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Missionary
Go? * * *

J. C. GARRITT,
AMERICAN PRESBYTERIAN MISSION, HANGCHOW.



SHANGHAI:
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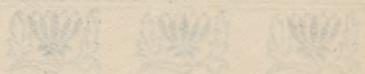
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SHALL THE MISSIONARY GO?

I.

One remarkable result of the great crisis through which China has been passing, is that the eyes of the world have been turned upon missions as never before. Far and wide has the cry been re-echoed, "These that have turned the world upside down have come hither also!" All sorts of remarkable and inconsistent statements about missionaries, their methods of working, and their influence in bringing about the present troubles, have gone the rounds of the Press in all lands. They have not replied as much as might have been expected; and unfortunately, in some quarters, where almost any kind of denunciation is wil ingly printed, no kind of reply is accepted.

The Press in China (as well as at home) has within the last twenty years greatly changed in its attitude towards missions and missionaries; and this fact is doubtless indicative of a changed attitude on the part of the foreign communities resident in China. But the fact that some of the remarkable anti-missionary articles which appear in home papers profess to emanate from China or are written by those

who have been in China, gives their charges a presumptive weight with the reader, as being from witnesses of the supposed facts. In these days, when China is the object of such close attention at home, anything "goes," and many mis-statements have become current which will die hard deaths.

The question which heads this series of papers, "Shall the Missionary Go?" is from the missionary's own point of view, quite superfluous. My faithful mentor, glancing over my shoulder as I wrote the words, said emphatically: "No! I am not going!" The missionary could not if he would, and would not if he could, give up his life-work. Yet it is right, even if distasteful, for him to take some account of the criticisms which are showered upon him. The honest man, be he missionary, merchant, diplomat, king, or what not, should in this age of burning scrutiny be willing to have his life and his work inspected. Who would not rather live in the year of grace 1901 than in the year 901, even though he must live in China, where the atmosphere is musty with the ruins of thousands of years? But it must be acknowledged that it is hard for the missionary, when

he finds that not only does that ancient and crumbling civilization which confronts him, and in which superhuman wisdom alone can unerringly distinguish between useless rubbish and strong, useful material for the new building—not only does that civilization spurn him and refuse his aid, but even the new and gorgeous nineteenth century civilization, wrought out with the help of Christianity through many generations, denounces him, its own off-spring, for carrying its best and richest gift to the tottering Old World!

A little closer attention, however, discloses the fact that these criticisms are by no means universal. Large numbers of Chinese, — for we limit ourselves to China, though there is no reason to suppose that missionary work or workers differ materially in China and in other lands, — have expressed themselves most favourably in regard to mission work. This is often just as true of places where riot and massacre occur as of other places where there has been no trouble. It would for instance be entirely erroneous to suppose that the missionaries at Paotingfu, or in Honan, or at Kuchow in Chekiang, had been less careful or less wise in their work than those in Hupeh, or at Foochow, or in Kiangsu. Who that has lived in China does not recognize the fallacy of the following, which appeared in a recent article in "The British Realm"? "There are many [Europeans engaged in business] who live miles inland, far from European help. Yet we seldom, if ever, hear of their being in any way ill-treated." "Excepting the recent attack on the Legations and the murder of the German Minister, we have practically no record of Europeans having been murdered by Chinamen, unless they were missionaries." The writer of this had evidently not heard of the Belgians

who were so terribly handled in their flight from Paotingfu to Tientsin, and apparently not even of the siege of Tientsin! "Why," he continues, "should the Chinaman treat one European differently from another?" In endeavoring to answer this question, which he assumes is in accordance with the facts, this writer displays quite an unusual amount of misinformation, into which it is not worth while to enter here. It is sufficient to say that the Chinese do not "treat one European differently from another." Even as regards the officials, it is safe to say that for every one known to hate or distrust missionaries as such, singling them out from other foreigners as special objects of scorn, two may be found who rate them at least equally with other foreigners who have expressed their high appreciation of the missionaries' efforts to do good.

The opinion of Europeans, whether in official position or in private life, is various, and is only valuable in so far as they have actually examined the work of the missionaries. No one can deny that as years go by, and the facts are better known, this opinion is increasingly favorable. The number of British and American Ministers, Consuls, Viceroy, etc., in China, India, and other countries, who have in recent years written in hearty, unstinted approval of the sincerity and usefulness of missionary workers, is most gratifying. These persons have examined the work of which they speak. And as regards "results," not the least of the good effects wrought by last year's catastrophe is this, that the reality of "conversion" on the part of Chinese Christians has been thoroughly demonstrated. The man who is willing to suffer and to die for his faith, as thousands have done, cannot be called a "rice-

Christian." The question henceforth is not, "Can Missions Succeed?" for even those who do not acknowledge the missionary's sincerity of purpose or his right to work, have incontrovertible proof of his success. The real question now is, Must the Missionary Go? Is he such a disturbing factor in the world that his own nation must forbid him to proceed with his work, and in event of his disobedience, must disown him and leave him to the tender mercies of the people among whom he chooses to live? In order to a discussion of this question, we propose first to inquire somewhat carefully into the causes of the great cataclysm of 1900.

II.

CAUSES OF THE CATAclySM OF 1900.

The student of history is well aware that no human occurrence, however unimportant, is brought about by a single cause. The more important the occurrence, the more complex and intricate are the causes. Hence, the real reasons for any occurrence can be more clearly seen as it recedes further into the past. However trite this remark may seem, it appears to have been forgotten by many who have written with great assurance about the troubles which have just taken place in China.

Any enumeration of causes for these troubles which may be made in the light of our present knowledge must be partial and subject to revision. But certain facts stand out clearly, which will bear close and repeated study. The causes which are commented upon in this paper will, it is believed, commend themselves to those conversant with recent events in China, as in the main the real and sufficient explanation of the great calamities of last year I

have endeavoured to place these causes in their logical order of importance, stating them as clearly as brevity will permit.

1. The almost instinctive distrust and hatred of the Chinese for all "outlanders" is the fundamental and ever-active cause of trouble for foreigners in China. Race-prejudice has always existed in every land but the Chinese not merely emulate, they surpass, the ancient Greeks in their contempt for "hoi barbaroi," all nations but their own. Through the ages, China has been sufficient for herself; she has been the teacher and guide of the inferior nations surrounding her, holding them vassal in intellect as well as generally in political subserviency. To those who came bowing the knee, she usually allowed entrance, at least so long as she could get good from them. But any claim to equality, not to speak of superiority, on the part of other nations, has aroused first her disdain, and then her active hatred.

