

## C.T. Studd

### John Warwick Montgomery

*The author is Distinguished Research Professor of Philosophy and Christian Thought, Patrick Henry College. Professor emeritus, University of Bedfordshire, England. Ph.D. (Chicago), D.Théol. (Strasbourg, France), LL.D. (Cardiff, Wales, U.K.). Member of the California, D.C., Virginia, Washington State and U.S. Supreme Court bars; Barrister-at-Law, England and Wales; Avocat à la Cour, Paris. Websites: [www.jwm.christendom.co.uk](http://www.jwm.christendom.co.uk); [www.apologeticsacademy.eu](http://www.apologeticsacademy.eu); [www.ciltpp.com](http://www.ciltpp.com)*

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### Studd's spiritual experience as described in *The Fundamentals*

C.T. Studd's contribution to Volume IV of *The Fundamentals* was autobiographical in character.<sup>1</sup> We can therefore appropriately let him introduce himself.

Studd informs us that he 'was brought up in the Church of England and was pretty religious – so most people thought'. However, in spite of being baptised and confirmed, his knowledge of Jesus Christ was roughly equivalent to his knowledge of 'President Taft' – i.e., a correct formal knowledge, not a living, personal relationship. C.T.'s early religious experience was what we often term 'dead orthodoxy'.

Studd's father was a very wealthy businessman – a retired jute and indigo planter – who was converted at the revival meetings of Dwight Moody. (On giving away his entire £25,000+ inheritance – several million dollars today – C.T. would contribute a fifth of it to the building of the Moody Bible Institute.)<sup>2</sup> Studd's father, after his conversion, invited Christian believers to conduct meetings at his country house, and through one of them C.T. himself met Christ personally.

Subsequently, Studd experienced a 'second blessing' – not apparently in the Pentecostal, charismatic sense, but in terms of unqualified, total commitment to serve the Lord.<sup>3</sup> The human agency was Hannah Whitall Smith's evangelical devotional classic, *The Christian's Secret of a Happy Life*.<sup>4</sup> Here is how he describes what happened to him:

1 Studd's contribution to *The Fundamentals* was also issued as an undated booklet under two titles: (1) *The Personal Testimony of C(harles) T. Studd* and (2) *The Life Story of an Eton, Cambridge and All-England Cricketer*. These were published by his wife and/or by the Worldwide Evangelization Crusade; they went through numerous editions, including some foreign language translations (e.g., an Italian edition in 1945).

2 John T. Erskine, *Millionaire for God: The Story of C.T. Studd*, 28–30.

3 Cf. Norman P. Grubb, *Once Caught, No Escape*, 82–90 ('There Is a "Second Blessing"').

4 Reissued by Ballantine Books as recently as 1989.

I had known about Jesus Christ's dying for me, but I had never understood that if he had died for me, then I didn't belong to myself. Redemption means 'buying back' so that if I belonged to Him, either I had to be a thief and keep what wasn't mine, or else I had to give up everything to God. When I came to see that Jesus Christ had died for me, it didn't seem hard to give up all to Him. It seemed just common, ordinary honesty. Then I read in the book: 'When you have surrendered all to God, you have given him all the responsibility, as well as everything else. It is God who is responsible to look after you and all you have to do is to trust. Put your hand in His and the Lord will lead you.' It seemed quite a different thing after that and in a very short time God had told me what to do and where to go. God doesn't tell a person first by his head; He tells him first by the heart. God put it in my heart and made me long to go to China.

Throughout his life – though he occasionally provided somewhat different accounts of his conversion and spiritual deepening – C.T. would consistently emphasise the principle here stated: that giving up every material advantage for Christ was merely one's 'reasonable service' (Rom. 12:1-2) in light of our Lord's entire giving of himself on the Cross for our salvation.

### Cricketer Extraordinaire

But it was not as a missionary that C.T. Studd obtained his initial celebrity. Whilst at Eton and later at Cambridge Studd gained undying fame as a cricketer. His two brothers (also Christians) played as well, and the three were characterised by the British humour magazine *Punch* as 'the set of Studcs'.<sup>5</sup> The report of the Eton-Harrow match of 1879 declared: 'Incomparably the best cricketer was the Eton Captain, C.T. Studd. He should make a great name someday.'<sup>6</sup>

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5 C.T.'s eldest brother, J(ohn) E(dward) K(ynaston) Studd, (1856–1944) would become a major promoter of foreign missions. His tour of twenty American college campuses in 1885 at Dwight Moody's invitation impacted John R. Mott and thus the Student Volunteer Movement. He was co-founder, with Quintin Hogg, of the Regent Street Polytechnic (Hogg's son would later serve the Queen as Lord Chancellor and his grandson, Lord Hailsham of St Marylebone, twice in that same capacity; see Ross Clifford, *Leading Lawyers Look at the Resurrection* [Sutherland, NSW, Australia: Albatross Books, 1991], 70-81, and John Warwick Montgomery, *Human Rights and Human Dignity* [rev. ed.; Edmonton, Alberta, Canada: Canadian Institute for Law, Theology, and Public Policy, 1995], 138, 293). J. E. K. Studd was knighted in 1923 and served as Lord Mayor of London for 1928–29 (*Dictionary of National Biography*, art. 'Studd, Sir (John Edward) Kynaston, first baronet,' by B. Studd; *Biographical Dictionary of Christian Missions*, 649-50).

