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Where

Does

The

Money

Go?



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BY HENRY C. MABIE, D. D.,
Home Secretary, American Baptist Missionary Union.

What need has the Missionary Union of large sums of money? And where does the money go? These questions arise in the minds of many, and deserve to be fairly answered. Our thrifty and sagacious business men, who are not ungenerous, but are trained to caution respecting investments, wish to know that their gifts for benevolence will not be wasted, and they are entitled to be assured.

The needs of the Missionary Union for its various work are of three classes:—

I. NEEDS COMMON TO ALL ORGANIZATIONS.

These common needs are provision for the expenses of wise administration, for the collection and disbursement of funds, for the support of missionaries on the field, and the like. These need not be specially considered here.

II. NEEDS PECULIAR TO A FOREIGN AGENCY.

These needs are such as are peculiar to a society carrying on operations abroad. And here we must particularize; for the scope of

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our work and its characteristic expenses are not commonly apprehended.

The constituents of the Missionary Union ought to know the directions in which their gifts go.

Let me name some of these directions purely characteristic of our work.

A Great Transportation Society.

(a) A primary need of the Missionary Union is the need pertaining to a *transportation society*. For example, during several recent years we have sent to the field, on an average, fifty or more new missionaries, and twenty, perhaps, old ones, a total of seventy. It cost \$35,000 to place these laborers on the field; about \$300 each for expense of passage, with \$200 added for outfit of each new missionary. This is a class of expenditure which is not materially required by any home enterprise.

Some would consider the cost of such work an objection to doing foreign work at all. But why so? Did the cost of the transportation of Jesus Christ to earth, such a cost as was involved in the incarnation, deter Him? Nay, verily. No such cost did the government of the Universe ever before know, yet "it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their (our) salvation perfect through sufferings" incidental



to this incarnation. So unparalleled was the event that angels turned from their wonted tasks to become His escort.

“The theme, the song, the joy was new;
’Twas more than heaven could hold.”

The work of a missionary society is to repeat,— to continue,— God’s work; to incarnate the Christ life in the work of its missionaries. If, as the condition of executing the Great Commission, this task of merely sending out these representatives of our Lord cost tenfold more than it does, then in the light of the New Testament I want no easier task than to defend it.

Has it ever occurred to you that *one entire book* in the divine canon of Scripture is written expressly to commend this unique work of sending forth missionaries to the heathen? In the Third Epistle of John, according to the latest and most accurate version, Gaius, the friend of missionaries, is thus commended, “Beloved, thou doest a faithful work in whatever thou doest to the brethren, and that to strangers, who testified to thy love before the Church, whom thou wilt do well to *send forward on their journey worthily of God*; for on behalf of the NAME they went forth, taking nothing from the Gentiles. We therefore *ought to sustain such persons*, that we may become fellow-workers for the truth.” Then

follows the severest censure of Diotrephes for "prating with evil works" against such forwarding of the Lord's servants. (See Bible Union Ver., impr. ed.)

Housing the Workers.

(b) Landed upon the field, our missionaries must be suitably housed. Our pioneers may, indeed, at first find shelter for a period in bamboo huts, or other rude native dwellings. Time and experience, however, have proved that it is the wisest economy soon to provide suitable dwellings and even sanitariums, in order to protect our workers against the perils of unfriendly climates. Let the story of a score of African graves made for English missionaries during the first five years of the work on the Congo tell how costly it is for Europeans to attempt to live in native houses and contiguous to the ill-chosen locations of native villages. Since in this mission we have learned to select high, hilly sites and build suitable houses for our workers the death-rate is comparatively *nil*.

During the writer's recent tour of Asiatic missions, he saw standing on their well-chosen compounds perhaps two hundred comfortable mission houses, schools, and chapels, of a permanent character. In order to establish a secure base of operations, these buildings must needs be erected and kept in repair. Such

buildings cannot be rented, for they do not otherwise exist in the country. The value of these several buildings, with their appurtenances, may amount to \$650,000. What other evangelizing work in Christendom requires such expenditure for its primary base of operations?

A Great School of Language, Translation, and Publication.

