

To
Faithful Friends
AND
Candid Critics

THE
CHINESE
MISSIONS
IN
CHINA



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1900.

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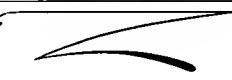
MISSIONS

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The Missionary Mail

to Faithful Friends and Candid Critics.



Walter B. Wicks M.A.

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"Jesus went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness. But when He saw the multitudes, He was moved with compassion for them because they were distressed and scattered as sheep not having a shepherd."—*Matthew ix., 35, 36.*

"He's true to God who's true to Man:
Wherever wrong is done
To the humblest and the weakest
'Neath the all-beholding sun,
That wrong is also done to us,
And they are slaves most base
Whose love of right is for themselves,
And not for all their race."

—*Russell Lowell.*

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PREFATORY NOTE.

HIS booklet contains the substance of a few letters written from Shênh-Hsi to an intelligent correspondent in Britain, in answer to a request for information as to the field, the people, and the work—its nature, conditions, and results. These extracts, with illustrations, are now printed for a wider circulation, in the hope that they may interest faithful friends; and that the short review of recent criticism may help to modify the severity of adverse judgments passed upon the Cause of Christ in the Empire of Han.

M. B. D.

1st January, 1900.

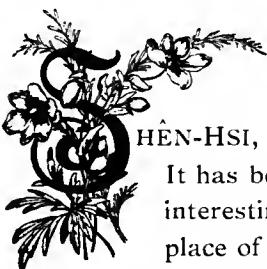
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With 29 Illustrations.

The Missionary Mail.

AN HISTORIC PLACE.



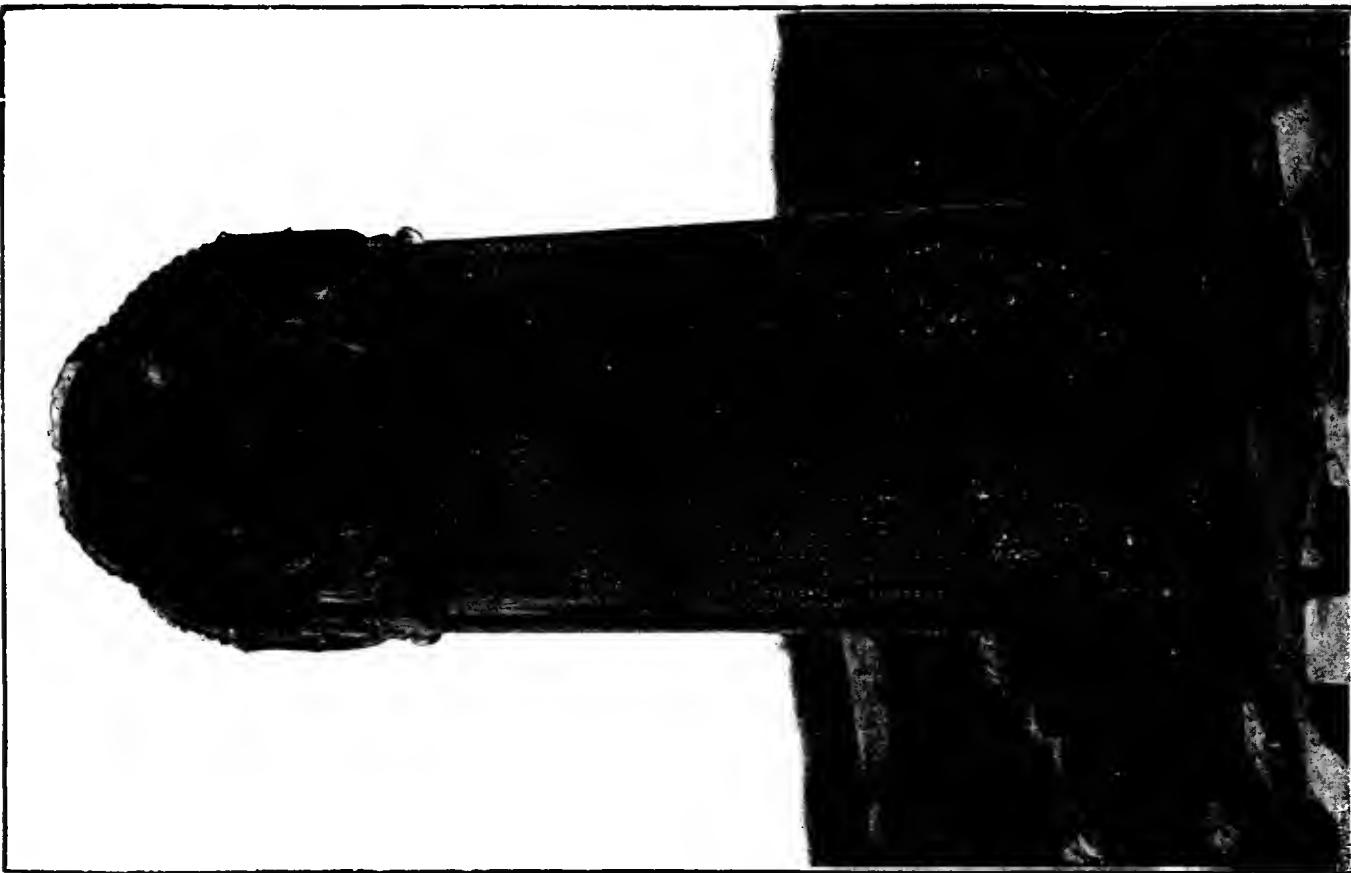
HÉN-HSI, in the north-west, is one of the historic provinces of the great Celestial Empire. It has been the scene of the most remarkable and, from a European standpoint, the most interesting events in Chinese annals. It has not the celebrity of Shantung, the birth-place of Confucius and Mencius, but it has the importance of being the starting point for all those religious movements which have influenced to any considerable degree the Chinese race. Here Mohammedanism found its entrance, first successes and permanent hold ; Buddhism, under royal patronage, first established its real sway. Here, 600 years later, came the Apostle of Nestorianism, to propagate the " Illustrious Religion " to which the famous Syro-Chinese Monument still bears its silent testimony.¹

¹ The Nestorian Tablet or Syro-Chinese Monument (an illustration of which is given on page 6) was erected in 781, and is therefore 1118 years old. It stands about one mile outside the gate of Hsi-An-Fu, in Shén-Hsi. It was unearthed in 1625 by some workmen while digging to lay the foundation of a new building. It was copied by a Chinese magistrate, who sent his copy to Semedo. He translated it into Portuguese and sent it to Lisbon. Then it found its way to Rome, and was reproduced in Latin ; thence to London, and was published in English. In every country its story aroused the keenest interest. It describes the fortunes of the Nestorian Church in China from 636-781. The contents are three-fold :—

- (1) *Doctrinal*: the teaching, ways, and practices of the Nestorian ministers.
- (2) *Historical*: an account of the entrance into China and the fortunes of the faith for 130 years.
- (3) *Eulogistic*: a metrical expression of praise of God, of the Religion, and of the Emperors who had favoured the Christian cause.

It is still a mystery how a crusade that had such signal success should suffer so complete an eclipse. Nestorianism passed and perished, leaving only this monument to tell of its fortune and fate.

SYRO-CHINESE MONUMENT.





CENTRAL TOWER OF HSI-AN.

part in Chinese history," was for over 2000 years the metropolis of the Empire. That it is still an important place may be seen from the persistent efforts of the Russian Government to establish trade depôts; the preparations that were made near the close of the Chino-Japanese war for the reception of the Emperor; and the support by the Japanese Government of an agent in the city to furnish accurate information as to the designs of Russia in the west and the military routes from Central Asia.

The work of the Shêñ-Hsi Mission is centred in the great plain which stretches from the Yellow River on the east right across to the west of the province—an area of about 4,000 square miles. Situated upon this open belt are the provincial capital; four independent prefectures; thirty county walled cities; market towns averaging one per square league, and numberless villages of various kinds from the

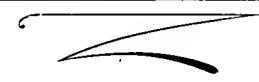
The area of the province is reckoned at 67,400 square miles, with a rapidly increasing population of nearly 10,000,000. Its position is isolated on the east by the Yellow River, and on the south by mountain ranges. Its importance has always been recognised by the government, as commanding access to the Chinese colonies in the west. The high road between Pekin and the north-west, Szü-Ch'üan, Yün-Nan and Thibet passes along the basin of the Wei River, and is controlled by the strategic pass of T'ung-Kuan at the junction of three provinces.

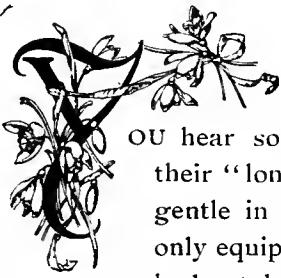
Hsi-an-fu, the provincial capital, "than which no other city in the Empire has played a greater

highly respectable walled seats of wealthy natives to the subterranean dug-outs of Hu-pei settlers. Of the whole region it may be truly said,

“Affliction is enamoured of thy parts,
And thou art wedded to calamity.”

For calamities that recur in cycles, war and wolves, famine and epidemics, have carried off their victims, impoverished the populace, and turned places once fair and fertile into ruined wastes. At the present time these are being reclaimed by the plodding industry of an immigrant population that is increasing with surprising rapidity. The soil is entirely of rich loess, which, with little scientific agriculture, yields, in normal seasons, good harvests of wheat, maize, millet and opium. The whole of Shén-Hsi has, like other parts of the north of China, suffered from the destruction of forests and the geological elevation of the land. The rainfall is consequently insufficient and uncertain. The yellow loamy soil, unrelieved from rigid sameness; the dusty ravines; the bare ridges; groups of graves with their cypress trees; and villages with their forbidding walls; furnish a landscape which is no less monotonous than depressing. The extremes of heat and cold constitute a climate which is very enervating.





THE "TAILS" AND THE TARTARS.

OU hear so much of the shortcomings of the Chinese that I shall tell you something of their "long-comings"—to use an expressive colloquialism. They are kind and hospitable, gentle in manner and generous in disposition. I have taken a journey of eight days, the only equipment being $2\frac{1}{2}$ d. and half a donkey—having to share it with another. If the people had not been kind and friendly it would have been perilous to complete that tour. They are extremely courteous, cautious and industrious. They respond and reciprocate advances of friendliness, and are not slow to appreciate and approve of efforts for their welfare. After all, "one touch of nature makes the whole world kin." You must remember that in this province of Shén-Hsi there is ample opportunity for gauging the character of the Chinese, for the population is as cosmopolitan as the place is historic. The populace is representative of nearly the half of China, immigrants having settled from no fewer than eight provinces. After nearly ten years' intimate and constant contact, I feel convinced that their "long-comings" would have been longer had they but had a chance. There is a melancholy tale connected with their "pig-tail." When the Tartars conquered China they issued this edict :

"Liu t'ou pu liu fa
Liu fa pu liu t'ou,"

which in Saxon English is : "Tails on or heads off." Being a question of heads or tails, the vanquished Chinese, with oriental wisdom, chose both heads and tails. Thus the queue is the symbol of their subjection to an alien power—a badge of bondage to the Tartar race. The Mānchus rule with the heel of despotism. The sad thing is that their tyranny has been so long possible because of the British Government. What we did in the Crimean war in Europe—buttressed the tottering and corrupt Turks



ACTING OFFICIALS.

—we have repeated in Asia by propping up the effete and falling Tartars. But for our intervention, their despotic dynasty would have passed and perished. China would have belonged to the Chinese ; for “their faith and their hope and their honour they have pledged to their native soil.” Crushed, however, by the martial Tartar hordes, they have been in servitude ever since, and are to-day an under-educated, underfed, and immobile race. In Shêñ-Hsi a clear cleavage line divides the classes from the masses. The classes have two types :—

- (a) The officials—acting and expectant—who are proud and polite ; astute and atheistic. Peculation and polygamy are necessary evils—the former to line their pockets, and the latter to ensure a posterity with proper *éclat*. The talent for tergiversation is their supreme characteristic.
- (b) The Literati are inferior. Owing to the scarcity of candidates, who must be natives of the province, literary degrees have been conferred on many far beneath the ordinary Government standard. Still they do not quite merit the scorn of the popular line—

“The B.A. Brag ? He’s an illiterate Bag !”

The masses are chiefly peasants. Three types predominate :—

- (a) The Aborigines—opium sots—sodden, demoralised and lethargic, as if care, conscience, and character were outside the region of their concern.
- (b) The Shantung Settlers—stalwart, fearless, unceremonious, resolute ; proud of their province and even of their poverty.
- (c) Hu-Pei Immigrants—vicious, mean, superstitious, cowardly ; dwellers in caves—their hearts, like their hamlets, low. Nearly all are poor, and being dependent on the uncertain product of the soil, seem constantly on the brink of destitution. Man is a weed here. The prodigality of life, its cheapness, misery and degradation, awaken alike amazement and sympathy. Everything is Chinese—*i.e.*, ancient, fossilized, tomb-like. The whole air seems redolent of decay. Unconsciously your mind becomes overpowered and your spirit depressed by the eternal monotony of their dull gray life. “It is not for his toils that I lament the poor ; we must all toil. What I do mourn over is that the lamp of his soul should go out. Alas ! while the body stands so broad and brawny, must the soul be blinded, stupefied, almost annihilated. Twenty times every minute a man dies unsaved.”—*Curlyle*.

ORIGIN OF THE MISSION.



NECESITY has often been the fruitful cause of progress. In 1889 floods and famine in Shantung Province compelled thousands of families to emigrate to the north-west province of Shén-Hsi which had been largely depopulated some thirty years before by Mohammedan wars, famine and wolves.

Amongst the thousands of immigrants there was a little band of Christians. On arriving in Shén-Hsi they selected a spot in the open wild, where they could settle without being involved in dishonorable dealings or associated with non-Christian men. They founded a small hamlet of ten families, and named it Gospel-Village (Fu-Yin-T'sun). All their customs and conduct were to be ruled by the principles of the New Testament. Puritans in faith, pilgrims in fact, they



FAMILY OF IMMIGRANTS.