6 Quoted in Norman P. Grubb, *C.T. Studd: Cricketer and Pioneer*, 22. (This excellent work was written by Studd's son-in-law, who served with him in Central Africa.) For a description of the Eton-Harrow matches of 1878 and 1879, with photographs of the teams, including the Studcs, see Robert Titchener-Barrett, *Eton & Harrow at Lord's* (London: Quiller Press, 1996), 152-54.

This predication was eminently fulfilled. At Trinity College, Cambridge, C.T. was given his Cricket Blue as a freshman. The next academic year, the three brothers were on the Varsity XI. *Lillywhite's Cricket Record* commented on C.T. in the following terms: 'Very few players have a finer style: brilliant leg hitting and driving, with a very hard wrist stroke in front of point, a real straight bat, and a resolute nerve make together a batsman whose back bowlers are very glad to see.' The following year (C.T.'s third year at Cambridge), *Lillywhite's* would say: 'Mr C.T. Studd must be given the premier position amongst the batsmen of 1882, and it would be difficult to instance three finer innings played by so young a cricketer against the best bowling of the day than his three-figure scores against Australia and the Players.'<sup>7</sup>

Those Australia matches were historic in more ways than one. In spite of the best efforts of the English team, including not only C.T. but also Dr W. G. Grace (probably the greatest ever cricketer), Australia beat England in a Test match for the very first time. *The Sporting Times* did an obituary for English cricket, ending with the line: 'The body will be cremated and the ashes taken to Australia'.<sup>8</sup> Subsequently, the English Test Team travelled to Australia and won two matches out of three. Some Melbourne ladies thereupon presented them with some ashes in a little silver urn inscribed 'When Ivo goes back with the Urn, the Urn, \ Studds, Steel, Read and Tylecote return, return! \ The welkin will ring loud, \ The great crowd will feel proud... ' This gave rise to the cricket expression, 'the Ashes'. To this day that little urn constitutes the token trophy for the English and Australian Test matches, in perpetual memory of the 1882 events in which C.T. played a key role. *The Cricketing Annual* said of C.T.: He 'must for the second year in succession be accorded the premier position as an all-round cricketer, and some years have elapsed since the post has been filled by a player so excellent in all the three departments of the game.'<sup>9</sup>

Studd's extraordinary prowess as a cricketer has not been forgotten. In 1986, Tim Rice (celebrated musical co-creator with Andrew Lloyd Webber and sometime president of the Marylebone Cricket Club) chose C.T. for his ideal 'World XI' team:

At the critical position of number three, C.T. Studd (Middlesex) is chosen to remind us that even the tiniest details of the game are of crucial importance. No man in this side will slip as he turns for a quick second run. It would have been possible for me to have picked nine Studds, nearly two Boots' worth, but I did not want to skip in my coverage of other depart-

7 Quoted in Grubb, *C.T. Studd: Cricketer and Pioneer*, 23-24.

8 Kenneth Gregory (ed.), *In Celebration of Cricket* (London: Pavilion Library, 1987), 32; for a detailed account of the 1882 match, see 28-33 (taken from H. S. Altham's *A History of Cricket* [1926]). Neville Cardus has characterised that event as 'The Greatest Test Match', Christopher Lee (ed.), *Through the Covers: An Anthology of Cricket Writing* (Oxford: Oxford University Press, 1996), 340-45.

9 Grubb, *C.T. Studd: Cricketer and Pioneer*, 30.

ments of the game. C.T. was the most talented of the Studd family, topping the first-class averages in 1882 and playing five times for England, which is why he is the Studd I have collared.<sup>10</sup>

To understand C.T.'s post-conversion philosophy of cricket (and of sport in general), we need to listen to him again. Studd contributed a chapter on 'Chinese Boys' to a little, now forgotten Victorian volume titled, *Boys and Boys: A Missionary Book*. The following passage – a far cry from today's 'political correctness' – deserves quoting *in extenso*:

It is to be hoped that our English boys will never become like Chinese, but that the Chinese may become like English boys. This can only be done by our taking to the Chinese what has picked us up and made us into a nation, and that the foremost in the world, viz. the Gospel of the Lord Jesus Christ.