The fact that within recent years the representatives of European Powers have gained various concessions in recognition of their equality to China, such as Imperial audience, etc., does not mean that this race-prejudice is disappearing. On the contrary, the conservative officials, and particularly the Manchu rulers, are the more incensed because they have been unable to prevent these encroachments on the "dignity" of their country. Only a complete change of heart—and what nation has not taken centuries to change!—will enable China to sincerely enter the sisterhood of Nations. The uprising of last year was a despairing—may it prove the final!—attempt to return to the ancient and comfortable lethargy of isolation from the vulgar outside world.

The statement appeared recently that the advisors of the Empress-Dowager had led her to believe that there were really so few inhabitants in Western lands, that if the foreigners at present in China could be exterminated, no others would dare to come. One cannot believe this possible; and yet, a few weeks ago I was gravely asked by a young Chinese, a fairly intelligent upper-class man, if the foreigners now in China did not comprise fully a tenth of the inhabitants in Western lands! If he, having access to books and newspapers such as are now common in and about Shanghai, had no clearer idea of other lands, what are we to expect of his duped and misled ruler? The poor woman, having been "convinced against her will" of the equality of foreign nations with her own, need not surprise us by showing that she is "of the same opinion still."

The people at large, taking their cue from the rulers and literati, in whose learning must reside all wisdom, cannot conceive that any nation under the sun, especially if its literature and its language are not beholden to those of China, can compare for a moment with the Celestial Empire. The uneducated Chinese, indeed, are very suspicious of any of their own countrymen from another country or province. Such distrust is constitutional with them, and grows proportionately stronger with the remoteness of the stranger's birthplace. Yet they know their own race; but the foreigner is an unknown quantity, and therefore alarming. This suspicion and prejudice, when fanned by the rulers is the patent cause of riots and massacres — no matter how innocent and harmless the victims may be.

2.—The next great cause of the outbreak is what must, from the Chinese standpoint, be called the aggressions

of Foreign Powers. China has suffered more than once in past ages from the incursions of Northern Barbarians; but for nearly a century she has feared that the presence of the Western Barbarians portends her final overthrow.

Many things, humbling to the pride of any nation, have occurred to deepen the sense of injury. The fact that the insolence and insincerity of China has often rendered retribution necessary, does not lessen her prejudice against her unwelcome monitors. All she asks — and she does not understand the modern *Zeitgeist* which forbids any nation living to itself — is to be let alone. But instead of this she has had to submit, after humiliating defeat, to the opening of treaty ports, the importation of opium, the cession of portions of her dominion. The Tonquin war, the war with Japan, the seizure of Kiaochow, the unwelcome necessity of ceding Port Arthur, Weihai, and Kowloon, have rankled in the breasts of the rulers. Then came their re-asserting success in refusing Sanmen to Italy; while they have for some years propped up their sense of superiority by hoodwinking the representatives of all the Powers. It is proverbial that where China can obtain delay, and parley and dodge, she can persuade the gullible Westerner that black is white.

Within the past two years, the aggressive foreigner has shocked conservative China anew, by desecrating the most sacred soil in her dominion, the birthplace of her greatest sages, with the railroad and the mining tool. Boxerdom arose in Shantung probably because of these innovations — and did not railroads rouse a great storm of indignation and superstitious fear in England, when they first appeared? How much

greater would have been that opposition, if the people had gotten the impression that the innovations were forced upon them by a despised foreign race, and believed that the railroads were to be built over the ruins of Westminster Abbey, the tombs of their revered dead being dismantled to give them way!

The susceptibilities of the Chinese have further been wounded by the open way in which they have been treated to dissertations on the "Partition of China." The Emperor himself seems to have discerned the one way to avoid this dreadful end of all things, namely, to reform the government and become a learner in the parliament of nations. But to the rest of the Manchu rulers, this seemed to be the sure prelude to that very partition. The talk of spheres of "influence," the strange maps of China as it was to be, have doubtless been reported - and exaggerated - in the Palace at Peking. The irrefutable evidence we have that the Empress-Dowager, Prince Tuan, and the "conservative" officials throughout China fomented the outbreak of last year, and insanely tried to destroy the very Representatives of all nations, not even caring to save such life-long advisers as Sir Robert Hart and Dr. Martin, indicates that this catastrophe was a convulsive effort to escape from and annihilate the hydra-headed monster which threatened their very existence.

3.—A further cause of this convulsion was the unwelcome sense of a too evident inferiority to Western nations. The average Chinese would rather be as he is, for he believes the Chinese civilization, literature, and customs to be far in advance of those of the West. But it is galling to his pride to find that the European is materially better off,

is more ingenious in manufacturing both the necessities and the luxuries of life; and especially that this ingenuity gives foreign nations surperior force, and arms them with destructive and hideous weapons of war with which he is unable to cope. It now appears that ever since the war with Japan, China has had a special purpose in amassing foreign munitions of war, and drilling her soldiers after foreign methods. That purpose was, to wipe out past insults.

4.—In our inability to get accurate knowledge of the hidden workings of Chinese governmental affairs, we cannot state with certainty what inner causes may have been at work producing the recent troubles. But we shall not err in assigning as one important cause, a great danger from within which confronts the Manchu rulers of China. They have not been lulled into any false security as to the love of the people since the Taiping Rebellion. The Manchus are not considered Chinese; they are called by the latter the "Stinking Tartars" and other derisive names. The communities found in South and Central China live separate from the Chinese, and are mostly without occupation, living on their meagre pension, and hence are looked upon with fear and disfavour by the Chinese.

When the projected reforms of the young Emperor were overthrown in 1898, the conservative masses were reassured, preferring accustomed evils to possible ones they knew not of. But the Empress-Dowager discovered that an influential and wide-awake minority of her subjects were arrayed against her, and apparently on the side of the hated foreigners. Always fearful of rebellions—for none can foresee whereto local disorders

may grow under a despotic and corrupt government—we can imagine her fear and rage at discovering in 1899 the growth of public opinion, the formation of a party among the common people who took interest in the way the government was run, and dared to dictate to her who should or should not be Emperor. The memorials which went up from Shanghai, Hankow and other places, protesting against the dethronement of Kuang-hsu, awakened her to a new danger, greater than a common rebellion, which threatens the existence of the Manchu Dynasty. Foreigners, commercial and diplomatic as well as missionary, could not but be connected in her mind with this state of things; for the strange reforms which her refractory nephew had inaugurated were indubitably foreign; Western Powers had connived at Kang Yu-wei's escape; while she well knew that the foreigners were disappointed and displeased when she snatched away the reins of government. Yet she doubtless took the failure of the Powers to restore the Emperor to his throne as a confession of impotence, after their constant interference with China's affairs of state.

