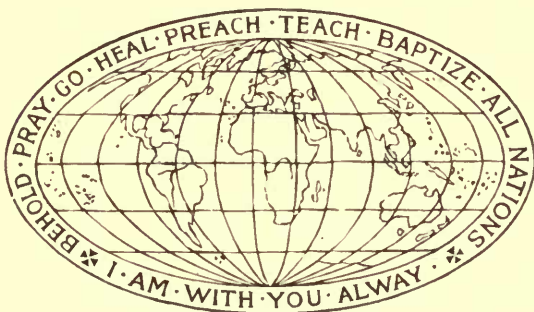


WORLD-WIDE EVANGELIZATION

THE URGENT BUSINESS OF THE CHURCH

ADDRESSES DELIVERED BEFORE THE FOURTH
INTERNATIONAL CONVENTION OF THE STUDENT
VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS
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THE WONDERFUL CHALLENGE PRESENTED
TO THIS GENERATION OF CHRISTIANS

By the Open Door of the Non-Christian World
By the Abounding Resources of the Christian Church

—there were about forty of them, all leading chieftains of the country—and he opened the Word of God to them. I think he did little more than read a few passages of Holy Scripture, such as: "All things whatsoever you would that men should do to you, do ye even so to them"; "Love one another"; "Bear ye one another's burdens, and so fulfil the law of Christ." And then he said: "Now you know what God has told you to do; go and settle the thing for yourselves." They went away and held a prayer meeting among themselves, and then they did what every man ought to do when he has prayed, they used the best judgment they could exercise. And then every man allowed his name to be signed to a paper, declaring his willingness to give his slaves their freedom. And with the stroke of that pen that afternoon slavery was abolished in Uganda. The thing was done without a drop of bloodshed. It was done by no political pressure, but by the moral force of the gospel of Jesus Christ working upon converted hearts.

I think I am not claiming too much in calling this one of the grandest triumphs of Christianity. It took the Christendom of Europe eighteen centuries to reach that point; and what did it cost the United States to attain as much? A little church in Uganda reached it in eighteen years. Is not that a challenge? If they can do that; if the Christians of Uganda can show such zeal, such earnestness, such self-denial, such obedience to the will of God—what may not the future be of these people?

I can think of no nobler service than to join such men and help them to complete the emancipation of their race by the saving power of the gospel of the grace of God.

THE WONDERFUL CHALLENGE PRESENTED TO THIS GENERATION OF CHRISTIANS BY THE ABOUNDING RESOURCES OF THE CHRISTIAN CHURCH

MR. ROBERT E. SPEER, M.A., NEW YORK

THE history of the world is in a real sense the story of the widening sovereignty of man. On any theory of his origin, he began quite simply; the centuries have watched the gradual but uninterrupted expansion of his power. It is as though God Himself had felt an increasing trust in man and had attested the increase of His trust by increasing man's power by admitting him, so to speak, to a fellowship in the divine might and authority. That may seem a bold way of putting it, but there is a saying of our Lord's which justifies it; and it is evidenced enough by the ob-

vious fact of history that this increase of power has been in the hands of the nations which believe in God and in the Son of God, Jesus Christ, our Lord.

I am not concerned this evening, though, to speak of the historical significance of the immense resources of the Christian nations. We are asked to consider their prophetic significance; not how it came about that the Christian powers possess these resources, but why do they possess them to-day, for what service in the days to come? We are to think of the challenge that is presented to the Christian Church by our possession of these vast resources calling us to effort commensurate with our powers.

Let us begin on the very lowest plane and think, first of all, of the abounding material resources of the Christian Church. And that we may think accurately and not too generally, I propose that we confine our thought this evening to the immense resources possessed by the four countries which are doing to-day nine-tenths of the missionary work of the world, and on whose shoulders the chief burden for the world's evangelization must rest. I mean Germany, Great Britain, Canada and the United States. How can we get an adequate idea of the material resources of these four great lands?

It may seem an odd way to begin, but I suppose that most people would begin by asking, first, how much these lands were in debt? For, after all, their indebtedness is an indication of their credit; and there is perhaps no better way to know how they stand among the nations than to estimate the obligations that they bear. I am going to use the term "billion," in the figures I shall give, not in its English, but in its French and American sense, as signifying a thousand million, and I shall be content to quote round millions. The national debt of these four countries is \$7,006,000,000. If all the countries in the world now contributing to the missionary enterprise should give every day for one year what they are now giving in a year, they would not at the end of that year have given as much as the debts of these four nations.