Our games and sports should make our boys truly manly and great. We deny ourselves, and train our bodies to win a silver cup for ourselves or our house, or honour for our school or university, and such ambitions are noble and good; but let us see to it that we be not weary in well-doing – that we go on to perfection; for should not these lead us up to grander, nobler, and yet more engrossing ambitions?... To win a match is good, but surely to win even one heathen soul for Christ is better than to win a dozen matches for self or house, school or university. These, we might say of athletics, ought we to have done, and not to have left the other, the greater spiritual work, undone.... To be a true Christian is as much above being an athlete as to be an athlete is above being a baby sucking ivory rings, or an infant playing with a humming top. To be a true Christian is to be a hero.... Religion consisteth not, as many vainly imagine, in wearing a black coat and white tie, reading prayers and preaching sermons in churches, more or less full of professing Christians, who have from childhood read in their Bibles or heard in their churches of the way of salvation – but in surrender to Jesus Christ as a rebel to a king, in accepting His free gift of pardon and salvation bought by His own death on the cross for you, and enlisting in His army to bring this lost world to the knowledge of salvation, vowing and giving utter obedience to a Commander who never made, nor can make, a mistake. As St. Paul says, 'Making it my aim so to preach the Gospel, not where Christ was already named, that I might not build upon another man's foundation; but as it is written, They shall see to whom no tidings of Him came, and they who have not heard shall understand.'

The present-day religion may be, and is too often, an effeminacy, a mere parody of the religion of Jesus Christ, and the heroic obedience, self-sacrifice and valour of His early and true disciples.<sup>11</sup>

10 Tim Rice, *Quick Singles*, quoted in Christopher Martin-Jenkins, *The Spirit of Cricket* (London: Faber and Faber, 1994), 220.

11 C.T. Studd, 'Chinese Boys,' in Eugene Stock (ed.), *Boys and Boys: A Missionary Book*, 82-85.

But Studd's career in cricket was (and is) of tremendous importance to the long-term impact of his life on behalf of his Lord. This may appear strange to 21st century observers – and especially to those not in the British Isles or outside the Commonwealth and former Commonwealth countries. In the English tradition, cricket – even today – is a very special kind of sport. Unlike (to take but a fairly obvious example) soccer or football, cricket represents a consummate ideal of clean, ethical, gentlemanly sportsmanship.

You do well to love it [cricket], for it is more free from anything sordid, anything dishonourable, than any game in the world. To play it keenly, honourably, generously, self-sacrificingly is a moral lesson in itself, and the class-room is God's air and sunshine.<sup>12</sup>

In C.T.'s time, it was even more than that: cricket was a kind of living symbol of all of the best that England represented – when English ideals were the envy of the civilised world and 'the sun never set on the British Empire'.

If everything else in this nation of ours were lost but cricket – her Constitution and the laws of England of Lord Halsbury – it would be possible to reconstruct from the theory and the practice of cricket all the eternal Englishness which has gone to the establishment of that Constitution and the laws aforesaid.

Where the English language is unspoken there can be no real cricket, which is to say that the Americans have never excelled at the game. In every English village a cricket field is as much part of the landscape as the old church. Everybody born in England has some notion of what is a cricket match, even folks who have never had a cricket bat in their hands in their lives (few must be their number, since it is as natural to give a cricket bat as a present to a little boy as it is to give him a bucket and spade when he goes to the seaside). I should challenge the Englishness of any man who could walk down a country lane, come unexpectedly on a cricket match, and not lean over the fence and watch for a while...<sup>13</sup>

For a master cricketer to exchange his bat for the Bible was, then, an example par excellence to bring others to face the reality and the challenge of the gospel of Jesus Christ. On his sixtieth birthday, C.T. was to write from Africa: 'I am sixty not out, keeping my end up on a fiery pitch against the Devil's fast bowling.'<sup>14</sup>

## China

C.T. tells us that after his father's death and during his cricketing days he 'back-slid' for some six years, but that his conviction that his brother George ('G. B.')

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12 Lord Harris, Letter to *The Times*, February 3, 1931.

13 Neville Cardus, *Cricket* (1930), quoted in Martin-Jenkins, 5.

14 Quoted in Thomas B. Walters, *Charles T. Studd: Cricketer and Missionary*, 113.

was dying led him to a more serious life commitment.<sup>15</sup> Moody's preaching was instrumental at this point in his life, as it had been in his father's; Moody had returned to England to conduct revival meetings and C.T. was deeply influenced by his messages. The result was that he 'determined to join another well-known Cambridge athlete, Stanley Smith the oarsman, in the then little-known China Inland Mission led by J. Hudson Taylor. Five of their friends followed their example and volunteered, making the celebrated "Cambridge Seven", who left for China in 1885.'<sup>16</sup> Such an exemplification of what has been termed Victorian 'muscular Christianity' was not lost on the British public: 'the Cambridge Seven helped catapult the China Inland Mission from obscurity to "embarrassing prominence", and inspired hundreds of other recruits for CIM and other missionary societies.'<sup>17</sup>

The China Inland Mission had been formed by Hudson Taylor in reaction to his experiences in the Chinese Evangelization Society – 'a curiously incompetent body which almost wholly failed to meet its obligations.'<sup>18</sup> In contrast, the CIM was built on a principled philosophy with which C.T. could agree without difficulty. That philosophy entailed: (1) Commitment to a conservative, interdenominational doctrinal statement. (2) A living faith in Christ and a personal call to the mission field was required of candidates, but one did not need to be an ordained clergyman or have a formal theological education. (3) The mission was to be directed from China, not England, and the missionaries would wear Chinese dress and identify as fully as possible with the Chinese people.<sup>19</sup> (4) The primary aim of the mission was evangelism; educational activity and church growth were always to be subordinated to that aim.<sup>20</sup>

Studd served for nine years (1885–94) as a pioneer missionary in north China until he had to return for reasons of health.<sup>21</sup> By 1895, the CIM counted 641 mis-

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15 G.B. recovered. C.T. recounts that when, on a world tour for his health, George later visited him on the Chinese mission field, he was able to bring him to a more consistent life of faith – and that this was proof that in giving up his personal fortune C.T. had received, according to the biblical promise, 'a hundredfold for everything we give to him. A hundredfold is a wonderful percentage; it is ten thousand per cent.'

