

ON THE TRAIL OF THE AMERICAN MISSIONARY

By WILLIAM T. ELLIS
This Disillusioned American Travels Through the World for the Purpose of Investigating the American Foreign Missionary from a Layman's Standpoint. Illustrated with Drawings and Photographs.

Foreign Missions Useful But Inadequate

Rome, Italy.—Here in the center of the world's religious interest, homeward bound, I look back over nearly a year's investigation of Christian missions in the Orient. Not a day's review and summary. What is the conclusion of the whole matter? Are foreign missions worth while? The answer must be in the affirmative. Considered only from the standpoint of humanitarian and philanthropic service, the mission enterprise justifies its existence. Add to these great works of healing, education and care for the orphan and the needy, the beneficial influence which has been exerted upon the characters of thousands of native converts, as well as the more general, though none the less unmistakable influence wielded in behalf of civilization, and it will be seen that the missionary agencies which the churches of Christendom maintain at an annual expenditure of many millions of dollars is one of the tremendous tasks of the world's progress.

Without amplifying this point, which has surely been made plain in the preceding articles, let me suggest some general considerations and criticisms which appear to be important enough to deserve the attention of the general public, as well as of that large constituency especially interested in missions.

Where Churches Should Get Together

I know of no other undertaking anywhere at all approaching this one in magnitude which is managed in such a helter-skelter, disorganized fashion, or on such an unbusinesslike basis. I do not here allude to the administration of the individual boards, but to the propaganda as a whole. Sentiment, mood and emotion, rather than tested principle and careful judgment, seem to be the foundation of most missionary activity. If a man or a body can display such a spirit of self-sufficiency in the home constituency he or it can be sure of plenty of funds and a free field to go where it will and do what it pleases in the mission world. There is at present no sufficient method of checking up the work of foreign missions.

This sort of thing, and worse mistakes, are in good part due to the help-yourself fashion in which the denominations work. In the past, recent fields have been an appropriation of territory among the churches, although everywhere the need for this is so urgent that the denominations are now recognizing and yielding to it. Plainly, there is no sufficient reason why the members of the Protestant churches in heathen lands should not be one as close-cooperating body. The avowed aim is the conversion of the people, and not the perpetration and extension of denominational names, creeds and authority upon the people. The present arrangement is expensive, divisive and a hindrance to the end sought. What sense or reason is there, for instance, in sending northern and southern Presbyterian churches in China, where the very existence of America is a nebulous matter to most of the people at large, and the civil war is unknown to 999 persons out of every thousand? Left to themselves, the native Christian missionaries have visited, would not be long in forming one "Christian Church."

Businesslike Methods Needed.
Fondling the idea of a national union, every possible form of cooperation should be adopted. The commercial sagacity of the method which keeps half a dozen enterprises, theologically trained, "business agents" in the same port city to do the purely secular work for separate boards which could all be done by one unadorned business man does not appeal to the wayfarer. Neither does the zeal for planting new work in these outposts (often in competition with native churches) whose expenses are high, difficulties greater, and the harvest fewest, where there are unlimited favorable openings in the untouched territory. Most port cities, be it remarked, need only a few agents rather than an addition of missionaries.

A closer and more vigorous supervision of missions on the part of sensible, conservative authorities will result in the weeding out of the occasional unfit missionary and in remedying tactical blunders, the location of stations and in the character of the work.

Two other important services this businesslike supervision will accomplish: It would insure the sending of sane, well-balanced and accurate reports to the home constituency, and it would vigorously with all the criticisms which are so common on the other side of the globe that they constitute a serious barrier to missionary success. Criticisms which are even partly true should be frankly admitted, and the evils remedied; those which are not true should be boldly challenged and allayed.