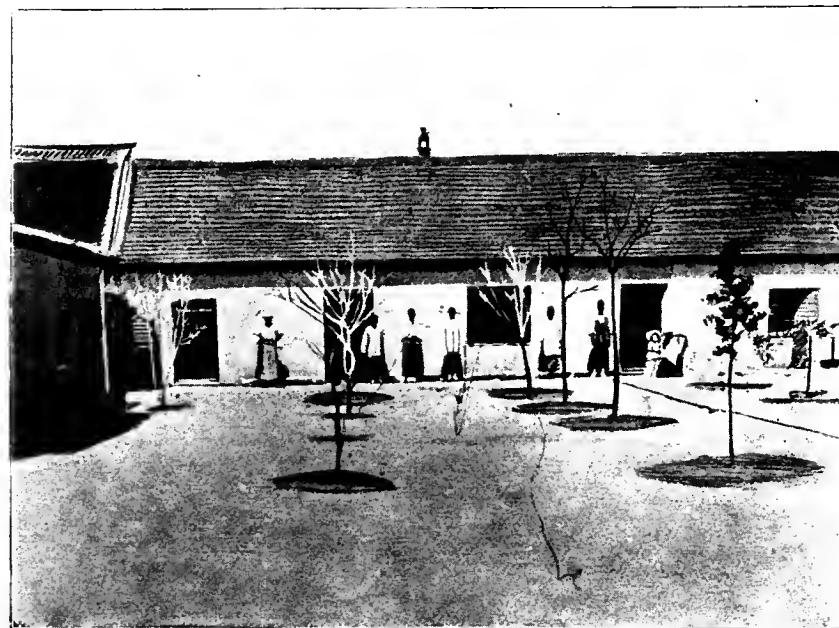
now founded their "Plymouth." Only the quenchless hope begotten of trust in God, and an iron constitution innured by hardships, could have surmounted the successive adversities that befel them; for famine dogged their steps, and epidemics threatened their lives. Yet, like the Puritan Pilgrims, they had no regretful longings for their ancestral homes. The land they consecrated with their dead and cultivated by their manly toil henceforth became the scene of their colonial and courageous life—a life of thrilling interest, and not without its pathetic incidents.

In the spring of 1891, Dr. Glover of Bristol and the Rev. T. M. Morris of Ipswich—a deputation from the Home Society—then in Tai-Yüan-Fu, in answer to the appeal of the Christians in Shén-Hsi, and at the advice of the missionaries both at Shantung and in Shén-Hsi, recommended that Messrs.



A. G. SHORROCK AND THE DUNCANS.

Shorrock and Duncan be associated together and appointed to pioneer work in this new sphere. Owing to the extremely anti-foreign spirit that existed in cities, they decided to reside in a country district. Their first duty was to purchase a plot of ground—an inexpensive affair, for a field was secured adjoining the Christians' hamlet, at the rate of about 1s. 6d. an acre. A well was dug, enclosing walls of battened mud were raised, and finally a few humble cottages were built, after the pattern of the village huts—*i.e.*, with walls of mud and roofs of thatch. This has been the place of residence and centre of work ever since.



THE HOME OF THE MISSIONARIES.

THE PROGRAMME OF WORK.



HE programme of missionary service, as carried out by the Master, was threefold :—

Intellectual: Teaching in the Synagogues,

Spiritual: Preaching the Gospel of the Kingdom.

Beneficent: Healing all manner of disease and sickness (Matthew ix, 35).

That has also been the plan of our work in Shêñ-Hsi. In this letter I shall give a brief description of our attempts to carry it out.

INTELLECTUAL:

TEACHING IN THE SYNAGOGUE.

This part of the programme has been carried on by Enlightenment and Education.

i. ENLIGHTENMENT

was attempted in the faith that Truth has the inherent power to convince and



PART OF A TEMPLE.



M.A. EXAMINATION HALL, SHOWING ROWS OF CELLS AND
CENTRAL WATCH-TOWER.

pride themselves on an orderly and blameless life. The elaborate system of their education abnormally develops the memory, but cramps the mind. The competitive essays are good for penmanship and composition, but emasculate the vitality of thought and vitiate the principles of all true manhood. There are three inevitable consequences affecting their conduct, mind, and attitude :—

- (a) There is none of that nobility of soul that shines out honest, erect, pure, courageous from the innermost spirit. You cannot say of any one of them—

“ Every word that he speaks has been finely furnace
In the blast of a life that has struggled in earnest.”

so control the mind, as well as move the heart and govern the conscience. In China, the temples, colleges and official residences, like the synagogues in Judea, are the chief centres of influence. It has been our aim to publicly teach in these strongholds of intellect, and so reach the higher classes.

The literati have their minds filled with cut-and-dry notions and fixed ideas about human life, divine government, and future destiny. Righteousness to them consists in a punctilious observance of petty rules and ceremonies—matters of small ethical or intrinsic importance. They believe in conventional propriety, and

Hence so much of that "moral diletantism," anathematised by Carlyle.

- (b) There is supercilious self-sufficiency and overweening conceit. They would take to themselves, without scruple, the description of the late Master of Balliol by his admiring pupils :—

"We are scholars *videlicet* :
All there is to know *we* know it ;
We are B.A. from the College ;
What *we* know not is not knowledge."

Hence the vapid inertia that reigns as death over the Empire—a blight that destroys all thought, effort, and progress.

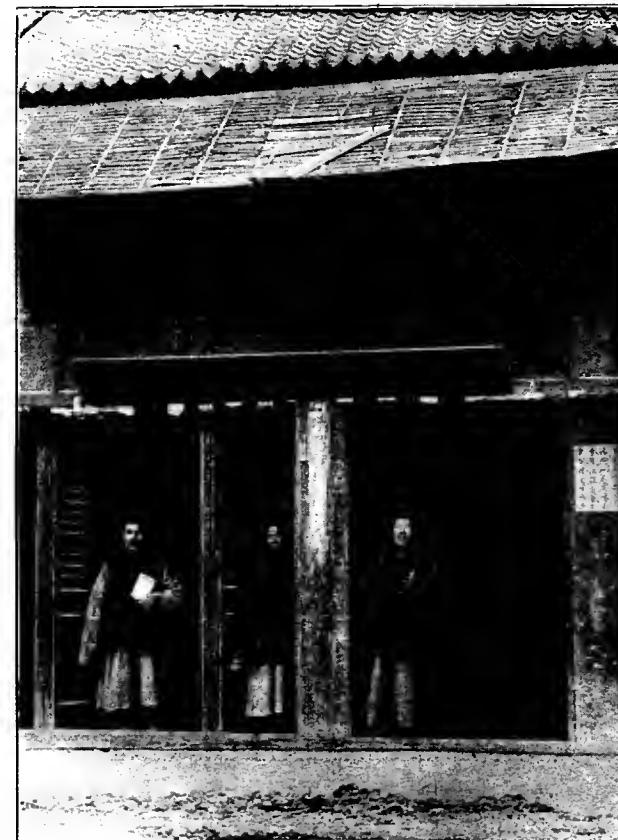
- (c) Their attitude towards foreigners is the natural, historical, and inevitable consequence of these characteristics. They say, with Mencius, "I have heard of the Chinese having improved barbarians, but I never heard of the Chinese being benefited by barbarians." So they turn away in indifference or disdain from those outside the circle of their class and country as illiterate and uncivilized. They resent whatever is disapproved by their tradition, and are as inflexibly devoted to whatever is enjoined by the formal sanctions and prescriptive rights of their own organizations. Christianity, therefore, is to them, as it was to the Jews, too catholic, humane, revolutionary, and vulgar. They sincerely offer to it and to all its representatives a



CELLS IN THE EXAMINATION HALL.

relentless antagonism. Once every three years, during examinations, about ten thousand of these scholars assemble in Hsi-An-Fu for a considerable period. The question then has been how to reach and influence this large and powerful class. The following have been the means adopted :—

1. *A Book Depôt* was opened in the very centre of their strongest opposition. The stock comprised the publications of the Christian Literature Society; the translations of the Scientific Literature Bureau; the text books of the Educational Association and of the American Presbyterian press, together with native and other elemental light. In the inner court a guest-room was provided. Visits were made and books purchased by all classes, from the Governor of the Province to the common scholar. Enquiry was awakened and interest aroused, and, best of all, opportunity was given for friendly intercourse and personal conversation on vital truths.
2. *Competitive Essays* were set on religious, scientific, and other subjects. The object of these papers was fourfold :—
 - (a) To throw light on religious terminology and the Confucian idea of God;
 - (b) To arrest attention and awaken inquiry;
 - (c) To disclose the cause of inveterate opposition;
 - (d) To discover the interpretations of science given by men ignorant of its elementary principles.



THE BOOK DEPÔT.

3. *Lectures*, illustrated by lantern views, were given in the colleges, official residences and various places. Casting on the screen a set of movable slides—for example, on Astronomy, showing the relative sizes of countries and continents, the causes of eclipses and the revolutions of the planets—was an effective means of opening minds, overturning opposition, and declaring how the Creator of all was also the God of love and grace. In some of the colleges invitations were given to state the principal facts of Christianity to companies of scholars and leading men, and so these lectures became an invaluable medium of exercising a considerable influence.
4. *Short Papers and Pamphlets* were issued at intervals, dealing with important religious questions apologetically, and giving authentic information on current topics. In consequence of these issues a request was made that we should contribute, suggest and help with leading articles in two periodicals started by the scholars. Thus the Baptist Mission discharged in some degree the honourable duties of censor to the local press.
5. A *lending Library* was started, to make appeal, through the printed page, to homes and hearts we could not otherwise reach.
6. *Personal Intercourse*, visitations and receptions occupied a large share of time. Visits were made to mandarin homes, religious temples, mosques, and Confucian colleges.

By such means we have been attempting, Christ-like, to teach in the synagogues, and so reach the intellect of the Province—breaking down prejudice, overcoming race-hatred, teaching the ignorant, upholding the truth, and circulating light. These pages but record

“ One death-grapple in the darkness 'twixt old systems and the Word,
Truth for ever on the scaffold, error ever on the throne.
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadows, keeping watch above His own.”

ii. EDUCATION

has, from the first, been energetically carried on. Ruskin beautifully shows how faith, love, hope, all the graces that crown the later Christian life, are the characteristics of childhood. It has been our aim to train the young before evil had hardened their hearts, superstitions warped their minds, and wayward courses stained their feet. In the schools we have tried to

consecrate their plastic years to the Saviour. Every Christmas morning, at the Dedication service, we claim them for Christ, and the main aim of all education is to imprint upon their hearts the image and superscription of their King.

- (1) *In the Village Day Schools* the course of instruction is elementary, but sufficiently general to lead the scholars out of the ordinary Chinese ruts. They are systematically taught and regularly examined in (*a*) religious instruction, (*b*) Chinese classics, (*c*) elementary science. These schools are not charity organizations for purposes of proselytism, but centres of healthy education and evangelization. The parents supply schoolroom and requisites, and pay an irreducible minimum towards teachers' salaries.



SCHOOL BOYS ON CHRISTMAS DAY.

- (2) *In the Advanced Boarding School*, twenty-nine young men are being taken through a course of study, to qualify them to take positions as school-teachers and evangelists. These boys are taught a spirit of manly independence, and are trained in heart and thought, that they may become the leaders and teachers of the growing church.
- (3) *In the Girls' School* there are at the present time 50 pupils, ranging in age from 10 to 23. It was established at the commencement of the mission, from funds sent by the late Mrs. Hawkes, or

Plymouth, in memory of her beloved niece, Mary Stevenson. The buildings are of the plainest possible style—simply mud-battened walls and straw-thatched roofs. The food and furnishings are all common, inexpensive, and native. The parents are pledged to contribute towards the support of their girls, and to provide their clothing, bedding, and native books.

The importance of this school can scarcely be realised by those who do not know the position assigned to girls in China. They are usually unwelcome, uneducated, and unloved. These lines embody a common sentiment regarding them :

“The serpent’s mouth in green bamboo,
The yellow hornet’s caudal dart,
Little the injury these can do—
More venomous far is a girl’s heart.”

If you ask an intelligent Chinese why he permits the cruelty of foot-binding, he will answer, “The feet are bound to prevent the women from gadding around from door to door and creating all manner of mischief.” It is their cure for Mrs. Grundy.

In the girls’ school we are overcoming the tyranny of that custom. We welcome, educate and elevate the girls. They are disciplined in habits of order, cleanliness, and industry, and trained in mind and heart, that they may become intelligent women and useful Christians. “A



THE SCHOOL GIRLS.

band of pure and earnest girls, a very sisterhood, is of priceless value to a church ; and happy is the minister who is able to count on their willing co-operation, and who can almost unconsciously develop their noblest powers by directing the priceless wealth of faculty with which their Creator has stored their natures."—(F. B. Meyer.) That is especially true in China, and such a band has already been formed by our girls' school in Shêns-Hsi.

- (4) *In the Ministry of Song* we have another helpful mission agency. The hymns and tunes voice the praise of the worshippers. "The Chinese have no sentiments," said a Russian explorer, "and therefore no music." True, their music is very unsympathetic, and often unintelligible. We have taught the scholars, and many of the Christians, lively tunes from the sol-fa notation, and on Christmas eve the scholars give a sort of "musical festival." It has always been a pleasure to hear some 200 of them sing out to a large heathen audience some joyous Christian choruses. "Over and above the sweetness of their melody, their witness constitutes a sort of appeal more moving perhaps than any you can address to the hearts of men."—(Dr. Glover.) This ministry of song is also an excellent means of displacing irreligious feelings and supplying a delightful charm at marriages, feasts, and other ceremonies.

SPIRITUAL: "PREACHING THE GOSPEL OF THE KINGDOM."

The Gospel is now, as it always has been, the power of God unto the salvation of men. It converts the individual by changing his ideas and ideals. It controls his conscience, and so reinforces his moral nature. It changes the heart, and so regenerates the whole disposition and life. From the first, therefore, tireless efforts were made to radiate out from the centre of residence to the numerous villages and market towns. Soon several became genuinely interested. In different places there were gradually formed small communities of truth-seeking worshipers. These devoted their activities to the Christian cause on the ground of their own understanding and convictions. They secured a building for services, and started a school, and so a permanent station would be formed. There are now about 30 such centres. Singly they are inconspicuous enough, yet together form sources of Christian light, feeble, it may be, and flickering, but luminous compared with the surrounding darkness.