(c) A distinctive need pertaining to a foreign agency is that of a school of Language, Translation, and Publication. Every one of our new missionaries requires to learn a new language. For this he must have a personal teacher for several years, and for this the Society must pay, supporting the missionary meanwhile. Then in turn the missionary becomes a translator of the Scriptures and other literature into the vernacular of the people. One of the greatest achievements of the missionary era is the translation of the Bible into three hundred languages. Baptists have had a large share in this work. They have done, perhaps, a fourth part of it. Carey and Judson, Wade and Mason, Stevens and Brown, Brayton and Jewett, Cushing and Gurney have all wrought nobly here. Similar work must be continued for a long period. All this requires expenditure not demanded by home work.

Moreover, the Missionary Union is a great *publishing institution*. In Rangoon we have \$100,000 invested in a mission press and its belongings. We are starting presses in other countries. We must have type foundries, and type-setters in several languages. If there is a divine work on earth it is this, the correspondence to the gift of tongues at Pentecost. Of old, through the perversity of sin at Babel, human speech was confounded, and the Dispersion ensued. Now, through the grace of God, that confusion is ceasing, and the race is returning, not to Shinar, but to some great World-pentecost, in which all peoples are to hear, each in his own tongue, the wonderful works of God!

It is the unique function of a foreign missionary society to be the prime minister of this divine unification and fellowship of races.

A Pioneer Exploration Society.

(d) The edges of heathendom are reached first. Thence we must push out our exploring missionaries to occupy new ground, in Upper Assam, in Upper Burma, in the Shan country, in Western China, and in Darkest Africa.

In order to get materials for suitable dwellings, necessary provisions, and even our steamer for mission service up the Congo Valley, everything must be transported in packages of sixty pounds each on the heads of native

carriers at great expense. The truth is, we are beating up against the tide of ages of neglected heathendom; a work all the more difficult because so long delayed.

When Messrs. Upcraft and Warner entered Western China, it took them several weeks to make their way up through the gorges of the Yang-tse-kiang by native boat. This boat was poled, rowed, or drawn with long bamboo ropes by a crew of thirty men, who were often obliged to creep along narrow pathways cut out of the sides of precipitous cliffs as they advanced.

In recent expeditions from Toungoo in Burma to Moné, whereby our missionaries established themselves in the heart of the Shan States, they were obliged to travel in caravans for fifteen days over lofty ranges of mountains where not even a cart road is possible. Mission travel in the face of such conditions, through which alone myriads of wild tribes can be reached, constitutes one of the distinctive expenses for which a foreign agency must provide.

Tutelage of Native Agencies.

(e) The most skilful method of evangelizing strange peoples is by the discreet use of native agents. Even the Judsons and the Morrisons have been compelled to wait long, weary years for their first convert. That con-

vert, however, like Ko-Thah-byu, might find himself able to win whole villages and tribes; like Sau Quala, baptize two thousand converts in a single year. In bridging the chasm between races, this stage of work is quite peculiar to itself. As surely as it exists, so sure is it that we must gather about our missionaries bands of student preachers, and mainly support them during the period of their own tutelage and that of their tribe. The Missionary Union is now wisely supporting over two thousand of these native evangelists. The expenses of this form of work fall heavily upon an agency operating among pagans.

The Home-Bringing of Missionaries.

(f) This work further involves the necessity of bringing our workers home, betimes. Most of our missionaries, after ten years of this foreign residence, might claim, with as much literalness as Paul, "I bear in my body the brandmarks of the Lord Jesus." It is only humane in us to bring up from below, for a little fresh air and sunlight, these toilers in the death damps, as they do the men that stoke the engines in the bowels of a great Atlantic "liner." Some societies bring home every missionary in their service one year in seven, as the best economy.

Missionaries who are obliged for long periods to live separated from their kindred

should be permitted occasional furloughs in order to keep alive family affection, and to exercise, for a little, parental influence over their children. Why should a missionary be required to forswear all family obligations any more than a Christian in New England or Montana?

Then, who shall measure the value to the mission cause itself of these occasional visits home of the veterans? The return of Judson gave new tenure to the existence of the society which sustained him. He had but to appear on an anniversary platform, and, though he was voiceless from disease, a debt of \$40,000 was extinguished forthwith. The return of Jewett, in 1862, saved the Lone Star mission; and the repeated returns of Clough and others have awakened thousands to an enlarged support of this enterprise. There are no advocates of missions like those who themselves have wrought and triumphed: the Ashmores, the Bunkers, the Vintons, and the Ingallses. Of course, the expense of all this is very considerable, but the gains are vastly greater.

