

THE
FORCE of MISSIONS
IN
A NEW CHINA



BY
Ira M. Condit

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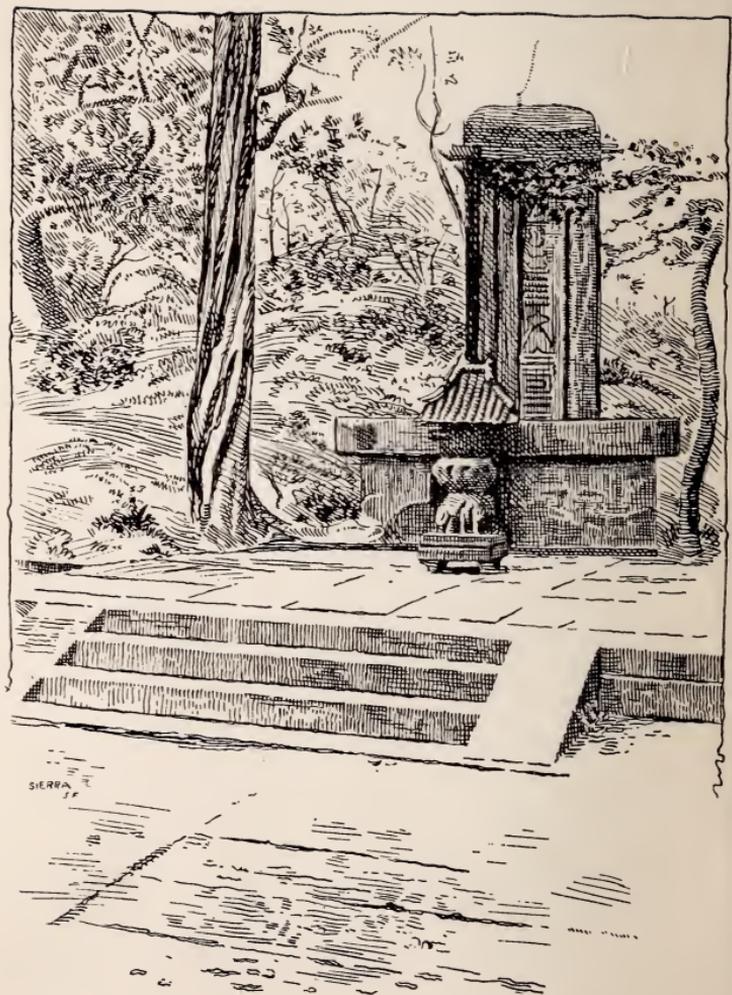
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Furnished, free of cost, on application, while the edition lasts, to Pastors and Missionary Societies, for use in their churches.

I. M. CONDR,
1300 Alice St., Oakland, Calif.

TO THE FRIENDS
OF
DEAR OLD CHINA
WHO ARE INTERESTED
IN
A NEW CHINA



ON THE GRAVE OF CONFUCIUS RISES A NEW CHINA



THE FORCE OF MISSIONS

IN

A NEW CHINA

✓
REV. IRA M. CONDIT, D.D.

FORTY-EIGHT YEARS A MISSIONARY
TO THE CHINESE



1300 ALICE STREET, OAKLAND, CAL.



DR. ROBT. MORRISON ENGAGED IN TRANSLATING THE BIBLE

A FOREWORD

CHINA, as a country, demands a brief word. It must, however, be large things compressed within a small space. Everything about China is great. Her antiquity, size, population, resources and general character all are on an immense scale.

Before the Israelites under Moses marched out of Egypt, the Chinese had long been a nation, dwelling on the plains of Eastern Asia. In the confusion of tongues at Babel, when "the Lord scattered them abroad upon the face of all the earth," some must early have found their way to China, and laid the foundation of that nation.

A former British Consul to China, Mr. Meadows, when seated on the stone block of the Great Pyramid, remarked, "The Chinese started in the race of national existence with the oldest of the old Egyptians, long before this huge mound of stones was piled up. They outlived their ancient contemporaries. They outlived the Persians; they



outlived the Greeks; they have outlived the Romans; and they will outlive these Arabs. For they have as much youth and vitality in them as the youngest of young nations."