SOME NATIVE LEADERS.

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SOME NATIVE LEADERS.

1. FOUNDING A CHRISTIAN CHURCH.

This work is no mere individualism, concerned about nothing else save a few isolated souls. Characters endowed by Divine grace, and consciences enlightened by Jesus Christ, become linked together for the universal ends of the Kingdom of God, the realization of the reign of God in man, and through man over mankind. That is the associational principle that founded and still perpetuates the Christian Church—a society of those permeated and possessed by the same ideals, and actuated and controlled by the same beliefs. We have not sought to establish a sect, but to evoke in the converts an enthusiastic devotion to the corporate welfare of the Kingdom of Heaven; to establish "a society that shall in all its parts, through all its members, and in all its relations, express or articulate, and accord with, the righteous will of God" (Dr. Fairbairn). The emphasis has been laid on the spirit, not the form, of the organization, believing that the church in China will be adjusted to oriental thought, and the particular polities of the West modified or even rejected. The members have been taught the obligations of citizenship in the Kingdom of God; and asked to fulfil its obligations, obey its laws, pay its taxes, and honour the *esprit de corps* of its collective life. By the following adaptive and indigenous means a few poor members have been attempting to solve the problem of a self-supporting church.

- (a) *By Cultivating Plots of Glebe Land.* The Christians give their voluntary labour, the land yields the increase; the proceeds going to the funds of the church.
- (b) *By Presenting First Fruits* in grain and in kind as offerings at the close of each harvest.
- (c) *By Thank-offerings* to the Lord on the occasion of a marriage or birth of a son.
- (d) *By Gleaning after the Harvest.*—Some of the women, Ruth-like, gather the leavings that they may have their little mite for the church; while others devote an extra hour to the spinning-wheel, that they, too, may give a contribution.
- (e) *By Collection Boxes,* which are distributed to every school and chapel, and are opened on Christmas morning. By this method every year substantial contributions are received.

"The T'ai Shan is a great mountain," say the Chinese, "because it does not spurn the grains of sand that add to its height. The Huang Ho is a mighty river, because it does not reject the little rivulets that help to swell its volume." Thus the accumulated contributions in grain, labour, cash or kind, make up the revenue of the church.

2. THE FORMATION OF AN EVANGELISTIC ASSOCIATION

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Along with this purely native endeavour we have undertaken systematic and extensive evangelistic work in different and distant parts. Christ-like, we visit the cities and villages, fairs, market-places, and theatres, preaching the Gospel of the Kingdom. This has compelled attention, awakened interest, advertised our place and purpose, and, above all, disseminated Divine truth. This is quantitative, not qualitative, work; the scattering of seed on wayside or stony heart-soil, or amid tares and thorns, and sometimes, too, on good ground that has borne fruit unto eternal life.

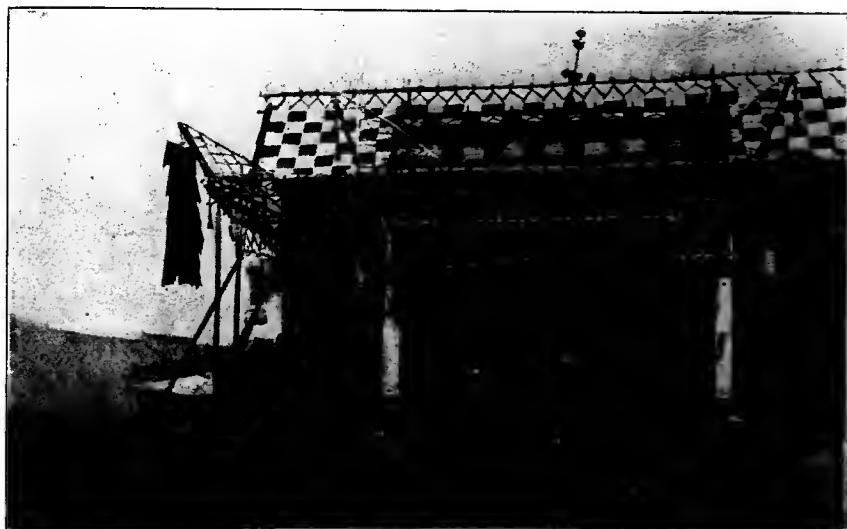
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4. IN THE TRAINING CLASSES

FOR LEADERS

we have sought to help school teachers, evangelists, and station-leaders to a better understanding



A THEATRE.

A. FOUNDING A CHRISTIAN CHURCH.

This work is no mere individualism, concerned about nothing else save a few isolated souls. Characters endowed by Divine grace, and consciences enlightened by Jesus Christ, become linked together for the universal ends of the Kingdom of God, the realization of the reign of God in man, and through man over mankind. That is the associational principle that founded and still perpetuates the Christian Church—a society of those permeated and possessed by the same ideals, and actuated and controlled by the same beliefs. We have not sought to establish a sect, but to evoke in the converts an enthusiastic devotion to the corporate welfare of the Kingdom of Heaven; to establish "a society that shall in all its parts, through all its members, and in all its relations, express or articulate, and accord with, the righteous will of God" (Dr. Fairbairn). The emphasis has been laid on the spirit, not the form, of the organization, believing that the church in China will be adjusted to oriental thought, and the particular polities of the West modified or even rejected. The members have been taught the obligations of citizenship in the Kingdom of God; and asked to fulfil its obligations, obey its laws, pay its taxes, and honour the *esprit de corps* of its collective life. By the following adaptive and indigenous means a few poor members have been attempting to solve the problem of a self-supporting church.

- (a) *By Cultivating Plots of Glebe Land.* The Christians give their voluntary labour, the land yields the increase; the proceeds going to the funds of the church.
- (b) *By Presenting First Fruits* in grain and in kind as offerings at the close of each harvest.
- (c) *By Thank-offerings* to the Lord on the occasion of a marriage or birth of a son.
- (d) *By Gleaning after the Harvest.* Some of the women, Ruth like, gather the leavings that they may have their little mite for the church; while others devote an extra hour to the spinning-wheel, that they, too, may give a contribution.
- (e) *By Collection Boxes,* which are distributed to every school and chapel, and are opened on Christmas morning. By this method every year substantial contributions are received.

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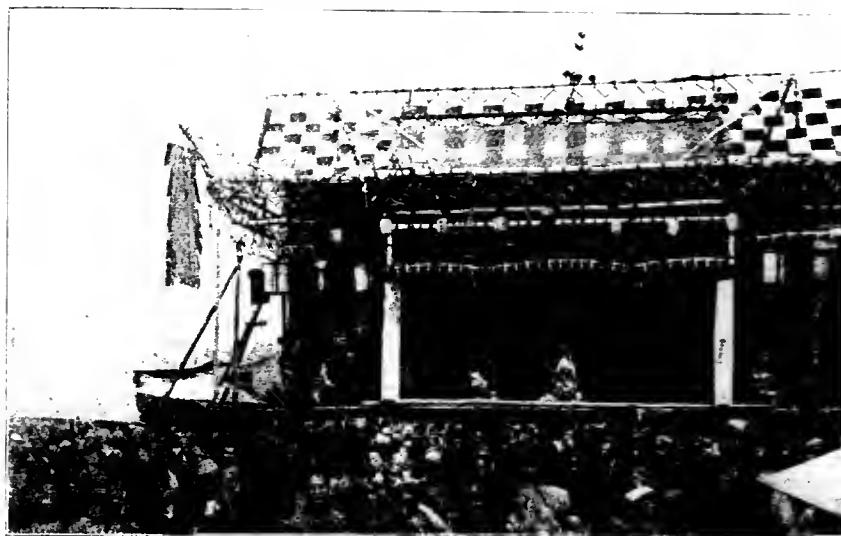
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A THEATRE.



A CITY HOUSE WITH PREACHING HALL.

exercise an enormous influence. They lay the foundations of domestic morality, and so of national life. But the position that is assigned to women generally, and the ignorance in which they live, make it impossible for them to become a beneficent and elevating force in life. Faith in womanhood does not beat with Chinese blood. Confucius taught that "woman can determine nothing of herself, but is subject to the rule of three obediences—in youth, to her father and brothers; in marriage, to her husband; and in widowhood, to her sons. Beyond the threshold of her apartment she may not be known for either good or evil. She may not take any step on her own initiative, nor come to any conclusion on her own deliberation." For any of these reasons she may be divorced—(1) disobedience (to husband's parents), (2) not giving birth to a son, (3) dissolute conduct, (4) jealousy (of the other wives of her

of some of the great facts of faith, and to impart some general knowledge, that they might be able the more intelligently to carry on their work. It is in this kind of work we can best multiply influence, and in which there is, next to school work, the largest promise. There will never be a rapid increase in the Christian cause until there be raised up men who feel the burden of a prophet's message, and the call of Christ to speak to their fellows.

5. WOMAN'S WORK.

In the sense that she who rocks the cradle rules the world, the mothers in China as elsewhere

husband), (5) talkativeness, (6) theft, (7) persistent disease. "All these regulations were adopted by the sages," adds Confucius, "in harmony with the nature of men and women, and to give importance to the ordinance of marriage." The inevitable consequence of such ideas is that women have their whole natures contracted, and the circle of their interests so narrowed that they usually fail to understand any conversation that leads beyond the narrow horizon of their household life. Woman clearly is "but a side issue," and her bound feet are symbolical of her mental and social bondage.

The greater religious susceptibility of women has made work among them both happy and hopeful. With Kipling, we believe that so long as education and rational treatment are withheld from women, so long will their country remain without advance; but once they become Christian and intelligent, we may expect from them the best of impulses. As Buddhism has lived in China by their devotion, so will they render conspicuous service to the Christian cause.

The ladies have sought to reach and teach the women of Shén-Hsi by these means:

Weekly Bible Classes were arranged, and soon some of those who said "We are so stupid," or "We did not read books when young: it is no use beginning now," learned to repeat and understand a short metrical catechism and several hymns, and to read with fair fluency and interest portions of the New Testament.

Bi-monthly Meetings are held at various centres. The forenoons are devoted to prayer and the exposition of some subject—occasionally led by themselves. In the afternoon they are examined on reading of Scripture, repetition, and the recognition of characters. Sometimes homely talks are given on such subjects as: "Common ailments, and how to treat them"; "Happy homes, and how to make them"; "Items of news from monthly periodicals."

Special Classes are held twice a year for promising women from a distance, that they may be helped to become helpers of others. Lessons from Old Testament history and the life of Christ, exposition of hymns and parables, explanations of important doctrines, and singing, are amongst the subjects taught.

BENEFICENT : HEALING ALL MANNER OF DISEASE AND SICKNESS.

That does not merely mean medical treatment, but the alleviation of distress, misery and suffering, in whatever form found. The Gospel needs to be manifested as well as proclaimed. It is part of missionary service to act the good Samaritan and work

"With human hands the creed of creeds,
In loveliness of perfect deeds,"

and so interpret the mercy of God.

In the Shêñ-Hsi mission we have sought to manifest the beneficence of the Gospel by the following means :

1. *By the Relief of Famine Distress.*—In 1893-4 drought withered the crops ; and the people, at all times poor, were reduced to utter starvation. Many left the province, but more died, either from actual destitution or from the terrible scourge of famine fever. The two missionaries exhausted all their own means and resources, and then appealed for help through the " North China Herald " and foreign communities (it being too distant to communicate with London). A generous response was made, and with the timely funds we organised relief. The scheme adopted was simple and effective. Raw cotton-wool was purchased in bulk. Then the people were set to card, spin, and weave it into calico, which was sold and the proceeds used for the purchase of a new supply of raw material. In this way wages were paid for labour done, and those helped were not pauperised. But comparatively few were assisted, yet there was the joy of seeing circles of saved around the centres of help. The moral influence of such work, its effect on the officials, and the gratitude of the people, amply rewarded the perilous toil the work involved.
2. *An Irrigation Scheme* was next advocated, to prevent the return of such lamentable distress. The waters of four rivers flow through the district most affected by famine. On examination, the old channels for irrigation purposes, though dilapidated, could still be recognised. Levels were taken, and a rough survey revealed the fact that by a little elementary engineering, and at trifling expense, one of the rivers could easily be diverted in its upper reaches, and its waters guided to fertilize an area as large as the lowlands of Scotland. Photographs, alternative plans and estimates were submitted to the Governor of the Province. After a time he obtained the sanction of the Board of Works in Peking to use imperial funds and carry out the scheme. Just when the hope of success

was at its highest, the war with Japan paralysed everything. At the close of the war, a new governor, ignorant and anti-foreign, had to be converted to the reasonableness of the scheme. By the time his prejudices were overcome, he was displaced by another, whose final attitude has yet to be determined.

By the expenditure of £3000 the necessary work could be executed by a competent engineer. The money would easily be refunded. What the officials do not like is responsibility, and so they do not willingly take the initiative; but the payment for a completed scheme could be guaranteed. If it be merciful and humane to relieve famine, it were surely still more merciful to prevent it and all the inexpressible horrors of such a calamity.

3. *Curing of the Opium Habit* was carried on extensively the first three years; as many as 134 patients passed through the refuge during four months. The unsatisfactory nature of the results, the increasing demands of other work, and the limited number of missionaries, led to this much-needed service being almost entirely abandoned.

THE OPIUM QUESTION.

Here it may be allowable to add a parenthesis on this opium question. The untwisting, to its final links, of the accursed chain that binds men to the vice of the opium habit



ENTRANCE TO GOVERNOR'S YA-MEN.



SMOKING OPIUM.

