

The Kingdom Column

"Thy Kingdom Come."

CONDUCTED BY DWIGHT S. BAYLEY.

REPLY TO A CRITIC OF MISSIONS.

Now comes Richard Barry, and uses eight or ten pages of Pearson's magazine to attack foreign missions. Mr. Barry is "war correspondent, magazine writer and staff correspondent of Pearson's magazine," and, as the editor of Pearson's assures the public, "has spent four of the last six years traveling in the far east and in South America. He has seen the missionaries and their work." From this the reader is left to infer that whatever Mr. Barry says on the subject of missions is of final authority.

But Richard Barry is only one of a number of others who, during recent years, have thought to speak a final word on the real quality and value of foreign missions because, forsooth, they have traveled in distant lands and have "seen the missionaries and their work." But because a man has traveled in foreign lands, and has written to some home newspaper accounts of war and stories of things new and strange, it does not necessarily follow that he is capable of speaking with authority on the subject of missions. Indeed, such a man may speak in much ignorance and with no little prejudice—and yet conscientiously think himself to be speaking truthfully.

A missionary once heard a traveler say in a public gathering, "I have been in India for years and I never saw a native Christian." This gentleman had a great reputation as a tiger hunter; and he was much surprised when the missionary said, "I have lived 20 years in India and I never saw a native Christian." "Why," said the traveler, "I have killed a score of them." "Yes," replied the missionary, "and I have seen thousands of native Christians. Our observations have been very different. The reason is, 'I was looking for Christians; you were looking for tigers.' What a wrong impression this traveler was giving of conditions and fruits of missionary work as they actually existed in India!

A gentleman once spent two weeks in Canton. In that time he did not make the acquaintance of a single missionary, nor see the inside of one of the 15 chapels, nor hear of one of the 80 schools. But he had seen the execution ground, and had secured the skull of a criminal as a memento. He announced his intention of writing a book on Canton. Would his witness regarding the work of Christian missions in that city be worth anything? Yet this is the way in which many "travelers" gather material for reports, magazine articles, newspaper stories and books on foreign lands; and in these they do not hesitate to speak with great assurance about missions.

Little wonder that such writers speak poorly of missions and belittle the character of missionaries. It is as though a man were to spend a year in London, visiting its music halls, its slums, its centers of sporting life, and then should undertake to write a series of articles about the city. One might read such without ever guessing that there was a British museum or a tower or a Trafalgar square. Yet this is the quality of most of the criticism one reads against foreign missions. Those who write it either do not know the facts, or else they lack the discernment to see the real significance of the facts.

Colonel Denby, recently the United States minister to China, says: "The tourist who sneers at the missionaries or fails to give them his unqualified admiration and sympathy is, if honest, simply ignorant. He has not taken the trouble to go through their missions, as I have done. The missionaries are doing immense good to China." And Captain Palmer, U. S. S. says: "I only ask those who are so fond of running down missionaries, to think a little and not talk ignorantly and wickedly about men and women whose lives adorn some of the brightest pages of British history."

Groundless Assertions.

Now suppose we examine in detail a few of Mr. Barry's statements. He says: "Any professed Christian is not welcome in the employment of the Japanese government." Compare this statement with the following facts: Admirals Togo and Kamimura, and Generals Nogi and Kuroki are Christians. Three of the leading daily newspapers of Tokyo are largely conducted by Christian men; and many of the Japanese charitable institutions are managed by Christians. In the elections held in Japan two or three years ago, 13 members elected to parliament, and the speaker chosen, were Christians. The private secretary to the empress is a Christian woman, and a member of the Congregational church. The wife of Marquis Oyama is a graduate of Vassar college and a Christian, and the marquis himself is a regular reader of the Bible. Rear Admiral Uriu, a graduate

of the United States naval academy at Annapolis, is a leading worker in the Y. M. C. A., and his wife, who is a sister of one of the most prominent merchants in the empire, is a Vassar graduate and a Christian.

Speaking of Christianity, Baron Mavejima says: "I firmly believe we must have religion as the basis of our personal and national welfare. No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of the highest success. I do not hesitate to say that we must rely on religion for our highest welfare. And when I look about me to see what religion we may best rely on, I am convinced that the religion of Christ is the one most full of strength and promise for the individual and the nation."

How does Mr. Barry's statement that "any professed Christian is not welcome in the employment of the Japanese government" look in the light of these facts and statements from the official life of Japan? And in the same light, how do Mr. Barry's other words look, when he says: "They (the Japanese) gratefully accept rice, meat, school buildings, education, knowledge and kind words from all benevolent foreigners, especially Americans. But they are not Christians and never will be." Dr. James L. Barton, writing from Osaka three years ago, said: "In Tokyo, Kobe, Kyoto, and now here, the Kumiai chiefs have met me like a long lost brother, filling my ears with words of praise and thanks to the American board and its missionaries. It is glorious to see how encouraged all are. Mr. Miyagawa told me today that he believed the number of Christians in Japan is over one million."