PAGODA

After forty centuries China has come down to us, not only the most ancient, but also the largest country on the face of the earth. Dr. Arthur J. Brown in his most instructive book, "New Forces in Old China," says: "The magnitude of China is almost overwhelming. In spite of all that I had read, I was amazed by what I saw. To say that the Empire has an area of 4,218,401 square miles is almost like saying that it is 255,000,000,000 miles to the North Star; the statement conveys no intelligible idea. The mind is only confused by such

enormous figures. But it may help us to remember that China is one-third larger than all Europe, and that if the United States and Alaska could be laid upon China there would be room left for several Great Britains. Extending from the fifty-fourth parallel of latitude southward to the eighteenth, the Empire has every variety of climate from arctic cold to tropic heat. It is a land of vast forests, of fertile soil, of rich minerals, of navigable rivers. The very fact that it has so long sustained such a vast population suggests the richness of its resources. There

are said to be 600,000,000 acres of arable soil, and so thriftily is it cultivated that many parts of the Empire are almost continuous gardens and fields. Four hundred and nineteen thousand square miles are believed to be underlaid with coal. Baron von Richthofen thinks that 600,000,000,000 tons of it are anthracite, and that the single Province of Shen-si could supply the entire world for a thousand years. When we add to this supply of coal the apparently inexhaustible deposits of iron ore, we have the two products on which material greatness largely depends."

The Empire is composed of China proper, or the eighteen provinces, and the dependencies—Manchuria on the northeast; Mongolia on the north; with Tibet and Turkestan on the west. Much of these dependencies is desert and mountain, excepting Manchuria, which is rich in mineral and agricultural resources, and is now fast filling up with people. The vast population of China is packed into the eighteen provinces, which according to the latest census reaches 407,000,000. Add to this 19,000,000 for the dependencies, and we have a grand total of 426,000,000.

Dr. J. T. Gracey's "China in Outline" says: "There are twice as many people in China as on the four continents—Africa, North and South America and Oceanica. Every third person who toils under the sun and sleeps under God's stars

is a Chinese. Every third child born into the world looks into the face of a Chinese mother. Every third pair given in marriage plight their troth in a Chinese cup of wine. Every third orphan weeping through the day, every third widow wailing through the night are in China. Put them in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts. Constitute them pilgrims and let two thousand go past every day and night under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp of the weary, pressing, throbbing throng for five hundred years."



CHINESE PROCESSION

A striking feature of China are its walled cities, which surround the capitals of every province, prefecture and district. These walls are from twenty to thirty-five feet high, surmounted by parapets and entered by large arched gateways. The number and size of these cities are so many and great that it might be inferred they contain a large proportion of the country's inhabitants. Not so. Innumerable villages of all sizes dot the fertile plains, and China's village life embraces two-thirds of the popu-



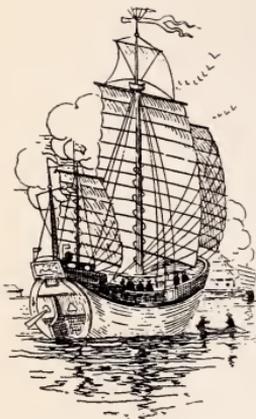
GATEWAY AND WALL

lation of the Empire. From the top of a famous hill in Canton province can be seen three hundred and fifty villages, averaging not fewer than two thousand souls each. This is but one flashlight picture showing how immense the population is.

While the Chinese are an agricultural people, a detached farm house is rarely seen. All live in villages for mutual protection and for society. These villages reveal family life in all its glory. The cities are largely made up of men who come from the country to engage in trade, but whose homes with their wives and children always remain in the village where they were born. There are many whole villages composed of one clan and all bearing the same family surname. So high does the family relation stand that no one ever thinks of passing through life without marrying. An old bachelor or maid is entirely unknown, and this goes far to account for China's immense numbers.

No country in the world is more capable of supporting a dense population. So vast is her territory with its fertile plains and rich deltas, so varied are her productions, so complete her system of cultivation, and so inexhaustible the supply of fish from her waters, that she is easily capable of taking care of her immense population.

The rivers of China are her glory, and no country can compare with her in natural facilities



CHINESE JUNK

of inland navigation. The whole country is divided into three great basins. In the south the Canton River and its tributaries drain a fertile region of one hundred and thirty thousand square miles. In the northern part is the famous Yellow River, or Hoang Ho, rising in the mountains of Tibet and pursuing its tortuous course of twenty-five hundred miles to the sea. It is a furious, turbid stream, of little use for navigation, in many places higher than the surrounding country, often overflowing its banks, changing its channel, doing immense damage, and well called "China's Sorrow."

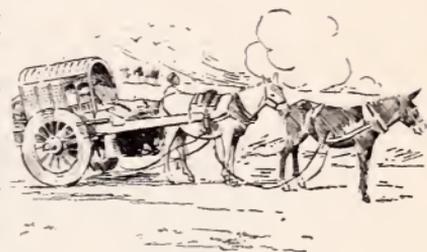
Very different is its mighty rival in middle China, the Yangtse Kiang. With a length of three thousand miles, traversing the Empire through a very rich and populous region, it bears upon its bosom the commerce of more than 150,000,000 of people. At its mouth it is sixty miles wide, and navigable for large ocean steamers six hundred miles to Hankow, which is fast becoming the manufacturing metropolis of China, as Shanghai near its mouth is the commercial metropolis of the Empire.