- (a) Opium, judged by its chemical constitution, physiological action, and constitutional effects, is beyond question a dangerous poison which, if habitually used, becomes an unmitigated curse. There is no use trying to ignore its after effects by dilating upon its therapeutic and legitimate use. The typical opium-eater is debilitated, lean and pale, a chronic dyspeptic, nervously irritable, with disturbed circulation. These effects are slow, sure, and nigh irreparable. Opium is all the more dangerous because its power is insidious, and so the habit easily grows until it becomes an ungovernable and almost unconquerable vice.
- (b) Its use, apart from medical and legitimate purposes, is to be condemned alone on the ground of Political Economy. The time spent in its consumption, and the land used for growing opium, are so much detracted from the wealth and productiveness of the country. Bread is thereby raised in price, and the conditions of life are made the more severe.
- (c) That it is a deleterious drug, and injurious to the constitution, may be seen from the fact that since the Chinese have become habituated to its use, the annual increase in the population has

is to be effected by moral and not by legal forces. Never by acts of parliament or imperial edicts can the Chinese be delivered from the yoke of misery they knowingly and voluntarily incur in eating and smoking opium.

The apostrophes of a De Quincey, the eloquence of commissioners, the evidence of men either insufficiently informed or partial in their testimony, cannot alter these stubborn facts :



diminished from 3 to 1%. Doubtless there are other factors, and some may question, or even deny, this statement. Here, however, is another circumstance that cannot be questioned. In Shén-Hsi whole families have died out. Opium destroyed their virility, and this depletion of the aboriginal population continues. Childless homes are incontrovertible evidence of the blighting effects of opium. There is no argument that strikes home to the conscience of an opium sot so surely as that he is unable to transmit any offspring to continue the family name and worship at the family altar.

- (d) Britain's action regarding the introduction of opium was at first without common honesty, and having no honour has no morality. What, then, was morally wrong can never be politically right.
- 4. *Medical Work* was attempted from the commencement of the mission. To witness, unmoved, suffering unrelieved, to see without sympathy hundreds smitten with easily diagnosed diseases for which we had specific remedies, would be to act the part of the Levite instead of, Samaritan-like, ministering to the need of the afflicted poor, after the example of Christ and the dictates of your own heart. That was the view-point that raised the question of medical work from one of policy to one of principle, and left us without an alternative but to begin it, although we painfully recognised that it could only be economically and efficiently done by a fully qualified man. Dispensaries were opened in the cities of Hsi-An and San Yüan and in the country district. We treated



OPIUM VICTIMS.



DR. GLOVER AND REV. T. M. MORRIS STARTING FOR BRITAIN.
(The City Wall forms the background.)

language which all can understand—that unspoken tongue of the heart. You take the Bible to the heathen, and he may spit upon it, or burn it, or throw it aside as worthless and harmful. You preach the Gospel to him, and he may regard you as an hireling who makes preaching a trade. He may meet your arguments with sophistry, your appeals with a sneer. You educate him, and he may change from a heathen to an infidel. But heal his bodily ailment in the name of Christ, and you are sure at least that he will love you and bless you, and that all you say will have to him a meaning and a power not conveyable by other lips." That is the vantage-ground of medical missions—a ministry at once merciful and divine—which, strange to say, the Christian Church has been slow to recognise and still more unwilling to undertake.

over 2000 patients a year. That does not mean that we merely dispensed drugs to thousands of people, but that that number of persons voluntarily placed themselves under obligation to us; and so, under the appeal of the Gospel. Dr. J. Creasy Smith is now studying the language with a view to settling in Hsi-An and carrying forward systematically and extensively this important branch of missionary service. After thirty years' experience, Dr. Post writes of the moral influence of this beneficent work: "From the moment the medical missionary sets foot on his chosen field he is master of that universal

The Revs. Dr. Glover and T. M. Morris, after their visit to China, affirmed that medical work is a necessity of the situation, and state that "In an interview with his Excellency Li Hung Chang he remarked to us, in speaking of the Confucianists, that they could save Chinamen's souls as well as we could, but we knew better how to save their bodies. He, therefore, would be glad if we would send as many medical men to his country as possible. This begins to be the feeling of the people generally. And in view of it we strongly endorse the request of the brethren that at the earliest possible moment they might receive some additional medical missionaries." It is to be hoped that this advice will be acted upon, and that soon there will be many more, possessed of the fullest qualifications to carry on this beneficent work.

5. *Industrial Work* has been much discussed, and tentative attempts made to introduce various methods. For example, two pumps were imported as patterns for irrigation purposes. Two Japanese carding machines were purchased, and a committee formed to work them after strictly honest and co-operative principles. It is premature to say anything of results, but the opportunity and need are such that further attempts seem no less necessary than promising. In particular, some simple yet improved method of spinning cotton and weaving calico by manual, or other than steam, power would be an immense boon. Also the introduction of such elementary industries as soap-making and match-making would give a healthy impetus.





DR. GLOVER AND REV. T. M. MORRIS STARTING FOR BRITAIN.
The Cyclo-Wheel has its training stage.

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THE MISSIONARY M.LL.

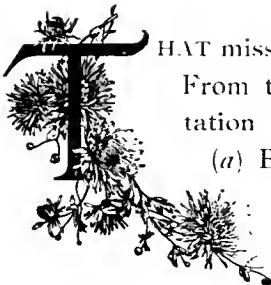
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SOME PRINCIPLES.

1.



HAT mission work, to be healthy, must be self-supporting, indigenous and aggressive. From the first, therefore, we have unceasingly and unflinchingly sought the manifestation of a self-relying spirit, and for these reasons:

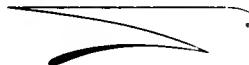
- (a) Because of its influence upon the character of the converts. Effort, reliance and struggle are the conditions of attaining character, and the exercise of energy is the very life-blood of a church. "The office of the teacher," said Dr. Arnold, "is to guide in efforts for self-education." It is this educating of native abilities and activities that imparts strength, deepens convictions, enlarges duty and becomes an antidote to worldliness, selfishness, strife and decline. Amongst a phlegmatic race it is an essential in their evangelization.
- (b) Because of its influence upon the minds of outsiders. An aggressive and vigorous work keeps aloof those dominated by motives either questionable or insufficient. It is the fan that winnows the wheat from the chaff, retaining those with grit and grace, and with equal certainty separating those unprepared to manifest the disinterested graces, or unwilling to bear the cross of the Christian cause.
- (c) Because of the possibilities of indigent Christians. Unto the poor the Gospel is preached. From the middle and lower classes the Church at first drew her reinforcements. Yet they became the pioneers and supporters of the greatest moral force ever applied to the affairs of mankind. (Hallam.)

In non-Christian countries at present the poor spend annually, on their religious rites and forms of worship, sums amply sufficient for the support of Christian institutions. The devotees of Buddha and earnest Confucianists liberally support their cults. Create a similar enthusiasm for the cause of Christ, and similar support will naturally be given. If we cannot turn into Christian channels the money and means of our converts, and awaken a generous desire to support and spread the Gospel, we have failed in our mission. Paul could boast of those whose deep poverty abounded unto the riches of their liberality. And what the Gospel did it can again accomplish, for it is not antiquated or effete.

- II. That the Gospel is a ministry of reconciliation and fulfilment. That principle determines the spirit as well as the subject of our preaching. Christ had profound compassion on the multitudes of Judea. When Paul spoke he reasoned in arguments that glowed with the earnestness of a warm heart. That is the abiding spirit of missionary service. It is not like a blighting east wind, but like vitalizing sunshine ; not merely light, but life. It is this light, which is the life of men, that continues the immutable message. Its purpose is to declare the unexplorable enrichment of Christ—personal, social and national—to seek to win conviction by the grace of courtesy ; by seeing and seizing the soul of good ; by using native literature to illustrate and commend the truth, or the things of daily life to interpret or enforce it. It is not irrational or irrelevant iconoclasm, but reasonable and righteous teaching, that is the basis of the Evangel.
- III. That our attitude be one of conciliation. By lip and life we seek to foster faith in the Chinese—trusting them instead of suspecting them ; emphasising their good, rather than exposing their bad points ; "greeting every glimmering of light," rather than upbraiding them for their darkness. We endeavour without condescension to conform to Chinese manners and customs, costume and etiquette ; appreciating and not decrying Confucian forms of thought ; respecting, instead of rejecting, Chinese ethical and social principles ; upholding the respect and authority of the officers of state. Thus we try neither to feel, shew, nor teach anything that could be construed into disrespect of the susceptibilities of the people, their religion, rites, institutions or convictions. And any alienating spirit or attitude we likewise discourage in the Christians.
- IV. That only an adaptive policy can lead to indigenous work. Truth cannot be imported or forced upon a people, like arms or opium ; it must conquer by its own inherent power and "the congruity of its

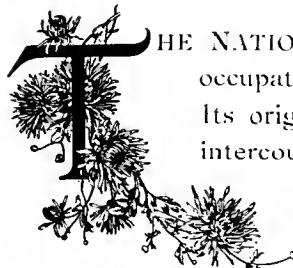
teaching with their spiritual nature." It is independent of polity and place, and can therefore adjust itself to oriental thought and Chinese form. Thus the organization, agents, pastorate and property of the Church in Shén-Hsi belong to the members themselves. They will organize, officer and support their Church according to their capabilities and circumstances. This autonomy is the guarantee of the permanence, as it is the evidence of the power, of the Gospel.

- V. That reliance upon the inspiring love of Christ is the dynamic of service. Given a supreme love to the Saviour, there will be no lack of devotion to His cause. The consciousness of personal obligation to Him must manifest itself in obedience to His will. This is the final guarantee for the achievement of His purposes. The love of Christ imparts a gracious energy to the will, and constrains to a generous service. With this spirit of loyalty to the Master there will be vitality, activity and power. Without it, all organization will be but lifeless frame-work.



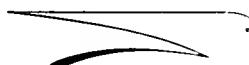
SOME LIMITATIONS.

I. NATIONAL.

HE NATIONAL ATTITUDE to all foreigners, without distinction of race, religion or occupation, is a fundamental limitation to missionary work, not easily estimated. Its origin is easily explained, for it has characterised the attitude of China in all her intercourse with the West. She grew up an empire without a rival. The weak and wandering tribes by which she was surrounded rendered her submissive homage and offered her willing tribute. These inferior states were, compared with China, but chaotic communities, without her organization, civilization, or greatness. She regarded them as but barbarian tribes, and treated them accordingly. "The barbarians are like beasts, and not to be ruled on the same principles as men. Were any to attempt to control them by the great maxims of reason, it would tend to nothing but confusion. The ancient kings well understood this, and accordingly ruled barbarians by misrule. Therefore to rule barbarians by misrule is the best way of ruling them." That is the logic that has dictated all her policy with western nations- even in her later contact with them. She applied to them the same standards and treated them as she had treated her tributary states. It was this assumed preëminence and invincibility that gave her confidence to answer with insult the attempts that were made by European states to establish commercial intercourse. The same unreasoning and vain-

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glorying arrogance has been the direct cause of almost every war in which she has been involved. Seaboard territories have been seized, her capital captured, and her imperial palaces razed to the ground. She has been beaten, humiliated, disorganised again and again, yet the same old and stubborn contempt for "outer barbarians" persists to the present time.

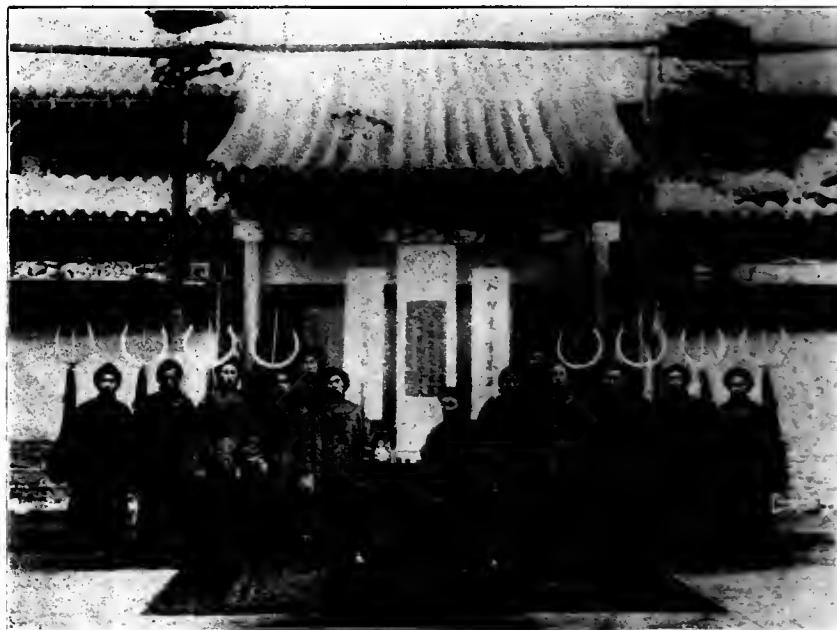
2. GOVERNMENTAL ANTAGONISM is another factor that must not be neglected in any estimate of the missionary enterprise. The imperious attitude towards foreigners has not always been manifested in exclusiveness. Before, and particularly during, the T'ang dynasty there was active intercourse with Asiatic nations ; Arabs, Persians and Indians traded at the ports and traversed the interior at will. But immediately the Manchus usurped the imperial power they hermetically sealed to all foreigners the Chinese Empire. The Tartars were too few amongst the millions of China to allow any intercourse with outsiders which they feared might lead to overt intrigue and the overthrow of their power. From the first, therefore, the Manchu government enforced that policy of exclusiveness which has been wrongly attributed to the Chinese race. The officials, however disposed to be friendly, are but instruments of the reigning power, and dare not have free intercourse with those ostracised by the Imperial policy.
3. FOREIGN INTERCOURSE has not abolished these initial difficulties. Till the last few years the merchant, the missionary and the minister of state represented the points of contact with western commerce and Christianity, nations and polities.

(1) *The Early Traders* were adventurers, many of them buccaneers, bent on marauding expeditions. European riff-raff, privateers and pirates, who often, by angry demonstrations or the violence of force, came into conflict with the Chinese. The Portuguese at Macoa, the Dutch in Formosa, the Spaniards in the Philippines, and the British at Canton, each nationality in turn, by unprincipled and unscrupulous acts, simply roused the Chinese authorities to the utmost resentment. Piracy, smuggling, raids and murder—such were the common, and even criminal, proceedings. If such men and manners were the fruits of western civilization, the Chinese cannot be blamed for saying "Hands off ; we want neither it nor you."