For these reasons, when incited by ignorant and boastful officials to make away with the hated foreigner, and given the growing hordes of Boxers with which to effect her purpose, she gladly put forth her endeavour; and the more gladly, that she hoped to accomplish two desirable ends—one, to unify the empire under her rule, for she might hope that the more the latent prejudice among the masses against foreigners was fanned and allowed to flame forth, the more by contrast would the Manchu rulers be lauded and trusted, the dynasty thus gaining a new lease of life; the other, to end forever the unsettling inter-

ference of these boastful foreigners in China. One can see how feasible this might seem to her and her trusted helpers, as they contemplated the mistakes, the mutual distrust, and—to Oriental eyes, where power never consists in mercy, and seldom in patience, these being the weapons of impotence,—the weakness of the foreign "Powers."

5.—To those acquainted with the absurd stories current among the Chinese which attribute to foreigners the use of magic in their propagation of Western ideas, it is no surprise that great masses of the Chinese are convinced that their Emperor, Kuanghsu, had been given some magic pill which turned his heart toward foreigners, resulting in the Reform Edicts of 1898. For aught we know, the Empress-Dowager herself may believe the same thing, for she is superstitious enough in many things. It is certainly widely believed among the people. They probably would have accepted the reforms, had the Emperor been allowed to carry them out, though there must have been some friction and disorder, for the reforms were very sweeping. But the fact that they were not carried out has established the people in their fear of reform, and in their suspicion that the Emperor was not in his right mind when he promulgated the strange decrees. Even those who do not believe the story of magic, are more impressed by the fact that the Emperor lost his power, than by the theory that some of his ideas were good. Just so an uprising which, had it succeeded, would have been called a "Revolution," is execrated as a "rebellion" when it fails. This widespread opinion with regard to the "bewitched" Emperor and his blighted reforms was an efficient cause in the troubles of last

year, helping to make them appear simultaneously in such distant parts of the Empire.

6.—The above facts being recognised, it must ever be a painful recollection that the Foreign Powers themselves contributed in a direct, though negative, way to the crisis of last year. We indulge in no reflections upon the Ministers at Peking, who doubtless are met with perplexities of which we are entirely ignorant. But we are reasonably certain that if the Foreign Powers had been able two years ago to agree among themselves, and quietly demand that Kwanghsu should continue in power, not only must the Empress-Dowager have accepted the inevitable, but the massacres and attempts at massacre of 1900 would not have occurred. We do not claim that the Emperor's reforms would at once have cleared away all danger for foreigners in China; but whatever troubles might have arisen would have been entirely different in character from those which have occurred.

7.—At this point, and not before, I believe we are justified in assigning as a further cause of the crisis, the great influx of foreigners into China within recent years. After careful thought, I am still unable to distinguish between the missionaries and commercial foreigners in their responsibilities, except in this, that missionaries are more widely scattered throughout the empire. During the last fifteen years, missionaries have penetrated to almost every corner of China; but they have gone studying the customs as well as language of the people, and mingling with them, seeking as far as possible to avoid giving offence. Merchants, prospectors, railroad men, etc., have also travelled very widely in most of the provinces; not mingling with the people, using interpreters, and, however

much they wished not to render themselves obnoxious to the Chinese, often giving the people very unfortunate notions of foreigners and their customs.

The idea which is abroad, that the uprising of last year was a revolt on the part of the Chinese against having Christianity forced upon them, or against the meddling of missionaries in law suits, etc., is very wide of the mark. Of these matters we shall have more to say in a subsequent paper. For the present, suffice it to say, that up to the present such an infinitesimal part of the people at large are Christians, that even Buddhist priests have not, except in a very few localities, become alarmed for their revenues. Whatever influence the missionary as a propagator of religion has had upon the present crisis, the missionary himself is persuaded has been mollifying and restraining rather than irritating in character. It is his presence, not his work, the fact that he and the other hated foreigners are too much in evidence, which is cause for suspicion on the part of the Chinese. The masses do not differentiate between him and the merchant; in fact, they suppose the missionary to have some sort of business. "The foreigner is becoming too ubiquitous," is the thought of the suspicious Chinese. He may be, supposedly is, the emissary of some foreign king; no doubt he is getting money or precious things out of China somehow, perhaps by magic; and many are afraid of him. At all events, in recent years the whole country has been made conscious of the impact of another race upon itself and its institutions. Whether this means religion or railroads, another government or another code of morals, the people have not settled in their minds; but it has been in some degree alarming to them,

and the more alarming because their astuteness leads them to discredit the professed motives of the strangers, while yet failing to find sufficient ones except in selfish and hurtful directions. As all foreigners stand to them in the same relation, it will not do for the agent of Commerce to hide behind the agent of Missions when asked who caused this cataclysm. Although it is true that in a few localities feuds between villagers have been accentuated by the fact that some of them are members of a church, and have used, and perhaps abused, the prestige which connection with the missionary gives in the yamen, it cannot be shown that the missionary either stirred up or aggravated these feuds. Nor does it appear that the places where riot and massacre occurred last year have been the scenes of such feuds or lawsuits.

8.—A widespread drought which has prevailed in North China for over two years, and which included Chihli, prepared the people for an outbreak. The masses in China are never very far from actual want; and otherwise peaceable and industrious people are by their poverty transformed into robbers, from which it is but a step to the character of fiends in which they appeared last year. If we add to this the fact that there is a superstition among the Chinese that in a year containing an intercalary eighth moon, as did last year, rebellion or some other national disaster is sure to take place, it is evident that the population of North China was in an unusually inflammable condition; and when the spark was applied, "exterminate the foreigners," the conflagration was inevitable.

9.—If asked the explanation of the wanton cruelty shown in so many places last summer, which would appear to suggest a deeper hatred

than the above causes warrant, one finds no more appropriate answer than the words, "The tender mercies of the wicked are cruel." Translated into colloquial English, this means that many men delight to "hit a man when he is down." The Nineteenth Century, before it closed its eyes, was given ocular demonstration that it had not outlived the barbaric cruelty of ancient times. Perhaps there is no such thing as "ancient" history. In unchristian lands, and indeed in many dark corners of Christian lands, human beings, are capable of the meanness which consists in viciously injuring people simply because they have the opportunity. We have not been ignorant of the fact that this class of person thrives in China, where the "Village Bully," as he has been called, fattens on his neighbour's misfortunes. The massacre of foreigners last year was indeed more or less premeditated by certain officials, under "Imperial" sanction; but the revolting cruelties which were inflicted were not so much the sign of a deep hatred on the part of the butchers, as wanton enjoyment of the passion of cruelty in circumstances where it was safe to let the demon loose.

Therefore, wherever a party of foreigners came painfully straggling to a village or town, the better people feared to help—though often for very shame at their countrymen's deeds they did dare to help—while the baser sort sought plunder, and delighted for cruelty's sake to heap indignities on the sufferers' heads. This wanton lust for blood whetted their swords and hardened their hearts. It partly results from, and partly necessitates, the harsh form of force with which alone, so say the rulers, the people under despotic governments can be kept in order.