The Grand Canal, like the Great Wall, is one of the stupendous works of China. Starting from Tientsin and passing through some of the most beautiful scenery and richly cultivated valleys of

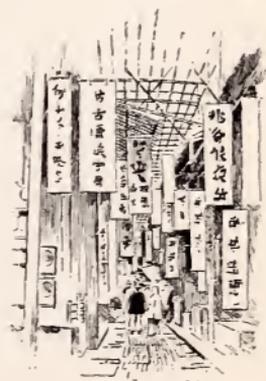
China, it forms a complete inland waterway of six hundred miles to its terminus at Hang-chow. But this canal is only one of insignificant length compared with the aggregate length of the other canals of the Empire. Wherever it was possible to make them, a vast network of canals is found reaching to every available point.

Where rivers and canals abound they are the great highways of trade and travel. The roads in these places are simply footpaths, paved usually with a single line of flagstones, which winds along the streams and around among the fields, furnishing their unfenced boundaries.

In the higher regions where no streams exist, carts are used; mules, men and donkeys are the beasts of burden. One man from the ends of a pole on his shoulder will carry from one hundred and fifty to three hundred pounds. Everywhere, in country and town, sedan chairs are the carriages, with men for the horses. In the north of China the streets are wide enough to admit of wheeled vehicles, but in the central and southern parts the streets do not average more than eight feet in width, making it difficult for sedan chairs and burden-bearers to pass



CHINESE CART



CHINESE STREET

each other. The shop fronts are entirely open to the street during the day. This, with their showy goods, bright paints, gilt signs and the crowds of comers and goers, makes the streets present a gay and fantastic appearance.

Almost every variety of climate is to be found, with great extremes of heat and cold, which do not always correspond with the degrees of lati-



CHINESE BRIDGE

tude. The peculiarities of climate along the coast are due in a great measure to the northern monsoons, which prevail in winter, and southern ones in summer. The change of these monsoons marks the rainy season, and the dreaded typhoons which

visit the coast. China possesses every variety of landscape, comprising valleys and plains, high table-lands, regions noted for their great gorges, wild mountain scenery, and picturesque bridges which cross her many streams.

Tea is produced in the central and southern provinces, its varieties depending on soil, climate, time of picking and mode of curing. The other productions are very much like those in our own country. Originally noble forests covered the country, but these have long since disappeared in the more densely inhabited districts, until timber has become very scarce and dear. The bamboo is so universally cultivated that it may well be called the national plant, whose graceful beauty when alive is far surpassed by its usefulness when dead. Cotton is produced on the great plains in unlimited quantities, and supplies the vast population with their clothing. No people better understand irrigation, rotation of crops and the utilizing of everything which can enrich the soil.

China is both a rich and a poor country. When we think of the masses of the people in their fierce struggle for very existence, it may well be termed poor. When we consider her unlimited resources, her inexhaustible mineral wealth, the



BAMBOO

fertility of her immense plains, and the riches stored in her untold millions of industrious laborers, she may well be called rich. To develop these tremendous possibilities is the mighty problem before a New China, to which she has set herself with a determined purpose which means success. This Newly Awakened China is destined to bring about one of the grandest transformations in the history of the world, and to make China, with her two thousand miles of coast line upon the mighty Pacific, the foremost nation of the East.

THE FORCE OF MISSIONS

IN

A NEW CHINA

TO plant the Cross in China, is the crowning motive that leads every true missionary to her shores.

But following in the wake of this has come, incidentally, many invaluable results. Sink out of view all purely religious teaching, and still it is not too much to say that the missionary stands at the forefront, as the one who has done the most for the higher civilization and onward, upward march of the Chinese people.

Along the line of education; of modern medical and surgical knowledge; of elevating the female sex to a higher type of womanhood; of pioneering the way



THE CROSS

for commerce; and of elevating the moral tone of the people, the missionary has conferred unspeakable benefits upon the four hundred and twenty-six millions of China.

Instead of the missionary being, as is often claimed, a dead failure in the country, and cause of the many troubles which have agitated the land, he has done more to saturate the Empire with the ideals and actual possession of a better civilization than all other agencies combined.

There are some tourists who trot all the way round the globe, never meeting a missionary, or seeing anything of his work, and come back, saying, "I do not believe in missions. I saw no fruit of the achievements which some pretend to say missionaries have accomplished." The trouble is, they never went near where the missionary was, and do not know what they are talking about.



A TEMPLE

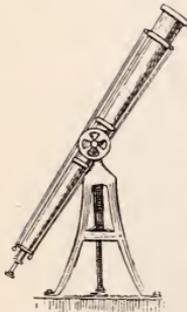
They have been likened to a man traveling all over India without once seeing a tiger or a snake, and coming back saying, he did not believe there were any in India, though tens of thousands die every year from their bite. The trouble would be, he did not go where the tigers and the snakes were.