16 John C. Pollock, 'Studd, Charles Thomas', *Dictionary of National Biography*. On the 'Cambridge Seven', see Pollock's book of that title (1955).

17 Peter Hammond, *The Greatest Century of Missions*, 111.

18 Stephen Neill, *A History of Christian Missions* ('Pelican History of the Church', Vol. 6; Harmondsworth: Penguin, 1964), 333.

19 For a photograph of Studd and the other members of the Cambridge Seven in Chinese dress (1885), see C.T. Studd, *Reminiscences of Mrs. C.T. Studd*, facing 29; the same photograph is reproduced in Hammond, *loc. cit.*

20 On the CIM in Studd's day, see Dr and Mrs Howard Taylor, *Hudson Taylor's Spiritual Secret* (London: China Inland Mission, 1950) and *Hudson Taylor and the China Inland Mission* (London: Religious Tract Society, 1940); and M. Geraldine Guinness, *The Story of the China Inland Mission* (2 vols.; London: Morgan and Scott, 1893–94).

21 The accomplishments of the other members of the Cambridge Seven varied considerably: Dixon Hoste eventually succeeded Hudson Taylor as director of

sionaries, 462 Chinese helpers, 260 stations and out-stations, and 5,211 communicants.<sup>22</sup> The organisation was unable to avoid criticism; here is what probably constitutes a balanced judgment:

Criticisms have from time to time been made that this society, in its anxiety to start new centres and occupy new provinces, has sent out men and women whose chief qualification was their intense desire to become missionaries, but who had given no evidence that they were able to act as Christian teachers under the extremely difficult conditions under which their work in China would have to be carried on. These criticisms, which have sometimes been made by those who knew China well and were anxious to promote missions to the Chinese, are to some extent justified, but the fact that enthusiasm has outrun knowledge and that the methods adopted have been proved by experience to be faulty, must not be allowed to diminish our appreciation of the great work which has been accomplished by this society.<sup>23</sup>

Elsewhere, I myself have argued that missionaries to China have often short-circuited

full theological training, relying on little more than a Sunday School or Bible School knowledge of the faith. This is always a deadly mistake, and particularly so where China is concerned. We have seen that even the nineteenth-century missionary organisations such as the Student Volunteer Movement and the China Inland Mission were 'minimalists' theologically – putting questions of the sacraments, church polity, etc. aside while they concentrated on the evangelistic task. But the result was ultimately, under Maoism, a single Protestant church lacking in the kind of doctrinal precision and inerrantist view of Scripture so vital as bulwarks against the inroads of liberal theology.<sup>24</sup>

But C.T. Studd was always the exception: even without formal theological training, his grasp of the central Christian verities was solid – as illustrated in two

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the CIM; two of the strongly Anglican members left the CIM to found a Church of England diocese in Szechwan; one left to become a wandering missionary; and the spokesman of the group, Stanley Smith, was finally forced to resign from the CIM owing to his having embraced what he regarded as 'the larger hope' of universal salvation.

22 Kenneth Scott Latourette, *The Great Century: North Africa and Asia, 1800 A.D.–1914 A.D.* (7 vols., 3d ed.; 'A History of the Expansion of Christianity', Vol. VI; New York: Harper, 1944), 330-31. Cf. also Latourette, *A History of Christian Missions in China* (New York: Macmillan, 1929).

23 Charles Henry Robinson, *History of Christian Missions* (Edinburgh: T. & T. Clark, 1915), 193.

24 John Warwick Montgomery, *Giant in Chains: China Today and Tomorrow* (Milton Keynes: Nelson Word, 1994), 171-72. For the German edition, see Montgomery, *Wohin marschiert China?* (Neuhausen-Stuttgart: Haenssler-Verlag; Kehl: Editions Trobisch, 1991).

of his poems, the first on the inerrancy of Scripture and the second sarcastically criticising liberal biblical criticism:

Were we without the letters of  
John, Peter, James and Paul,  
We'd be like some poor cricketer  
Without a bat or ball.

If Genesis is humbug,  
We must cast into the flames,  
The Gospels, Acts and Hebrews,  
Galatians, Romans, James....

Be sure, in their originals,  
Each word came straight from God;  
'Yea! Every jot and tittle's true,'  
Said Jesus Christ the Lord.

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I wouldn't be a Sadducee,  
Whose faith has gone to grass,  
Cram full of self importance,  
An intellectual ass....

His courage is abnormal,  
His conscience half awake,  
He's editing the Bible,  
To free it from mistake....

