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OFFICIAL AND LAY WITNESS
TO THE VALUE OF
FOREIGN MISSIONS.

OFFICIAL AND LAY WITNESS
TO THE VALUE OF
FOREIGN MISSIONS.

BY

G. LONGRIDGE,,

OF THE COMMUNITY OF THE RESURRECTION; AUTHOR OF ~~THE HISTORY~~
THE OXFORD MISSION TO CALCUTTA."

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INTRODUCTORY.



THE purpose which this book has in view is simply to bring together examples of the opinions which have been expressed by laymen with regard to the value of foreign missions. It is, we believe, undeniable that among a great majority of Churchmen there is a feeling that foreign missions are a failure, and that it is only the clergy and missionaries who have anything to say in their favour, and we think that if those who hold this view could see in a short form some part of what competent laymen have said on the subject, it would help them to form a different opinion. It is with this object that the following extracts have been gathered together, and to them are added some general considerations on the subject. Similar books have been published before, but it is an important part of the value of any book

of this kind that the witness which it produces should be of recent date. With regard to the extracts, we should like to draw attention to the following points:—

1. That those which are here given are only samples. Much more of the same kind could be produced.

2. That they are, with very few exceptions, taken from documents, speeches, and letters bearing date within the last few years—in other words, they are contemporary testimonies.

3. That in no case are they the witness of missionaries or clergy. They are taken entirely from official and lay sources. They are the testimony of laymen who, as Government officials, magistrates, or travellers, have given their views from the outside.

4. They comprise the witness of laymen of many different kinds: diplomatists, government officials, magistrates, sailors, soldiers, travellers, newspaper correspondents, authors—men whose opinions are listened to with respect on other subjects, and who, therefore, should at least be heard with attention on the subject of missions.

5. That the testimonies adduced bear on the three great spheres of missionary work, China, Africa, and India.

6. The considerations which follow the extracts aim at suggesting an answer to some of the objections which are most commonly brought against missions.

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OFFICIAL AND LAY WITNESS
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CHINA.

WITH regard to China, we will arrange the evidence under two heads—

I..

Were Christian missions mainly the cause of the late trouble in China, and if so, should missionary work be stopped in that country?

It is constantly being said that much of the difficulty in China has been due to the presence and work of Christian missions, and that the uprising of the Boxers was mainly caused by the irritation felt by the people at the work and influence of missionaries. In answer to these assertions, we would ask the consideration of the

following extracts, which give the opinion, not of missionaries, but of laymen—of men who have seriously considered the subject, and some of whom speak out of the experiences gained by knowledge of China through the diplomatic service.

I. CAPTAIN MAHAN, U.S.N.

(From an article entitled "Asiatic Conditions and International Policies" in the "North American Review" of November, 1900.)

"It would appear, then," he says, "that the principal objects to be kept in view by us in dealing with the Chinese Question are—

"(1) Prevention of preponderant political control by any one external state or group of states; and (2) Insistence upon the open door, in a broader sense than that in which the phrase is commonly used—that is, the door should be open not only for commerce, but also for the entrance of European thought and its teachers in its various branches, when they seek admission voluntarily, and not as agents of a foreign government. Not only is the influence of the thinker superior in true value to the mere gain of commerce, but also there is actual danger to the European family of nations from the development of China in an organized strength from which has been excluded the corrective and elevating element of the higher ideals, which in Europe have made good their controlling influence over

mere physical might. Rationally, from this point of view, there is much that is absurd in the outcry raised against missionary effort, as a thing incompatible with peaceful development and progress. Christianity and Christian teaching are just as really factors, in the mental and moral equipment of European civilization, as any of the philosophical or scientific processes that have gone to build up the general result. Opinions differ as to the character and degree of the influence of Christianity, in estimates qualitative and quantitative, but the fact of its influence cannot be denied. From the purely political standpoint, Christian thought and teaching have just the same right—no less, if no more—to admission in China as any other form of European activity, commercial or intellectual. Nor is the fact that offence is taken by classes of Chinamen a valid argument for its exclusion. The building of a railroad is not a distinctively Christian act, but it offends a large number of Chinese, who are compelled to acquiesce if their Government consent; whereas the consent of the Chinese Government to missionary effort will compel no Chinaman to listen to a Christian teacher. Every step forward in the march that has opened China to trade has been gained by pressure; the most important have been the result of actual war. Commerce has won its way by violence, actual or feared; thought, both secular and Christian, asks only freedom of speech."

2. THE HON. JOHN W. FORSTER.

(Formerly Secretary of State of the United States, subsequently Councillor of the Chinese Government. From a statement published in the "Missionary Herald," October, 1900. Boston, U.S.)

"I have been asked by the Secretaries of the American Board of Foreign Missions to give a brief expression of my opinion of the present situation of missions and missionaries in the Orient. They fear that the attacks, now so frequent in the public press against missionary efforts in China, may have a discouraging influence on the friends and supporters of the cause among the churches in America.

"There is, in my opinion, no reason why mission work in China should be given up or relaxed on account of the recent trouble in that Empire. It would take more space than I can devote to this article to show that the presence of missionaries in China had little to do with these troubles. My observation is that the mass of the people of China do not object to their presence and work. In almost all instances the opposition and riots against them have been stirred up by the *literati*, the office holders and the office seekers. The Chinese as a class are not fanatics in religion, and if other causes had not operated to awaken a national hostility to foreigners, the missionaries would have been left free to combat Buddhism

and Taoism, and carry on their work of establishing schools and hospitals."

3. FROM PRESIDENT JAMES B. ANGELL, LL.D.

(*Minister of the United States to China, 1880-1831. The
"Missionary Herald," October, 1900. Boston, U.S.*)

"Some very exaggerated statements concerning the part which the presence of Christian missionaries has played in causing the recent disturbances in China have been made by writers who could not have been familiar with the facts, or who are prejudiced against the missionaries.

"The immediate provocations of the hostility of the Chinese officials seem to have been the reform movement of the Emperor in 1898, and the aggressive policy of certain European powers. The spirit which has animated the Chinese has been predominantly anti-foreign rather than anti-Christian. A Boxer proclamation before me assails the foreign merchants, engineers, builders of telegraphs and railways as fiercely as it attacks missionaries. As there are more missionaries in the interior than foreigners of any other class, more demonstrations have been made against them than against other foreigners. But engineers and consular officers, and finally the legations, have been attacked."

4. FROM THE HON. GEORGE F. SEWARD.

(Formerly Consul-General, and subsequently from 1876-1880 Minister to China. The "Missionary Herald," October, 1900. U.S.)

"I have seen a good deal of criticism in print, statements made by various individuals, of the missionaries who are suffering so severely in China. It has even been said that they should have stayed at home, and that their presence is largely responsible for the outbreak in China.* These critics make too much of missionary work as a cause of trouble. There are missionaries who are iconoclasts, but this is not their spirit in great measure. They are men of education and judgment. They depend upon spiritual weapons and good works. For every enemy a missionary makes he makes fifty friends. The one enemy may rouse an ignorant rabble to attack him. During my twenty years' stay in China, I always congratulated myself on the fact that the missionaries were there. There were good men and able men among the merchants and officials, but it was the missionary who exhibited the foreigner in benevolent work, as having other aims than those which may justly be called selfish. The good done by missionaries in the way of education, of medical relief, and of other charities cannot be over-estimated. If in China

* *I.e.* in 1900-1901, when the Peking legations were attacked, and the European powers had to send forces to China.

there were none other than missionary influences, the upbuilding of that great people would go forward securely."

The above was originally published in the *Boston Herald*, and, with the two preceding extracts, can be found reprinted in the *Missionary Herald* of October, 1900, published by the American Board of Commissioners for Foreign Missions, 14, Beacon Street, Boston, U.S.

It will be noticed that the writers of these extracts are in each case gentlemen who have been engaged in the American Diplomatic Service in China, and have considerable personal knowledge of the country and the people.

5. CLEMENT J. R. ALLEN, ESQ.

(Formerly H.B.M. Consul at Foochow. From a paper read at the S.P.G. Meeting at Portman Rooms, January, 1901.)

"What I have to say this afternoon may be called a layman's defence of missionaries and their work. My only claim on your kind attention is that I have lived over thirty years in China: I must therefore mainly direct my remarks to work in that vast empire which is exciting so much interest at present. It is a sad fact that fault has been found with the missionaries, and that the present troubles in China have been treated as due to them. I confess that I find it hard to understand the

reasoning of those who assert this. Though mission stations have been burnt down, and missionaries and converts murdered, surely the attack on the commercial port of Tientsin, and all the outrages on the European envoys, go to prove that the movement is entirely anti-foreign, not anti-Christian."