Dr. J. L. Barton tells of a man who, with his wife, was visiting India. He took no stock in missions, or in missionaries, but his wife did; and she had made him promise to spend one day in investigating them. After a day had been spent in visiting the schools and various branches of the work, he said to his wife, "My dear, I do not believe in missions any more than I ever did, but I believe in this kind of work, such as we have seen to-day. This is not missions; it is straight civilizing, Christian work."

Although to the Christian heart, spiritual results stand first, to the world at large, the civilizing influence which

missions impart, appeal with the greater power.

THE EDUCATIONAL FORCE OF MISSIONS stands at the head of all that the missionary has done for China's uplift when viewed from a secular standpoint. Even Roman Catholic missionaries in China, beginning three centuries ago, by posing as "the apostles of science," have written a wonderful page in the history of missions. They first secured their stronghold in China through their scientific attainments, begun by the Jesuit Matteo Ricci, who reached Canton in 1581 under the guise of a Buddhist priest. From there, making his way through the country by lecturing on scientific subjects, he finally, after twenty years of patient suffering and labor, reached Peking. He and his successors, by their ability and acquirements in science, gained the favor of the Emperor himself, as well as others high in authority. With their astronomical in-



A TELESCOPE

struments, they corrected the Chinese calendar, and for long years held the high position of Imperial Astronomer. A large number of scientific books were prepared by them. The Jesuits cast hundreds of cannon for the Manchus, which greatly helped them in conquering their enemies and securing the rule of China.

By the command of the Emperor, ten Jesuits made a survey of the country, which is said to be the most complete geographical chart ever made outside of Europe; and all modern maps are still based upon this survey.

Though the Catholics were often justly condemned and banished on account of their intrigues; yet, so strong was their hold and powerful their influence that they continued to maintain their position. To-day they have large invested wealth in the country, which brings an enormous income to the church; and they claim a following of not less than a million and a half of

converts. But until they are more completely separated from idolatrous superstitions, and have more of the leaven of the gospel in their lives, the masses of these converts are little, if any, better than so many baptized pagans.

It stands out as most conspicuously true that Protestant missions in China have been the great pioneers of modern education there. They are only a century old, and yet in the face of gigantic difficulties, wonderful things have been accomplished. Dr. Robert Morrison led the van of modern missionaries to China in 1807. Overcoming tremendous

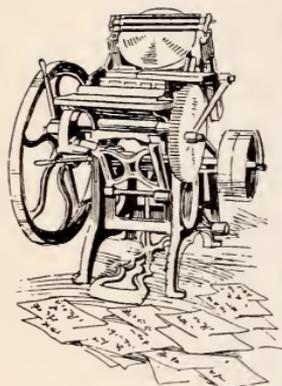
obstacles in the way, after twelve years of immense labor, he gave to the Chinese the first complete translation of the Holy Scriptures. After having been in the work for sixteen years, he gave to the world his English-Chinese dictionary, in six large volumes,



THE CHINESE BIBLE

which was almost as much an encyclopedia of things Chinese as it was a dictionary. During the twenty-seven years of his life in China, he not only engaged daily in preaching and teaching, and in constantly performing the duties of translator to the great East India Company, but also published many smaller books of different kinds; founded a dispensary; and established the Anglo-Chinese College, which is now in Hong Kong.

We hail Dr. E. C. Bridgman as our pioneer American missionary, who went out in 1830. His great life work was translation; and yet his enduring monument and immortal labor was founding "The Chinese Repository," of which he was editor for twenty years, and which is of priceless worth as an immense repository, according to its name, of information in things relating to the affairs of China. When the four great foreign powers were negotiating the famous Tientsin Treaty of 1858, he was one of their advisers and translators.



A PRINTING PRESS

Dr. S. Wells Williams went to Canton in 1833 to take charge of a printing press established by the American Board of Missions. Beginning simply as a printer, what an uplift he gave China during his long missionary life of forty-three years. His book, "The Middle Kingdom," stands to-day, among all the multitude of books which have been written, as the best history and highest authority on the Chinese Empire. Succeeding Dr. Bridg-

man, he was editor of the Chinese Repository for twenty years, and author of many of its most valued articles. Eleven years of his life were devoted to making a fine English and Chinese dictionary. For a long time he held the high position of Secretary of Legation, and at intervals Representative of the United States at Peking.