Last year the annual conference of the Japanese Congregational churches was held in Kyoto in the city hall, none of the church buildings of the city being large enough. One hundred and twenty-one churches were represented, 68 of them entirely self-supporting, with a combined membership of 15,000. And when it is remembered that several other protestant churches, besides the Congregational, have been doing mission work in Japan for a number of years, it makes the probable total number of Christians in the empire such as to leave Mr. Barry's statement that the Japanese "are not Christians and never will be" one which does not reflect great credit on its author.

Money and Missions.

Next, Mr. Barry turns to that threadbare falsehood about missions, the charge that only a small proportion of the money given for foreign work ever reaches the foreign fields. He says: "Only 50 cents out of every dollar contributed here for foreign missions is ever spent directly on the mission fields." And again: "When we drop a dollar in the plate Sunday morning, serene in the consciousness of a worthy act, we may pause to reflect that less than a dime of it will ever get to the Indians or the Chinese or the Africans."

In face of such statements, it should be borne in mind that the accounts of moneys received and expended by all foreign missionary boards are published annually, and may be examined by anyone. Not all of these reports are easily available at this writing, but a recent annual report of the treasurer of the American board shows that of the per cent was expended during the year, 5 per cent was expended for the cost of administration, another 5 per cent for the cost of publications and traveling expenses of missionaries, and 90 per cent was spent on the various foreign fields under the care of this board. Surely it may safely be assumed that the figures from other foreign missionary societies would not show a very wide divergence from those of the American board.

Again, Mr. Barry declares that "the ordinary, everyday, well-rounded, normal man seldom goes" as a missionary; and that "where there is a weakly minister, one so ever-emotional or so spineless that he could be palmed off only on the heathen, he is the one that goes into the foreign fields." It is hard to find excuse or explanation for such gross ignorance or such serious misrepresentation on the part of a man whose position as a traveler and writer would suggest much better things. Surely Mr. Barry cannot be wholly ignorant of the great student volunteer movement, whose convention in the city of Cleveland in 1898 brought together 1,000 of the strongest, choicest students of 461 institutions of higher learning, and whose latest convention, held not long ago in Buffalo, was reported to be the greatest gathering of students ever held in America.

And if these facts concerning the great army of the strongest college men in this land who are banded together under a pledge to give themselves to the work of foreign missions are not known to Mr. Barry, surely, since he "has seen the missionaries and their work," he must know something of the skill which is being poured out freely in the service of Christian foreign missions. A few illustrations will make this matter clear.

Arthur L. Shumway, an accredited newspaper correspondent who has traveled extensively in the east, wrote some time ago regarding the work of a great medical missionary as follows: "One day as I was walking the streets of Canton with our American consul-general, Mr. Seymour, we met and passed a quiet, modest-mannered man on his way into the city. Said the consul, 'Do you see that man yonder?' I assented, and he continued, 'That is Dr. Kerr. He is in charge of the great missionary hospital. It was founded in 1828, and has already treated three-quarters of a million cases, I believe. I consider that he is the peer of any living surgeon in the world today. To my personal knowledge he undertakes cases which our most distinguished surgeons at home do not dare attempt. I suppose that humble man might just as well as not be enjoying an income of from \$50,000 to \$75,000 a year, instead of his present small salary, if he was practicing in New York on his own account. And I suppose he knows it too.'"

The work of missionaries in philology has been such as to indicate the

presence of the highest order of intellectual ability. An English scholar and traveler, H. J. Johnson, wrote in the nineteenth century: "Missionary enterprise has widely increased the bounds of our knowledge and has conferred benefits on itself was careless and extent of which itself was careless to compute. Huge is the debt which philologists owe to the labors of missionaries in Africa. They have illustrated by grammars, dictionaries and translations nearly 200 African languages and dialects."

The work of Rev. Philip A. Delaporte on one of the islands of the Gilbert group is in point. The island is 18 miles in circumference, and has a population of 1,559. In the short space of eight years Mr. Delaporte and his wife have mastered the language, established schools in which they have 500 pupils, built a church which has an average congregation of 804 and a membership of 990, and translated the New Testament and had it printed by the islanders themselves under the instruction and oversight of the missionary himself, who is a practical man as well as a scholar.

Dr. Robert N. Cust, in his work on the "Languages of Africa," referring to the work of foreign missionaries, declares that the scholars of German universities had "rejoiced exceedingly at the unexpected and epoch-making results of their quiet labors." A few years ago an officer who made a tour of observation in eastern Turkey, at the expense of the Sultan, said: "The most zealous advocate of American civilization could not have done half as much for his country abroad as the missionary has done. What Dr. Hamlin is silently doing with his Robert college, and the American missionary with his theological seminary and school books, all European diplomats united cannot overbalance." And it is now the calm judgment of leading statesmen in all lands that the recent overthrow of the sultan and the substitution of a representative form of government in the land of "the unspokeable Turk" was brought about by influences set in motion by American missionaries.