The Resurrection's nonsense,  
That any man can tell  
(Who's learned the Devil's lesson  
And qualified for hell)....

... since the Apostles preached it,  
And wrought the works of God,  
And since the saints of ages  
Have sealed it with their blood;

And since such men as Kelvin,  
Newton, Gladstone, Gordon, Paul,  
Have all declared it to be truth,  
And crowned Christ Lord of all;

I ever shall confess it  
Without a blush of shame,  
And preach Christ's gospel boldly,  
And glorify His Name.<sup>25</sup>

Whilst in China, Studd married. The bride was also a missionary: Priscilla Livingstone (1864–1929), daughter of William Stewart, a flax merchant in Lisburn, near Belfast, Northern Ireland.<sup>26</sup> Priscilla's spiritual experience had been largely with the Salvation Army and she would be C.T.'s batsman and commissary sergeant for his missionary endeavours throughout life. The Studds were to have four daughters, two of whom eventually served with their husbands on C.T.'s mission field in Africa.<sup>27</sup>

25 C.T. Studd, *Quaint Rhymes for the Battlefield*, 33–35, 45–49. Alfred Buxton, in pledging, with eight others to join the work in Africa, echoed C.T.'s own position on Scripture when he wrote to him: 'It seems absurd to us that any alternative regarding the Bible [than 'our absolute belief in the Bible as inerrant & the Word of God'] should be worth discussion much less of acceptance.... We would not dare undertake such a task unless we could rely on the promises pledged, the instructions given, and the facts recorded [in Scripture], as being in very truth, as they claim & as Christ asserted them to be, the Words of God' (MS letter of 9 March 1912; Studd archive at WEC headquarters, Gerrards Cross, Bucks, England).

26 Cf. Eileen Vincent, *C.T. Studd and Priscilla: United to Fight for Jesus*.

27 The four daughters were photographed together as children and may be seen in C.T. Studd, *Reminiscences of Mrs. C.T. Studd*, facing 36. The two missionary daughters were Edith, who married Alfred Buxton, and Pauline, whose husband was Norman



## India and Africa

From 1896 to 1898 C.T. toured North American universities and did all that he could to encourage the Student Volunteer Movement. During that time Dwight Moody and R. A. Torrey ordained him by the laying on of hands 'in the presence of the Lord's congregation' at Northfield, Massachusetts.<sup>28</sup> In 1900, the Studds went to India where C.T. served as minister to the English-speaking congregation at Ootacamund; they remained there for six years. In 1906, health problems required his return to England, where he again spent his time promoting missionary endeavour.

In 1910, having been impacted by the ambiguous line in a poster, 'Cannibals want missionaries', Studd determined – against the advice of physicians and family members – to go to Africa. There, in the Congo, from 1913 until his death in 1931, he laboured under the most primitive conditions to bring the gospel to the natives. His efforts resulted in the founding of the Heart of Africa mission, which eventually became the Worldwide Evangelization Crusade (WEC).<sup>29</sup> During this time, his wife Priscilla remained in England promoting the mission; in poor health, she was able to travel to the Congo only once, shortly before her death.

C.T.'s relations with the other missionaries working with him and with personnel connected with other missionary societies were often stormy. Thus,

when differences arose between the strongly individualistic Studd and his colleagues in the 1920s, Buxton felt obliged to differ with his father-in-law. He traveled to the United States in 1927 to try to repair relationships with

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Grubb (author of the best of the existing biographies of C.T. Studd). Edith Buxton wrote her own autobiographical account, *Reluctant Missionary*, containing valuable material on her father and excellent photographs. Articles on Alfred Buxton and Norman Grubb, with bibliography, may be found in the *Biographical Dictionary of Christian Missions*.

28 Jean Walker (ed.), *Fool and Fanatic? Quotations from the Letters of C.T. Studd*, 114. Priscilla Studd refers to her husband's ordination in a letter to the Buxtons in 1917 (Studd archive at WEC headquarters, Gerrards Cross, Bucks, England).

29 'In 1964 the WEC celebrated its 50th Anniversary. C.T. Studd's vision had become a reality. In 1914 there was one man and one field. In 1964 there were more than 1,000 (includes CLC) crusaders scattered throughout 40 countries; 1,300 indigenous churches; 1,000 national workers; scores of primary and secondary schools; 10 Bible institutes with a combined enrollment of approximately 500; a worldwide literature program including 4 printing presses, mobile units, Bible correspondence courses in 8 languages, Christian magazines, translation work and bookstores; a widespread medical work with approximately 50 hospitals and clinics; a worldwide radio ministry with 4 recording studios preparing gospel broadcasts in 8 or 9 languages' (Burton L. Goddard [ed.], *The Encyclopedia of Modern Christian Missions*, [Camden, N.J.: Thomas Nelson, 1967], 707). WEC's record is even more impressive today: the organisation now has over 1,800 members from 45 nationalities working in more than 60 countries.

their American supporters. He was then dismissed by Studd as 'disloyal,' although Buxton's and Studd's personal links were never broken.<sup>30</sup>