The annual exports of these four countries are \$4,143,000,000 — nearly one-half of the exports of the whole world. The revenues of these four countries amount to \$1,774,000,000 — more than twice the revenues of the entire heathen world; and the bank deposits in these four countries alone aggregate \$9,032,000,000, an amount equal to three-halves of the revenues of the entire world and to the missionary gifts of the entire Protestant Church for more than four and a half centuries.

I think I can put these resources a little more strikingly still. In the first eleven months of the last calendar year the bank clearings of the United States were \$108,724,000,000. It would take the Christian Church, giving at the present rate, 6,300 years to give as much money for foreign missions as the bank clearings of

the United States alone amounted to for the first eleven months of the last calendar year.

On the thirtieth day of April of last year there were dealt in on the floor of the New York Stock Exchange 3,261,226 shares of stock, representing a market value of about \$200,000,000. The stock transactions of that one day amounted to more than all the contributions of the Christian Church for the world's evangelization for more than ten years.

You may say that this is simply dealing in paper or credits and not evidence of real wealth. Well, the deposits of the national and savings banks of the United States last year amounted to \$5,641,000,000 — more money than these four countries combined give to foreign missions in 320 years.

Let us turn aside now for a moment from this method of estimating the resources of these lands, and think of what these four countries are spending on war. They have enlisted in their armies 1,148,000 men. It cost \$694,000,000 to maintain these armies for one year. More than the Christian Church gives to foreign missions in thirty years was buried last year in the maintenance of the armaments and the armies of these four countries alone. Great Britain has spent already on the war in South Africa \$620,000,000, is spending now £4,500,000 a month; and the United States has spent during the three years of the Spanish and Philippine wars \$509,000,000. These two lands alone have spent in the last three years, in these two wars, more than enough money to maintain 20,000 missionaries on the foreign field for more than an entire generation.

A few moments ago Mr. Fox was speaking of what the Civil War cost the United States. Nobody knows what it cost, — hundreds of thousands of lives, thousands of millions of dollars, during the four years that that struggle was waged, not to count the immense wealth that was wiped out and can never be estimated. The northern States alone spent on the maintenance of that struggle something like four and a half billions of dollars, which, added to the rest of the money spent during the last century on the army and navy and pensions, has made the expenses of the Government of the United States for war alone during the nineteenth century \$9,500,000,000. In other words, the United States might have maintained during the entire nineteenth century a staff of 95,000 missionaries on the field every year for what she spent on her army, her navy and her pensions alone.

Let us turn away for a few moments from figures that not one of us comprehends; it will ease our minds just to pick out a few illustrative items of expenditure. The amount spent on the Yale-Harvard foot-ball game in 1900, according to the estimate of the New York Sun, was greater than Denmark, Finland and the Netherlands contributed in that year for the world's evangeliza-

tion. The Protestant Episcopal Church is building a great cathedral in New York. No one can have any objection to their building a cathedral. The architecture is not good, but a cathedral will be a good and useful thing, provided other things are not left undone because of it. The \$15,000,000 that it is proposed to invest in the cathedral would maintain one thousand missionaries on the foreign field for fifteen years or five hundred missionaries on the foreign field for the thirty years that that cathedral will be in building. It cost, in the last municipal election in New York city, to poll 670,000 votes, just \$1.08 for every vote. The Protestant Church did not manage to give that much per member for the world's evangelization during the whole year. And the municipal expenses of the city of Philadelphia alone were fifty per cent. greater than the gifts of the entire Protestant Church throughout the world to the cause of foreign missions.

Let us come back again to the larger figures. Will you think of one great corporation, like the United States Steel Company, with a capitalization of nearly \$1,500,000,000 and actual profits last year six times as great as the entire foreign missionary offerings of these four countries? The gross earnings of the railroads of the United States last year were \$1,487,000,000 and the net earnings more than \$525,000,000. There is one life insurance company in the United States which actually paid to its beneficiaries last year forty per cent. more than the entire world gave to the foreign missionary enterprise during that year; and the income of that one company was three times greater than the income of all the missionary treasuries of the world combined.