Doubtless it was this kind of cruelty which had characterized those Ammonites whom David conquered, and caused to be put under saws and under harrows of iron. Such cruelty cannot be ruled save with a rod of iron.

The above nine causes are presented to the reader, who, after studying the situation, will judge for himself how nearly accurate they are. The writer, himself a missionary, has no desire to minimize the share of responsibility which belongs to the missionaries. Had foreign nations left China to her solitude, it is probable that missionaries would still have found their way to the heart of China, more slowly but no less surely than they have. Doubtless many would have lost their lives for the cause they hold dearer than life. But missionaries gladly acknowledge that their work has been greatly expedited by the opening of China through foreign force; and believe that the influence of the Western nations upon China has been and will be used by Providence in evolving a civilized and Christian China. Each of us should willingly accept our share of responsibility for the throes through which alone the new China can be born.

III.

THE MISSIONARY AND HIS CRITICS.

Residents in the Far East will probably agree that the atmosphere about them, more than that at home, is one of criticism. It has often been noted that in a small country town, where everybody knows everybody else, and is acquainted with everybody's family affairs, criticism and petty jealousies reach their height. Foreign communities in China have not escaped such experiences. "Sets" are formed,

having rigid lines; each set, while carefully appearing to know as little as possible about the others, proceeds to criticise them relentlessly; nor do the members of a particular set spare each other. The missionary, pleasant tales of whose foibles furnish mirth for one's dinner guests when other topics fail, comes in for his share of criticism from friend and foe.

There is classical authority for making sport of missionaries and other philanthropists. The immortal Dickens depicts the deluded person who, in helping to clothe the naked African children, leaves her own children without a mother's care, to go to the bad. Perhaps there were such people; perhaps the last of Mrs. Jellyby's descendants has not yet departed life; but the race has disappeared, like many other subjects of Dickens' not wholly unkind caricatures, and has given place to an army of promoters of Missions, who, by their intelligence, conscientiousness, and prudence, challenge the attention of the world. In India, in the beginning, the British Government thought to suppress Missions; but the British Government is soundly converted. In China, many who were formerly opposed to Mission work now speak openly in its favour. Much careless but harmful criticism of Missions assumes that which needs proof, namely, that missionaries are either crack-brained fanatics or worthless ne'er-do-wells who, unable to subsist at home, find easy berths in some isolated mission station.

Who are the missionary's critics? It may surprise some to know, that those by whose criticisms he sets most store, are his fellow-missionaries. Seldom do two or more missionaries meet without comparing notes, discussing methods of work, seeking the best way of attaining their end. As eagerly as the

scientist in his laboratory awaits the published results of his brother scientist's researches, does the isolated missionary await the news of the doings of his fellow-workers. Hearing of new plans, he weighs them, adapts them to the varied circumstances of his field, and tests their efficiency. He is ready for suggestions, for criticisms, for anything that will enable him to find the best means of gaining the attention of men and securing their belief in the Gospel. You, my reader, may think his work worthless or chimerical, but you cannot deny him his place as one of the world's workers.

Outside the missionary fraternity there are many kinds of critics. There are those who criticise from a more or less intimate acquaintance with mission work ; those who criticise from hearsay or from some external appearance of things—like the man who, with an oath, said he should like to “knock down” a certain missionary in Chinese clothes whom he saw in Kobe, apparently for no other reason than his prejudice against one who would wear that dress—and those who criticise blindly, and simply from innate hatred of things religious. Of the last-mentioned class we need take no notice. If there is venom in their sting, there is also an antidote. Criticisms of the first class, usually friendly to missions, are attended to and made use of by the missionaries. They are not, however, of the sensational kind which find such wide circulation at a crisis such as this. These are usually from the second class above mentioned ; and occasionally contain, with much error, a certain modicum of truth which makes them the more hurtful to the missionary cause.

These criticisms may be roughly thrown into four classes : those relating to Mission Boards and Societies and

their methods ; those aimed at the personality of the missionary ; those referring to his methods of work ; and those regarding his relation to his government.

Many who find fault with Mission Boards and Societies appear to take it for granted that these organizations are composed of enthusiasts with little or no ballast of business sense or prudence. It would astonish one unacquainted with facts, to enter the Board room of some mission headquarters, and learn who and what its members are. The Board under which the writer works, which doubtless is a fair example of all, is incorporated under the laws of the state of New York—a fact which presupposes a carefully drawn constitution. Its members comprise, beside leading divines, laymen who are the busiest of men—successful merchants, lawyers, bankers, etc.—but who gladly take time to meet together and direct the operations and methods of many hundred missionaries in a dozen different lands. No expense of time or energy is spared to find the best men and women to send as missionaries, the best equipment for them as they enter their work, and the best plans for conducting the work. Criticism which fails to consider these facts is not ingenuous or worthy of attention.

During recent months, fault has been found, though not always in an unfriendly way, with some of the missions, for not making public all the hardships which missionaries, and particularly ladies, have undergone. In past years, missionary news has not been at a premium in the secular press, and it would not be strange if Mission Societies should not immediately fall into the way of supplying news, especially of a kind which may be called sensational, conferring undesirable notoriety upon victims of such sad experiences,

On the other hand, both the usual channels for imparting missionary news to those who have a real interest in it, such as missionary periodicals, report, etc., and even the daily papers, have been full of China news during the last half-year, giving most circumstantial accounts of the riots, hardships, etc., through which missionaries have passed, and written by the missionaries themselves. Secretaries of the various Societies at home were besieged daily by press reporters, asking for the latest news, during the time of anxious waiting, and these were gladly furnished with all items of general interest.

Mission Boards have of late been criticised for allowing such an army of single women to go to interior stations in China. It has even been thought by some who have seized upon this criticism, that in some occult way the presence of foreign women in the interior helped to bring on the catastrophe. Let us at once clarify our minds upon this point. Within recent years, in every "mission field," the number of women workers has multiplied. China is but one of twenty lands of which this is true. The reason for this is, of course, the fact that where men cannot penetrate, where it would be wrong for them to attempt to go, women can go easily, carrying the good news of a Saviour to the women and children in the seclusion of their homes, and quietly instilling in the darkened minds of subjected womanhood the new hope and intelligence which in Christian lands has elevated woman to be the companion and true helpmeet of man.