(2) *The Early Missionaries* were Jesuits — learned men with ability and astuteness unsurpassed in any of their successors. Perhaps they would, if alive, regard it as the highest tribute to their

worth and work to say that they were more catholic than christian. The intrepidity and profound sagacity ; the mastery of the Chinese language and the assimilation of the genius and spirit of the Chinese race, of men like Rogers and Ricci, Schaal and Verbiest, command no grudging admiration. They gained the confidence and esteem of the suspicious and supercilious mandarins, and even access to the Imperial presence. But favour at court is not the conversion of kings, nor did the early Jesuit crusade dominate the conscience of those they influenced, or carry out in China the programme of Christ. K'ang-Hsi was quick to perceive that the success of the Jesuits meant the invasion of his sovereignty and the subversion of his authority over his subjects. He could not reconcile the claims of catholicism with the citizenship of the state. Jesuitism compromised civil allegiance. An edict was therefore issued for the expulsion of the missionaries, and thus Roman Catholicism lost its early prestige. Protestantism suffers from its ban.

(3) *The Early Ministers* were baffled by the masterly inactivity of Chinese policy. With the exception of Russia, the representatives of Europe were no match for the astute diplomacy of the Chinese court. As examples of the unsatisfactory relations that have characterised the intercourse of diplomats may be mentioned—



MILITARY MANDARIN AND BODY-GUARD.

- (a) The question of the etiquette of interviews—known as the audience question. It involves the supremacy of the “Son of Heaven,” and after having been discussed for 100 years is not yet satisfactorily settled.
- (b) The Linguistic difficulty. In early official despatches Europeans were termed “barbarians.” One of our plenipotentiaries actually carried a yellow banner emblazoned “tribute-bearer,” and others have presented their credentials in the hall for the reception of vassals from suzerain states.

“It is,” says Gorst, “extremely interesting and important to note the effects of these early contacts with Europeans. They determined alike the first impression and after policy of the Chinese government, and the attitude of the official classes.” It is this heritage that handicaps the efforts of Protestant Missions.

II. RELIGIOUS.

1. In China, as in Rome, Christianity is regarded as a mischievous socialism. The government undertakes the duties of parent to the people ; becomes responsible for their education and the regulation of all the details of their social life. The people have their whole lives and character moulded after a uniform type. Christianity breaks this monotony. Its message is : -

“Lands of the East, awake ;
Soon shall your sons be free,
The sleep of ages break,
And rise to liberty.”

Hence it is a movement which, emanating from a foreign source, is regarded as alien alike in its origin, organization and principles to the interests of oriental despotism.

The Christian Church is regarded as a dangerous combination, infected by a foreign heresy. That is historical and natural, for the Gospel contains some very revolutionary principles, and as these begin to permeate the empire it is no marvel that they should create alarm. The Christians are suspected of disloyalty ; for they own allegiance to another—even Christ ! They are sacrilegious, for they turn their backs upon the gods of their fatherland ; and they are unfilial, for they are no longer bound by the traditions of their fathers and the worship of their ancestors.

2. Then there is the Antagonism which the very success of the Christian cause arouses amongst the leaders, and so the adherents, of religious sects. The intelligence, aims and claims of the Christian movement challenge their position, and menace their prestige and their power.
3. There is the anomalous position of the missionary. Stripped of all outward signs of authority, he goes among the people, an unknown stranger, without any recognised ordination, official rank, or public recognition. His work has no precedent, prestige or popular pomp. Who is he? What is he? His message is as strange as the man. It deals not with customs, but convictions; not with traditions, but truth. It is not policy, but principles, on which he insists. He speaks of sin—individual, not conventional; personal in sight of God, not social, in the eyes of men. He proclaims the worship of God—an irreverence, illegality and wrong. For the Emperor alone, as the embodiment of power, can approach Heaven, and as supreme priest sacrifice on behalf of his people, who are dependent and without the prestige or privilege of such worship.
4. There is the struggle with an untoward environment. The Chinese are chained to the past with fetters of adamantine strength. Their ideas and interests, convictions and customs are traditional and conventional. They are ruled by the decrees of the past. Dependence, subordination, regression, ritual, are the characteristics of their faith. Religion is something like dress, to be doffed or donned as occasion requires.

"Worship the gods as if they came;
But if you don't worship it's all the same."

It is a matter of ceremony, graduated according to one's station, and governed by rule and routine. It is no easy task to emancipate an individual, or a race, from the thraldom of such age-long fetters. The Gospel is not a flood, to sweep away all obstacles, but a fertilising stream of spiritual life; and the higher the life, the more gradual the growth.

III. ECONOMIC.

1. Poverty is one serious limitation to progressive work. The majority of the people are condemned to constant and plodding toil for the necessities of existence. They are ever engrossed with the cares of an anxious present. That accounts for their dirt and depression. Sir G. H. B. MacLeod, in his "Pages from a Surgeon's Journal in the Crimea," states that "when we first came up we could not



COURTYARD OF A CHINESE INN.

keep ourselves clean, do what we liked. Hunter tells me that last winter, when he inspected the men's overcoats, he had often to make them scrape away the vermin to allow him to read the numbers printed on them. . . . The 'Cossacks,' as we call them, seemed to grow on us, and nothing destroyed them until the food was changed, and then they spontaneously disappeared." So long as the toiling masses in China are ground to earth by pinching poverty, and compelled to live upon insufficient, unwholesome food, so long will their present habits continue. The moral cause of their poverty is their incapacity as agents for the creation and distribution of wealth. Hence their incompetence and uncomfortable conditions. But the material causes enormously predominate.

2. Famines, too, imperil their lives and embitter their lot. The connection of famine with the "sun-spot" theory of rainfall is upheld by Chinese testimony, for they say: "We have a recurrence of 'big famine' every 11th year." The most of those causes that are said to originate starvation have been operative in Shê-n-Hsi, but drought has been the chief natural, and war the main artificial, cause. During the seven years of its existence the mission has passed through some trying vicissitudes, but none more fearful than famine. It scattered the people, prostrated the workers, and endangered the continuance of the work. In the spring of 1893 there were twenty-one fairly organised stations, with about 1000 worshippers. By the end of the famine the stations had been reduced to ten, and the adherents to under 400. In one place the villagers sold for bread the rafters of their humble homes, and set out to beg or starve. The little chapel remained intact: it was God's house—too sacred to be touched. It stands to-day a witness to the faith and sufferings of the poor Christians. The destitution and distress were for a time appalling. For over three months the only food was the refuse of cotton seeds—dregs that pigs reject. Like the king of Babylon, with his grass,

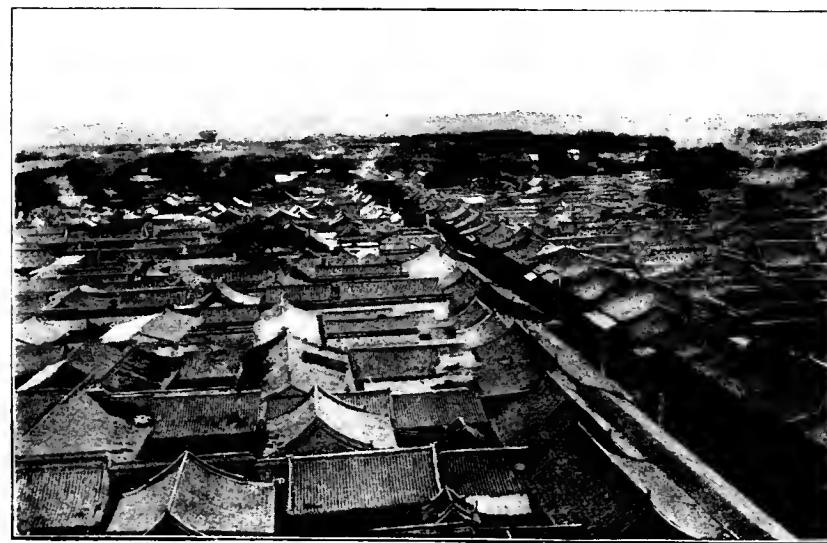
"They murmured, as they spied the unwonted food,
It may be wholesome, but it is not good."

3. The servitude of the people is not congenial to the prosperity of the Gospel, for the Chinese are a nation of slaves. The commonwealth of Christ is based on the dignity and independence of the individual, who has inalienable rights and an honourable citizenship. The government of China, on the other hand, is a paternal despotism that exists only as the prerogative of compulsion. Legality rules. The people are subjects, not citizens. Their subjection and consequent contraction of interests and aspirations are inimical to spiritual progress.

IV. PERSONAL.

There are mental, physical, and spiritual conditions that impose restraints upon the energy and influence of the missionary.

1. It is one of the trials of his life to have to pay so much in time and strength for a competent knowledge of the Chinese language. The mastery of almost any other tongue puts one in possession of a language that has serviceable and interesting affinities. But Chinese is as sterile as the desert sands. The literature of China is like paleontological records—fossil remains without living relations. The classics are jejune moralisings, destitute of “burning thoughts or breathing words;” they are cold, soulless, and illogical circumlocutions. Their study is a weary trudge through a mental Sahara. The mind becomes jaded and satiated. You lose the sense of youth and elasticity of thought in these tomes of antiquity. Add to that the isolation from most of those moral, intellectual, and spiritual forces that used to invigorate the life; the compulsory association with others uncongenial in taste and temperament; the monotony of exclusion from the enthusiasms and interests of public life, and you can realize some of the mental disabilities that limit the activity and energy of a missionary in the interior.
2. Physically, he suffers from depletion of nerve force through the strain of work; the enervation of a stimulating climate. Then there are the dangers to health



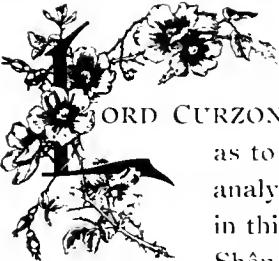
BIRD'S-EYE VIEW OF A CITY.

that lurk in the insanitary surroundings and the generally trying conditions of an entirely foreign life. These constitute a formidable physical difficulty to one of even robust constitution.

3. Against the impulsiveness and impatience of the Anglo-Saxon are ranged the placidity and apathy of the oriental. Instead of eagerness and thirst after righteousness, there are insensitiveness to the Unseen, and torpidity of spirit, heart, and mind. The worker is in peril of kindling against opposition, and growing restive because of delay ; of losing the balance of feeling, and launching out in maledictions against the wrongs he would fain redress, and the oppressions he would remove. Patience becomes exhausted, and enthusiasm chilled. Hope loses its impulse, and the heart its glow. It is no wonder that the spirit wearies and the faith droops.

These are some of the personal limitations that affect the workers and so condition their work, for they cannot be evaded or wholly overcome.





RESULTS.

MARSHAL CURZON, in dealing with the Missionary question in China, maintains that any statement as to the results of mission work must stand the "cold test of political and practical analysis." It is difficult to estimate the requirements of that uncertain standard. But in this letter I shall simply state some of the quantitative and qualitative results of the Shén-Hsi work, a mission, it must be remembered, that has existed for only seven years.

During the first three years the staff consisted only of two, and thereafter, till 1898, of only three, or, including wives, five.

I. TRANSFORMATION OF INDIVIDUAL CHARACTER.

The religion of Jesus Christ, and it alone, begins with the conscience and character of the individual. The renewal of the dispositions, and the transformation of the hearts of men, evidence the unique power of Christ. He makes bad men good, endows character, and enlightens conscience. It is this mysterious and marvellous enrichment that constitutes the power of the Gospel, the need of non-Christian peoples and the validity of missionary service. It, too, is the genesis of the social conscience ; the basis of civic life ; and the well-being of men. For individuals form peoples, and their totalities states. Regeneration, then, as the condition of entering the Kingdom of God, has been the basis of fellowship in the Church in Shén-Hsi. The membership now numbers 210—a few and feeble folk. But these do not exhaust the number who have been enlightened by Christian truth and saved by Divine grace ; for many were removed during the famine by death or emigration. There are several hundreds more who are regular adherents of the Christian cause, some of whom, but for the stringency of probation, would before now have been baptised. A few individual cases may serve to show that the Christians are possessed of grit as well as grace,



MAGISTRATES' OFFICE.

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MAGISTRAL'S OFFICE

Mr. Huang was the leader of a religious sect, and was zealous of good works. He made pilgrimages to the Flowery Mountain, and contributed generously to temples and works of merit. He heard the Gospel, and from the first was thereby enthralled. Purchasing a New Testament, he eagerly read it, and earnestly prayed for light, guidance, and pardon. After he had confessed his faith in public baptism, his former associates tried to persuade him to recant, but their persuasion was of no avail. Next they threatened him, but he was not afraid. Then they destroyed his crops. His wife turned against him, and, as if to fill his cup of sorrow, every member of his family was stricken down with fever. After his illness, when still weak, he came to the Christian assembly and said, "Brethren, pray for me, that my faith fail not." Nor has it.

" Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal."

Mr. Li, after mature deliberation on the difficulties of following Christ, determined to cast in his lot with the people of God. In his village he lived down the opposition of the evil-disposed, and soon gained the reputation for being a peacemaker in the neighbourhood, and an example in uprightness and integrity. On one occasion he was called to appear before the magistrate of the district to give evidence in a troublesome case. Before going into court the witnesses were discussing amongst themselves as to how they should answer. One of these, the head man of several villages, turned to Li and said: "Should the Lao-Yeh ask if you are a Christian, be sure you don't implicate us by confessing." Li replied: "Conscience cannot be silenced; I must own to my faith." Thereupon Mr. Li was called, and, as was anticipated, the magistrate asked him: "Are you a learner of the foreign doctrine?" "Yes, I am a Christian," was his firm reply, and after intelligently answering further questions, he was unexpectedly dismissed. Next the head man was summoned, and he, too, was asked: "Are you a learner of the foreign doctrine?" "No," was his quick and emphatic reply. "Well, you ought to be," answered the magistrate, and turning to the lictors said: "Give this man 200 blows."