You say that all this is selfish money, money that would never be available for great benevolent uses. I would remind you that last year alone, \$107,000,000 were given to education in the United States, and two persons gave \$61,000,000 of that amount—\$30,000,000 by Mrs. Stanford to the university that bears her son's name, and \$31,000,000 by Mr. Carnegie, not counting his great gifts to the Scotch universities. Three times as much was given by these two individuals for education in one year as the entire Protestant Church throughout the world gave for the fulfilment of the last passion and command of Jesus Christ.

Let us go back once more to the larger figures. The national debts of the world last year were \$31,000,000,000. The wealth of the United States might have paid these three times over, while the United States, combined with the other countries of which I have spoken, have wealth enough, if any such gigantic transaction were possible, to purchase almost the whole heathen world.

You say that I have been speaking of the money that belongs to the great powers, and not of the money that belongs to the Christian people in these lands. Well, let us come to that. The

united population of these four countries is 178,000,000. The communicant Protestant Church membership is more than 30,000,000 — more than one-sixth of the population of these countries. The aggregate estimated wealth of these four lands is over \$200,000,000,000. If the Protestant communicants of these four lands have only their fair proportion of this wealth, they have \$33,000,000,000 in their possession. We have not counted their children, or the great mass of people in Germany and Great Britain who are esteemed as Christian people, though they are not communicant members of the churches. It would be perfectly fair to double these figures in order to arrive at a just estimate of the wealth of the Christian churches in these lands — \$66,000,000,000; and the amount that they gave to foreign missions last year was one three thousand five hundredth of their wealth, or assuming, which is under the fact, that their annual income was five per cent. of their wealth, one one hundred and seventy-fifth of their income. I can state it more exactly still for the United States. The population of the United States last year was 76,000,000. The communicant membership of the Protestant churches was 18,900,000, a little more than one-fourth of the population of the country. The estimated wealth of the country was \$93,000,000,000; it had increased every year during the ten years between 1890 and 1900 at the rate of \$2,900,000,000 a year. In other words, assuming that they had only their proportionate share of the wealth, the Protestant Christians of the United States alone were worth last year \$23,000,000,000, and they added \$725,000,000 to their wealth last year. What they gave to the foreign mission cause was one-fourth of a tithe of a tithe of a tithe of their wealth; was one-twelfth of a tithe not of their income, but of what they saved out of their income last year. After all expenses of life were paid, after all their luxuries were indulged in, after all their waste, the Protestant Christians of the United States added to their capital last year, \$725,000,000. If they had given one-tenth of what they saved last year out of their income they would have multiplied 1,200 per cent. what they gave to foreign missions. And if you had added to that, last year, the income of the Church of England, five and three-quarter million pounds from its endowments, and seven and a half million pounds from gifts — \$66,000,000 in all — you would have gathered from the Church of England and from the Protestant Christians of the United States, giving a tithe of what they saved, three times the amount necessary to provide a force adequate for the evangelization of the world, so far as that task can be accomplished in a single year. The Christian Church stands in the possession of material resources so great that she would not feel the expenditure of what would be necessary for the evangelization of the whole world!

Let us turn, in the second place, to the resources of the

Church in life. I said that the population of these four lands was 178,000,000 people; that they had enlisted in their armies 1,148,000 men, one out of every 150 of the population. I do not say that one out of every 150 of the population ought to go out to the mission field; but is it excessive to suggest that if we can spare one out of 150 for our armies enlisted to kill, we ought to be able to spare one out of a thousand for the armies enlisted to save? That would send out a missionary host of 200,000. Or, if the Christian Church would send out from her ranks as large a proportion as the proportion of the citizens enlisted in the armies of these four countries, it would supply a missionary host more than twenty times the size of the entire Protestant missionary body now at work in the world. The United States alone has 77,000 soldiers to-day in the Philippines. The number of soldiers of Great Britain in South Africa on the first of January was 237,000. The United States was maintaining in the Philippines more soldiers than we would need missionaries to evangelize the world, and Great Britain was maintaining three times as many in South Africa.

You say that not all of this proportion of the general population would be qualified for missionary service. According to *The Statesman's Year Book*, there are now in the colleges and universities of these four countries 161,000 students. About 40,000 of these will go out every year, 1,200,000 in a generation. One per cent. of them would be 12,000. If I understood Mr. Jays correctly the other morning, he said that about four per cent. of the present university population of Great Britain was enlisted in the ranks of the Student Volunteer Union. Four per cent. of the university and college body of students in these four countries would yield all the missionaries necessary for the evangelization of the world—48,000 missionaries within the term of one generation alone. The Christian Church has ample resources in life.