Dr Peter Hammond, one of the most responsible 21st century missionaries to Africa and a firm supporter of Studd's theology and accomplishments, nevertheless describes him as 'incredible, bold, abrasive and controversial', 'a most difficult person to work with', 'stubborn and inflexible in what he required and demanded of others', 'ruthless in the standards he set for himself and others', one who 'interpreted leisure and recreation as idleness' – in a word, a full-fledged 'eccentric' who 'to many of his contemporaries... was a fanatic'.<sup>31</sup>

The WEC, Studd's continuing organisational legacy, recognises the problem, having published in his defence a little book with the title, *Fool and Fanatic? Quotations from the Letters of C.T. Studd* and permission to examine the extensive Studd archives and correspondence at the WEC international headquarters is contingent on signing an agreement that 'no reference from this archival material to the inter-Mission problems of Central Africa pre-1932 shall be made in any published statement or other publication'.<sup>32</sup>

Taking account of this restriction, we believe that C.T.'s personality can best be appreciated by way of his unpublished correspondence. Here are a few samples:

*[Letter of 25 November 1910 to his wife:]*

W seems to think he can dictate as he please & run the whole show like a Pope. If that's so I shall ere long clear out & run my own show with the help of God.

Meanwhile [owing the health dangers in Khartoum] I have declined to take you... I simply dare not & will not. The fact is you are far too precious to me.... You are too important and necessary to me & to the girls. I will not risk you.... Well, you are more to me than all, & I gladly tho sorrowfully make the sacrifice rather than risk losing you darling.... God will see us thro this &... enable us both to do the biggest work of our lives for Christ these coming years.

*[Letter to his wife and daughters from Khartoum 15 January 1911:]*

2 sermons today, & not enough gospel to save a baby spider & no Jesus mentioned this evening.... I think these mummy hunters & temple dis-

30 Jocelyn Murray, 'Buxton, Alfred', *Biographical Dictionary of Christian Missions*, 104. In her autobiography, Studd's daughter Edith, who was Buxton's wife, briefly recounts this sad event: *Reluctant Missionary*, 140-42, as does Norman Grubb in his biography of Buxton (*Alfred Buxton of Abyssinia and Congo*, 80 ff.).

31 Hammond, 114-15.

32 Restrictions on the use of the archive exist primarily because of Norman Grubb's reluctance to open C.T.'s surviving correspondence to those who might produce a critical picture of Studd which would lessen the impact of the portrait given in Grubb's own biography. In point of fact, Grubb's fear was unrealistic: Studd, in death as in life, is entirely capable of putting his critics to rout.

coverers [the clergy archeologists who took the services] get like the dead things they seek: fancy a clergyman spending his time digging up old temples when he has a living, loving Saviour to preach to millions who have never heard of the name of Jesus.

*[Letter of 20 August 1930 – eleven months before C.T.'s demise – to missionaries in the field:]*

God is Almighty and may still have some use for His fool of a clown down here and be a bit worried at the idea of such a clown arriving in heaven, and so He may exercise His Omnipotence and extend the number of my days for the convenience of Heaven and the testing of those on earth: but otherwise my days must be few....

Of friends and enemies alike I would make but one request, viz., that they would all pray for me that I may ever do my very damndest for Jesus Whom I am assured did His very damndest for me. I conceive even among my severest critics who have called me 'blasphemer' etc. there will be nobody who will find fault with the last sentence, viz., the description of the grace of Jesus on behalf of such a rascally sinner as myself.

## Evaluation

In his article on Studd in the *Biographical Dictionary of Christian Missions*, J. J. Bonk characterises him as 'obstinate' and 'unreasonable' – indeed 'incurrignible'.<sup>33</sup> Clearly this negative judgement has more than a little to do with Bonk's discomfort with Studd's theology, but it raises the legitimate question of C.T.'s character. In his defence, several points can – and should – be made.

C.T. must be seen against the background of his time. He reflected the tough ideal of 'muscular Christianity' so characteristic of Victorian low churchmanship: games, practical knowledge rather than theoretical learning and doctrinal technicalities, dislike of ecclesiastical vestments and sacerdotalism, plain speaking, goal-directedness, a life commitment to high ideals.<sup>34</sup>

In some ways, C.T. was the missionary counterpart of his contemporary, Lt. General Baden-Powell, hero of Mafeking and founder of the Boy Scouts (1857–1941), who wrote from Africa to inspire the youth of England to heroism: 'Remember that God has, as it were, lent you your body for your lifetime, and it is up to you to make the best use of it.'<sup>35</sup> Baden-Powell was also regarded by many as a fanatic, and he certainly was an eccentric (happiest under the most primi-

33 Jonathan J. Bonk, 'Studd, C(harles) T(homas),' *Biographical Dictionary of Christian Missions*, 649.

34 Cf. David Newsome, *Godliness & Good Learning: Four Studies on a Victorian Ideal* (London: Cassell, 1961), especially section IV ('Godliness and Manliness'), 195 ff.