On still another occasion, and before a new magistrate, Mr. Li had handed to him in public court 200 ounces of silver, with this official commendation, given in the presence of a large non-Christian audience: "I have much pleasure in giving this award of 200 taels to Mr. Li, of Fang T'sun. His

public action in handing over to justice a criminal has saved me my office, and the law its honour. I am told he is a Christian. For myself, I detest all foreign heresies, yet I am bound to say that in my experience as a magistrate I have never met a more worthy man than this Christian, Mr. Li."

Mr. Sun was once a litigious evil-doer. He wished to join the church, with the hope of screening his life and escaping

the law. The Gospel changed his heart and habits, ideas and life. He is now a man of John-like characteristics, spiritual, refined, and sensitive to the very appearance of evil. Recently, two gentlemen rode into his compound and, seizing him, demanded the restitution of four trees that had been stolen. It so happened that exactly that number of trees, the same in kind and size, were lying in his yard, and these gentlemen thought they had secured their man. Fortunately, Mr. Sun was able to prove that his timber had been bought in, and brought from, another district. Thus the tables were turned, and the accusers became the accused. Thereupon the whole of his fellow-villagers upbraided Mr. Sun for not seizing his opportunity to fleece his assailants. His reply was : " Years ago I would have made gain of a like affair, but now I must obey the law of Christ. That you and all concerned may know that I am a Christian, I forgive these men." The gentlemen, by way of apology, provided a feast and gave a contribution towards the building of this chapel.



CHAPEL BUILT IN MR. SUN'S VILLAGE.

But a few anecdotal instances or individual cases may be regarded as imperfect evidence, and so we turn to :

II. THE VITALITY OF THEIR CHURCH LIFE.

- THEIR EFFORTS TOWARDS SELF-SUPPORT.—Although a poor and mostly peasant people, they send out from their evangelistic association preachers whose united time equals that of a permanent native missionary. They also support their own pastor—a man elected and controlled entirely by themselves. In 1897 these few and poverty-stricken Christians gave, in either labour, grain or cash, these contributions to the cause of Christ :—

	Cash.	£	s.	d.
1. Church Fund - - - - -	83,780	=	10	10 6
2. Evangelistic Association - - - - -	22,908	=	2	17 11
3. Poor Fund - - - - -	1,110	=	0	2 9
4. Chapel Building - - - - -	126,803	=	15	18 9
5. Christian Endeavour - - - - -	9,093	=	1	2 10
6. Subscription from Officials - - - - -	37,800	-	4	13 0
7. Schools :—				
(1) Payments towards board (Boys) in High School -	134,910			
(2) Payments towards board (Girls) in Boarding School	48,660			
(3) Payments towards salaries, Village Day School -	69,500			
	253,070	=	31	18 6
8. Moneys received at Dispensaries - - - - -	58,784	=	7	7 8
	<hr/>	<hr/>	<hr/>	<hr/>
	593,348	£	74	11 11
	<hr/>	<hr/>	<hr/>	<hr/>

There are few churches anywhere equally indigent yet similarly generous.

- THEIR AGGRESSIVE SPIRIT.—They have provided buildings, to be at once schools and chapels, at fifteen different stations. With two exceptions, and deducting in each case a contribution of about 10s. per chapel towards the purchase of timber, the land, labour, materials and workmanship were provided without expense to the Mission. These fifteen chapels possess the significance of having

been built by the voluntary and unskilled labour of the Christians. Each seems to us what the humble Bedford chapel was to Bunyan—"a sanctuary where the Ark of God may lie and His Countenance shine."

3. THEIR RESISTANCE TO OPIUM.—After the famine the conditions of life were necessarily very difficult. The Christians in their poverty were faced with this tremendous temptation, that the cultivation of opium would be three times more remunerative than wheat, and far less risky. At a meeting of the church the attitude to be taken towards this opium question had to be decided. "No compromise" was the finding. They determined to neither sow, sell or smoke the drug. By-and-bye a deputy was sent by the governor of the province to visit the district and draw up correct statistics (as false returns are made and bribes given to evade the double tax imposed on opium). When he came to the Christian village he was nonplussed, for none owned an inch of opium. He returned and reported to the governor of Shén-Hsi that in all his dominions the Christians alone had clean hands.

III. HOME AND VILLAGE LIFE

supplies further evidence of the fruits of the Gospel.

1. In the education and elevation of the mothers and daughters we see very definite results in the family and social life. Over 170 women and girls above ten years of age have unbound their feet and now



CHAPEL IN GOSPEL VILLAGE.

wear rational shoes. A large number under ten years have not now, and never will have, their feet bound. At several stations widely scattered groups of women, once joyless and ignorant, are now able to appreciate the Sunday services and read parts of the Gospels for themselves. Fifty-three have joined the church, and are manifesting their obedience to the truth. Some are making spontaneous and unpaid efforts to spread the Gospel. They show a new affection for their girls, and a willingness to see them educated—in some cases at a loss, for it would pay the family to have them at home to work and spin. As an instance of the effect of the Gospel in family life, take this contrast :—

You enter a cottage, and, in conversation with the mother of the family, you hear a rustling noise and a low moan. Your attention is arrested. Going as your ear guides, you discover behind the door a little baby-girl, sitting in a basket, on straw, with her back bare and bruised. You ask, "Is this your daughter?" "Yes," says the mother, with heartless emphasis. "How can you be so cruel?" "Oh! sir, you don't know; I have no use for her."

Passing on, you enter, this time, a Christian home. At the door you overhear the conversation of a group of women, discussing a baby-girl with club-feet, who is being carried in the arms of her Christian mother. "Why keep such a wretch as that?" asks one dishevelled bystander. "It's a girl, and see, she's deformed too," says another. "I would get rid of her," adds a third. You enter the house, and naturally express your sympathy and surprise. No need to wait to know the feelings of this mother's heart. With tears starting in her eyes she clasps the little afflicted one to her bosom and says, "My jewel, you shall never be unloved while I live."

2. In Christianizing the idea of marriage, the church in Shén-Hsi has achieved a significant result. The Christians (*a*) abandon the custom of purchasing wives, and are now striving to establish the dowry system; (*b*) they constitute families on Scriptural lines, and so lighten the lot of the wives; (*c*) they raise the age of marriage, and so elevate its dignity and alter its conditions. "In the progress of civilization," says Hallam, "the position assigned to women has exhibited most change, and possibly exercised most influence."
3. In the Girls' School many have been educated in mind and heart, and are now leading exemplary lives as wives and mothers. Their intelligence, character and conduct are the results of the school training. Their parents are proud of them, their husbands honour them, and with but one or two exceptions their mothers-in-law treat them as daughters. During the six years existence of the school,

* 菲國浸禮老會平安 敦啟者美麗書院

學生們聽的 敦莫二師娘說印度國

有飢荒之事土耳其有逼迫之事心裏

甚是哀憐欲幫助他們一點我們盡是窮

苦人沒有盈餘我們因受聖神感動新立

一個勉勵會每禮拜六晚上二人領禮

拜祈禱公祈時公舉一人為會正一人記

錄又舉幾人論說古今列國事情以勸勉

大家往前長進一年三次大公祈一年三

次量力捐輸我們盡了力量僅捐了四

串餘錢祈老會給我們送去我們則

感德無既矣

美麗書院衆學生具

FAC-SIMILE OF THE LETTER (WRITTEN BY ONE OF THEMSELVES).

on three occasions there has been a spiritual quickening, when many were converted. Thirty-one present and ex-pupils have been buried with Christ in baptism, and now live in newness of life. In their Christian Endeavour they have given, in their penury, small contributions to the Armenian fund and the Indian famine fund—a fact significant of the unifying influence of the Gospel, enlisting, despite country, race and religion, the help of those who love on behalf of those who suffer. This is the letter that they wrote :

* Translated, reads as follows :

"Peace. We, the scholars of the Mary Stevenson School, respectfully write. Having heard from our teachers, Mrs. Duncan and Mrs. Morgan, of the Famine in India and the persecution in Armenia, we are much moved in sympathy, and desire to help a little. We are all extremely poor and have nothing to spare. Having been influenced by the Holy Spirit, we recently formed a Christian Endeavour Society. Every Saturday two are appointed to lead in worship and prayer, and at every meeting one is appointed as leader and one as secretary, and one or two to discuss the conditions of other countries, in order to stimulate us all to go forward. The general meeting is held three times a year, and each time we have a collection. (From the beginning) we have with the utmost effort subscribed 5,500 cash, which we now send. Please forward it (for the above two objects) and we shall be much obliged.

"The English Baptist Mission.
"SCHOLARS OF THE M. S. SCHOOL."

IV. TESTIMONY OF NON-CHRISTIANS

as to whether the converts are real or "rice Christians."

1. They bear a good character. In a non-Christian village a man was asked what he thought of the neighbouring Christians. Had they really any good points? "Yes," was the reply; "there are three things I am bound to admire—(a) There is no need to watch our crops around our village—Christians do not steal; (b) they neither sow, sell nor smoke opium; (c) they cause little trouble in paying their taxes.
2. They abolish gambling. Once, at service in an outlying district, when lamenting the lack of progress and urging greater unity and effort, I was interrupted by the head man of the village, who said: "Sir, you don't know. Formerly, before these 'learners' knew the doctrine, gambling was common. Now it has been utterly abolished. Then we had feuds and law-suits every month; now, harmony prevails."
3. They discourage litigation. One of the Christians was being examined by the county magistrate as to the principles, and especially the practices, of the Christian church. "Do you come from Kuan Shan village, where there is a chapel?" the Lao-Yeh asked. "Yes, sir," answered the witness. Then, in the court, turning to the crowd, the Lao-Yeh said, "Whatever this Christianity may or may not be, it has done much to abolish litigation, for this Christian village is the only one in my district in which there has not been a law-suit for more than twelve months."

V. INTELLECTUAL AND NATIONAL.

There are some results of the literature sold and circulated, of the lectures given and the work done in the cities, that are but small segments of a circle of Christian influence that has extended throughout the empire.

- (1) The establishment of reform clubs, to restore, re-state and re-establish Confucianism, is a testimony to the leaven of Christian truth. Like the Bramo-Somaj movement in India, this attempt to christianize Confucianism is an unwilling witness to the success of missionary activity.
- (2) The change in the attitude of the literati is one more result, of no small significance. Ten years before the origin of our Mission in Hsi-An-fu, several China Inland missionaries were driven out of

the place. When we had secured a footing, and were by literature and testimony exercising some considerable influence, the literati issued the following manifesto:—

"I, your mean friend, wish you to know that England is the most slippery, deceitful and venomous of the nations on the earth. She forced into China her opium, in order to cleverly rob people of their wealth. England has emptied our purses, and, after impoverishing, has injured us and now, to add insult to injury, she comes to disseminate a depraved religion. Every vile means is used. Eyes are gouged out, hearts are cut out for making medicine to befool the people. . . . The Emperor, out of his goodness, wished to pity these strangers from afar, but we won't. . . . Of course we all know God, but He is not the Jesus of these people. Jesus was merely a cute Doctor who performed some clever clinics, like our divine physician Hua To. . . . These few insignificant nations, that lie on the outskirts of this illustrious land, are thorny and wild, and all barbarian. Before the European countries existed China was sage-educated. The teachings of Confucius at last reached unto their barbarity, and, reaching, reformed them. Yet an Englishman ventures to come and instruct us. Why! we are his teachers.



LITERATI IN THEIR COLLEGE COURT.

(See foot-note *.)

(Signed),
MASTER OF THE CLUB OF ORTHODOXY."

* Under the bridge on which these scholars stand is a circular pond or Confucian baptistry. Formerly, every graduate, on receiving his degree, was immersed as a rite of initiation into Confucianism. But the oriental dislike to water led to the erection of a bridge over which the neophyte now walks dryshod.

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3. They discourage litigation. One of the Christians was being examined by the county magistrate as to the principles, and especially the practices, of the Christian church. "Do you come from Kuan Shan village, where there is a chapel?" the Lao-Yeh asked. "Yes, sir," answered the witness. Then, in the court, turning to the crowd, the Lao-Yeh said, "Whatever this Christianity may or may not be, it has done much to abolish litigation, for this Christian village is the only one in my district in which there has not been a law-suit for more than twelve months."

V. INTELLECTUAL AND NATIONAL.

There are some results of the literature sold and circulated, of the lectures given and the work done in the cities, that are but small segments of a circle of Christian influence that has extended throughout the empire.

- (1) The establishment of reform clubs, to restore, re-state and re-establish Confucianism, is a testimony to the leaven of Christian truth. Like the Bramo-Somaj movement in India, this attempt to christianize Confucianism is an unwilling witness to the success of missionary activity.
- (2) The change in the attitude of the literati is one more result, of no small significance. Ten years before the origin of our Mission in Hsi-An-fu, several China Inland missionaries were driven out of

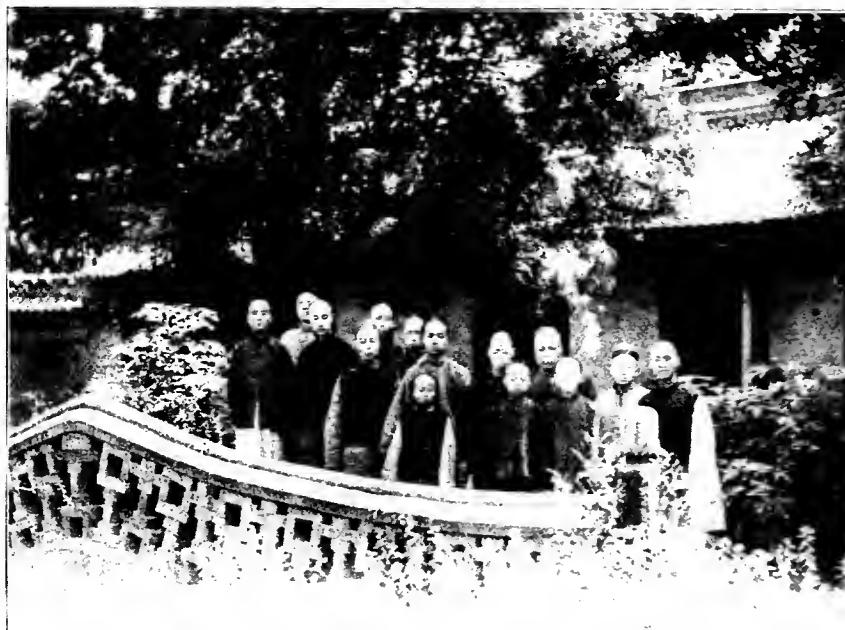
the place. When we had secured a footing, and were by literature and testimony exercising some considerable influence, the literati issued the following manifesto:

"I, your mean friend, wish you to know that England is the most slippery, deceitful and venomous of the nations on the earth. She forced into China her opium, in order to cleverly rob people of their wealth. England has emptied our purses, and, after impoverishing, has injured us and now, to add insult to injury, she comes to disseminate a depraved religion. Every vile means is used. Eyes are gouged out, hearts are cut out for making medicine to befool the people. . . . The Emperor, out of his goodness, wished to pity these strangers from afar, but we won't. . . . Of course we all know God, but He is not the Jesus of those people. Jesus was merely a cute Doctor who performed some clever cures, like our divine physician Huo To. . . . These few insignificant nations, that lie on the outskirts of this illustrious land, are thorny and wild, and all barbarian. Before the European countries existed China was sage-educated. The teachings of Confucius at last reached unto their barbarity, and, reaching, reformed them. Yet an Englishman ventures to come and instruct us. Why! we are his teachers."