The position can never be maintained that the missionaries are impeccable; and to answer gracefully, definite criticisms, as some which have appeared in this correspondence, have been answered, by the acceptance of

ment that it is "morally impossible" for a missionary to do wrong, is simply to put missionary defense beyond the pale of consideration by thinking men. In the very particular instance where my criticism had been definitely disputed I had said that a certain northern Methodist missionary had lent his ability and influence to a corporation seeking concessions from the Chinese government. The board secretary and certain denominational papers attacked me viraciously for this, declaring that I did not know what I was talking about. Then, to their utter confusion, I named the president, Methodist Episcopal, bishop of China, fully substantiating the charge, but excepting the missionary from wrong intention and assuming responsibility himself.

Similarly, more effective administration of the missionary propaganda will furnish the traveling public with the easily ascertained facts of the mission field, and will put forth efforts to introduce them to missions in actual operation. It will also grapple with the problem of the moral and spiritual condition of the cities for so long as the European portion of these cities remain as they are the work of missions is bound to be seriously hampered.

Missionary Mistakes.

Before leaving this subject I must make a rather sweeping criticism which the board should have dealt with long ago. It is that an astonishing proportion of missionaries display bad manners and bad taste on shipboard. To deny this charge, which, in one form or another, has been made times without number, is to turn one's back on the facts. The conduct of some missionaries aboard ship is one of the most prolific sources of the unfavorable opinion which pervades passenger ships the world over, and practically all of the port cities of the world are full of the criticisms made in this connection are simply unanswerable.

What is to be said, for example, in regard to the women missionaries whose place at the table had to be changed three times on the voyage and whose fellow passengers in the first place, her astounding meddlesomeness had brought upon her a rebuke at which she felt offended and which she felt obliged to resent, and insisted on having either her passengers with whom she was seated found her so uncomfortable a companion that they changed her seat, or she herself changed. The answer commonly made to stories like this is that the missionary's godliness no doubt rebuked the sinfulness of the other passengers, which is neither a modest nor a charitable rejoinder. In this connection the story was told me by a prominent American business man, a church member, who himself had been called to Omaha just before leaving home, and so could hardly be called a hostile critic.

I could write literally columns of incidents concerning the conduct of missionaries on shipboard, whereby they have earned the disfavor of other passengers and passengers in general, though, they amount to this: Some missionaries seem inclined to flaunt their religious superiority in the face of others; they insist on having an identity as missionaries, rather than as quiet, modest, well-bred ladies and gentlemen, and they often in unseemly fashion, against the indulgence in tobacco or liquor or card playing, and other passengers. All this may be comprehended in the word "provincialism." They forget that, as Kipling says: "There's a world outside the one you know."

and that the people of this world have all the personal rights and liberties which are to be accorded to the members of the missionary circle. Sometimes this provincialism goes to the length of stupidity, as when a Pacific liner crossed the meridian on Sunday and so dropped that day from the calendar, whereupon the missionaries frequently refused to pay for the day, and drop some other day, and save Sunday, as if the matter were optional with him!

Not all missionaries are guilty of these things; far from it. The ablest missionaries appreciate their serious work, and they are not in any way affected by the effects upon the cause they represent. In explanation, if not in exculpation, they point out that missionaries leaving the homeland are still in the spirit of exaltation created by their farewell meetings, by the glorification of their friends and fellow passengers, and by the drop some other day, and save Sunday, as if the matter were optional with him!

I must confess, moreover, that I do not see why the Pacific mail captain should forbid missionaries to stow byrnes at the piano on the boat deck, except on Sunday, and yet allow other passengers to make the night rock

on the same spot, with the latest "pop" songs, or why the missionaries should not be permitted to hold a prayer meeting in the saloon, while a noisy, drinking coterie is uproariously gambling in the smoking room. I freely criticize much in the conduct of many missionaries aboard ship, but I believe in "a square deal." The man who drinks whisky on shipboard should give no advantage over the man who drinks water, other things being equal, nor the man who gambles over the man who prays, nor the woman who sings "rag" songs over the one who prefers "old-fashioned." Plain words need to be spoken to the missionaries, and other plain words to the officers of the steamship companies, especially the trans-Pacific lines.

