian missions.

So too in other lands, and in the midst of other calamities; when crops have failed in India, and her famishing natives have called for bread; when the great river of China has overflowed its banks, and carried devastation to myriads of China's poor; when the ravages of disease have swept away thousands of helpless, ignorant peoples whose gods brought no relief; through the hands of the Christian missionary, money and bread and medicine and care and abundant relief have been furnished, in evidence of the beneficent character of the religion which they carry to the uttermost parts of the earth, and at the same time preparing the way for the reception of that religion by the many who in such practical and literal ways give heed to the invitation of the psalmist, "Oh, taste, and see that the Lord is good."

The main intent of Christian missions is to send the gospel to the nations of the earth, and to proclaim the saving grace of God in every land under heaven. But side by side with this controlling motive, and incidentally connected with the working out of this divine plan, the world is abundantly blessed with material advantages, Christian civilization, and commercial prosperity. There is no class of men and women at once so heroic, so self-denying, and so efficient in advancing the interests of humanity, for time and for eternity, as that noble band of students and workers whom we honor as Christian missionaries. They have few peers, and no superiors, in discovering the ends of the earth, and in taking to them the benefits of a Christian civilization.