(Signed),

MASTER OF THE CLUB OF ORTHODOXY.

Under the bridge on which these scholars stand is a circular pond or Confucian baptistery. Formerly, every graduate, on receiving his degree, was immersed as a rite of initiation into Confucianism. But the oriental dislike to water led to the erection of a bridge over which the neophyte now walks dryshod.



LITERATI IN THEIR COLLEGE COURTYARD.

[See foot note.]



LEADERS OF THE REFORM MOVEMENT.

By permission, from "Sunday at Home."

The leaders of these literati, who five years ago issued that placard and plotted our death, have since been present at our Sunday service. We missionaries were carried to their college, feasted and invited to instruct them. Two of them even subscribed to the funds of the Mission.

When going along the streets of the city the question used to be asked : "What's that?" and the answer was "Oh, that's a foreign devil." By-and-bye the query and reply were a little more courteous : "Who's that?" "He is a foreign teacher." Latterly the question was kindly: "What teacher is that?" and the reply : "That is our friend Mr. Duncan." It will be admitted that there is a considerable advance from demonship to friendship.

3. A Renaissance has begun. From almost every provincial capital and most of the open ports missionaries have zealously sought to enlighten the upper classes. Magazines and newspapers, pamphlets and books—a literature adapted to their needs—was disseminated throughout the empire. It leavened the thought and moulded the minds of the leaders of the nation. Thousands of scholars were compelled by an intellectual compulsion to discard time-worn theories and face in earnestness the problems of religion and reforms. The momentum of this movement accelerated and increased till it entered the precincts of the forbidden city. The leaders of this intellectual and Christian crusade issued newspapers, pamphlets and books in which their unceasing thesis was this—China must reform, or die. Their intelligence gave them power, and they soon won the ear of the



By permission, from "Sunday at Home."
THE MARTYR TAN.



— 1 —
R. G. M. N.

— 2 —
R. G. H.

The leaders of the literary revolution have since been present at our 'Sunday School' and invited to instruct them. I record:

When going along the street, a question used to be asked: "What's that?" The answer was: "Oh, that's a foreigner." After by the query and replied: "Who?" "Who's that?" "He is a foreigner." After by the question was kindly: "What's he?" and the reply: "That is confirmed. I do not deny it will be admitted that there is no man who goes from demonship to friendship."

3. A Renaissance has begun. From a provincial capital and most of the open ports, men have zealously sought to enlighten the people. Magazine's and newspapers, pamphlets, and literature adapted to their needs, thus diffused throughout the empire. It leveled the people, moulded the minds of the leaders of the nation. Thousands of scholars were compelled by intellectual compulsion to discard timeworn dogmas and face in earnestness the problems of religion and reforms. The momentum of this movement accelerated and increased till it entered the walls of the forbidden city. The leaders of this terrible Christian crusade issued newspapers, pamphlets and books in which their unceasing thesis was this, China must reform, or die. Their intelligence gave them power, and they soon won the control of the

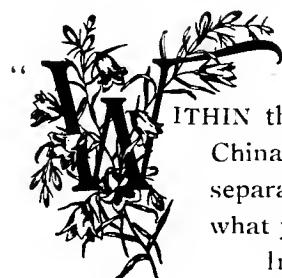


Emperor. Then came the *coup d'état*. That was the successful attempt of the older conservatives and dissatisfied clansmen to remove the men who were menacing their prestige and as certainly destroying their power. By drastic measures, and the help of the Empress Dowager, they regained by force their political supremacy. Then came the intrigue and murder that startled Europe in the fall of '98. Six of the leading reformers were beheaded without trial; but they died as die heroes. One of them, named T'an, warned his enemies that for every head that fell that day a thousand would arise to carry on the work of reform. These martyrs are dead, but not their cause;

“For freedom's battle, once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won.”



RECENT CRITICISMS ANSWERED.



WITHIN the past few years there has issued from the press quite a library of books on China. In most the 'missionary enterprise' has been prominently reviewed or separately treated. Have you seen any of these books? and, if so, can you tell me what you think of them?"

In answer to that important question of your last letter I have to say that I have read carefully the following works :

"Problems of the Far East"	by Lord Curzon.
"An Australian in China"	„ Dr. Morison.
"Peking to Petersburg"	„ Arnot Reid.
"Missionaries in China"	„ Alex. Michie.
"China"	„ Harold E. Gorst.
"Through the Yangtse Gorges" ...	„ A. T. Little.

In most the criticisms on the Missionary Enterprise are no less unsparing than adverse. Here, then, we have an intelligent and representative jury, drawn from different departments of public life; and they unhesitatingly pronounce their verdict of condemnation. Many, doubtless, will wish to hear the other side. Let me offer a few general remarks before taking up some of the specific charges advanced.

1. The view-point usually determines what is seen. Truth comes to a man in terms of what he is.

You must be artistic in mind and taste before you can be regarded as a judge of art. "I cannot see in nature what you put in your pictures," said a lady to Raphael. "Don't you wish you could, madam?" That ready reply contains a principle that is universal and incontestable, and ought to

be applied in estimating missionary, as in judging of any other, work. In "An Australian in China" and "Peking to Petersburg" the authors approach their task with their own spirit—a spirit that does not find very congenial the elements they manipulate. It is very evident that these writers are unsympathetic. Nor is it to be expected that, looking with secular eyes, they could see things that are spiritually discerned. Their standpoint, however, must finally determine the value that will be placed upon their opinions, and also the effect of their criticisms on the work they assail.

2. In every field of enquiry it is a recognised principle that the greater the generalization made the more extensive and complete the knowledge necessary. Now in "Missionaries in China," and particularly in "Problems of the Far East," it is confessed that the necessary data are incomplete, and the information essential is limited, and much of it second-hand. These limitations, however, do not hinder the boldness of criticism nor the completeness of condemnation of Missions and Missionaries in China. It is frankly admitted that there are exceptions, but these are taken to prove the rule. China is a large field, and the work of thousands of men from various continents and representing various sections of the Christian Church cannot very easily be comprehended under a few sweeping statements. A few "careless generalizations" may be true of some methods, men and fields, and wholly misrepresent others. The truth may be stated in part, but half-truths usually give rise to misunderstandings.
3. Underlying all these criticisms there is an assumption which is both bold and perilous. It is, that their ideas are ideal. It is easy to presume that one's own judgment is the highest, wisest, and final authority. But the Christian public will be slow to assume that such writers have greater insight than the directors of this missionary enterprise—men whose character, conscientiousness and experience give weight to the maturity of their judgments.
4. "These missionaries, after all, are not fools" is the highest praise of Mr. Arnot Reid. Brainless enthusiasts whose zeal outruns their knowledge seems to be a common estimate. The answer is: all soul-leaders, whether in the world of politics, science or religion, have been enthusiasts. Their whole nature was nought else but their master passion. No great cause in this world ever succeeds without enthusiasm. "What pedagogue," asks Hegel, "has not demonstrated of Alexander the Great—of Julius Cæsar—that they were instigated by such and such passions, and were consequently immoral men? Whence the conclusion immediately follows that he, the pedagogue, is a better man

than they, because he has not such passions ; a proof of which lies in the fact that he does not conquer Asia—vanquish Darius and Porus—but, while he enjoys life himself, lets others enjoy it too.” To come to the more specific charges :

- i. MISSIONS IN CHINA ARE A TOTAL FAILURE.—That is the proposition that is iterated and reiterated in varying phrase, but with invariable meaning. Mr. Reid and Mr. Gorst assert in unequivocal terms that Mission work proper, throughout the whole of China, can only be described as an absolute, complete and total failure.

1. The fallacy that underlies such statements is this : That visibility and rapidity are taken as tests of success—in other words, that missionary work can only be real when conspicuous. Now, in all spiritual work we are dealing with the operation of leavening principles that work often silently and unseen. It must be remembered, says Hallam, that the moral action of Christianity has always been much more powerful upon individuals than upon societies. The spheres in which its superiority is incontestable are precisely those which history is least capable of realizing. History is concerned with large bodies of men ; Christianity with individuals. History records the outward acts of all ; Christianity deals with the inward heart of each. Thus the tomb of Christ was said to be the grave of Christianity. “There was complete unconsciousness of the importance and destinies of the Christian Faith by writers before Constantine. Tacitus passes it by as an execrable superstition. The greatest religious change in the history of mankind took place under the eyes of a brilliant galaxy of philosophers and historians who were completely ignorant of the forces at work, or professed to completely ignore them. For three centuries the religion of Jesus Christ, the most powerful moral lever ever applied to the affairs of men, was treated as simply contemptible.” Yet the Gospel achieved a signal and supreme success. History repeats itself. And we can say of China to-day, what even Gibbon was compelled to admit of Rome, that while lords and literati ignore or decry the presence of the wonder-working Spirit of Truth, the humble religion of Jesus Christ is gently instilling itself into the minds and hearts of multitudes. It is growing up in silence and obscurity—but it is growing all the same, and the triumphant banner of the cross is destined to be erected on the very citadels of the strongest opposition. It took four centuries to succeed in Rome, and eleven more to christianize Europe. The Protestant missionaries have been little more than half a century in China, and already the annual increase of Christians is over 10,000. Give us time, and what the

Gospel has done in Europe and for the Anglo-Saxon peoples, it will accomplish in Asia and for the Chinese race.

2. Rapidity of increase, so far from being a test of success, is rather a mark of inferiority. A gourd will spring up in a night ; it takes a century to grow an oak. Other religions increase, if at all, by the increase of population. They live by the law of heredity. Christianity is a spiritual force for the re-creation of mankind. Its growth is slow because vital. Its increase is not in mere quantity but in quality. Its supremacy is not numerical but moral. The gains to Christendom are a contribution to the well-being of the race in character and conscience. Energy, culture, knowledge, character are the qualities that build up nations, and these are the enrichment of Jesus Christ. Such moral wealth is but slowly acquired.

"God's fruit of justice ripens slow ;
Men's souls are narrow ; let them grow ;
My brothers, we must wait."

Things are not always as they seem. Apparent failure may be real success. W. C. Burns expected to see thousands flock into the Kingdom of God as a result of his preaching in China. It is said he died of a broken heart. At a single service in an inland city, some time ago, thirty Christians testified—in answer to the questions, "When and why did you become Christians?"—that their consciences were roused by the burning words of W. C. Burns. He thought he had failed ; yet to-day many are living witnesses of his success. There are many places in which Christians, like their brethren in Russia, meet sincerely, though secretly in terror of the fury of the government. In many provinces there are disciples whose names, though they are not, and never will be, recorded in any missionary report, are written in the Lamb's Book of Life.

- ii. THAT THERE IS NO LONGER ANY NEED FOR CHRISTIAN MISSIONS. The day is past, it is argued, when any appeal can be made for supporting men to go forth to toil, suffer and die in order to rescue our fellows from eternal torments. God is love. He will not destroy His own. Leave them to His tender mercy. It is preposterous to think we can by any effort alter, by one hair's-breadth, their destiny or doom. Further, by the larger light of scientific religion we possess fuller knowledge of the non-Christian faiths. They may not be absolutely the best, but they are better adapted to the needs of the less cultured races. Besides, where ignorance is bliss 'tis folly to be wise. Why not leave the natives alone in the enjoyment of their faiths ? So missions are doomed, and will soon be dead.

1. The answer of Comparative Religion is this : Behind man's thought, everywhere, there has been the working of the Divine Mind, for the breath of the Eternal has originated man's religion as it originated man's life.

"In every mortal bosom there are longings, yearnings, strivings
For the good they comprehend not."

Now the universal and inexorable law is this—that the source from which a worshipper seeks his light and guidance determines the quality of his religion and of his life ; in other words, that the character of his Deity fixes his faith, and his faith his conduct. As the one is, so the other must be—the same in kind, in degree, in character, and in achievement. The meaner the God, the lower the religion ; the more majestic the Deity, the sublimer the faith, the nobler the manhood.—(*Fairbairn.*)

2. The Answer of Philosophy is this :—There is regress instead of progress when man is shut out from God. Take China. In the early literature there is a distinct acknowledgment of God. He is the Supreme Ruler, peerless in majesty and inexorable in justice—a Providence that shapes our ends, a Power that makes for Righteousness. Confucius doubted that magnificent idea of God, and then the Sung philosopher, like Spencer in England, reduced God to an abstraction and named Him the unknown—a dark enigma ; the absolute and incomprehensible ; "the negation of thought from which every predicate falls away." Thus the idea of God as a living spirit, which is necessary to religion, perished. Thus, too, Confucianism is the destruction of Jacob's ladder, the denial of communion between man and his Maker. It is the orphanhood of man. Hence the fatalism that blights all effort, progress, and hope, and leaves the nation on the road to ruin—social, civic, and national.