Let us think, in the third place, of the resources of the Christian Church in the matter of agency, instrumentality and equipment. Think of her knowledge of the world! Where could she not go now, knowing perfectly the conditions that she must confront, the minds of the people with whom she was to deal, the problems she was to meet? The whole world has swung within the last hundred years under the control of Christendom. Why was China not partitioned last year? Because of any power in China? Not in the least! Why does the Ottoman curse still rest on lands where since it first came it has been a barbarian and an outlaw? Why does the Turk hold Constantinople? Not because of any virtue or power in him. The Christian powers rule the world; they go where they will, do what they please; the whole world has come under the political control of the nations dominated by the Christian Church. It lies not alone under their political but under their industrial control. Who owns the immense fleet of shuttles all

over this world, weaving the fabric of its life into a tighter web each year? The Christian nations control the world, and they are controlled by the Christian influence and churches in them.

Think again of the actual missionary equipment of the Church. There are 558 missionary societies, 306 of them in these four countries, with 7,319 mission stations, 14,364 organized churches, more than 1,550,000 converts in these churches; with 94 colleges and universities having a student population greater than that of Germany and almost as great as the combined university population of Canada and Great Britain. I hesitate to speak of the immense mass of machinery that has grown up under the control of the Christian Church: 20,354 other schools with an attendance of children larger than the standing armies of these four nations; 379 hospitals and 783 dispensaries treating every year more patients than the entire population of the Dominion of Canada; 159 publishing houses, printing annually nearly 400,000,000 pages and circulating the Bible in 452 living versions; and 67 missionary ships belonging exclusively to Christ, traversing every sea and almost furnishing Christian missions, if other ships were lacking, with the means of bearing the representatives of the cross to every land under the sky.

I have spoken of these things to get rid of them, not that I have any great interest in them at all; for I have but the slightest interest in the money of the Christian Church, or the number of her men, or her immense machinery. I mention them to be rid of them once for all. If forced to choose I would rather stand on the side of one truth than have all these other resources at my back. What are all these things, the money, the men, the machinery, in comparison with the moral resources that are now at the disposal of the Christian Church? (1) I mean for one thing that vision of right and duty which the Christian Church alone possesses. (2) I mean for another thing that sense of shame at seeing the right and not doing it, which the Christian religion alone fosters. Did it never strike you as significant that no other religion than that of Christ has ever bred an abhorrence of hypocrisy? Why? It is the only religion which possesses the moral power that can shame the heart of the man who dreams but does not do.

(3) I mean the stimulus, too, of splendid difficulty. It is the richest thing about this missionary enterprise that it is not an easy enterprise. I count it among the finest moral resources of the Christian Church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward the problem of the evangelization of Islam, except because that is the hardest missionary problem in the world? The Roman Catholic Church is afraid of nothing — misery, disease, loneliness, martyrdom; but the Roman Catholic Church since the days of Raymond Lull has been afraid of Islam. The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women,

because it is the hardest work laid out for men to do. I go back again and again to that line in the last chapter of Paul's First Corinthian Epistle: "I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, *and* there are many adversaries." No *but* for Paul; adversaries constituted his opportunity. They did not qualify it. The most splendid moral resource of the Christian Church is the difficulty of its undertaking. It is not what man does that exalts him; it is the great thing that he *will* do.

(4) Think, in the fourth place, of the moral resource found in the singular and solitary adaptation of Christianity to meet the absolutely irrepressible needs of life. No other religion can provide the moral sanctions with which civilization can live, except Christianity. (5) Think also of the immense moral power possessed by the Church in the unprofessional missionary body. Our political influence is spread over the world to-day. What might not be accomplished if that influence were exerted all over this world by Christian men, if every man who went out from these lands, in government service or in commercial employ, went out as John Lawrence went, as Herbert Edwardes went, as "Chinese" Gordon went, as hundreds of others have gone, who by their passion for truthfulness, by unsullied purity, by Christ-like unselfishness, commended wherever they went the Lord Christ to the hearts of men.