35 Lord Baden-Powell, *Paddle Your Own Canoe, or Tips for Boys from the Jungle and Elsewhere* (London: Macmillan, 1939), 108. Cf. J. A. Mangan, *The Games Ethic and Imperialism* (Harmondsworth: Viking, 1986), 47–48 (citing Baden-Powell).

tive conditions and 'obsessed by the vicious properties of "suppressed perspiration")'.<sup>36</sup>

But C.T. never fell into the theological superficiality of muscular Christianity. Of the latter, a prominent English educational historian has written: 'Christian practice seems not seldom to mean little more than being clean and physically well-developed.'<sup>37</sup> And Baden-Powell's religious position has been described as 'a bluff and hearty theism almost indistinguishable from secular morality.... For Baden-Powell manliness had passed over into perpetual boyishness and Christianity had almost disappeared into wholesomeness.'<sup>38</sup> The muscular Christians would have been incapable of C.T.'s oft-quoted remark – which offended even his fellow evangelicals – that he 'didn't care a damn' about anything other than saving souls.<sup>39</sup>

That kind of statement reminds one of other great heroes of the faith such as Martin Luther, whose singlemindedness was often expressed in language not exactly appropriate to the drawing room.<sup>40</sup> Indeed, the parallel was not lost on Priscilla Studd, who included in the Foreword to her husband's little book of poetry the following quatrain:

Grand rough old Martin Luther  
Bloomed fables – flowers on furze;  
The better the uncouthier;  
Do roses stick like burrs?<sup>41</sup>

Men like Luther and Studd care little or nothing about their personal reputations; their commitment to Christ's cause gives them a kind of tunnel vision in which only the gospel is important. Individuals of this mindset can perhaps be faulted for absence of tact, but hardly for an inadequate value system.

The one point at which C.T.'s lack of sensitivity does pose a theological problem would seem to be his apparent belief that the life of faith demands of every believer the same renunciation which he himself underwent. It is that belief – seldom expressed in so many words but apparent in his writings – which underlies his harsh treatment of fellow missionaries, the unrealistic expectations he often had for others, his downgrading of leisure, etc., etc. In this he unwittingly deviated from the Scripture to which he was otherwise so committed. 1 Corin-

36 Piers Brendon, *Eminent Edwardians* (London: Pimlico, 2003), 199 (195-255 are devoted to Baden-Powell).

37 Edward C. Mack, *Public Schools and British Opinion, 1780-1860* (London: Methuen, 1938), 328.

38 Norman Vance, *The Sinews of the Spirit: The Ideal of Christian Manliness in Victorian Literature and Religious Thought* (Cambridge: Cambridge University Press, 1985), 174, 184. Cf. Michael Rosenthal, *The Character Factory: Baden-Powell and the Origins of the Boy Scout Movement* (New York: HarperCollins, 1986).

39 Quoted in Hammond, *loc. cit.*

40 See John Warwick Montgomery, *In Defense of Martin Luther* (Milwaukee: Northwestern Publishing House, 1970), especially 159-69 ('Luther and the Missionary Challenge').

41 *Quaint Rhymes by a Quondam Cricketer*, 8.

thians 12 (to mention only the most detailed of many passages on the subject) teaches plainly the 'diversity of gifts' within the body of Christ: the need to recognise that one's own calling must not be made a template against which the lives of other Christians are to be evaluated.

It must also be said that C.T. focused so entirely on God's redemptive work that he paid little attention to the creation side of Trinitarian doctrine. The world which God created was of little importance to C.T., so concerned was he to save souls. He reminds the present author of an evangelical friend of college days who, like Studd, devoted his life to missionary work, and who was wont to say that a Christian should regard things gastronomical as little more than 'a tanker pulling up for a refill' – since the only important thing is to do gospel work. C.T. may not have been one of those evangelicals Karl Barth criticised as 'unitarians of the Second Person' – C.T., after all, placed great emphasis on the activity of the Holy Spirit as well as on the redeeming work of the Son of God – but there is little doubt that C.T.'s theology suffered from a lack of balance: an indifference (even suspicion) of those callings which seek to discover and appreciate the world in which God the Father has placed us.

But, having said all this, one cannot but see in C.T. Studd one of the very greatest heroes of the faith. How remarkably his missionary life contrasts with, for example, that of the far better known Albert Schweitzer – whose *de facto* and *de jure* Unitarian theology reduced his African labours to the level of mere humanitarianism.<sup>42</sup> Not so C.T., whose life was based on the principle (to quote him) that 'if Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him'.

Doubtless, it was C.T.'s son-in-law who best summed up his life (the son-in-law, it will be remembered, whom at one point C.T. regarded as 'disloyal'):

C.T.'s life stands as some rugged Gibraltar – a sign to all succeeding generations that it is worth while to lose all this world can offer and stake everything on the world to come. His life will be an eternal rebuke to easy-going Christianity. He has demonstrated what it means to follow Christ without counting the cost and without looking back.<sup>43</sup>

## Works on the life of C.T. Studd

This listing includes only those works we have cited which provide significant material on Studd's life and work. There is, unfortunately, no comprehensive biographical treatment which takes full account of the extensive Studd correspondence preserved at the WEC International headquarters, Bulstrode, Oxford Road, Gerrard's Cross, Bucks, England.