If a person has maintained a reasonable familiarity with missionary reports he goes to the foreign mission field expecting to see evidences of tremendous success. His eye is not deceived that Japan, China, India are on the verge of admission into the Christian church? There is a sudden lull to the expectation of a sudden blank wall of headstrong rising up before the missionaries as cold, as strong, and, at first sight, as scathless as ever. It is not later of the successes in the line of mixing and sapping this wall, which, up to date, have been the principal missionary work; but his general impression is one of disappointment. He cannot but feel that the triumphs of missions have been overestimated. At this point enters the need for better supervision, as I have already intimated.

For example, the observer recalls the statement, printed times without number in American publications, that China has made Sunday a legal holiday. This he finds to be utterly untrue. Where China touches the west the first day of the week has gradually become, in some measure, a holiday. But it is nowhere a Sabbath, except among the few Christians. At another time it was widely reported that a certain city had thrown away its idols, but investigation shows the city as anti-Christian as ever, and the only basis for the tale is the fact that one temple discarded its old idols. Here a great revival is reported to have swept over the community; the westerner naturally thinks of this in terms of a Moody and Sankey campaign. Superficially, however, there are no signs of the revival, although closer search reveals an earnestness on the part of the handful of Christians.

How many these missionary exaggerations be accounted for? I have talked with many missionaries upon this point. The expectation of the boards that the workers should send favorable reports, the necessity for showing successes to stimulate gifts, the natural human tendency to enlarge upon the favorable side, all have been given as reasons. "The fact is," remarked one missionary, "when a man gets home and begins to make speeches he finds himself saying what the people want to hear, and losing sight of the facts of the field. I know I have caught myself doing this. I have no hardships in my missionary work, yet the people at home were so determined to make me a hero that I almost came to believe myself one before I left America."

All the stronger men on the field regret the distorted and misleading statements that are so frequently made by interested enthusiasts concerning missions, and missionaries they are fastidious enough to know the consequences when these reports come back to the field. I have known more than one missionary to be seriously embarrassed by being presented to the community in which he lives in the light in which he is seen by his admirers at home.

There is another side to the question: dread of this sort of thing has led more than one missionary to send home reports of well-attested successes and endorsements. An American woman at the head of one of the Presbyterian mission schools for girls in China has been asked by the officials of the important province how she succeeds in taking classes of the female education in the province, but never a word of this has she written home to her board. "It will be true enough when I have actually been given the word," says this cautious woman, who knows China; "there's many a slip 'twixt the cup and the lip."

A Reconnaissance, Not a War.
The most serious of all the untoward misrepresentations made by missionaries is that the whole heathen world is on the verge of becoming Christian. Faith, not facts, is the basis of the common observation, "The world is being won for Christ." Making due allowance for rhetorical fervor, it still remains a truth, and a seriously erroneous impression is left upon the Christian public's mind by the day's missionary representations. The first-hand facts of the field reveals that with an occasional notable exception like Korea, heathendom has scarcely been budged by the missionaries' work. The great mass of the pagan world is as yet practically untouched by the gospel. If Christianity were to be determined to bear the religion to the whole earth, as it presently their purpose, they must do things on a vastly larger scale than heretofore. Thus far only a mere beginning has been made. Instead of a war, it is only a reconnaissance. In yet less a brave, brilliant and successful reconnaissance, it is true, but, nevertheless, only a reconnaissance. The real fighting can hardly be said to have begun.

A Letter At Best.
And those who marry for love are just as apt to bump up against disappointment as those who marry for money.

Hope Is the Master-Builder of Character

By REV. THOMAS EDWARD BARR.
Pastor People's Church, Milwaukee.