(6) Think of the immense power that resides in ideas themselves! We have never yet measured the full moral power that resides in a great, true idea. No man can stay it. We have seen during the last forty years a movement in Japan testifying to this power of ideas to work out such a transformation in the very character of a nation, as is going to force us to restate all our conceptions of ethnic psychology. Nobody knows the power resident in a great idea. I believe that we need more and more to emphasize the fact that the missionary enterprise is the supreme enterprise of moral glory and power in the world. The men from Brown University here to-night will recall the incident that led to the election of the great Wayland as president of Brown, — when he preached on that stormy night in Boston his sermon on "The Moral Dignity of the Missionary Enterprise." That phrase reveals the greatness of the man. There is no other enterprise that can compare with it, from the point of view of its moral power alone.

I have mentioned that, too, to pass it by; and I come to speak, last of all, of the spiritual resources of the Christian Church. Let money and men and methods and machinery fade out of our vision. Let even the splendid moral power and resources of the Christian Church escape our thought; and let us turn last of all to think of the indescribable spiritual resources of the Church.

(1) First of all, God is with us. I do not mean this only in the ordinary sense that God goes with the men who go with the gospel. Of course that is true, but I mean it in a greater sense than that, — that beyond the reach of our furthest effort God is at work. God is at work in this world, and all history is only the orderly unfolding of his perfect and irresistible will. I confess that it is hard at times to put things together and make all this clear to one's mind. I do not understand why the Tai-ping rebellion should have failed. I do not understand what the will of God meant when it allowed the splendid opportunity that that rebellion presented to the Christian Church to pass away. There are some older people here who will recall those days when that great rebellion swept up from Kwang-tung to the Yang-tsze valley and down the valley to the sea and obliterated every vestige of idolatry, so that the idols came down off their pedestals, and the waters of the rivers ran full of the bodies of Chinese gods down to the Yellow Sea. The Christian Church might have gone in and built a house of Christian worship on the ruins of every dismantled temple and set up a Christian preacher on the pedestal of every discredited god. It seemed as though the very sun in the heavens stood still to give the Church her opportunity. But it passed at last. The temples rose again upon their ruins, and the idols came back to their pedestals and leered down again upon the faces of their worshippers. Why? And I do not understand why the Lord allowed the Boxer undertaking to sweep hundreds of missionaries and thousands of Chinese Christians off Chinese soil. But I know that back of all these things the living God is ordering His world, and that in this attempt to evangelize the world you and I are not setting out on any mad human enterprise, but we are simply feeding our life into the great sweep of the orderly purposes of God. God is with us.

(2) I mention, in the second place, the spiritual resource of prayer. "If ye shall ask anything in my name," said Christ, "I will do it. All things whatsoever ye shall ask in prayer, believing, ye shall receive." "If ye have faith...if ye shall say unto this mountain, Be thou removed...it shall be done." Do we believe that Jesus Christ was dealing sincerely by us when he spoke these words? or were these the lies of a deceiving man? How many of us are there here to-night who place our confidence in Christ and in the words of Christ about prayer? I suppose there are many of us who find no place for faith in it in our lives. We call it illogical. But Mr. Huxley would not go so far. "Not that I mean for a moment to say," he wrote in one of his strange letters to Charles Kingsley, "that prayer is illogical. For if the universe is ruled by fixed laws, it would be just as illogical for me to ask you to answer this letter as to ask the Almighty to alter the weather." It is not prayer that is illogical, it is not prayer that is disruptive,

it is not prayer that cuts across the orderly workings of the forces of God. It is the want of prayer that is disruptive and that distorts the plans of God. Years and years ago, when He outlined the development of human history, He arranged the place that the force of prayer should play in it. It is not the exercise of that force that now conflicts with His will; it is the failure of that force to do its work that interrupts the orderly workings of the plans of God and that fractures His plan here in the world. I believe in prayer as the great force in life. I believe in prayer itself as a life. I believe in prayer as a passion, as an entreaty, as the utter longing and engulfing of the will in great achievement. We have with God and of God the power of prayer.