3. The Answer of History is this :—The Gospel is the saving hope of mankind. It is the source of those great and splendid beliefs that inspire men, create justice, ennoble government, civilize as well as save men. Look at non-Christian nations, and what do you find? No development in physical circumstances, no improvement in sociological conditions. A paralysis rests on all their moral and intellectual energies. The ruins of Carthage, Persipolis, and Rome ; the condition of Spain, Turkey, and China, show that kingdoms, however vigorous and cultured may be their life, must, without vital religion, perish and decay.

" such things are and will be when mankind,
Losing all virtue, lose all energy,
And for the loss incur the penalty,
Trodden down and trampled."

4. The Answer from Experience is this :—Tennyson has shown that a nation, like an individual, may by the neglect of spiritual interests so develop indifference as to destroy the strivings of the heart and the stings of conscience. The process is simply that of drifting—deterioration, and then decay. As the beautiful and fragrant rose, if untended, changes into the primitive dog-rose, so a nation may retrogress until it become decadent and dying. That, says Drummond, is the soul-destroying principle of sin—the unchecked operation of natural tendencies. It is real, grave and universal. Under its dominion man finds no deliverance in the “Lights of Asia.” But Christ can emancipate from its power. To proclaim His Redemption is the function of missions, so

“ We hurry onward to extinguish hell,
With our fresh souls, our younger life, and God's
Maturity of purpose.”

iii. THAT MISSIONARIES ARE THE CAUSE OF THE ANTI-FOREIGN FEELING IN CHINA.—That is a further proposition which is supposed to be proved beyond question. You should re-read the black catalogue of missionary folly. If true the missionaries in China are men who should be either in the asylum for insanity or in the prison for crime. I can only answer a few, and these the more important, points.

(I) As to our attitude : We are, it is declared, iconoclastic, tactless, implacably hostile, ignorant of the spirit and genius of the people ; we ignore their virtues, undermine their faith, and assail their morality. We are sectarian, and preach the subtleties of theological logomachy—do, in short, everything that a sane man, not to speak of a sensible missionary, would never attempt. Please read again the “Principles of Work,” p. 34, and you will have one answer. If we acted as these books represent us, we would be (*a*) morally guilty of living a lie—a hard thing to do anywhere, but especially in China ; (*b*) courting not only defeat but disaster and death. We, at least, might be credited with the instinct of self-preservation ; for, as Kipling says :—

“ Now it is not good for the Christian's health to hustle the Aryan brown,
For the Christian riles and the Aryan smiles, and he wears the Christian down ;
And the end of the fight is a tombstone white with the name of the late deceased,
And the epitaph drear : A fool lies here, who tried to hustle the East.”

2. A short time since, European diplomats in Peking were all of one mind in regarding the missionaries as a stupendous nuisance. All that is now changed, for they have now become valuable political capital. Germany recently valued three dead missionaries at a province, a long

list of railway and mining rights, and a cathedral. For the imprisonment by rebels of a Jesuit priest, France has recently demanded Ts.1,200,000 and mining rights in Szü-Ch'üan !

3. The case of Hu-Nan. By the united testimony of all writers and observers the central province of Hu-Nan has been the impregnable citadel of conservatism and the centre of the most virulent anti-foreign hostility. The authors of the infamous placards that scattered pen poison throughout the Empire, and were the direct cause of the Yang-tzü valley riots, were Hunan men. The Hunanese defied the government to allow missionaries to enter the province, and also destroyed the telegraph within their borders. Tsung-Kuo-Fan was ostracised, and his son the Marquis—the late Ambassador to England—dared not return to his ancestral home, because he had held traitorous intercourse with foreigners. His house was burned, and he was publicly abjured. Now in this admittedly most hostile province no Protestant missionaries, until recently, ever resided, and few even entered. If the hostility to foreigners be due to the presence of missionaries, how can it be explained that the virulence of anti-foreign feeling has been most active and intense where they have been fewest ?

4. The case of anti-foreign literature. It is as unhistoric as it is uncharitable to seek to make missionaries and their methods the cause of the circulation of the scurrilous lampoons that from time to time flood the land. To do so is to shut one's eyes to the facts of Chinese and of European history. Race hatred is something that does not distinguish between the missionary and the merchant; and its manifestations are not affected by time or clime. You could find the very terms of the Chinese calumnies in European lampoons. Then the literature that bore such bitter fruit in China, in stirring up racial hate and embittering enmities, and causing riots, was directed not against missionaries but against all foreigners. Further, such literature existed in China before Europeans or missionaries entered the country.

iv. CATHOLICISM IS MORE

- | | | |
|--|---|------------------------------|
| (a) SELF-SACRIFICING
(b) SUCCESSFUL
(c) SUITABLE | } | THAN PROTESTANTISM IN CHINA. |
|--|---|------------------------------|

That is another proposition which requires more evidence to substantiate it than all these books contain.

(a) As to Self-Sacrifice. I cannot speak for the whole of China, as these authors have the temerity to do, but I can give you facts for three provinces—Shan-Hsi, Shén-Hsi and Ho-Nan. During the

famines of '76 and '89 and '93, while Protestants like Richard and Hill were disinterestedly dispensing relief to the perishing, the *procureurs* of the Roman Catholics were in the centres of direst distress, buying boys and girls, for priests and nuns; purchasing the houses and lands of the perishing people, and otherwise seeking the aggrandisement of their Church on the blood of the people. To-day, in the cities of T'ai-Yüan-Fu and Hsi-An-Fu, the Catholics control an enormous trade, and own lands and property. So from their worldly-wise economies they not only supplement the supplies from abroad, but enjoy handsome revenues.

Sacrifice! Yes, the sacrifice of principle, and of the people's possessions.. Some live under the shadow of their own vine-trees, and in handsome buildings surrounded by Italian gardens. One bishop in Shêns-Hsi is said to have died of obesity. Another is seriously ill, while a third in "line of apostolic succession" also succeeds to the same disease—obesity, which is not a poor man's trouble or likely to affect any one who "works hard and lives sober."

(b) As to Success: It would seem that missionary critics believe that "nothing succeeds like success," hence they extol Catholicism against Protestantism. It is a plebeian plea, that will not stand scrutiny. Anyone acquainted with the history of Catholicism in China would never say that "if China is ever to be Christianised it is more likely to be by the Roman Catholic than by the Protestant method."—("Peking to Petersburg," p. 79.)

What are the facts? During national upheavals that have occurred in consequence of the Mohammedan rebellions, the Catholics opened their doors to all who went through the shibboleths of enrolment in the Church, and thus these refugees were spared by the Mohammedans as "worshippers of the one God." Again, by offering protection in law-suits, by lending money and other equally worldly means, they secure large numbers. In speaking of the numerical strength and methods with an Apostolic Vicar, he unhesitatingly declared that in his experience of 17 years he knew of very few who joined the Catholic church for other than purposes of litigation, loans or worldly advantage. That may be the success of accretion, but it is hardly worth while lauding it before the world as the type for the conversion of China and a pattern for Protestant missions.

(c) As to suitability. The vantage ground of Catholicism, according to several of these writers, lies in the celibacy of the priests. Their greater suitability seems to depend upon their repudiation of marriage. There is no logic like the logic of facts. Now we have in the history of the world,

on a stupendous scale, experimental proofs of the results of celibacy. Buddhism regards it as a virtue. The teachers of that faith withdraw from domestic life and the duties of citizenship. It is the essence of the order to be blessed in the fewness of its needs. Live on bread and barley-water ; don't cut your hair, or entirely shave your head ; never wash your clothes nor change them till, by dirt or decay, they fall to pieces ; then you have become a typical priest. But you have changed your manhood into monkhood, and become a sordid soul minus knowledge, patriotism, and natural affection. Is that to be the ideal for the uplifting of men and the conversion of the world ? In Buddhism, at least, celibacy has fostered an ignorant ideal, which is in direct antipathy to the habits, aims, and duties of an industrial and progressive life. Nor has the experiment been otherwise than disastrous in Europe. The recoil from the incestuous licence of polygamous life did much to consecrate celibacy in the eyes of the Church. But the repudiation of marriage has no justification in either nature or grace. "Monastic organisations have proved a deadly canker, corroding the prosperity of the nation that has allowed them to develop undeterred. They fostered a blind and pernicious submission to arbitrary authority, they paralyzed energy, and proved an insuperable barrier to material progress." Any one, with the history of Europe and the principles of political economy before his mind, who seriously believes that anchorite monkhood is the type for Christian missionaries, resigns his reason to his Church.

v. MISSIONS ARE TOO COSTLY.

Two remarks will suffice in reply to that criticism.

(1) Men like Carey in India, Morrison in China, and Livingstone in Africa, are priceless. Their character and work are a contribution to the spiritual force, intellectual life and heroism of the world. They had work to do which the inadequacy of missionary resources prevented them from accomplishing, until the Government provided their needs and supported their cause. Their work was very costly, but magnificently efficient. "Tell them," said the chairman of a large representative Japanese Christian gathering, "to send us one \$6000 missionary rather than ten \$2000 ones." And he was right. The mission field needs, not cheap, but *efficient*, labourers.

(2) Those who cry out against the cost of missions can doubtless share the consolation of the following dialogue, overheard after service one Missionary Sunday :—

Sandy : I dinna like thae collections. I dinna ken what the ministers dae wi' the siller ?

John : Weel, Sandy, ye may keep your mind easy. They'll nae dae muckle ill wi' what they get frae yon an' me.

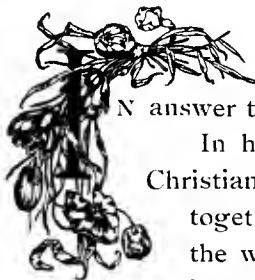
vi. THAT THE SALVATION OF CHINA IS THROUGH SECULAR CONTACT AND WESTERN CULTURE.

1. That is the astonishing proposition put forward by Mr. Little (*Through the Yang-tze Gorges*, p. 173). It is astonishing, because his book teems with conclusive evidence that "contact and culture" have signally failed. He tells us how, with deep disappointment, he has read the journals of diplomats and merchants who have travelled abroad; how totally they fail to grasp the grand truths which lie at the bottom of Western progress, and the absence of all influence in favour of Western ideas. If that be the case with ministers and merchants, whose profession compels continuous "contact" and no small "culture," where is the hope of those millions and millions who seldom ever see a foreigner?

2. It is acknowledged by such anti-missionary writers as Mr. Gorst that intercourse has failed. For several years the Chinese government and people have had conspicuous and continuous object-lessons in foreign finance,—in Customs, so admirably controlled by Sir Robert Hart; in municipal government in Hong Kong, Shanghai, and other "model settlements"; in the advantages of steamers and other means of transport. Yet the fact remains that the people at these lesson-centres, so far from becoming elevated and advanced, seem to have deteriorated and lost even their own native virtues. The foreign press in China has again and again to complain of the stupidity and utter mental and moral imperviousness of even the Chinese who reside within European settlements. In America the Expulsion Act was passed simply because the Chinese remained untouched and unmoved by the momentum of American life. Civic impact has had little influence. The history of the Jewish nation is another illustration of the impossibility of environment having the power of re-making mankind. The regeneration of the socially degenerate, and the renewal of national decay, require some stronger forces than secular "contact" or western culture. The cleansing of the heart, the enlightenment of conscience, and the creation of a pure, civic, and national life have never in the history of the world been accomplished by mere secular means. The missionary believes, and history confirms his faith, in the dynamics of the Gospel—the regenerating grace of Christ.

"All things grow sweet in Him;
In Him all things are reconciled."

IN THE TWENTIETH CENTURY.



N answer to your final enquiry as to the work in the coming century, I must be very brief.

In history we find two epochs in the progress of Christianity. During the first the Christian Cause was reinforced from the lower grades of society. Converts were drawn together by moral attraction and spiritual yearning ; but they were the ignorant and poor, the weary and heavy laden. They ignored the higher thought of their time, and were, in turn, contemptuously ignored. Then came the second period, when the Christian Church influenced the higher planes of society—the peers and the princes, the aristocracy of wealth and talent. Their prestige gave her power, and power possession.

The question now is, how to effect a further and higher advance—the union of all classes ; to establish a federation of mankind that shall overtop and overturn the divisions of race and place, of colour, blood and speech, and bring men nearer to each other by bringing them all near to God. That is the magnificent ideal of Jesus Christ—the ethical unity of man. How to realize it is the present-day problem of the Christian Cause.. To achieve it is the aim of the imperialism of the Kingdom of Heaven : the reign of God in man, and through man over mankind. That is the far-off divine event to which the whole creation moves. For its realization we need a Christian Society, filled and thrilled with the compassions of Christ—a Society that shall place the accent not on its administrative form and ecclesiastical lines, but on fundamental principles and Christian Love. In the coming century there may not be explicit agreement and visible union, but catholicity of purpose and redemptive aims will rally the scattered forces of the Christian Church into great battalions for a world-wide campaign in the interests

of the Imperialism of Jesus Christ. In the name of God they will set up their banners, and move forward a mighty irresistible army, occupying new lands and absorbing new races, until the kingdoms of this world shall become the Kingdom of our Lord and Saviour. That which they have done is but earnest of the things that they shall do. Falling in line with the ever increasing purpose of the ages, they

"Will peal the bells more loud and deep ;
God is not dead nor doth He sleep.
The Wrong shall fail, the Right prevail,
With Peace on Earth, Goodwill to men."



APPENDIX.

<i>Names of Missionaries.</i>	<i>Dates of arrival in Shén-Hsi.</i>
Arthur G. Shorrock, B.A.	1891
Moir B. Duncan, M.A.	1892
Mrs. Moir B. Duncan, L.L.A.	1892
Evan Morgan	1895
Mrs. Evan Morgan	1896
Frank Madeley, M.A.	1898
Miss Beckingsale	1898
J. Creasy Smith, M.B., C.M.	1899
Miss Doulton, B.A. } Miss Law } <i>en route</i>	1900

Date Due

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Duncan, M. R.

AUTHOR

The missionary mail.

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