II.

Apart from the question whether Christian missions are or are not the cause of political difficulties in China, there is a further question—

Are they doing any good, and is their work and are their converts worth anything?

I. H. J. WHIGHAM, ESQ.

Special correspondent of the "Morning Post," writing from Pao-ting-fu on March 5, 1901, says as follows:—

"After the terrible sufferings and unexampled heroism of so many missionaries during last summer, is it not time to stop the sneering of those superior people who cannot understand why any one should be so foolish as to try to convert China? At the present moment the foreigners have to depend almost entirely on missionaries for their knowledge of China, because only missionaries learn the language and travel in the interior. Only missionaries endeavour honestly to do something for China, and, as a matter of fact, only the

missionaries ever do bring about real results. Here, on the very spot of martyrdoms still fresh in our memory, I have been enormously impressed, not only with the splendid bearing of the missionaries themselves in their almost inconceivable sufferings—sufferings of which we are still learning through letters brought in during the last few days from Shan-si—but also with the extraordinary evidence of courage on the part of the native Christians, who passed through a worse ordeal even than their foreign teachers. The foreigners had to die, but in several cases the natives might have saved their lives by renouncing their faith. The best answer to those who scoff at the results of missionary endeavours in China is the fact that there were martyrs to be found among the Chinese Christians in Shan-si last summer, though it is not likely that history three hundred years hence will dwell on their martyrdom. Another remarkable incident constantly recurring throughout the summer was the kindness shown by Chinese Christians towards one another at every village of Shan-si, and the risks run by friends in helping friends at a time when the slightest taint of Christianity might mean death. If there is one thing lacking in Chinese character which makes for enlightenment and happiness, it is the gift of human sympathy. And if there is one doctrine which can supply that want it is Christianity. . . . It is only in such times as these that the foreigner finds how

hopelessly lost he is in China without the missionary—and the native official finds it out too. Here in Pao-ting-fu the mandarins come whining hour by hour to the missionaries, whom they regard as their natural protectors! And I have heard in the last few days of an Englishman whose near relatives were among the martyrs of Taiyuan-fu holding forth to his native 'Church members' on the subject of forgiveness. Now, if ever, the missionaries, on whom the military courts depend both for the language and for local knowledge and for advice, have a chance of paying off old scores. In actual fact they are constantly standing between their old oppressors and just retribution. 'Naturally,' says the scoffer, 'as a Christian he can do nothing else.' But, at least, he might have the credit of it; and men of standing might refrain from taking the ordinary supercilious treaty-port point of view of the case."

2. THE HON. CHARLES DENBY.

(United States Minister to China from 1885 to 1898. The "Missionary Herald," October, 1900. Boston, U.S.)

"I made a study of missionary work in China. I took a man-of-war and visited almost every open port in the Empire. I went first to Hong-Kong, then successively to Canton, Swatow, Kiukiang, Wuku, Wuchang, and Hankow; afterwards visited Chefoo and the highest open port, Neuchwang

in Manchuria, Taku and Tientsin, and the island of Formosa. I lived in Peking, and knew that city. At each of those places I visited and inspected every missionary station.

“At the schools the scholars were arrayed before me and examined. I went through the missionary hospitals. I attended synods and church services. I saw the missionaries, ladies and gentlemen, in their homes. I saw them all, Catholic and Protestant, and I have the same opinion of them all. They are all doing good work; they need all the support that philanthropy can give them. My aim is to tell, if I can, the simple truth about them, and when that is known, the caviling, the depreciation, the sneering which too often accompany comments on missionary work, will disappear; and they will stand before the world as they ought to stand, as benefactors of the people among whom their lives are spent, and forerunners of the commerce of the world.”

SOUTH AFRICA.

I.

FOR evidence with regard to the value of missionary work in South Africa, let us first take that which is afforded by the Report of "The Commission to inquire into native laws and customs," appointed by the Cape Government in 1881. In that Report the Commissioners speak as follows:—

"While confining ourselves generally, in terms of the instructions given to us, to the consideration of the improvement of the condition of the natives by means of legislative action, we consider we would fail in our duty to the Government and people of the Colony, if we proposed to hold that only by means of such legislative action can the natives be caused to advance or their condition be ameliorated.

"There are, happily, other beneficent forces at work gradually remoulding their nature and character, by guiding them to superior knowledge and higher hopes, as well as training them in civilized arts and habits, and the social order of a well-regulated community.

“Among the most powerful of those operating at present are the various Christian missions, which at great expense and untiring devotedness, and in spite of heavy losses and manifold discouragements, have established their agencies throughout the native territories. The influence of those agencies, in raising the natives both morally and industrially in their standing as men, can hardly be over-estimated. The printed records of the Commission contain ample evidence of the success which has attended, and continues to attend, such labours.

“A few adverse criticisms with regard to the result of their work have come to our notice; but these have not been substantiated, notwithstanding that even the best friends of missions admit and deplore the fact that what is accomplished falls far short of the objects aimed at and wished for.

“It is a sincere gratification, therefore, to the Commission to be able to bear its unanimous testimony to the high opinion formed, both from hearsay and from personal observation and experience, of the good which is being effected, morally, educationally, and industrially, by Christian missionaries among the native population, and we recommend that all countenance, protection, and support which may be possible should be extended to them by the Government.”

Mr. H. C. Thomson, the author of “Rhodesia and its Government” (Smith, Elder & Co., 1898),

alluding to this Report, says that it represents the *matured Colonial feeling about missionary work* (see page 36).

II.—EXTRACTS FROM THE GOVERNMENT BLUE BOOKS FOR NATIVE AFFAIRS. NATAL.

Our second witness shall be that of extracts from the reports of the Government officials who have the charge of native affairs in the Province of Natal.

1. "St. James and St. Philip's Mission Station at Talaneni, which was established by the late Mr. Robertson, when he was driven from Kwa Magwaza by the disturbances between Cetshwayo and Sibepu. This station is apparently in a very flourishing condition. It is at present under the charge of the Rev. F. Roach, and has six out-stations within the district, with a total aggregate attendance at services of 480 souls.

"The natives attached to the main station at Talaneni mostly live in square cottages, and have planted trees to such an extent, as to give the locality they occupy quite the appearance of a European settlement" (page C 20).

"Though the indication of progress may not be very apparent, there can be no doubt that a change of thought and feeling is coming over the native population of this district.

“As an instance, what they call a Christian spirit is taking a strong hold upon large numbers of them. I do not mean by this merely putting on European clothes and calling themselves ‘Kolwas’ (Christians). I refer to ordinary kraal natives continuing to live in their own way at their kraals. The feeling I mean is more genuine and founded upon a conviction that the white man’s religion is right; and natives acknowledge offering prayers to the Almighty instead of to ancestral spirits. I attribute the cause to the conciliatory conduct of the missionaries of the English Church in this and Ngatu districts, who decline to receive and harbour runaway children, especially girls, in direct opposition to their parents or guardians’ wishes” (page E 25).

“JOHN L. KNIGHT,

“Resident Magistrate, N. Kandlha.

“January 13, 1899.”

2. “It was part of my duty, before the annexation of this province, to examine a number of Government-aided schools for natives in this district. With one or two exceptions my reports on them have been favourable, especially that on the Isandhlwana College. I have found the pupils in most of the schools intelligent, respectful, and clean. An inspection of my criminal note-books for the last ten years would show that few Christian natives have been convicted.

“ I have seen Christian natives in this district, on whom the good education they have received has been simply wasted, and who have not only reverted to their heathen habits, but have become drunken and useless loafers. On the other hand, I am pleased to say that I have seen more to whom education has been a decided benefit ; people who lead honest lives, conforming to civilized habits as much as possible without abusing them ” (page C 28).

“ R. H. ADDISON,
“ Resident Magistrate, Ngutu District.”

3. “ The only indications of progress towards civilization are to be found at the mission station ” (page C 33).

“ A. BOAST,
“ Resident Magistrate, Hlabisa Magistracy.
“ January 14, 1899.”

4. “ It affords me much pleasure to testify to the good work which has been carried out by the missionaries in this district ” (page C 36).

“ THOMAS MAXWELL,
“ Magistrate, Lower Umgolozu.”

“ There are no visible indications of progress towards civilization except at the missions, where they certainly are more advanced.

“ C. A. WHEELWRIGHT,
“ Magistrate, Maklabatini.”