If met squarely with the question, did the presence of women missionaries cause the catastrophe? no one will venture to affirm that it did. Their sufferings made the troubles more

heart-rending to us all; but their presence cannot be found fault with on any basis but this, — that it rendered them liable to undergo the sufferings. But mission societies could not foresee the approach of these trials; and so soon as the danger was apprehended, the ladies were where possible called to places of safety as rapidly as could be done. We all lament these terrible events; but the ladies who suffered but yet escaped with their lives, like brave soldiers, have endured their hardships as fortunes of war, in the unremitting contest between the good and the evil. In this war, Woman has enlisted, and she intends to go to the front! The Mission Boards will allow her to go back, when it is safe to do so. And when, as we hope shall soon be the case, the causes of the recent catastrophe are rendered inoperative for the future and the Dragon's teeth are drawn, it will be as safe and as necessary in China as in other lands to send lady missionaries where they desire to go and the judgment of the Church shall see fit. Doubtless more caution will be exercised than heretofore in stationing them; but the force of the objection to their working in the interior is lost when we remember that they did not, and will not, by their presence cause riot or loss of life.

There has of late been a re-galvanization of old charges against the personality of missionaries, such as that they are in general narrow-minded men of mediocre attainments, or still worse, adventurers, the off-scouring of Western lands. One wastes breath in attempting to "refute" these charges. They are based on the conceived theory that of course missionaries cannot be sincerely attempting what they profess to attempt; or, if they are sincere, one who would try to carry the Gospel to unchristian

lands is of course a bigot and a mediocre. Therefore, if riots and bloodshed occur, of course the missionary is to blame. But one may be permitted to say, that in mission work as in all other branches of human labor and research, there is ever-increasing specialization, and selection of those best fitted for particular work. We can only advise those who will not consort with missionaries, to test the facts for themselves; and they find, as many have hitherto found, that each missionary whom they learn to know will reduce by one the supposed majority of "adventurers" and "nondescripts." Increased care is exercised by all missions not only in the selection but in the continuance of missionaries; and a man or woman — who is found to be inefficient does not long remain in the field; while the missionaries themselves form the greatest safeguard against any of their number becoming idle, or setting an unworthy example before the converts.

It would be wearisome to follow up the various kinds of criticism of the missionary's character. In one article, we find him blamed for wearing the Chinese dress; in another, such a missionary is working tactfully, while the one who keeps to foreign dress, eats foreign food and lives in a foreign-built house is one who has "made the missionary work a means of livelihood, his one aim being to live a life of comparative ease, and to do as little for it as he possibly can." These are wanton accusations which are incapable of proof, and are kept alive merely by repeated publication in print or by mouth. It must suffice to say, that in education, in sincerity of purpose, and in fitness for the work they have undertaken, the missionary body will bear the closest comparison with any

body of men employed in any branch of the world's work.

It is difficult for a specialist to accept any criticism of his methods of work which comes from one unacquainted with his specialty. Those who believe missions to be in the nature of things a nuisance, and wish them prohibited, naturally find little to approve in the methods used. But even such persons should be able to appreciate the fact that the missionaries themselves are never fully satisfied with their methods but are always searching for "a more excellent way." Missionary Societies and Boards hold frequent conference for the discussion of methods, and some are even attempting to formulate a "Science of Missions." Missionaries in all fields likewise meet often to discuss their policy and methods; and such subjects as division of field among various societies, self-support, the proper use of money in mission work, tactful methods of bringing the Gospel to the attention of various classes, etc., etc., are carefully considered, with the result of greatly increased efficiency.

In these matters the missionary, believing that his commission and by-laws come from a Source which takes precedence of all human theory, must decide not according to men's advice, nor even according to his own pleasure, but as appears to be commanded in the Holy Scriptures. For this reason, no amount of advice or fault-finding from without will force him to make compromises with such customs as ancestral worship, or other idolatrous or superstitious rites. In his contact with Chinese in everyday life, he finds them worshipping the spirits of their ancestors, both in their homes and at their graves; for two of the 'souls' of a dead man are supposed to take up their residence at these places, the

third having gone to the presence of Yen-lo (Pluto) for reward or punishment. He finds there worshippers asking of their ancestors wealth, protection, and happiness, which he knows can be given by God alone; and he cannot overlook such a custom,—he must, however, tactfully, oppose it. This is but one of many things which, to the outsider, appear to be just matters for criticism, but in which the missionaries must decide their own course of action, even at the expense of being called “narrow” or “bigoted.”

One other criticism of methods, directed at the so-called “intermeddling in lawsuits,” will be discussed when we examine the Missionary’s relations to the Chinese. The old charge that converts are such only in name, and for the purpose of getting a living out of the foreigners, is more than sufficiently refuted by the willingness of so many converts to suffer and die for their faith last year. There are “rice-Christians” in China, as there are in the home lands. There are “hot-house plants” among our converts; and the ruined lives which sadden us in all Oriental and frontier cities remind us that there are great numbers of hot-house Christians at home, who may live and die in the faith if they continue to be propped up by the example and assistance of home-friends, and nourished by the breath of home institutions, but who, also, may wither and die if removed from those saving influences. Let us then not think it strange if there are weak or insincere Christians among the Chinese.

The frequent statement that a Christian is not desirable as a servant to foreigners in the ports, does not necessarily militate against the Christian. A convert is admitted to a sort of

fellowship with the missionaries which doubtless does to an extent unfit him for being a machine to do his employer’s will. He may speak up when he ought not. He may want permission to go to Church when it is not convenient. And he is often called upon to perform duties which he finds it hard to harmonize with his newly gained ideas of right and wrong. But, except where he finally decides that he has the same right to twist morals that he seems to see his employer exercising, he will be faithful enough to his master’s interests; and it is quite false that “the converted Chinaman retains all the vices of his old religious belief (sic), and adds what others he can pick from Christian example.” (*The British Realm*, Oct., 1900.)

Finally, the relation of the missionary to his government is the subject of many criticisms. He is often represented as running, on the slightest provocation, to the nearest consul, and demanding a gunboat in order that vengeance may be swift and sure! Even Lord Salisbury ventures to chide the present-day missionaries as forgetting the example of the early Apostles and Martyrs. The resolutions passed in a mass-meeting of missionaries in Shanghai last September, suggesting certain important measures necessary to lasting peace, including the punishment of the official ringleaders of the outbreak, were deprecated as breathing the spirit of vengeance. This spirit has been blamed upon the missionaries from many quarters, but unjustly so. Leading residents in the East have recognized the spirit of the above-mentioned resolutions; and it remains to be proved either that the measures suggested were too drastic, or that because one is a missionary he is debarred from considering measures for the public good. Those who know

China and her rulers, know that only firmness and such punishment for ringleaders as cannot be disguised will prevent the Chinese in days to come from pluming themselves on having actually beaten the foreign nations.