Through some shipwrecked Japanese sailors, whom Dr. Williams took into his

house, he acquired considerable knowledge of their language; and was the first person to translate, without dictionary or grammar, some portions of the Scriptures into Japanese. By his knowledge of the language, he became a member of that famous and victorious expedition of Commodore Perry, which opened Japan to the world. His learning and honors put not one particle of pride into his heart. I shall never forget a day's ride of fifteen miles with him to Fatshan, in a little native boat, when visiting that outstation of Canton. He was so easily approachable, and his manners as simple as those of a child.

While the art of printing was known to the Chinese long before its invention in Europe, their work was all done by cutting the characters on wooden blocks and printing on them by hand. To the missionary belongs the honor of giving the Chinese the printing-press and use of metallic type. Dr. Williams began this in Canton, but it has since been brought



THE PRESBYTERIAN MIS-
SION PRESS

to its present high state of perfection by the great printing establishment of the Presbyterian Board in Shanghai.

The power of the press to a people as pre-eminently literary as the Chinese, means more than tongue can tell. And the literature which the press was introduced to disseminate has itself been created by the missionary. As the fruit of his literary labors, from this Presbyterian press at Shanghai, which alone has sent forth as high as ninety millions of pages a year, and from other mission presses in various parts of the land have poured forth translations of the Bible and Gospels, religious books and tracts of every description, periodicals of the widest scope and influence, school books of every grade and variety, histories, biographies, and scientific works. Untold millions of pages of these have been scattered abroad, as falling leaves of autumn for number and variety; and been borne by

the winds of heaven, to every part of the Empire with healing in their wings.

The demand for much of this literature was largely created by the modern educational work which had arisen on every hand. After the Boxer troubles were over, the new Western learning began to leap into a flame of fire. It became a real passion, and I look upon the intellectual uprising of the Chinese as one of the most wonderful ever seen in the life of any nation. Among other amazing changes came the astonishing one of sweeping clean away forever the ancient system of examinations, and relegating Confucian classics to a back seat. The great Examination Hall of Peking has been transformed into a Naval College. The only pathway now open to the Chinese scholar for advancement is by the way of Western education.

Not only did scholars by the thousands go abroad until there are ten thousand in Japan alone, but at home, modern schools have been established in

every important centre, and in every department of learning; taking the city temples where required to supply the necessary quarters. The greatest educational advance has been made in the province of Chih-li, in which Peking is situated.



GOVERNMENTAL COLLEGE

There is a grand governmental university at Tientsin for which students are furnished by the fourteen or more colleges of the province, and these fed by many thousands of graded schools. There are also in this part of the Empire industrial primary and industrial high schools, Telegraph College, an Imperial Army Medical College, Normal High Schools, and various others.

But the new education of the Chinese government is by no means confined to this metropolitan centre. Counting the younger as well as the older scholars, there are hundreds of thousands of them scattered throughout the provinces, drinking in Western knowledge. In all

these public schools of the Empire, the children, besides their lessons, are regularly drilled by instructors from the army. In the higher grade schools, it is a strange and inspiring sight to see the scholars, dressed in their semi-foreign uniforms, not only engaged in marching and drilling, as a prominent part of their training, but also being taught to handle the sword and the rifle. Sunday is a holiday now in the government schools, and Saturday afternoon is given up to all kinds of athletic sports, which are engaged in by thousands of the strong young men of China. Military experts declare that in a decade of years the nation will possess the largest and best drilled army in the world. Shining in their eyes and manifesting itself in their whole bearing may be clearly seen the consciousness that in their hands is placed the future destiny of China.

For all this the missionary has been the pioneer. He is the real founder of

the modern school system of China, which is doing its mighty work in revolutionizing the land. Schools were among the first thing, long years ago, to be opened by the missions. These range in grade from the most primary day school, to the boarding and high school, seminary, college, and university. The day schools of missions do not fall far short of two thousand five hundred; while there are more than two hundred higher grade schools where preparation is made for college and university, and some of these are themselves of the highest grade.

The pioneer college was established by missions long before the conception of such a thought entered the Chinese mind. One of the very first of these was founded by Dr. C. W. Mateer in Tengchow, North China, who went there in 1863. Many young Chinese have been instructed here in all kinds of Western science, who are now filling places of honor and usefulness. When

the Chinese government opened an Imperial University at Peking, they not only went to a missionary, Dr. W. A. P. Martin, for a President, but to this college for native professors of science. Since then, Dr. C. D. Tenney, a missionary, has been made by them head of their great Government University at Tientsin, and Superintendent of all their schools in the province. Dr. W. M. Hayes has also been chosen by the Governor of Shantung as head of their university in that province.

In the early days of missions, Dr. S. R. Brown, the pioneer of all the teachers, was head of the Morrison School at Hong Kong, and reared up several bright young men who became influential leaders in China. From these beginnings have come fourteen institutions which are distinctly collegiate, with an army of students, constantly growing in numbers. These are divided among the different missions at the most prominent centres, from Peking on the north,

to the Christian College of Canton on the south. They all have extensive grounds, and fine buildings, either erected or projected on broad principles.