5. "A great deal of good work is being quietly and unostentatiously carried out at the mission stations. Missionaries and mission work among natives are frequently publicly decried, and there is a strong prejudice with many Europeans against what they call the 'Christian' native. It is frequently asserted even by Colonials, who should know better, that when a native becomes a Christian he becomes essentially everything that is evil.

"To argue, as it is done, that the adoption of Christianity (I use the word in its true and literal sense) degenerates a person, even although he may have a black skin, is, of course, on the face of it, a ridiculous absurdity. The notion that the Christian native is worse in every respect than his heathen brother, is chiefly the result of ignorance arising from the common, but of course fallacious, idea that any and all *dressed* natives are Christians, or have been educated and brought up at a mission station. . . . From close observation, I can state that missionaries certainly do a great deal of good among the natives" (page B 7).

"J. J. FIELD,
"Magistrate.

"Magistrate's Office, Mapsumulo, January, 18, 1899."

6. "Mission stations are the centres of progress and civilization, and there is no other influence

outside these for the improvement of the social and moral condition of the natives" (page B 57).

"C. H. R. NORMAN,

"Magistrate, Polela.

"January 24, 1899."

III.—SPEECHES AND LETTERS.

1. From an address given by Sir Godfrey Lagden, K.C.M.G., at the Royal Colonial Institute, London, on May 14, 1901.

No one, we think, will deny that Sir Godfrey Lagden is an unrivalled authority for that part of South Africa about which he is speaking, viz. Basutoland and the Basutos. With reference to the missionary work in that country, he speaks as follows:—

"As regards education, I can have no hesitation in expressing my conviction that it has contributed largely to the contentment, enlightenment, and prosperity of the people. Though the Government exercises a watchful and controlling hand over it, particularly dealing with and encouraging technical training, the actual work is committed to and undertaken by various missions, whose united object is to earn and administer grants in aid. More especially have the members of the French Protestant Society lent themselves to the work of education in a wholesome way. They have been

identified closely with the history and destinies of the tribe for over fifty years, with credit to themselves and advantage to the country. No necessity for an expensive education department has yet arisen. Meanwhile the missionaries are fulfilling an important service by combining religious work with school teaching. The indiscriminate deductions often drawn by the public from unfortunate mistakes of a few educated natives or Christian converts are singularly unfair ; but it is quite true, as so many urge, that an educated boy does not give his attention to kettle-cooking and cattle-herding so assiduously as a raw barbarian. To give an education which is in advance of their condition is, in my opinion, an unfortunate mistake ; for the sphere of work open to advanced scholars is infinitely small, and nothing is more cruel than to give boys high learning and turn them adrift. They soon get discouraged and desperate. The next process is lapsing or crime—sometimes both.

“The natives are practically abandoning their own religion and adopting ours. Bearing in mind that they are still in the stage of infancy, it is only remarkable that so few do err. That the influence of Christianity and education upon the native character is sound, in enabling them the better to understand the meaning of honesty, and to distinguish right from wrong, I profoundly believe.”

2. The following is an extract from a speech made by Mr. C. R. Saunders, C.M.G. Mr. Saunders

is the Civil Commissioner and Chief Magistrate in Zululand, and it will be generally acknowledged by those who know South Africa that there is no higher authority on native people and native questions. Mr. Saunders was born in Natal, and knows the native language thoroughly and the people through and through. The speech from which the extract is taken was made at the Masonic Hall, Eshowe, October, 1900, on the occasion of a public meeting held for the celebration of the bicentenary of the Society for the Propagation of the Gospel, at which Mr. Saunders took the chair. The report of his speech was shown to Mr. Saunders, who said it represented what he had said.

“As far as this country was concerned, there could be no doubt about the good that was being done by missionaries amongst the native people in South Africa. Most of what was being done for the elevation of the native people was being done by missionaries, and he could unhesitatingly assert that the influence of missionaries in this country was entirely for good.

“All civilization and progress amongst the native people were due in a very large measure to mission work.

“There was practically no crime amongst Christian natives in the province of Zululand. Upon this point he could speak with knowledge and authority, as it was a part of his work to examine

in detail the records of all criminal cases brought before magistrates in Zululand.

“He heartily wished the Society and missionaries all prosperity in a work in which he was confident they were bound to succeed.”

3. A letter from Mr. W. E. M. Stanford, C.M.G., written in December, 1900, in answer to an inquiry whether he would be willing to give his opinion with regard to the value of missionary work, so far as it had come under his own experience. Mr. Stanford was born in the native territories, and has been an active official since 1863. In 1897 he became Superintendent of Native Affairs for Cape Colony, which title was changed in 1899 to Secretary to the Native Affairs Department. He is the principal permanent Government official in charge of all the native affairs for the whole of South Africa.

“My earliest recollections are of a mission station and of mission work. A solitary European boy without white companionship, I naturally accepted the only companionship available, and that was of native boys. Thus I learnt the language and the ways of the people.

“The test of the value of mission work lies in the career of natives who have been brought up under missionary teaching. Of nine native boys with whom I was intimately acquainted, two have become clergymen, and are highly respected men; two more, also with a good record, are engaged

in religious teaching ; Kupiso, a brave and loyal man, fell serving under my command in the Drakensburg in the war of 1880-81 ; another is a respectable farmer in the Glen Grey District ; another died young from the bite of a poisonous reptile. The eighth died of consumption, and the closing scenes of his life were regarded by those around him as a marvellous manifestation of the power of Christianity. The ninth, poor Konzani, took to drink, and died miserably.

“I have no reason to think that the natives whose careers I have thus shortly traced out were above the ordinary average of the people trained at mission stations, or that the influences brought to bear on them were uncommon in the mission field.

“There is a concensus of opinion among magistrates in the native territories and elsewhere that mission natives abstain, as a rule, from the crime of stock-stealing, which is a besetting sin among the native tribes, and perhaps the strongest reason for ill-will between the Colonial stock-owners and the native people. So far in the history of our native wars it has been found that the native Christians are loyal to the Government, and they at all times entertain a deep feeling of respect and veneration for her Majesty the Queen.

“It was the leaven of native Christians in Fingoland which steadied the border Fingoes in 1880 ; and we must not forget the splendid record of the

Edendale natives in the Zulu war, nor that of the Hesseyton men in our last Tembu war. In the days of the independence of powerful native chiefs and their tribes, the missionary's only chance to establish himself and effect some good lay in securing for the separate occupation of his converts a tract of land greater or less in extent. This constituted him, in some respects, a subordinate chief in the country, answerable to the paramount for the good conduct of his men. It also enabled him to afford sanctuary to poor wretches otherwise liable to torture and death on charges of witchcraft. Not infrequently, in the absence of other means of communication between the paramount chief and the Imperial or Colonial Government, the missionary became councillor for foreign affairs in so far as dealings with Europeans were concerned, and, in my experience, the influence thus gained was a wholesome one.

“Times have changed, and, relieved of much secular work in connection with the old mission stations, missionaries are able to devote themselves more exclusively to spreading the knowledge of Christianity, and as a result native Christian families are now to be found in every part of the teeming locations reserved for the occupation of the many tribes under our rule. Of the future it is not time for me to say much. There are not wanting indications of a movement of the people towards a separate Church life, and, underlying

that, national aspirations which will need the utmost care in guiding aright."

"W. E. M. STANFORD."

Sir H. G. Elliot, K.C.M.G., served in the Crimea, and was appointed chief magistrate in Tembuland in 1877, and has lived among the natives ever since. The following is his reply to the same inquiry:—

"Umtala, December 14, 1900.

"DEAR BISHOP GIBSON,

"You ask for my opinion upon the value of the work being done by foreign mission societies in the territories under me. The advance in civilization, and the number of churches and schools erected in these territories, during the past twenty years is marvellous (all religious and secular education amongst the natives is exclusively conducted by missionaries), and the demand for more churches and schools is very great, even from tribes where an attempt to introduce them a few years ago would have been regarded as an innovation to be resented.

"Civilization has conferred great benefits upon the people, and made them far more amenable to law than they were formerly, and consequently more easily and cheaply governed.

"It would be absurd to believe that the natives of South Africa are the only human race that

deteriorate under the example and influence of civilization.

“There have been no wars in these territories for the last eighteen years (whereas formerly they occurred every few years). I know it is asserted by some that civilized natives are less trustworthy than the raw. That is not my personal experience, and is, I think, due to the fact that a searchlight is thrown upon the conduct of the former (who are exclusively employed in indoor and other work where intelligence is essential), whereas none is reflected on the latter, from whom nothing is expected.