As to the supposed whining dependence on Consuls and gunboats, Ministers and Consuls have themselves repeatedly exonerated the missionaries from such a charge. As for the suggestion made by Lord Salisbury, we can do no better than quote a paragraph from a recent issue of the *London Spectator*: —

“His idea is that missionaries should be voluntary martyrs, should, that is, accept, as the early disciples did, the dangers inherent in their profession, should preach and teach without flinching, and then, if the evil powers of the state raged against them should offer their necks quietly to the executioner. That is lofty advice in its way, and has been acted upon ere now with the best effects, the blood of the martyrs proving to be the seed of the Church; but as a deliberate public policy for the year 1900, it is not, we think, either just or practicable. It is not just, because, while all other teachers are protected, and especially those who teach Chinese how to kill artistically and successfully, it is hardly justice to refuse to protect those who are teaching Christianity. There is nothing so bad in Christian teaching that those who make it their occupation of their lives should be regarded as outlaws and given up to anyone who likes to despoil or kill them. Besides, we must remember the facts of our time. To expect, in an official way, the patience of martyrs from missionaries, and to announce that they would never be avenged, would be to give them up to Mandarins to massacre at discretion, and in a year or so

would so shock the national conscience that we should have half the journals of the empire preaching a new crusade.”

It is a gratuitous assumption that because missionaries avail themselves of the doors opened by their governments, they would not dare to go where their governments do not make their arm felt. Or, if missionaries are invited to depart from China, and leave their fellow-nationals a free field for their projects, they may retort that they have the same right as any others to carry on work there, and that their own work might progress more smoothly in some respects if these other projects were not forced upon the attention of the Chinese. But neither missions nor commerce can afford to indulge in this species of recrimination.

Those who cite the early Apostles should ponder this fact, that Paul, for instance, had not a Christian government behind him, whereas the missionary to-day has. Facts are stubborn things; and missionaries being under a Christian government, may not feel called upon to denationalize themselves because the first missionaries were under a heathen government! Paul, though a Jew, announced plainly that he was a Roman citizen; and it is not altogether clear that, had the Roman Empire then been Christian, he would have given up his citizenship for fear the government might have to protect him in his labors.

Must the missionary go? To again quote the *Spectator*, “What, then, is to be done? Practically, there is nothing to be done except to continue the existing system, which is to consider the Missionary in China, whether Protestant or Catholic, as a person visiting China upon his lawful business, and therefore entitled to as much protection as the buyer of curios or the dealer in champagne.” It should not be difficult to

believe that the missionary himself is too much interested in the success of his work to wish to abuse his rights as citizen or subject. He must carry on that work, even if his nation casts him off. Yet he believes that governments which are themselves based upon the principles of Christianity, owe to themselves and to the world to further his efforts to spread the teachings of the Bible.

The Missionary must, after all, turn from his human critics to the great Critic and Judge of his work, who will judge not by the outward appearance, but by the heart; and in the hope of His approval, he works on.

IV.

THE MISSIONARY AND THE CHINESE.

The purpose of this paper is to present, not in detail, but somewhat comprehensively, the actual relation of missionary work to-day to the Chinese as a people, and the attitude of the people toward the missionary. Such a view is indeed beyond one man's sweep of vision, but the attempt will at least have some value, as being true for a considerable part of China; and those parts with which the writer pretends to some acquaintance appear to be representative.

The great question in this connection is, granting that the foreigner's presence is repulsive to the average Chinese, does the missionary so comport himself as to deepen that reputation and render himself obnoxious, or does he manage to overcome prejudice and gain a footing of mutual respect in the communities where he lives and works?

The newly-arrived missionary, as he enters upon the new conditions which are to surround and to shape his future career, finds three great obstacles to communication with those about him.

These obstacles meet him, in any country of which he may go; but they perhaps appear most insurmountable in China. These are, a strange language, governed apparently by none of the laws of grammar with which he is acquainted; an incongruous mass of alien and incomprehensible customs, which he must learn to know, and weigh, and place in their due proportion; and the apparently hopeless impossibility of making himself, his motives, and his western customs intelligible to the Chinese. Fortunate indeed it is that much time and energy must be given to the acquirement of the language; else more mistakes might be unwittingly made in the first years of intercourse with the people than a lifetime could repair. Mistakes, that is, which would impair one's influence, and render all succeeding work more difficult.

These first years take the assurance and self-sufficiency out of a new-comer, and enable him to gain a more or less thorough understanding of the everyday customs, the ideas and modes of thought of the people, and he finds much to admire, and learns to adjust himself to their ways. This process also necessitates a more or less complete overhaul of the missionary's own stock of opinions and convictions; he learns to cast overboard some useless "junk," and to ground his beliefs no longer on the fact that he was "brought up" in them, but on sure foundations cemented in his own mental and spiritual experiences. He is thus prepared to meet the difficulties and questionings of the Chinese, along lines to him quite new and unexpected.

This process, through which all missionaries more or less consciously pass, should be recognized and taken into account by those who undertake to criticise them from the outside. Other

foreign residents realize almost nothing of this metamorphosis. They are indeed "changed," by living in the Far East; but the change, in one who does not study the language and customs of the Chinese, does not make him more comprehensible to them. But the missionary gives himself over to the task of learning the speech and habits of the people, for the purpose of rendering himself acceptable to them, that he may deliver to them the Message with which he believes himself entrusted; and it will be strange if he utterly fails in the attempt!

We have then established the presumption, at least, that the missionary endeavors to allay the suspicious and overcome the prejudices of the people towards himself. The difficulties to be met are tremendous. There is probably no nation whose genius and character is more alien to that of Western lands than China. Those who live in India, or Persia, find a certain similarity of racial characteristics, the Aryan is an Aryan, under any environment. In Japan, the desire to obtain the best the West can give, makes one feel at home. Savages and cannibals, realizing their uncivilized state, sooner or later become child-like learners. But virile China, with the oldest existent civilization in the world, proudly bids us learn of her, not presume to teach.

This, however, is only one side of Chinese character. The masses of the people, in their poverty and need, are not indisposed to take hold of anything which will yield sustenance and will widen their opportunities. Hence early missionaries, finding the officials and the educated and well-to-do classes unapproachable, turned to the point of least resistance, and gathered the children of the poor into schools, gave free medical treatment to the needy,

scattered literature among the people either freely or much below the cost of printing, preached to and taught the poor, the ignorant, in city and country, and, in short, verified the crowning glory of Christianity as enunciated by its Founder,—“The poor have the Gospel preached unto them.” In the first stage of China’s evangelization, as in Greece, it appears that “God hath chosen the foolish things of the world, the weak things, and base things, and things which are despised.”

The first great fact, then, which comes to light in investigating the results of Missions in China at the close of the century,—we speak now of Protestant Missions,—is that some 120,000 or more of the less-educated classes have entered the Christian Church; and there are two or three times that number who may be called adherents. In China, moreover, to be uneducated does not necessarily mean to be vicious; these converts are *not* of the criminal class, but are from the industrious and peaceable farming and labouring classes. This I do not assume to be so, but state to be a fact capable of verification.