PROSPEROUS and happy people do not have to be told to have hope. They need to be advised to be moderate in their happiness and ambition and to remember the frailty of all earthly things lest they be in despair when disaster comes. But what is he said to the overworked, the distressed, the disappointed? What message of hope can you give the man whose brain is taxed with troubles? or the woman whose heart breaks under her sorrows? It is to just such conditions that Paul speaks, and to such he reveals the guaranty on which, but only on which, hope can rest. He says: "We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In this compact summary Paul illuminates the whole philosophy of life. Cold and hunger drive barbarous man to restrain his immediate desires and provide against future want; and ever since it has been some pressure of necessity which has helped the race forward to the enkindling of its ambitions.

In all this process men learn patience, self-restraint; only by the office of patience is experience acquired. All men have things happen to them. The men of patience, of self-restraint, learn from what happens to them and become experienced men, men of proved integrity. Such men are men of hope. When, through half a century of life, you have witnessed the kaleidoscope of the years, have been part of its play of joy and sorrow, and have studied to be patient and self-controlled in all its vicissitudes, you get an understanding of the great forces of nature and society in which God reveals himself, and a confidence in them, which feeds your hope, but cultivates it, gives it direction and definition. That kind of hope, both not to shame. Why? Because you have become persuaded of the mighty love of God which, despite all accident and suffering, does enfold and permeate the world. Men of narrow or shallow experience may be censorious and pessimistic. To men of broad experience and sober, earnest mind comes a kindly attitude toward life, a deep sympathy and charity for men, which is the expression of an abiding faith in the goodness of nature, or God.

Hope is not the dream of what could be if things were different from what they are. Hope is the expectation of what may be, things being as they are. Such expectation links in with nature's processes and with the movement of life. Neither God nor nature promise us whatever we want. Unmeasured louny is not good for every one. Not even is life itself always the best good.

If our hope is to rest upon an assurance that will outlast all risks it must be the fruit of spiritual culture.

The will of God is expressed to us in the laws of nature and human life. The man whose hope is not subject to that will, who does not seek his desire by integrity and brotherliness, ought to have his hopes blasted. Men who desire success by injustice and cruelty do not merit our prayers, save only that God will defeat them and thus, perhaps, turn them from their evil ways. If our hope is subject to the will of God we shall be patient upon the delaying processes through which discipline goes on. By this the horizon of life will be enlarged, and we shall be made willing to leave part of the problems for the great life beyond; realizing that from this we grow to that world.

Thomas Edward Barr

The Coming Corporation

By JUDGE PETER S. GROSSCUP,
United States Circuit Court.

In this country the corporation is a creature of the executive department of the several states, and issues out of such department almost as a matter of course. Neither the object for which the corporation was formed nor the amount of its capitalization, nor the character of the securities issued, commands any preliminary attention other than such as is merely perfunctory. Put your nickel in the slot and take out a charter, is the invitation that the states extend; and in line before the slot machine, entitled, too, to an equal place in the line, are the corporate projects conceived to defraud, as well as those that have honest purposes. Neither is detained by so much as an inquiry. For indifference such as that, I would substitute at the very threshold of the corporation's application for existence, an honest, careful inquiry by some tribunal of government—a tribunal that will act only after it has heard—a hearing in which the public is represented by the horse after it is stolen, but of seeing to it that the mule is locked before the horse is stolen. And what honest project, I ask, can object to such an inquiry?

Incorporated enterprise, just as private enterprise, should be given room to grow. A dollar turned into two, ten, twenty, if turned honestly, wrongs no one. Go forth, increase and multiply, is command without which economic progress would not be. But in all this there is no need that the corporation should initially capitalize a projected success that if it exists at all, exists only in the future. Let the securities issued on account of success be issued only when success is established; and let them be fairly related, as the enterprise grows, to the increased value of the actual earning power developed. And I can see no reason why in any honest enterprise, the question whether additional securities shall be issued should not be made the subject of judicial inquiry.