“I should be very sorry to see missionary efforts for the elevation of the natives in any way relaxed.

“Yours very sincerely,

“H. G. ELLIOT.”

4. Sir Charles Warren, speaking at St. Augustin's College, Canterbury, on Thursday, December 24, 1900, declared that throughout his career he had had to do with missionaries, and that he had the greatest admiration for their work.

Mr. H. C. Thomson, author of the “Chitral Campaign,” in his very interesting book “Rhodesia and its Government” (Smith, Elder & Co.), makes the following significant remarks (page 35)—

“Everywhere in Rhodesia, and in fact all over South Africa, I have heard complaints against the

missionaries, that they ruin the natives, and converted an originally decent folk into thieves and profligates. But when the reason of the dislike is probed, it will be found to be mainly due to the fact that they (the missionaries) stand up for the natives and insist that justice shall be done to them. That there have been bad missionaries untrue to their holy calling is undeniable. Amongst so large a number of men there are sure to be a few bad ones ; but taken as a body, the South African missionaries have done, and are doing, a great and self-denying work." *

Then he goes on to say that the mature Colonial feeling about missionary work is set out in the report of the Commission quoted above (page 22).

* See also Thompson's *Rhodesia*, pp. 77-78, 85-87, 91, 167.

INDIA.

WITH regard to India, we will give the testimony of three men, one of whom, Lord Northbrook, has been Governor-General of India, and the other two, Sir Charles Elliott and Sir Alexander Mackenzie, have had a long and wide experience of India as distinguished members of the Indian Civil Service and have both held responsible positions as heads of some of the great Indian Provinces.

I.—LORD NORTHBROOK.

(Extract from a Speech delivered at Winchester, November, 1900.)

“The question had been asked as to whether missionaries in India were doing any good. His answer was that he had not the slightest doubt that they had done an enormous amount of good. Putting aside for a moment the important question of religion, the mere fact that many men of self-denying habits, Christians, and men of great ability should be scattered over India had been

of very great advantage. He could say from his own experience that the missionaries were exceedingly popular as a rule with the natives. They sympathized with them, and the clergy knew probably more of the feelings of the natives than any of the governing body of Englishmen. He had had occasions, when he desired to know the feelings of the natives on matters of some consequence, to consult the missionaries as the men whom he thought would give him the most reliable opinion. No one who was watching the present affairs of India failed to see that there was a great danger in the relation between the ruling English class and the natives governed. With all our power of justice, to which Canon Gore alluded, we could not honestly say that there was great sympathy between the governing class and the governed of that country, and how that was to be remedied was a difficult matter. The fault lay partly with ourselves and greatly with the natives. There was no doubt in his mind that the missionaries had supplied a link of sympathy between the Englishman and the native which could not be supplied in any other way. The Administrators always supported the missions, and some of the best soldiers known in India had been Christian men and strong supporters of missions."

II.—SIR CHARLES ELLIOTT, K.C.S.I., LL.D.

Sir Charles Elliott ended a long career in India as Lieutenant-Governor of Bengal, a province containing a population of 71 millions of people, and is now a leading member of the London School Board. The following extracts are taken from a paper read at the Newcastle Church Congress, September, 1900:—

I. *On the Success of Missionary Efforts in India.*

“But perhaps a better illustration of the success of the efforts made for the conversion of India may be obtained by comparing them with the success of the efforts made on behalf of education. The Government has spared no pains to spread the opportunities for education among the people, and has been ably seconded in this by the missionary societies. High schools and colleges have been established with a liberal hand, and at all of them the English language is taught. There is no province where these schools are so abundant as in Bengal, and nowhere has the desire for the acquisition of English been so general. The excellence of the English spoken by Bengalis is the object of universal remark. Every motive combines to make the study popular. It opens the door to the highest offices under Government and to remunerative employment in

commerce, on the railways, under European planters and great landowners. One would suppose that the number who had acquired this precious learning would be incalculable, but the census of 1891 revealed that in all the province of Bengal, with its 71 millions of people, only 150,000 returned themselves as able to speak English. On the other hand, the number of native Christians was returned as 168,000. All the efforts of Government, combined with natural aptitude and the prospects of profit and position, had had less effect in producing English-speaking natives than the efforts of missionary societies in producing Christian converts. It is well sometimes to make comparisons of this kind in order to keep the balance true, and when discouraged at our own progress to contrast it with what has been done by other and, in a human sense, more powerful agencies, to affect the immobility of the great mass of the population of India."

2. *On the Opinion of Missions formed by Officials in India.*

"Another test which may be applied to the work and progress of the Church in India is the opinion formed of them by the officials who govern the country, whose *métier* it is to appreciate and support every movement which aims at the good of the people, and who have uttered in no uncertain

voice their testimony to the blessings conferred by the operations of the missionary societies. Lord Lawrence's assertion that, notwithstanding all that England had done to benefit India, the missionaries had done more than all other agencies combined, has often been quoted, but it deserves to be repeated here, in case any should have forgotten it. It is hardly necessary, in such an assemblage as this, to mention such well-known names as Sir Henry Lawrence, Sir Robert Montgomery, Sir Donald McLeod, Lord Napier of Magdala, Sir Herbert Edwardes, Generals Edward Lake and Reynell Taylor, Sir Richard Temple, Dr. Robert Cust, Sir C. Aitchison, Sir H. Durand. The great Punjab brotherhood has left its mark upon the country and pronounced for all time what the men who saved and re-made India after the Mutiny thought of the benefit and the duty of evangelizing it. Other kindred spirits were Lord Northbrook; Sir Bartle Frere, in Bombay; Sir W. Muir, in the North-West Province; Sir Charles Trevelyan, in Madras; and the list might be almost indefinitely extended. What concerns me more at the present is to mention a few of the less-known cases, which illustrate the truth that "almost all the missions in India have been established at the suggestion and at the expense of the noble army of decided Christian men in the Indian service." The Peshawar mission was started by a subscription of £300, raised among the local officials, and Colonel

Reynell Taylor gave £1000 and £100 a year to the C.M.S. to start the Derajat mission. The S.P.G. mission in Chota Nagpur owed much to the support of Colonel Dalton, the commissioner of that division. The Banda mission was greatly promoted by Mr. F. O. Mayne, the commissioner of Allahabad; and Major Jenkins, the earliest commissioner of Assam, took a leading part in advocating the establishment of the S.P.G. mission there. To Mr. Thomason, the Lieutenant-Governor of the North-West Province, was due the first suggestion for founding a missionary college at Delhi (the college which, under the name of St. Stephen's, is now so successful, and of which I had the honour of laying the foundation-stone). The initial expense of the Telugu mission of the C.M.S.—£2000—was provided by the military and civil officers in that country in 1841; and similarly in 1858, when a meeting was held to form a Church Missionary Association at Lucknow, £500 was at once subscribed by the officers and civilians present. In the face of facts like these, it seems absurd that any one should be called on in these days, as the Bishop of Newcastle was called on a few years ago, to defend the utility of missions or the reality of Church progress from attack. If people, after a hasty tour through India, or even after a life there during which no time has been spent on observation of the subject, have the temerity to declare in England that missions are a sham and

that converts are bought, not made, it is sufficient to turn to the testimony of those who have known the country best, and taken the most prominent part in its administration, for an answer to such aspersions."

III.—SIR ALEXANDER MACKENZIE, K.C.S.I.

Sir Alexander was Chief Commissioner in Burma, and afterwards Lieutenant-Governor of Bengal, and has had thirty-six years' experience of almost every part of India. The extract is taken from a speech made at Birmingham in 1898. He is speaking of the depreciatory tone which is often taken by Anglo-Indians with regard to missionary work.

"You will unfortunately hear many retired Anglo-Indians declare their absolute disbelief in mission work, and speak of native Christians with dislike and contempt. Now, I have always found that those who thus decry the work of missions in India, have carefully held aloof from all connection with it there, and have spent their service in complete ignorance of all that was going on in that field, even at their very doors; while their knowledge of native Christians was limited to casual intercourse with a few disreputable specimens of the domestic servant type, and even then their judgment was more often based upon prejudice than experience.

“ Now, during my thirty-six years of Indian service I have had exceptional opportunities of seeing the work done by missionaries of many countries and denominations in very different provinces of the empire. I have had many intimate friends among them. One of my first visits on landing in Calcutta, in 1862, was paid to the grand old patriarch, Alexander Duff, then living full of years and honour in the midst of the society which he had built up. I went out in the same ship with that most distinguished man, William Miller, of Madras, who was the first, and is, I believe, the only missionary decorated with the Order of the Indian Empire. I have not only served in Bengal, the Central Provinces, and Burma—all three of which provinces I have had the honour of administering—but I have been on duty in Madras and the Punjab, and am thus acquainted with mission work throughout the greater part of India. I have had native Christians serving under me in various high and responsible offices of the Government service. You will therefore admit that there is some value in the testimony which I am prepared to bear, that there is no reason whatever for doubt or disparagement of mission work.”