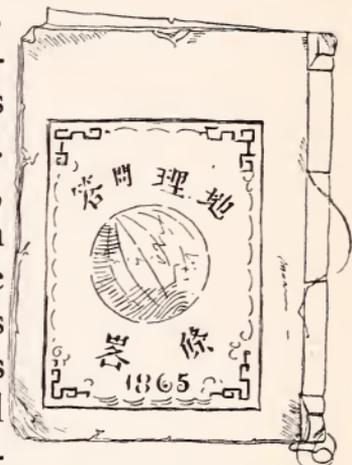
Many of those who enter these schools as heathen, come out Christians. Some of them become ministers. Others take service under the government, or enter professional and business pursuits. If not openly Christian, they have almost universally broken with their old ways; and with high respect for Christianity, stand on the side of a new, awakened China. The direct and indirect result of all this upon the uplift of the nation is immense; and tremendous possibilities are in sight.

When the Chinese government caught the spirit of Western education which the missionary had infused, and following in their wake established modern schools and colleges on a large scale, as we have seen, they had to come at first to the missionary, not only for teachers, but also for text-books; so that he is

the pioneer in this work as well as elsewhere.

It was my privilege in 1865, when in China, to do the small work of preparing a Chinese geography, corresponding to our Intermediate, which, for thirty years, was used in the mission schools. This was the day of small things, when there was doubt even among missionaries as to the wisdom of laying much stress upon education. What changes since then! The educational system, developing into great institutions, as we have seen, has

made its grand onward march; and men like Drs. Wylie, Martin, Richards, Matteer, and others, have created a most valuable set of text-books, covering a wide range of subjects. The Chinese government have not only extensively used these in their schools, but, following the missionary's example, engaged Dr. John Fryer, now of the University



CHINESE GEOGRAPHY

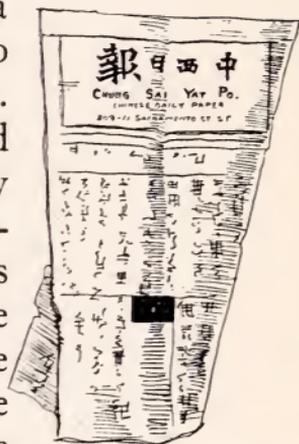
of California, to prepare many valuable books along scientific lines.

But the literature of missions was not confined to text-books. A Christian Literature Society was formed, which has reached the Chinese mind through the preparation and translation of the best kind of books. One notable instance is that of Dr. Faber's book on "Civilization," which has been an invaluable help in showing the Chinese what kind of reform they needed for entering upon a new era.

The publication of papers had its beginning with missionaries, who took up this kind of work half a century ago, and have ever since published periodicals in the Chinese language, which have shone as lights in a dark place. Notably, "The Review of the Times," of which Dr. Y. J. Allen has long been editor, is the most influential paper in the Empire, and finds its way into the yamens of the very highest officials.

The Chinese have learned from missionaries the use of this power, and with the press which missions gave them they are using the native newspaper as a powerful instrument in helping to guide the affairs of the country. Not less than two hundred and fifty daily, weekly, and monthly publications are already in existence, and not many years will pass until every city of any importance will have its daily paper. By the aid of cheap postage, for there are now over two thousand post-offices in the Empire, all kinds of printed matter are flooding the land among a people who are eagerly thirsting for knowledge.

Only a fractional portion of the people, however, are able to read. For their benefit Reading Rooms have been opened. In imitation of Mission Street Chapels, "Numerous rooms may be seen at the street corners," says Dr. Martin, "where men are reciting the contents of



CHINESE NEWSPAPER

a paper to an eager crowd." Reading cannot become general until a change is made in the writing of the language. The Chinese is written in a sort of hieroglyphics, where each word has an independent character to represent it, with which the eye must become familiar, and in which the sound given it is no guide to the sense; so that, learning to read is a long, laborious process. A new alphabet of fifty letters has been invented, which, if successful, will enable both sexes to easily learn to read.



CHINESE WOMAN

Chinese women! Two hundred millions of them! Ignorant! Superstitious! With no rights of their own! The servants and slaves of men! Their life a burden! But little elevated above the beasts of the field! Have missions done much for them? Yes, much in every way. Colonel Denby, for thirteen years our Minister to China, says, "If the missionaries had done nothing else for China,

the amelioration of the condition of the women would be glory enough." Following not far behind mission schools for boys, came the opening of day and boarding schools for girls. At first the Chinese looked upon the education of girls with amusement, ridicule, and scorn, thinking them utterly unworthy and incapable of being taught. But a change has come over their spirit. Mission schools taught them to know that girls have minds as good as those of boys, and that their education is a good investment.