One thing more in the line of structural principles. The first duty of every enterprise, incorporated or private, is to secure to the capital invested its eventual safe return, while paying on it from time to time after payment of operating expenses, such fair returns for its use as the nature of the venture suggests. This is what capital always has the right to ask. But this having been accomplished, there are some enterprises now that take labor and management into partnership in the further disposition for the fruits of success. The kind of partnership which is not compulsory; but I would try to infuse into the corporation of the future, an incentive and a spirit that would make it more usual—that would give an opportunity to individually share in the growth of the enterprise to which he is attached. This is not a new philanthropic dream.

WORN OUT WOMEN

Will Find Encouragement in Mrs. Merritt's Advice.

Mrs. W. L. Merritt, 237 S. First Ave., Anoka, Minn., says: "Last winter I began to suffer with my kidneys. I had pain in my back and hips and felt all worn out. My spirits bothered me and the kidney secretions were irregular. The best box of Doan's Kidney Pills brought decided relief. I am sure they would do the same for any other woman suffering as I did."

Sold by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

Object Lesson.
"Johnny," said Mrs. Bloss, severely, "I'm getting to punish you. Please open the door."

"What for?" asked Johnny, beginning to cry.

"I heard our next door neighbor say I had no authority over my children, and I want her to hear you getting a spanking. Now, this here, sir?"

How's Come?
"How's this?" asked the doctor for the

W. F. J. CHEYER & CO., Toledo, O. We, the undersigned, have known and used Doan's Kidney Pills for many years, and we believe them perfectly bona fide. We have used them in our own families, and we are able to carry out any obligations made by us from...
Doan's Kidney Pills for consumption.

The Original.
"Darling, you are the only woman I ever loved!" the manly young fellow

lavored in accents of soul-aching ardor.

The fair young girl looked into his face with her blue eyes overflowing with trust and confidence. "I guess," she murmured, dreamily, "that is the way Ananias began when he was courting Sapphira."

Moravian Barley and Speltz, two great cereals, makes growing and fattening hops and cattle possible in Dak. It is the only cereal that grows and adds to above Salzer's Billion Dollar Grass, the 12 ton Hay wonder treatment, which produces 80 tons of green fodder per acre. Just cut this out AND RETURN IT with the stamp of your name, to the John A. Salzer Seed Co., La Crosse, Wis., and get their big book on all kinds of farm equipment, etc., at \$1.00.

An Object Lesson.
"Miranda," said the mistress, "you are a good cook, and I just know that you are too good for us to keep. Some man will come along from these days and induce you to marry him."

"O, no, mum," answered Miranda. "I'm already married to my husband, and I'm sure he'll never get married."

There are two conclusions to be drawn from the result of the faithful servant: one is that she was loyal to her employers, the other is as it may be.

EXPLAINED.



"I have called," said the captious critic, "to find out what reason you have for recommending the New Year as a nude small boy."

"That is done," responded the art editor, "because the year does not get its close until the 31st of December."

CUBS' FOOD
They Thrive on Grape-Nuts.

Healthy babies don't cry and the well-nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies who cannot take any other food relish and thrive on Grape-Nuts, and get well.

"My little baby was given up by three doctors who said water for half a dozen months which I fed her had ruined the child's stomach. One of the doctors told me that the only thing to do would be to give Grape-Nuts, so I got some and prepared it as follows: I soaked 1 1/2 tablespoons in one pint of cold water for half an hour, then I stirred up the liquid and mixed 12 teaspoons of this strained Grape-Nuts juice with six teaspoons of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours."

"In this simple, easy way I saved baby's life and have built her up to a strong healthy child, rosy and laughing. The food must certainly be perfect to give such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on, and is also a delicious healthful food for grown-ups as we have discovered in our family."

Grape-Nuts is equally valuable to the strong, healthy man whose stomach stands for the true theory of health. "There's a Reason. Read 'The Road to Wellville.'" in pgs.