On the particular point on which Sir Alexander Mackenzie touched—the depreciatory view which so many Anglo-Indians take with regard to missionary work—we would like to say a few words.

1. It is always worth while to ask any Anglo-

Indian or traveller in India who speaks of missionary work as worthless, whether he has ever really examined into the work of any one mission. India is a large place, and it is quite possible for people to live in India for many years and never see anything of missionary work, and consequently to judge of it solely by hearsay, which hearsay is often a traditional estimate of many other people whose personal knowledge of missionary work is equally vague.

2. Is it not unfair to expect from a native Christian a moral standard far higher than you would expect of a European of the same class? forgetting that behind the European are centuries of Christian moral influence, and around him the strong stimulus of Christian opinion, while behind the native Christian are centuries of heathen morality, and around him all sorts of non-Christian attractions by which he is still extraordinarily affected?

IV.

The special correspondent of the *Daily Chronicle*, October 20, 1900, in a series of articles on the Indian famine, makes the following testimony to the work done by missionaries during that time of terrible distress:—

“With few cattle, credit exhausted, and neither seed nor the wherewithal to buy it, the ryots were

face to face with the black prospect of seeing their fields lie fallow for another season. Then the agent of the Charitable Relief Fund, in this case a worthy missionary, intervened. It was a pleasant sight to see eyes glow and faces kindle with gratitude as the village elders recounted the tale of the padre sahib's munificence. The padre sahib had given them twenty plough cattle, rupees to buy seed, maize to fill their stomachs, and sympathy to sweeten all. The Sirkar had provided work and doles; the inamdar had done nothing but squeeze out a hundred rupees of land revenue; the padre sahib had lifted them out of the slough of despond and provided many with the means of starting afresh. One of the brightest features which breaks the depressing monotony of a tour through the famine districts is the constant evidence of the grand self-abnegation and heroic self-sacrifice with which the missionaries have risen to the height of this great opportunity. Their labour has not been in vain, and from this time missionary enterprise will command an appreciative and sympathetic admiration from the native, instead of jealous and suspicious scepticism.

GENERAL.

IN the previous extracts we have given the witness of laymen and Government officials to the value of missionary work in three parts of the non-Christian world, China, South Africa, and India. We will now draw attention to the following statements with regard to missionary work in some other places.

I.—LORD LAMINGTON, GOVERNOR OF QUEENSLAND.

The following letter was kindly sent to me this year (1901) by Lord Lamington, in reply to a request preferred to him through the Archbishop of Sidney, asking him whether he could give any opinion with regard to missionary work which had come under his observation. Lord Lamington's testimony is the more striking as he acknowledges in his letter that he has become a convert to foreign missions :—

*Letter from Lord Lamington, Governor of
Queensland.*

“The following observations with reference to missionary work solely deals with those cases where it is carried on amongst natives who have no religion, unless, perhaps, some superstition. I confess, till seeing something of the results of this work, I had felt strongly the arguments so often directed against missions, such as the interference with the beliefs of natives, and by reason of the multiplicity of creeds offered them, the destruction of whatever old belief they might possess, the hypocrisy often engendered, and the absence of any practical good results. The reasons for my change of views may briefly be stated as follows:—

“I. Where a civilized government has been only recently formed, it is impossible for complete protection and supervision to be given to the natives. Pioneer traders and other white people are often unscrupulous, and missionaries are a means of checking the abuses that would be often committed against the moral dictates of civilization and humanity. This benefit is necessarily yet more apparent in countries where no real government has been set up. From experience, I should say there are comparatively few men, though kind and humane amongst their equals, who are not liable, when alone as autocrats amongst natives, to develop impatient and bullying habits.

"2. Even where a complete system of government is established, missions are needed to help natives to resist the moral vices of the whites, which they are so prone to adopt.

"3. In newly exploited countries, missionaries are practically unofficial agents of the Government in furthering law and order, and are beneficial to any white man who may come into such countries, by rendering their lives and property more secure.

"The Mapoon Mission in the Cape York Peninsula had undoubtedly so influenced the wild natives that, on the occasion of a ship being lost on the coast, the lives of many of the crew were saved. (The ship's name was *Kanakooka*.)

"4. As regards the feelings of the people affected. When travelling in New Guinea, I did my best to ascertain whether they would prefer to live their old life of raiding and fighting, but I invariably gathered they were happier under their more peaceful conditions. This is necessarily rather the work of the Government, but, as I have shown, both the Government and missions work in the same direction, though under some governments that have little sympathy with their subject populations, missions are especially needed. I do not refer to the distinctly religious aspect of the question, but it is hard to see why, if a certain influence has wrought the greatest good on a great proportion of the human race, it should not be tended to others. It would appear as almost

a fact that a race without any faith will die away when brought into contact with those professing a religion.

"But I feel strongly that all overlapping or rivalry of missions of different denominations should, if possible, be avoided. The anxiety to show a great number of adherents, or to give other signs of activity, should be checked.

"Missionaries should be most carefully selected, and a post not regarded as a mere lucrative appointment. Native teachers seem to be often very arbitrary in their methods. I feel the greatest objection to the unnecessary interference with native customs, dances, etc., and to the persuasion, if not injunction, to wear clothes.

"LAMINGTON."

II.—MRS. BISHOP (*née* BIRD).

(Author of "*Japan*," "*Six Months in the Sandwich Islands*," "*A Lady's Life in the Rocky Mountains*.")

Here again we have the testimony of one who, from her wide experience of Asiatic peoples and her extensive travels, has a right to speak with authority. In this case, too, we have the opinion of a convert to missions, for Mrs. Bishop frankly confesses that she began her travels without caring anything about missions. The following extract is from a speech made by Mrs. Bishop at Exeter Hall on November 22, 1900.

“It is as a traveller and an outsider that I have been asked to address this magnificent audience. In one respect I have nothing to do with missions, although my feeling and judgment go very strongly along with all missionary effort. I am not only a traveller, but a convert to missions. For the first years of my eight and a half years of Asiatic travel I cared nothing about missions, and I have been converted to them, not so much because of the work done as by seeing the tremendous need for missionary work. I have seen everywhere missionaries patiently sowing in tears that seed which they themselves are destined never to reap, but which will surely be reaped by their successors. But the awful need of the non-Christianized has impressed itself most forcibly upon me. My experience is that everywhere in Asia Minor, Persia, India, Japan, China, and Korea the good of the ancient religious systems seems to have dropped out of them in their progress down the ages. The high moral teaching has been lost out of Buddhism to a very great extent. Buddhism has decayed in its teaching and morality, and has absorbed the idol worship and the demon worship of the countries it has nominally subjugated. In India Hinduism has descended to depths of which one cannot speak, and elsewhere the good has been lost. One is obliged to come to the conclusion that there is no resurrective power in any of these great Asiatic systems, that they are incapable

of being regenerated from within, and that the countries dominated by them must be regenerated from without, and that the only thing that can raise them is Christianity received as a vital force. As Sir Robert Hart has said, Christianity received as a vital force is capable of regenerating even China with its 350 millions of people. But not only have these countries sunk so low religiously ; they need also political, social, and moral regeneration."

III.—ROBERT LOUIS STEVENSON.

Mr. Stevenson's reputation as an author is world-wide, and it is probably known to most of his readers that he spent the last ten years of his life among the South Sea Islands. During his stay among them he made it his main object to get to know the natives—not only from the outside, but from within—an object which he achieved in a remarkable way through his great power of sympathy and insight into character. He was in no way specially interested in missionary work, except in the way in which he was interested in all that concerns the life of the South Sea Islanders, and this is what he says with regard to missionary work among those people :

"Those who have a taste for hearing missions, Protestant or Catholic, decried, must seek their pleasure elsewhere than in my paper. Whether Catholic or Protestant, with all their gross blots,

with all their deficiency of candour, of humour, of common sense, the missionaries are the best and most useful whites in the Pacific" ("In the South Seas," p. 84. Chatto & Windus.)

IV.—THE LATE CHARLES DARWIN.

What the late Professor Darwin wrote in 1836 is somewhat far back in the past, but it is interesting as coming from so great a man, and as giving his view of the reason why missionary work is so often decried.