Relief Provision for the Relicts of Missionaries.

(g) In certain cases it is peculiarly obligatory on a foreign society temporarily to make provision for the partial support of worn-out

veterans and the widows and children of missionaries who have been cut off from ordinary self-support by virtue of their long expatriation. The British India government pensions outright, with a life support, all Indian civil service officers, whether English or native, who have served twenty years. Our government in a recent year paid the enormous sum of \$118,000,000 to soldiers and their relicts, who claim to have suffered disabilities from our late war. Besides this, the country has numerous great and well-appointed soldiers' homes. We, of course, cannot pension our missionaries; yet the church may, at least, fitly shield from pauperism such of its servants as have become disabled or cut off from ordinary possession of property, through years of voluntary exile for Christ's sake.

When Jesus, our Lord, hung upon the cross, among the last and tenderest words He uttered were those spoken to His mother, "Woman, behold thy son!" and then to the disciple, "Behold thy mother!" He laid no formal injunction on them. He simply introduced them in a new relation; that was sufficient. "From that hour that disciple took her to his own home."

Home Education of the Churches.

(/i) A foreign agency has one other distinctive need which should here be named. I

refer to the ever pressing need of schooling our churches at home into practical sympathy with distant and strange peoples. Our churches can readily appreciate what is near, what concerns their own country, their self-interests; but when we would introduce, for instance, the rising apostolic church of the Garo Hills, Assam, to the fellowship of the not-always-apostolic church of America, we must employ go-betweens, daysmen, who can lay their hands upon both. Hence, the need of your secretaries, of your visiting missionaries, to go, like Clough and Bunker, from State to State, from church to church, from individual to individual, and acquaint Joseph with his brethren. Hence the need of conferences and conventions, of magazines and papers, of hand-books and leaflets, to inform the people of what we are doing and why and how we do it. I suppose much of this home apparatus will long be needed, simply because America and Asia are separated from each other by the earth's diameter. Granted that other causes require similar apparatus, we, however, require more of it; and with us it is absolutely indispensable to the very existence of the work. If our home field were not thus fertilized by the visits and appeals of special advocates from both home and abroad, our sources of supply of both men and money for foreign work would dry up utterly in a decade.

III. NEEDS ARISING FROM DISTINCTIVE SUCCESSSES.

The third class of needs are such as are necessitated by the distinctive successes wrought out on the foregoing high and difficult planes. Unless we go forward our very successes constitute our embarrassment. The success of our evangelization has been phenomenal: 185,000 living members in our mission churches! 18,549 additions by baptism in 1892! About as many as we have Baptists on the entire Pacific Coast. It is plainly God's time to evangelize the heathen.

More Missionary Leaders.

(a) But this rapid evangelization obligates us to more wisely care for these ingathered multitudes than we are doing. Many of them cannot read; they have the crudest notions of what is involved in an orderly, self-sustaining New Testament church. They believe in the missionary, in his book, and his message of love and forgiveness. We need more men to teach them. From the fewness of our workers, we have been obliged to place from five to ten thousand of these poor, simple, untrained disciples under the oversight of a single missionary, and he has been obliged also to look after a score of station and village schools. What wonder that our various missions plead

as they do for a score of men each for the Telugus, for China, for Assam and Burma,—fields always undermanned,—and in similar ratio for every other mission. *Fifty new men* per year is not one too many,—*men* for the rough-and-ready work of the jungle, for exploration and the command of field forces of natives.

Higher Education.

(b) Our successful evangelization necessitates likewise the improvement of our educational facilities. In Rangoon, for example, for many years we have had the beginnings of a college for Burman and Karen youth. We have had, until recently, barely more than a compound and a couple of meagre buildings, with no real endowment, and about seventy students. Just across the street from our weak, lame institution the high ritualistic society of the Church of England has a college with an enrolment of *six hundred students*. They are uniformed, have military drill, and an *esprit de corps* unsurpassed by any similar institution in Burma. This represents what we might have had, what by right of priority was once ours, what from our recreancy to the trust has become another's. We opened Burma, and on our foundation this school has been reared. With all our neglect, we still furnish from our Normal Karen school at