Somewhat slowly at first, but later with wonderful rapidity, there has been infused into the Chinese mind, through the work done for girls and women by missionaries, a strong sentiment in favor of educating girls, and a decided change of view as to the value of laboring for the elevation of women. The enlightened mind of men is fast coming to perceive what is her true place in the home and in society. And woman her-

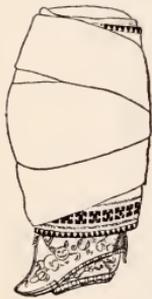
self, taught and inspired by our devoted missionaries, is advancing in mind toward freedom from the shackles of ignorance, degradation, and superstition which have so long bound her; and learning to know the truer, sweeter, diviner place to which she belongs. The Chinese are beginning to realize that their land cannot rise to a higher plane until the condition of its wives, mothers, and daughters is elevated; and this feeling is moving upward with a wonderful impetus, considering all the difficulties in the way.

Native schools for girls, seminaries and colleges for women, normal schools for female teachers, are on the program, and have stirred the minds of the Chinese in both high places and in low. This growth of schools for women and girls is one of the marvels of a New China. So short a time ago they were unheard of, but are now becoming common, and constantly increasing in number. Chinese young women are

developing into a strong though modest character; and the spirit of patriotic reform is seizing hold of them with a strong grip, and will grow into an amazing force. A sign of the new times is, "The Woman's Daily Journal" of Peking, edited by a woman. Is there anything like it under the sun! The paper stands out clear and strong for all kinds of reform. A club of prominent Chinese women has been formed for the reading of this paper, as few of them can read; and for the study of various social subjects. Verily, no revolution is more marvelous than that which is going on among the women of the land.

A silent yet powerful influence in bringing all this about has come from the object-lesson of the missionary's home, and high respect which the followers of Christ show to women, as well as from the Chinese Christian's home with its new domestic character. But most of all, the self-sacrificing work done

by the noble army of thousands of female missionaries throughout the land, in faithfully teaching and training the Chinese women and girls, has been the effective lever at work to raise them out of the dust. Dr. A. H. Smith says, "There are already signs that the impending education and elevation of the nearly two hundred millions of Chinese women will impart to the national development such an impetus as has never before been known; and, humanly speaking, it will have been largely brought about through the work and influence of Christian women in China."



A SMALL
FOOT

Agitation of the evils of foot-binding and efforts for its abolishment were begun by missionaries long years ago. The reform has been carried on with such vigor and success that the society formed for its promotion has been disbanded as no longer needful, and the work given over to an organization of the Chinese themselves, by which it has been most enthusiastically taken up.

The inhumanity is doomed to a speedy end. An Imperial decree has been issued that no father shall be employed in the government service whose wife or daughter have their feet bound. In the cities now, a girl under ten years of age with bound feet is rarely seen; and many women have removed the crushing bandages, although the natural shape of the feet can never be restored.

THE MEDICAL WORK OF MISSIONS is second only, if it be second, to that of educational. The missionary has done much of his most effectual preaching with the school book in one hand and his medicine bottle in the other.

Chinese doctors there are galore, wearing their glasses and looking very wise; but they are quacks of the very worst kind, having no knowledge of the first principles of anatomy or physiology; using the most absurd sort of medicines; mixing a dozen



A MISSIONARY WITH SCHOOL BOOK IN ONE HAND AND MEDICINE BOTTLE IN THE OTHER



CHINESE DOCTOR

different kinds together so as to be sure of hitting the right remedy; and in every way playing without a scruple of conscience on the superstitious credulity of the people. This made it a fine field for the true science of medicine, and missionaries have used it well.

Dr. Peter Parker, sent out to Canton by the American Board of Missions in 1834, was the first medical missionary to China. The hospital which he established in Canton was the pioneer one of medical missions. The remarkable cures which he was able to effect, and surgical operations which he performed, aroused the astonishment and admiration of all, as the news spread far and wide. Crowds soon besieged the hospital for treatment. Many lay at the door on the street all night in order to be sure of an early admission. The same scene was enacted twenty-five years later, before my own eyes, in the same hospital, under Dr. Kerr. The fame of

Dr. Parker's work so spread abroad everywhere, that it did more in a few months to break down prejudice than many years of ordinary mission work could do.

For twenty-three years Dr. Parker prosecuted the work with great vigor, and placed it on a secure basis. He did not, however, confine his efforts to medical labors alone. Besides preaching the gospel continually to his patients, he labored in the wider field of seeking to enlist his own country in opening friendly relations with China. Through his persistent endeavors, our government finally sent out Caleb Cushing as a special Commissioner to negotiate a treaty with that then slow moving land; and Dr. Parker was appointed secretary and interpreter of the Legation. In 1855 he was made our Commissioner to China, and by his unwearied effort he finally saw the renewal and ratification of the Treaty of 1858, which was a great step forward in the opening of China.