"In our passage across the Pacific we only touched at Tahiti and New Zealand; at neither of these places nor at sea had I much opportunity for working. . . . It is admirable to behold what the missionaries both here and at New Zealand have effected. I firmly believe they are good men working for the sake of a good cause. I much suspect that those who have abused or sneered at the missionaries have generally been such as were not very anxious to find the natives moral and intelligent beings" ("Life and Letters of Charles Darwin," vol. i. p. 264. John Murray).

V.

A striking confirmation of Professor Darwin's words is afforded by Mr. Bullen in his well-known book "The Cruise of the Cachalot" (published 1899,

Smith, Elder & Co.), p. 207. Mr. Bullen was formerly mate of a South Sea whaler, and writes out of his own personal experience.

“When all has been said that can be said against the missionaries, the solid bastion of fact remains that, in consequence of their labours, the whole vile character of the populations of the Pacific has been changed, and where wickedness runs riot to-day, it is due largely to the hindrances placed in the way of the noble efforts of the missionaries by the unmitigated scoundrels who vilify them. The task of spreading Christianity would not, after all, be so difficult were it not for the efforts of those apostles of the devil to keep the islands as they would like them to be—places where lust runs riot day and night, murder may be done with impunity, slavery flourishes, all evil may be indulged in free from law, order, or restraint.

“It speaks volumes for the inherent might of the gospel that, in spite of the object-lessons continually provided for the natives by white men of the negation of all good, it has stricken its roots so deeply into the soil of the Pacific Islands.”

VI.—THE HON. JOHN BARRETT.

(Late United States Minister to Siam.)

Mr. Barrett is an American who has been in the Diplomatic Service of the United States in Siam, and who has also had personal knowledge

of China and Japan. In the following extract he gives his opinion about missionary work in these three countries :—

“The King of Siam, who is admittedly one of the ablest statesmen in Asia, once said to me that the American missionaries had done more to advance the welfare of his country and people than any other foreign influence. He has confirmed that statement by pursuing a most friendly course towards the missionaries, and assisting them both financially and morally. Inasmuch as Siam is to-day one of the most progressive countries in Asia, with a population of ten millions, and with a rich area equal to that of the German empire, this comment on the work of the missionaries is most significant.

“From careful study of the scope of missionary labour, not only in Siam, but in China and Japan, during a period of nearly six years, I am convinced beyond question that the missionaries are doing a great and good work for the advancement of both the moral and material interests of these Asiatic lands.

“There are incompetent missionaries, as there are incompetent merchants. There are mistakes made by missionaries, as there are also mistakes made by foreign merchants, ministers, and consuls. The average, however, of quality and of results accomplished is in favour of the continuance of missionary effort. The explanation of much of the

anti-missionary talk is found in the superficial gossip of the treaty ports of Asia. It is the tendency in the clubs of Yokohama, Tientsin, Shanghai, Hong Kong, and Bangkok, to speak lightly of the missionaries and the fruits of their endeavours, without serious knowledge of what is really being done, and of the progress that is made along educational, medical, and evangelical lines. The average traveller hears this talk, and goes away with a prejudiced opinion. On the other hand, those who study carefully the work of the missionaries, not only in the treaty ports, but in the interior, and weigh carefully in the balance all adverse and favourable conditions, agree that the missionary field should not be limited, but rather extended. There are many changes needed in missionary policy and many faults in present methods to be corrected, but this also applies just as strongly to our mercantile, diplomatic, and consular procedure.

“Let us, therefore, be fair in judging the missionaries. Let the complaining merchant, traveller, or clubman take the beam from his own eye before he demands that the mote shall be taken from the missionary's eye. We must remember that we are a Christian as well as a commercial nation. We are a moral as well as a material power. We cannot think of withdrawing the messengers of Christianity from Asia until we are ready to withdraw the merchants of commerce and the ministers

of diplomacy. When we criticize the methods of missionary zeal, we should be no less severe in our censure of the methods of commercial exploitation. If the former leads, occasionally, to the development of ignorant anti-foreign feeling in the interior, the latter too often is the cause of intense anti-foreign agitation fostered by the unwarranted seizures of territory and ports by foreign nations.

“America’s supreme effort in non-Christian lands beyond her borders must be for the conservation of the allied forces of Christianity and commerce, which are the handmaidens of civilization the wide world over.”

VII.—THE LORD MAYOR OF LEEDS (1900).

Speech from John Gordon, Esq., Lord Mayor of Leeds, delivered at the opening of the Leeds Missionary Exhibition, October 19, 1900, and reported in the *Yorkshire Post*, October 20.

Mr. Gordon is one of the leading men of business in Leeds.

“He said he was glad that some pecuniary success had already attended the Exhibition, because, as the world was at present constituted, cash was necessary to almost every great undertaking. He was particularly glad, because, speaking as an outsider in contrast altogether to what he might call the professional evidence, he recognized that foreign missions were not universally

popular. Only on Wednesday, when he mentioned that he was going to re-open this Exhibition, a gentleman said, 'Well, I think we have plenty of heathen at home.' Apart from the inherent selfishness of such an observation, which he dared say all of them, and especially the clergy, heard almost every time they ventured to mention foreign missions, he did not think that it was a proposition which was at all sound. The wise labourer always sought out the richest field to till, and where could Christianity find a richer soil than in its foreign missions? If S. Peter and S. Paul, for instance, had listened to such an argument, which was doubtless urged upon them in their day, they would have wasted practically the greater part of their glorious energies on the unfruitful soil of Judaism. But they were wiser than the present-day commercial men, and they sought the more successful and fruitful fields of Italy and Greece. They who valued what Christianity had done had also to think what would have been the position of these islands if the men who succeeded S. Peter and S. Paul in propagating the gospel had listened to such a narrow and feeble argument that there were plenty of heathen at home. Foreign missions had yielded vast harvests to the reapers, and, notwithstanding the difficulties which apparently at this moment faced them, they were certain to yield as great, and probably a greater, harvest. They could not turn into the field of foreign

missions a harvester which cut down large swathes every day. The difficulties were so numerous and so serious that even the scythe and the sickle met many obstructions, and the missionary had to gather his heads of grain slowly, one by one. But if that was the beginning practically of all missions, never in the history of Christ's Church had it been the end." Examining the serious obstructions to missionary work, the Lord Mayor pointed out that, first of all, there was custom, which lay upon countries like a weight, heavy as frost, and deep as life itself. Then they had to recognize that in many of them there was a philosophy quite as deep, with brains behind it quite as keen, as any the Western world had ever produced. They had also to remember that these religions had at their backs powerful priesthoods, proud of their privileges, and determined to do all that they could to prevent those privileges and power from being destroyed. Onlookers realized how easy it was to sit at home and glibly criticize the work of foreign missions.

"As a public man he had often suffered from that glib criticism. Over the dinner-table, or in the tramcar some one told him how feeble the management of the trams was, how rotten was the system of cleansing the streets, how inferior all round was the conduct of the affairs of the city, and in a few smart sentences had proceeded to tell him how to set them right. Being a diplomatist he was

not always rude, but he permitted himself occasionally, as he dared say the missionary did, to smile a sarcastic but a Christian smile—in answer, he was going to say, to what his experience told him was really feeble nonsense. Another thing that had to be recognized was that the barbarian dreaded the sequence of the missionary, the trader, and the British flag. Further, they had to remember what had been forcibly pointed out by one of the greatest in the land, that the Christian missionary must avoid turning his religion into a kind of Mohammedism. There must be no propagation of the gospel by the sword or the dread of the sword. But outsiders, like himself, must recognize that it was not always the missionary who was to blame for what happened. The old saying, ‘Civis Romanus sum,’ had been translated into English. It was a great principle that the Englishman’s person must be sacred, or if maltreated vengeance must descend upon the maltreater. The public opinion which lay behind all government might sit and brood and make no sign, but it bided its time, and some day the great lesson was enforced that an English citizen’s life was sacred. He preferred, as he dared say all armchair critics did, the earlier type of missionary, who had no government or army supporting him. The earliest reading he had outside his school was a book giving the life of the Polynesian missionary, John Williams, and never since then had his

interest in regard to missionary work slackened, because the great tragedy of a life like that, impressing itself upon one's mind, always recurred when the subject of missionaries was mentioned. Again, their sympathy ought to extend beyond even the religious or trading question. Look what missionaries had done for geography. When they considered what a man like Livingstone did in finding out the dark places of Africa, they must realize that the missionary had done as much, if not more, than any class of men to develop our knowledge of the world."