Bassein every government school inspector in the realm. Lately the Burman government established in Rangoon a Normal School for the whole country. From this school the government will recruit its future teachers. They gave the oversight of that school to us, and they help to sustain it. It stands in close practical relation to our college. Had we declined the overture, the school doubtless would have been made over to the ritualistic society or to the Roman Catholics. Gladly would either continue to build, as they have long been doing, on our half-deserted foundations. Ought not this partly matured Rangoon college of ours to be endowed from this country? This our Rangoon college now has in all departments about three hundred and fifty students. If such trusts as this in Burma are to be trifled with we might as well abdicate our position in Asia, so far as lasting triumphs are concerned.

The theological seminaries at Rangoon and at Ramapatam, India, ought to have not less than \$25,000 each in the way of permanent additional endowment. The new boys' school in Japan also needs at least \$15,000. The fact that some missions have overdone the educational work should not hinder Baptists from making moderate provision for work along these lines, while not slacking in the least our evangelization.

APPROPRIATENESS OF THIS FORWARD MOVEMENT.

In view of these needs, what can be more appropriate than the proposition for Baptists to put greatly increased amounts per year into this world-wide work, — our lone agency abroad? A million dollars per year is not too much to be devoted to work on so comprehensive a scale as we have indicated. Has the time not come for the Lord's servants who are possessed of large fortunes to bestow large gifts on this unequalled world-beneficence? Why not a bequest of a million dollars? Men do not think a million dollars a large amount to bequeath, often to ungrateful heirs, who may use it with doubtful wisdom, or squander it outright. Jay Gould left seventy-three millions, unbroken by a single benevolent claim of God or man, to the lawyers and the stock exchange. I have heard of a Christian millionaire, who, previous to his death, transferred his entire fortune to a single heir for the consideration of one dollar. That fortune since has risen to several millions in value. Another parent recently placed securities for a million dollars in the hands of a child at the bridal altar. Perhaps both these were wiser than to trust to the legal execution of a will in a day when the courts are invalidating such documents wholesale. In the face of incidents

like these, is it impertinent to inquire if our Lord's rights in the great fortunes within the church should not also be made secure to Him in the lifetime of the holders? Now and then a wealthy Christian is doing the worthy thing in the exercise of something like a real stewardship. But the cases are rare. The money for which we plead is indeed to build up no family name, to indulge no pampered child. There is no chance here for "*a bargain.*" The money we seek is to be bread cast upon the waters; it is to be a devotement outright to the spiritual well-being of our brethren yet in paganism; it is to be surrendered to God in the name of Christ, in the spirit of her who brought forth the precious "*alabastron,*" and poured the fragrant nard upon the person of her Lord, and brake the box in exquisite *abandon* of devotion.

A DAY OF LARGE THINGS.

These are days of large philanthropies. Note the Peabody and Slater funds, the Leland Stanford educational bequest of twenty millions in California, the gift by Mr. Armour of two millions for the founding of a manual training school in Chicago, the founding of Chicago University by Mr. Rockefeller with several millions of resources, the gift of five million dollars by Miss Drexel for Roman Catholic propagandism in the national capital;

the gift by Baron Hirsch of ten millions for the relief of his oppressed Israelite brethren, and now Bishop Potter proposing to put fifteen millions into a Protestant cathedral in New York. Surely American Baptists, with a record of blessing and obligation second to no people on earth, and with ample wealth, would aim at no extravagant thing, should they resolve to raise a million dollars annually for their vast and prosperous work,—foreign mission work.

AMERICAN BAPTIST MISSIONARY UNION,
BOSTON, MASS.

I. What is the American Baptist Missionary Union?

I. An Evangelization Society.

1. *City.*
2. *State.*
3. *National.*

II. A Church Extension Society.

1. *Organization of Churches.*
2. *Erection of Buildings.*

III. A Sunday School Society.

IV. A Translation & Publication Scy.

1. *Tracts.*
2. *Bibles.*
3. *Periodicals.*

V. An Educational Society.

1. *School.*
2. *Academy.*
3. *College.*
4. *Seminary.*

VI. A Transportation Society.

1. *Outward.*
2. *Inward.*

VII. Superannuation & Relief Scy.

1. *Infirm Missionaries.*
2. *Widows and Children.*