Some years ago the late Earl of Shaftesbury, in a public meeting in London, bore this testimony to the American missionaries in Turkey: "I do not believe that in the history of diplomacy we can find anything to equal the wisdom and the soundness of the men who constitute the American mission. I have said it 20 times before, and I will say it again—they are a marvelous combination of common sense and piety."

How Missionaries Live.

The statements of this self-appointed critic of missions regarding the easy—not to say the luxurious lives of the missionaries are almost ludicrous. The foreign missionary forsakes nothing, gives up nothing to go to his field; but instead, he has many servants, a fine dwelling, a sure and abundant salary, and a position of indolent ease with social recognition. Servants they do have; and every person of average discernment and of moderate knowledge concerning conditions of life in foreign lands, knows that such a course is necessary. Retail markets in mission lands do not afford finished and prepared products as do our own; and unless the missionary and his wife are to spend most of their time in housework and gardening and marketing—thus neglecting the very work for which they went—they must have servants. Referring to this matter, the writer's sister, whose husband is a medical missionary in Persia, said in a letter some months ago: "I think you do not realize there at home, how many servants you have whom you do not recognize as such; public servants like the milkman, grocer, butcher, baker and policeman. We have to have private servants to do the work of all these. We keep a cow, besides the horses, there are an absolute necessity for the doctor. We raise our own vegetables and often butcher our own meat. Coffee must be roasted and ground; sugar must be pounded fine; and crude spices ground with a mortar and pestle. Wheat for breakfast food must be washed, picked and ground at home; and our flour is bought as wheat, and after being washed and sifted over by the woman, must be taken to the mill by the man who must stay there a night or maybe more, lest a part of our flour remain with the miller. After it is milled it must all be sifted by hand. 'All our water must be drawn from a well and brought into the house.'"

As for danger, of course there is not much—in most lands little or none. But that fact itself is due to the work of the earlier missionaries. Mr. Barry traveled his 2,500 miles through the heart of central China unarmed, not because of any virtue in himself or others of his kind, but merely because of the influence of devoted Christian missionaries who preceded him many years. Charles Darwin, speaking of the Tahiti islands, once said: "There are many who acrimoniously attack the missionaries, their system and its effects. But such reasoners never compare the present state with that of the islanders only 20 years ago. They forget that human sacrifices and the power of an idolatrous priesthood, a system of profligacy unparalleled in any other part of the world, and that these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

Statesmanship and Missions.

Mr. Barry quotes some unnamed American ambassador as saying that "missionaries are trouble breeders, beggars and sycophants." Little wonder that this ambassador remains unnamed! Hear what some other men of name and standing have to say on the subject:

Colonel Alfred E. Buck, United States minister to Japan, says: "The influence of the missionaries has been worth more to Japan than all other foreign influences combined."

Honorable E. F. Noyes, United States minister to Turkey, says: "The salutary influence of American missionaries and teachers in the Turkish empire cannot possibly be overestimated."

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Honorable S. G. W. Benjamin, United States minister to Persia, says: "American missions in Persia are an enduring influence, both for secular as well as for religious progress. Their growth is cumulative, and their power is mighty."

Sir Philip Currie, British ambassador to Constantinople, says: "The one bright spot in the darkness that has covered Asiatic Turkey has been the heroism and the common sense of the American missionaries."

Henry O'Neill, British consul at Mazambique, says: "I must say that my experience of 10 years in Africa has convinced me that mission work is one of the most powerful and useful instruments we possess for the pacification of the country and the suppression of the slave trade."

is that the men whose interest in the spread of the one true and universal religion to all people of the world leads them to give to foreign missions, are the ones who are doing most, both directly and indirectly, for the work of improving American conditions—not people of the Barry type. And any who are inclined to sympathize with Mr. Barry's insistence that we have all we can do to save ourselves, without bothering about the rest of the world, would do well to recall the words of the great Master: "He that saveth his own life shall lose it; but he that loseth his life for my sake and the gospel's shall find it."

No, Mr. Barry has not spoken a final word on missions; he has not even spoken a discerning word.

DIRECTORY EDITOR CLAIMED BY DEATH

Washington, April 17.—A. J. Halford, formerly a newspaper man of considerable prominence and in recent years editor of the congressional directory, died today after several weeks' illness. Mr. Halford was a brother of Major Elijah W. Halford, private secretary to President Harrison. Several years ago he was connected with various metropolitan papers as a political writer in Washington. He had also been connected in important capacities with the Associated Press and New York Sun. Mr. Halford was a native of Hamilton, O., and was 59 years old. He was the father of Lieutenant Doane Halford, Twenty-second infantry, U. S. A., and Captain Frank Halford of the marine corps.

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