CONSIDERATIONS.

As a supplement to the evidence which has been given above, we would ask for a careful and impartial weighing of the following considerations with regard to some points connected with the depreciatory view of modern missions' which is still so widely prevalent.

I.—ON THE GROUNDS ON WHICH THE JUDGMENT OF MISSIONARY WORK IS OFTEN FORMED.

Is it fair to base a general judgment on particular instances unless those instances are so numerous and so representative of missionary work in all parts of the world as to justly allow of a universal deduction from them? This applies not only to missionary work as a whole, but to charges brought against individual missionaries and criticisms of methods of work. Are all missionaries to be distrusted because some are black sheep or failures? Are the methods of missionary work throughout

the world ill-judged and futile because of mistakes which have been made? Should we not ask ourselves, before we pronounce judgment on the work and results of foreign missions, this question: Have I, from sufficient personal knowledge, or from reliable and adequately wide information, any real data on which to form an honest opinion? Have I, again, been at pains to learn what has to be said in defence of the work I am judging, either by the missionaries themselves, or by others who can speak of their work from personal knowledge?

II.—A CONVERTED NATIVE IS A NATIVE SPOILED.

“Perhaps there will always be men who, being themselves Christians, talk of the uselessness of Christian missions. In Africa such people generally base their opinion upon some reported saying of an old inhabitant, to the effect that every Kaffir Christian is a dishonest man and a good servant spoiled. The old colonist of immense experience, if ever he said a word of the kind, perhaps turns out to be a man who does not know the difference between a Kaffir and a Malay* and a Cape coloured

* The Malays proper of Capetown are descended from slaves brought from Java by the early Dutch settlers. They are Mohammedans, and all people of any race or colour who have joined their community and adopted their religion are called in Capetown “Malays.” They number some thousands, and are good citizens.

man of Hottentot blood. He has employed Mohammedans as his porters, and hazards a picture of a Christian Zulu. This is an extreme but not an unknown case, and something approaching this lack of distinction is not uncommon.* Now, a Kaffir is as much like a Malay as a Swiss guide is like a Jew of Seville, and a coloured man of the Cape may be like anything on the face of the earth. I distrust, therefore, the judgment of a man who speaks of all these classes together. He is plainly a loose, though an honest, observer. Those who found on his *dictum*, and have never for instance exchanged a word with an experienced magistrate,† commonly proceed to say two things: First, that liars are always more numerous than elsewhere in the neighbourhood of a mission station; and, secondly, that missionaries have demoralized native society by upsetting the old native customs, and thereby removing the only sanctions of morality which the native mind can apprehend.

* * * * *

“This sort of speech is almost composed of fallacy. It is based upon a blind attachment to the method of agreement. The neighbourhood of a mission is a neighbourhood of liars and other

* See above, p. 27, report of Mr. J. J. Field, magistrate of Mapsumulo.

† For the reports of magistrates in South Africa, see above, pp. 24-28.

undesirable people. Grant the statement, which remains without proof. But the neighbourhood of a mission is the neighbourhood of a village, of a whole centre, of a railway station, the neighbourhood of shops, of canteens, of idle questioners and idle answers. And all the natives one meets in such a district are not Christians. They all wear clothes, indeed, in a measure, if the station is a fairly big one; it is a police regulation. One borrows this European raiment to come into town. But it is rash to assume that clothing is the sole criterion and principal machine of the Catholic faith. A kaffir in a coat, in the environs of a brandy-shop, does not fairly give the character to the mission which is trying to close the brandy-shop, and whose sons incur ecclesiastical censure by entering it. In the territories across the Kei, in Tembuland, for example, and Guiqualand East, where it is illegal and even uncommon to serve natives with drink, and where coats are not *de rigueur*, your tourist, surrounded perhaps by ardent Methodists in blanket robes, rejoices over the morality of an unspoiled heathen country! Coats are not Christianity, the school-kaffir is not always baptized, and the mission is not the only influence existing in a white outpost. And yet respectable men, unacquainted with the superior exactness of the proof by differences, will doubtless go on to the end repeating the same foolish 'arguments.'

* * * * *

“The other half of their position, one would think, might answer itself. Missions have destroyed the old sanctions of morality! What were these sanctions? and what would have become of them if missions had never moved? They were the practice, or supposed practice, of putting adulterous wives to death, and so forth. Those who are best acquainted with native traditions have reason to suspect that these savage punishments were very unequally inflicted; that the supposed purity of native manners was largely conventional; and that in the bloodiest times, in Zululand, as in chaster communities, a rich man could do what he chose. A life forfeited could be redeemed with livestock; and at the best, it was only the crime of being found out that was visited. But, supposing for an instant the heathen morality to have been all that is sometimes claimed for it, and the strictness of polygamous marriage guarded by impartial murder, what was to become of it on the advent of a civilized power? Is it to be imagined that England or Cape Colony would permit every *père de famille* to execute at his will the respondents in his village divorce court. These ‘sanctions’ of a primitive morality would become in their turn subjects for the police to deal with. No; the ancient discipline, more or less effective as the facts may be, must inevitably disappear before civilization. It is order, police, imperial sovereignty, the Pax Britannica, which have destroyed the sanctions of

the old system. Missions could do nothing to preserve or abolish them. They perished when they passed within the frontier of the Empire ; they perished with those perpetual wars which, no doubt, in ages before did much to discipline and decimate the manhood of the tribes, and for which no adequate substitute has yet been provided to occupy their adventurous youth. ' Deprived of warfare,' a bishop said with pathos in my hearing, ' our natives have been forced to turn their attention to beer.' *

" P. N. WAGGETT."

III.—WHY NEED WE DISTURB THE OLD NON-CHRISTIAN RELIGIONS, SUCH, FOR EXAMPLE, AS HINDUISM? THESE RELIGIONS SUIT THE PEOPLE, AND ON THE WHOLE PRODUCE A VERY TOLERABLE KIND OF CHARACTER.

Without discussing the question of the sort of character Hinduism produces, we will confine ourselves to the first part of the inquiry, Why need we disturb Hinduism at all? Why cannot we leave the Hindus alone? The answer, to any one who knows India, is obvious—you cannot. The moment Western and European civilization and thought touch the East, at that moment they begin to act upon it, and to set in motion a destructive and disintegrating influence. Take, by way of

* From an article, " Church Affairs in South Africa," in the "*Journal of Theological Studies*," January, 1900.

example, two necessary and obvious accompaniments of Western civilization—railways and secular education. None of these have any connection with missions, and yet each is in its way a steady and powerful solvent of the social life and religious belief of the Hindus. The whole of Hindu society is built up on caste; the moral sanctions which regulate conduct are the laws of the caste to which a man belongs. Lead him to feel that the laws of caste are no longer inviolable, and you have weakened that which has been to him the great restraining influence upon his moral and social life. This is exactly what a railway must do. You cannot provide carriages for every caste; all castes must travel together, and in this matter the dividing-line between the castes is totally different to that between the rich and the poor. The poor man in rags may be a Brahmin; the rich, well-dressed, bejewelled gentleman may be only a Sudra. In the train all castes have to mix together, and the Brahmin finds himself touching a Sudra, or, what is worse, a European, who in the eyes of the strict Hindu has no caste at all. Theoretically such contact is contaminating, and would be a defilement of his caste, and modern Hinduism has had to adapt itself to the situation by allowing this mingling of castes in public places; but the fact remains that the railway has dealt a real blow at the old caste system, and has weakened the sense of its inviolability.

Much the same result is following from the starting of mills and other works, in which numbers of men of different castes have to labour together at the same work, instead of each caste keeping, as they used to do, to one particular kind of work. In this and many other ways some of the most obvious and simple accompaniments of Western civilization are cutting at the roots of the whole system of Hindu society, and would do so if there had never been a missionary in the country. And it must be remembered that caste, while it is the basis of the Hindu social system, is at the same time much more—it is, in fact, to the Hindu his religion, for every act enjoined by the laws of his caste is in his eyes a religious act.

* * * * *

The influence of Western thought, philosophic, economic, scientific, is still more far-reaching and destructive, and this, as it is taught in the schools and universities of India, is a thing absolutely apart from Christianity or missionary influence. Of the effect of this there can be no clearer statement than that which was made by Sir Arthur Wilson in a speech delivered at the annual meeting of the Oxford Mission to Calcutta in 1892.