(3) Thirdly, we have the power of sacrifice. It has been proposed now and then that we should seek in our missionary boards for a financial endowment. I would rather have the endowment of the memory of one martyr than an endowment of much money. There is no endowment so great as the endowment of the memory of sacrifice. It may be only imaginary, but again and again during the days of this conference there have risen up before my thought those faces that we have loved long since and lost awhile; those whom in the years past we saw here in these conventions, and who have gone now through sacrifice and suffering and the martyr's death, to the better service in the land where the servants of the King look upon the King's face as they serve Him. Again and again Pitkin's face has come back to my memory, and the faces of the little children of other volunteers whom I knew in the earlier years of this Movement and who have passed away in the great floodtide of sacrifice and of loss out there in China only a year or two ago. I think of Simcox and his little children. The last sight that the Chinese said they saw as they watched the burning residences just beyond the north gates of the city was Mr. Simcox walking up and down back of the flames, holding one of his children by either hand. I think of that old man who came back, when he might have escaped, to confess his faith in Christ and die a martyr before his own dwelling, and of that old woman in one of our missions in Shan-tung who, confessing Jesus Christ, was ordered by the magistrate to be beaten again and again upon her lips, and who still persisted with mangled and bleeding lips to murmur her faith in Christ. I think our Movement will be a different Movement forever because of the memory of its martyrs and of other martyrs who died with them, of those who through peril, toil and pain climbed that steep ascent of heaven. I am sure that as their memory lives with us, the grace of God will indeed be given to us to follow in their train. And, everything else aside, the spiritual power that resides in such glorious sacrifice is enough to call us out to complete the work which these began and which is surer of success because they have died.

(4) Last of all, we have the power of the Holy Spirit. I wish there were some new phraseology that would enable one to speak of the Holy Spirit in such a way that it might bite through all our conventional conceptions of Him and lay hold on the very depths and sanctities of our life. I believe in the Holy Ghost as the spiritual resource of this Movement, enabling each one of us to be what without His help we can never be. I wrote to one of our missionaries a few weeks ago, in response to an earnest appeal for more reinforcements, that we could not possibly send them; the Volunteer Movement talked enough, but it did not produce enough men and women to fill these places; that instead of quadrupling our numbers we should just have to quadruple ourselves and allow in some way that Spirit of God, who has never been allowed to show what He can accomplish with a human life, to do with some of us what nineteen hundred years ago He was able to do in the Roman Empire with the Apostle Paul. I believe we have not begun as yet to test the power of that Divine Spirit who can take even very unpromising men and women and give them a power beyond the power of man.

(5) I do not minimize all those supernaturalisms, those mystical dealings of the Holy Spirit with our life by which he lodges the power of God in this Movement and in all the work of man for Him; but if you ask how, in one word, He is to fulfil and realize this supernatural power in us, I answer, by the exaltation in every life of Jesus Christ and the assignment to Him of the pre-eminent, of the sovereign place. "When he the Spirit of truth is come," said Jesus, "he shall not speak of himself, he shall glorify me, for he shall take of mine, and shall declare it unto you." By those secrets which are His alone, the Holy Spirit is able to plant in each human life the loving and the supernatural Christ. After all He is the great resource; the great resource because He is the desire of all the nations in whom alone their life is; the great resource because in Him is all fulness of power and all treasure of knowledge and wisdom for us; the great resource because it was His lips that said, "All authority hath been given unto me; go ye therefore"; the great resource because without Him we can do nothing and in Him we can do all things. In Jesus Christ there is equipment enough, —barring all financial resources and all available life,—equipment enough to enable this little band gathered here tonight to go out and, sooner or later, to evangelize this whole world.

And there is in Jesus Christ not alone equipment enough for this, but there is in Him also power to rouse us to accept this equipment for ourselves. You say the Church is dead and asleep and cannot be wakened to any such great mission as this? Well, the lines were spoken of another land and of another name, but they apply as well to this:

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
Can set this land on fire.
Its sound is a brand, its letters flame;
I know of a name, a name, a name,
Will set this land on fire."

If that name is allowed to stand out above every other name, if that voice is allowed to sound above every other voice and that hand to clasp closer than any other hand, my friends, nothing is impossible. Would that all vision of money and of men and of method and of machinery and of moral power and of martyrdom, might die out of our thought, while we fix our gaze for the last thing this day upon Him and hear His voice alone: "I am the Son of God. I am going forth to My war. I am the leader that has never lost. My battle is to last till all the lost are found and all the bound are free. Who will come after Me?" Oh, my fellow-students, shall we not rise up to-night in the power that He can give, in answer to His appeal and go after Him?