*Biographical Dictionary of Christian Missions*. Edited by Gerald H. Anderson. New York: Macmillan/Simon & Schuster, 1998. [Articles, with bibliography, on C.T. Studd, J. E.

42 Schweitzer joined the International Unitarian Association shortly before his death.

43 Alfred B. Buxton, Foreword to Grubb, *C.T. Studd: Cricketer and Pioneer*, 5.

- K. Studd, Alfred Buxton, and Norman Grubb. The scholarly quality of these articles varies considerably.]
- Buxton, Edith. *Reluctant Missionary*. London: Lutterworth Press, 1968.
- Erskine, John T. *Millionaire for God: The Story of C.T. Studd*. Guildford and London: Lutterworth Press, 1968. [Written for young people and based chiefly upon Norman Grubb's *C.T. Studd: Cricketer and Pioneer* (infra).]
- Dictionary of National Biography*. [The standard English collective biography. The article on C.T. Studd is written by John Pollock, the evangelical biographer and author of *The Cambridge Seven* (infra).]
- Grubb, Norman P. *Alfred Buxton of Abyssinia and Congo*. London: Lutterworth, 1943.
- \_\_\_\_\_. *C.T. Studd: Cricketer and Pioneer*. London: Lutterworth, 1933 (and frequently reprinted). With additional postscript (1948 edition). [The best existing biography.]
- \_\_\_\_\_. *Once Caught, No Escape*. London: Lutterworth, 1969. [Grubb's autobiography.]
- \_\_\_\_\_. *With C.T. Studd in Congo Forests*. Grand Rapids, Michigan: Eerdmans, 1946. [This book was also published in England under the title, *Christ in Congo Forests*.]
- Hammond, Peter. *The Greatest Century of Missions*. Cape Town, South Africa: Christian Liberty Books, 2002. [A fine, though brief, treatment of Studd's life is to be found on 110-15.]
- Polhill-Turner, Arthur. *A Story Retold: 'The Cambridge Seven'*. London: Morgan & Scott, 1902. [Polhill-Turner was one of the Seven.]
- Pollock, John C. *The Cambridge Seven*. London: Inter-Varsity Fellowship, 1955.
- Vincent, Eileen. *No Sacrifice Too Great: C.T. Studd and Priscilla*. (2nd rev. ed.; Gerrards Cross: WEC, 1992). [1st ed. published as *C.T. Studd and Priscilla* (Kingsway Publications, 1988). Contains a valuable bibliography of source material, 255-61.]
- Walters, Thomas B. *Charles T. Studd: Cricketer and Missionary*. London: Epworth Press, 1930. [Useful supplement to Grubb's biography. Contains some material derived from the personal notes of Cecil Polhill-Turner, one of the Cambridge Seven. On 6 and 115 are listings of ephemera (booklets, etc.) written by Studd and those associated with him and published by the Worldwide Evangelization Crusade.]
- C.T. wrote no books, apart from the little volume of poetry and the memorial to his wife cited below. He did, however, contribute to collected works, such as *The Fundamentals*, and *Boys and Boys* (infra), and he wrote a number of pamphlets. (One of his pamphlet-tracts is being disseminated electronically: *The Chocolate Soldier* appears on a foreign missions website to encourage missionary commitment: [www.wholesomewords.org/missions/msctserm.html](http://www.wholesomewords.org/missions/msctserm.html).) Copies of C.T.'s pamphlets may be found, along with his extensive and essentially unpublished correspondence, at the British headquarters of the Worldwide Evangelization Crusade; J. J. Bonk (*Biographical Dictionary of Christian Missions*) is incorrect that Studd correspondence is also to be found at the Crusade's American headquarters in Fort Washington, Pennsylvania.
- 'Chinese Boys,' in: Eugene Stock (ed.), *Boys and Boys: A Missionary Book*. London: Church Missionary Society (1896). 78-85.
- Fool and Fanatic? Quotations from the Letters of C.T. Studd*. Edited by Jean Walker. Gerrards Cross: WEC, 1980. (Represents only a fraction of the surviving Studd correspondence, and the selections are unfortunately not dated.)
- Quaint Rhymes by a Quondam Cricketer*. London: James Clarke, 1914. (Foreword by Mrs. Priscilla Studd. C.T. wrote these theological poems when 'delayed on his way to his

destination in the heart of Africa'.)

*Reminiscences of Mrs. C.T. Studd*. London: Worldwide Evangelization Crusade (1930).  
(Written by C.T. just after her death in 1929.)

### Abstract

Among the contributors to *The Fundamentals* there was hardly a more colourful figure than C(harles) T(homas) Studd (1860–1931). One of the greatest cricketers of his day; converted to Christ through the impact of Dwight Moody; a 'rich young ruler' who, rather than 'going away sorrowful', gave up his vast wealth to serve his Lord; a leading member of the 'Cambridge Seven' university graduates who made China their mission field; and the founder of what would become one of the most influential independent missionary organisations in the world – Studd has provided the evangelical world with a worthy counterpart to Roman Catholicism's Mother Teresa.

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