“English education immediately brings to the minds which come under its influence, the habit of secularizing everything. The young Hindu has been accustomed to regard the philosophy in which

he has been trained, and the history which he has been taught, the social and family systems in which he has been brought up, as absolutely sacred and divine, far too sacred for discussion or consideration. And the moment that he gets into his first year in English education he finds every one of these subjects treated as purely secular matters, to be discussed without fear or reverence or hesitation of any kind. In the next place, he is brought face to face with the historical criticism of the West; and the young man, if he has any thought at all, will and does apply that criticism to the mythology and to the history which he has been taught in his childhood, and so the whole is shaken.

* * * * *

“And further, not only is he taught this secular philosophy, and this critical method, but he is promptly taught political economy as it is understood in the West, and the various branches of social and economic science. Now reflect for a moment what all Western economy is based on. It is based on one idea—a strict, hard, unflinching individualism. And just think of what the effect of that is upon the mind of a young man who has been brought up in a joint family, where the family labour for the joint benefit and the property is joint property. He has been accustomed to say of their possessions: ‘This is ours. It is the property of our family.’ Teach that young man

the habit of saying, not, 'This is *ours*,' but, 'This is *mine*,' and you have worked a revolution."

* * * * *

Still more striking are the words of an educated and thoughtful Bengali gentleman, Mr. Bishan Narayan Dar, taken from an article which he wrote in 1896, and in which he speaks of the result of the present system of education in India—a system which has been entirely established by the English Government, and which is absolutely unconnected with any missionary society. We may remark that Mr. Narayan Dar is not a Christian, but a Hindu.

"Hence it is that we have a generation of young men who have no landmark on earth, no lodestar in heaven; who have no religious convictions, no fixed principles, no well-defined ideals of conduct. There is no wonder, then, if Indian parents, to whom the one-sided education of their children has brought so much disappointment, turn round in bitterness and indignation to the Government and complain, as they are complaining now, 'You have taught our children science and philosophy; you have unrolled before their eyes the ample page of history, rich with the spoils of time—not only such as are recorded in the annals of mankind, but such as are written in letters of flame above and in the strata of the earth beneath. You call this civilization, and are proud of having communicated its impact to India; but are you aware

what mischief you are unwittingly doing us? Your scientific education has made our children irreligious, atheistic, agnostic; they are beginning to look upon religion as (what one of your clever writers called it the other day) 'a dream of hysterical women and half-starved men;' they no longer believe in the divine source of virtue, but think that it is a proper balancing of profit and loss; they have become irreverent, disobedient, disloyal; they have lost all fixity of character; they are too ready to act on the first promptings of passion and interest and call it independence; they boast that they have adopted the Epicurean precept, 'Eat, drink, and be merry, for to-morrow we die and become carbonic acid, water, and ammonia;' and they laugh at us old men for what they mockingly call our antediluvian notions. . . . You say you have given us light, but your light is worse than darkness. We do not thank you for it." *

* * * * *

The answer, then, to the objection often brought against missionary work in India, that it is unnecessarily disturbing a religion which is quite sufficient for the Hindu, is, that the chief disturbing influence is not that of Christian missions, but of western civilization and western education, both of which are entirely independent of and

* See "History of the Oxford Mission to Calcutta," by G. Longridge. John Murray.

disconnected with any missionary effort, and which would continue to produce the same disintegrating effect if every missionary were expelled from India to-morrow. True, where Christian missions are working, an additional influence in the same direction is at work, but with this vital and all-important difference—that, whereas the accompaniments of western civilization and the effects of secular education as now given in India are solely destructive, the influence of Christian missions is not only destructive, but at the same time reconstructive. It gives what railways, electric light, western legal methods, and western philosophy, science, and economics, when taught apart from religion, never can give, and that is moral character and religious belief. So far as honesty, truthfulness, the higher conception of the position of women, the abolition of immoral or cruel customs are prevailing, apart from any direct missionary work, as no doubt they are in many places, it must be remembered that the influence which is prompting these things is "Christian influence," the very influence which every mission is exerting in direct and intensified form.

IV.—ON THE CHARACTER OF NATIVE CHRISTIANS.

"There are a great many native Christians of high character and thorough fidelity to their

religion, but they are not the class of people who, as a rule, come into contact with the ordinary Englishman; they want nothing from him, and under the conditions of society in India, involving a complete separation between the two races, their self-respect prevents them from thrusting themselves upon him. It is true, however, that there are also a considerable number of native Christians who fail to rise up to the high demand of their religion. Whether this class is larger or so large in India as in so-called Christian countries, it would be difficult to say. But it ought to be remembered how difficult it must be for converts from such religions as Hinduism and Mohammedanism to begin at once to rule their lives according to Christian principles. These religions—Hinduism by its caste-system, and Mohammedanism by the minute regulations of the Koran—provide an external framework for the life which secures outward decorum without having very much effect upon character. The convert finds himself deprived all at once of this support, while at the same time he is called upon to regulate his own life according to our inner principle. It is not in accordance with the genius of Christianity to provide rules and regulations, and an outward framework; all these are left to a man's conscience. But it is not to be supposed that they can grow up all at once in any except the highest characters. They must be the fruit of steady discipline, much

patience and many failures. It is the experience of most missionaries that when converts are properly looked after, the second generation is better than the first, and the third than the second. Where they are not looked after, it is only to be expected that the weaknesses engendered by many centuries of religions which have done nothing for the development of inward strength of character, of conscientiousness as distinct from mere conduct, will have its natural results."

" E. F. BROWN,

" Superior of the Oxford Mission to Calcutta."

* * * * *

To this we may add some words by Sir Charles Warren to the same effect, viz. that it is unfair to expect too much from the immediate results of missionary work.

"We are disposed to expect more from missionary enterprise at the present day among the heathen than we have any right to ; and the question is often asked, 'Are the heathen who are converted to Christianity, morally better or worse than they were in a state of heathendom ?' The heathen, whether they are possessors of an ancient civilization like the Buddhists and Hindus, or whether they are primitive races like the Bantu tribes of South Africa, all have their code of morals and some glimmerings of the eternal law of God by which their standards of society are gauged ; and it stands to reason that if they change their code

as adults, the moral and spiritual change must be a severe strain, for they give up their code and the public opinion under which they have acted from childhood, and have to begin to follow a new standard, which they have to learn, and can only learn with difficulty.

“At first sight it may thus seem to be doing them a positive injury to lead them to change their religion, and in the first generation it is not surprising if the strain is too great and there are many failures. But as Christians we have our marching orders to prepare the heathen for the coming of our Lord, and to go and teach all nations, and we know that if a man is truly converted to Jesus Christ and believes in his heart, the moral tone of his character will be raised. If we may judge from what we see around us in South Africa, we should not be without hope that there are many true conversions, and if we go amongst the natives we shall find many who are living consistent Christian lives.

V.—THE QUESTION OF NATIVE CHRISTIAN SERVANTS.

Perhaps there is no argument so often brought against missions, especially Indian missions, than that which is derived from the alleged unsatisfactoriness of native Christian servants. It is constantly said that they are worse than the

Hindus or Mohammedans—that they are liars and dishonest. What is the answer?

1. That as a matter of fact very few native Christians become servants, nor are they encouraged to do so, and for this reason—they cannot live on the pay. But it may be said, the Hindu servants manage to live upon their wages, why cannot the Christian? The answer is obvious—the Hindu servant lives off his master, and saves his pay for the support of his wife and family. This is done by a system of *dusturi* and perquisites and petty dishonesties, which would be forbidden to a Christian conscience, but which are recognized and allowed by the heathen code.

2. All who call themselves Christian servants in India are not necessarily Christians, and a man may pass himself off as a native Christian who has for some reason been outcasted by his own caste, or possibly been dismissed from a mission before baptism for misconduct.

3. “There is such a thing as a plurality of causes, and a man may be a liar and a Christian without his Christianity being the cause of his being a liar.” It is constantly assumed, on the one hand, that in missions baptism acts as a charm, and that every baptized man ought to be at once perfect; and on the other, it is as often forgotten that many of the same faults appear in Europeans who have inherited centuries of Christian tradition, and have been brought up all their lives under

Christian influence. Thus native converts are judged by a far higher and more critical standard than the average Christian at home. We do not complain of the standard being set high, but we do protest against the want of sympathy and patience which leaves out of account the enormous difficulties of a convert in India.

4. "A native Christian servant in a European household, or a native Christian clerk in an office, is not necessarily guilty of every charge which is brought against him by his non-Christian fellow clerks or servants. It does not need much knowledge of India to know how readily Hindus or Mohammedans would contrive to bring false charges against a Christian, or how exceedingly difficult it often is to disprove them."

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