This fact is not unknown to the gentry and officials, especially where work has been carried on for a decade or more; and many of them are heartily friendly in their attitude toward missionaries and their converts. The missionaries in very many quarters are on more or less friendly terms of intercourse with the officials; not often attempting to keep up a constant interchange of visits, which, with the necessary formalities and expense, would consume too much time and energy from other duties, but being distinctly on a cordial footing. In other places, while not visiting the officials, the missionaries take pains to make their presence known, and to disarm suspicion, by

plainly stating the purpose of their presence, and perhaps sending to the official a present of books, or the like.

The presence of a missionary in a particular district is of course often not acceptable to the magistrate. In such a case, if the missionary is desirous of securing a foothold, he moves slowly. He may, sooner or later, claim his right under treaty to preach and even to reside in this place. But this a last resort; and his dependence is generally not upon official protection, but upon some other providential opening, such as the friendship of an influential land-owner in the town, the assistance of a resident Christian, etc.

Having secured a house in such a place, it remains for the missionary to conciliate his enemies, to ignore base calumnies, and by his daily life to prove that he is a good neighbour. This may take a longer or shorter time; but once having taken up his residence there, his presence is an accepted fact, and there must be some unusual reason which will make the people drive him out.

We cannot go into the subject of riots. Their beginnings are occult; sometimes they result from the machinations of the official, or of some relentless enemy among the influential citizens; sometimes from unintentional indiscretion of the missionary or his helper; sometimes from the malice of a discharged employee; - or from any other of a dozen causes. The fact remains, that after the riot the missionary returns, and the people realise that he was maligned and mistreated; and often the return after a riot is the beginning of a better understanding between the foreigner and his neighbours. At all events, the people respect his "stick-to-it-iveness"; and, as they find him uniformly paying for what he buys, and exhorting men to do good,

they learn to respect him, even if many still regard him as a mild lunatic who has come to their midst to "heap up merit" in this strange way for the next world.

There are some parts of China in which, within comparatively small area, there have been large accessions to the Church. In Shantung, for example, after the distribution of the famine relief fund years ago, whole villages gave up their idols and embraced Christianity. Doubtless the exhibition on a large scale of sympathy for the starving, had much to do with this movement toward the foreign religion. But there were other causes, into which it is beside our purpose to enter. In such regions as Shantung, Manchuria, and Fuhkien, where the number of converts is rapidly increasing, some may look for an accentuated hatred of the foreigner on the part of votaries of the old religions. It would be strange if this were never so; but it does not seem to be necessarily the case. In fact, throughout North China, Buddhism has long been in a decline. Temples are not kept up, nor are the monks sustained, with anything like the religious enthusiasm which obtains in the South. Though there was a mingling of Buddhist and Taoist superstitions in the Boxer movement last year, there is no evidence that these sects were leading the people in an anti-Christian campaign. The monks were lugged in by the leaders because of their supposed ability to work charms and obtain supernatural assistance, by which the Boxers were to become impervious to bullet and sword. The superstitious fears of the populace were worked upon, moreover, by lying stories of the diabolical powers of the foreigners, and the purpose of the gods to destroy them; but these

were means used to excite the people, not the primal source of the excitement. The Buddhist priest, and the Taoist as well, is looked down upon by his own people. He is generally either an unwelcome child, whom the poverty-stricken mother has parted with to the monastery for a consideration, or a man who, being "wanted" for his crimes, escapes the law by shaving his head. He is ignorant of his own religion, beyond knowing by rote a few books of prayers, mixtures of meaningless Sanskrit sounds and inflated Chinese phrases, which, in the intervals of opium-smoking and tea-drinking, he rattles off when called in to say mass for the dead or to exorcise wandering ghosts. He is not respected as an ascetic, for, when not known, he is suspected to be a very sycarite. He gets his living, not because of his character, but because of the supposed efficacy of his incantations. And he is, up to this time, so little concerned at the growth of Christianity, that he smiles on the foreign "teacher," and perhaps describes him to the by-standers as a fellow worker in deeds of virtue!

(他們也是做好事的)。

From the point of view of Protestant missionaries, the acquirement by Roman Catholic priests in 1899 of official rank corresponding to that of higher or lower Chinese officials, is a misfortune, and is calculated to put fresh difficulties in the way of building up a Church free from self-seekers. Hence all Protestant Missions declined to receive these honours. Under such an arrangement there is great danger that the Church should appear dependent upon the secular power. This is, indeed, from the Papal view-point, quite to be desired; but not from any other. There is, however, no evidence as yet that the rank thus conferred upon

Roman Catholic Missionaries has been mis-used, or that it has brought to the surface any particular resentment among the Chinese.

The charge made by Li Hung-chang and other Chinese officials, that missionaries are at odds with the people, looks very like special pleading; knowing that missionaries are in disfavour with a portion of the public, which is quite ready to take up charges derogatory to them, and finding it difficult to complain openly of that which at heart they detest, the "aggressions" of Foreign Powers, they make the missionaries their scapegoat, and lay the troubles at their door.

What are the relations existing between the missionary and the people? First, his relations with his converts, at least, may be assumed to be friendly. Christians act as a sort of conducting medium for foreign ideas between missionaries and the people. They of course become interested in western thought, and on account of casting off some of the superstitions and habits of their country, are charged by their neighbours with being foreignized. At the same time, their habits of life and motives of action are rendered more honest and humane; so that their neighbours are by-and-by compelled to acknowledge that they are the better for becoming Christians. The missionaries being seen to be on a strongly fraternal footing with the lowest of their converts, out of the host of suspicions and misapprehensions existent in the outsiders' minds grows a gradual perception of the novel doctrine of Brotherhood of Man. For while the doctrine has theoretically existed in China, its reduction to practical life is decidedly novel.

The missionary endeavours to cultivate friendly relations with his neighbours and with the people with whom he

is thrown in contact. He is, in spite of that fact, a sealed book, and unfathomable mystery to the generality of the Chinese. Those who have lived on the same street with foreigners for ten or twenty years, learn to respect and trust them. Those who meet the missionary but casually, are influenced in their judgment of him by the current of general opinion of foreigners which obtains in their own neighbourhood at the time, and these currents are as the winds in spring. The people believe things about the missionary which they are too "polite" to say to him openly, and hence which he may never have the chance to refute. But this thinking evil of others is merely a phase of the Chinese character, holding true of their relations to their own countrymen, especially to those who had the misfortune to have immigrated from another province or country.

From this it will appear, that no general statement will so accurately describe the relation of the people to the missionaries, as a *possible, but uncertain tenure of indifferent, good-natured permission to live among them*. The technical phrase, *Unstable Equilibrium*, is very applicable; and the missionary, having the desire to continue his work and to live in some measure of security, may surely be trusted to take care not to destroy the equilibrium.

It is, however, no overstatement of fact to say that in many parts of China, especially where missionaries have resided for many years, the condition of stable equilibrium appeared to have been reached; and, indeed, the upheaval of last year failed, in such places, to unsettle the quiet trust of the majority in the character and good intentions of the missionaries. Even in North China, where high officials made use of the baser elements of society to work such wide destruction,

it is believed that, aside from their own loss and suffering, the peaceable and industrious majority deeply regretted the destruction of mission property and the expulsion of missionaries. Both officials and people in some places regard the presence of the foreigner as a sign of social security; while he can stay, quiet is assured for all.

But it is said that missionaries meddle in the lawsuits of their converts, and thus render themselves and the Church obnoxious to the people. This is a grave charge, and not to be lightly brought forward. If such a thing occurs, the missionary is certainly at fault. It must be understood at the outset, however, that the Chinese are a litigious people; that grudges, feuds, and jealousies exist between individuals and families, which began before missionaries were heard of in any particular section; and that a favourite time for reviving these grudges is when one's enemy has placed himself in an unfavourable light before his neighbours—such as when he takes up with the "foreigner's religion." So that, if the Church had not appeared, doubtless some other opportunity would have offered for raking up the old scores. Here we are face to face with one of the most perplexing questions which ever meets the missionary. It often seems as if officials exist in China, for the sole purpose of getting the biggest squeeze possible from each party in a controversy, and then settling it as they please, or not at all. When missionaries see that a convert is being pursued into Court because he is a Christian, they frequently (not always, and many missionaries never) communicate with the official in charge of the case, thus getting the convert a hearing without having to bribe half-a-dozen underlings, and perhaps the judge himself. The missionary's card

and a reference to the Imperial Edict ordering that Christians be treated like other subjects, and not looked down upon because of their religion, is usually sufficient to rouse the official to actually look into the right and wrong of the case at issue. If appeal is made to the Consul it is that he, through the *higher Chinese officials*, may bring pressure to bear upon a spiteful or recalcitrant magistrate to obey, not the foreigner's laws but the published Edicts of his own Emperor!

If, even at this late stage, the missionary finds that his convert has been in the wrong, he withdraws the case with proper apologies. Moreover, where possible, the missionary uses every means to adjust quarrels, etc., without their going into court, himself acting as a peace-maker: and he will always inquire carefully into both sides before allowing his name to be used in the Yamen. There is, of course, still the danger that after the greatest care, he may be dragged into a case which he would far better have left alone. For this reason, some missionaries make a hard-and-fast rule that they will never take any part in their converts' cases. This position, however, as can readily be seen, is a difficult one to maintain.

Where a missionary has oversight of a wide field, or a rapidly growing group of churches, unworthy men sometimes succeed in entering the Church. There are men who live by bullying their neighbours; and these sometimes conveniently become "converted," and proceed to carry on their depredations under a slightly different form. Such cases are rare; but in some places men will attend Sunday services for a few weeks, hang up a Christian calendar in their homes, and, giving out that they are Christians, proceed to levy blackmail on their

neighbours. It is possible for them to frighten and deceive many ignorant folk in this way, for the sufferers, being afraid of the foreigner, do not dare to go to him or to the church to find out the truth; thus calumnies without the slightest foundation are widely propagated. It is moreover frequently difficult to detect the guilty persons; but the missionary is the first to set such things right when discovered.

In localities where deep-seated prejudices have been created by lawsuits, missionaries emphatically are not responsible for them, but are entangled in them, unfortunately indeed, but as unavoidably as they are involved in a hundred other perplexities of the people's life. The impartial reader will at least understand that the missionary will, for his work's sake, seek by every means in his power to alleviate these prejudices and to heal rather than irritate the social wounds which cannot but delay the spread of Christianity.

Some one may urge in objection to the missionary, that he opposes the religions and beliefs that the Chinese hold sacred and therefore cannot dwell at peace with them. There are doubtless ways and ways of opposing the mistakes and sins of the people. But missionaries believe that it is possible, while not lowering in the least the claims of the religion which alone they believe to be true, yet to present these claims so winningly, and to oppose the superstitions of their hearers so tactfully, as not to arouse their anger or prejudice. Whether all missionaries attain the acme of tactfulness may naturally be doubted; but their life is spent in seeking the most winning way to preach. The grand difficulty hitherto encountered by most missionaries has, however, been a lethargy of the religious sense, an utter indifference to

questions of the spiritual need of man. One is not confronted in China, as in India and other countries, by religious debaters or philosophical inquirers. The literati are atheists in belief, although superstitious; and their training in polemics is along an entirely different line from that of religious matters. The common people "believe" a jumble of ideas borrowed from both Buddhism and Taoism with the Confucian theories and a strange tangle of neighbourhood superstitions thrown in—altogether making an incoherent supernaturalism, the inconsistencies of which amuse them when pointed out, but do not appear to disturb them in the least. After all, the missionary's most effective logic with them is a true and sympathetic life; and to its influence they are sure eventually to respond. If they believe in the man, they may learn to believe in his doctrine. Having believed in him "for his work's sake," their minds gradually open for an intelligent reception of the reasons for or against the customs and doctrines in question.

We may then certainly conclude, that in spite of dangers and difficulties, greater in some respects in China than in other lands, the same reasons exist for missionary work, and the same beneficent results are to be expected, in the Middle Kingdom as in any nation in the world.

CONCLUSION

In closing, we may venture to hope, and even to predict, that as years go by, there will be a growing recognition

of the mutual dependence of Missions and Commerce in China. A leading Shanghai resident said recently in public, that business men are also missionaries. All foreigners in China are charged with the responsibility of commending to this nation the upright, humane, and Christian principles which we believe govern heart and conscience, business and social relations in Western lands. If missionaries criticise their fellow-nationals in the Far East, their criticisms are not malicious, but rise from a two fold desire: first, that our own countrymen should set aside selfishness as the rule of life, and seek the larger life of working for the good of all men; and second, that the whole impact of Western life and civilization upon the Chinese should be such as to give them true and lofty views of life and duty, and hasten the birth of the new and Christian China.

Our rulers, our native lands, the towns and cities where we were born and educated, our friends and our families, have the right to expect us all, whatever our associations or life-work, to represent their best characteristics on these shores where we profess to be the advance-guard of civilization. Let us all, missionary or merchant, civilian, military or official, give China the best we can bring from home. Let us drop prejudice and recrimination, and enter the new century with the determination to do our part faithfully in introducing to the world a New China.

J. C. GARRITT.