Dr. John G. Kerr, in 1853, succeeded to the medical work in Canton. During his service of forty-four years, he performed no less than forty-eight thousand operations, and treated some seven hundred thousand patients. This pioneer hospital has continued to exert through all these years a wide influence for good in South China; and it has been said by one who knows that, "No institution in China has accomplished more good than the hospital at Canton." It is the mother of nearly five hundred children scattered all over the land, and which are cared for by a noble band of male and female physicians, who yearly treat from a million to a million and a half of patients.

Untold mission stations, directly and indirectly, have been opened through the agency of medical work. Nothing appeals to the heart of the Chinese, or opens their wondering eyes so wide, as the unselfish, loving spirit which shows itself through this means. Everywhere

throughout China's wide domain it has gone, healing the sick, opening the eyes of the blind, breaking down walls of prejudice, winning the favor of high and low, preaching the gospel of love to millions in a way that they can appreciate.

The hospitals of the missions in China, situated at so many important points, are very up-to-date institutions; with all the equipments and helps which the modern science of medicine and surgery can give. In them hundreds of native physicians have been trained, who have gone forth to practice among the people with a skill strongly in contrast with the old, ignorant methods. The capstone of all these mission medical institutions is the grand Union Medical College of Peking, which has the sanction and patronage of the Chinese government; and is a fountain from which will issue, we may well believe, a host of highly trained physicians to help



UNION MEDICAL COLLEGE

on the uplift of China. The government not only recognizes Western medicine and surgery, but is opening schools for the training of army doctors and surgeons.

A medical college for women was started in 1903 at Canton, where mission work began a century ago. In this is revealed a field of extraordinary opportunity for Chinese female physicians to do immense good in a practical way to the untold millions of their country women. Asylums for the insane, for lepers, for the blind, for deaf mutes, for orphans, are springing up to care for these helpless, unfortunate classes; and its loving spirit is opening the wondering eyes of the people in a way which they seem inclined to appreciate, to help, and to imitate.

Young Men's Christian Associations are being established in China, and are destined to do great things in filling up the wide gap between young men giving up heathenism and entering into

the Christian ranks. Missionaries have introduced the plan of popular lectures on all sorts of subjects, which are calling forth much interest at a large number of central points. Museums, opened through the labors of the missionary largely, have been very attractive, especially to the official and educated classes. By these there has been poured into their minds, through the eye, a wide and extended range of objects, by which they have gained a large amount of knowledge in a very realistic manner.

Ever since missionaries entered China they have stood in a solid phalanx against the use of opium, which is destroying the people soul and body. That wonderful edict from the throne which aims by the most drastic of measures to put an end to opium-smoking within ten years, is one in which the missionary has had an active hand. They were told by one of the Governor-Generals that if a memorial signed by the mission-



OPIUM SMOKING

aries of every nation was sent to him, he would see that it was forwarded to the throne. One thousand three hundred and thirty-three signatures were obtained. These were bound in a volume covered with yellow silk; and the next month after it reached Peking, the Edict against opium was issued. This wonderful reform is moving on, and, difficult as it is, if it has that sympathy and aid from other nations which it should have, will be crowned with glorious success.

THE REGENERATING INFLUENCE OF MISSIONS has been felt everywhere over the vast Empire. Missionaries in their heroic labors have not stopped on the outer edge of China, but have penetrated into the very heart of the land, carrying the power of their lives and work with them wherever they have gone. The eminent Viceroy, Tuan Fong, who was a special Commissioner of China to the United States, when in New York City, said: "We take pleasure in bearing tes-

timony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the Empire. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hands of the missionaries. For this service you will find China not ungrateful." Colonel Denby says of missionaries: "Civilization owes them a vast debt. They have been the educators, physicians, and almoners of the Chinese. They are the early and only translators, interpreters and writers of the Chinese. To them we owe our dictionaries, histories and translations of Chinese works. They have scattered the Bible broadcast, and have prepared many school books in Chinese. Commerce and civilization follow where these unselfish pioneers have blazed the way."

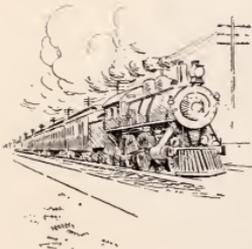
Yes, missionaries have not remained as borderers of the land. They have

gone everywhere, lived in every province, in the great cities and in the smaller towns, mingling with the people, speaking their dialects, and making the masses feel the influence of their life and teachings. In 1862, when a missionary in China, not satisfied with remaining in Canton, the writer sought to live in the great city of Fatshan with nearly a million of people. It was only fifteen miles inland, and is now connected by railway; but, where no foreigner had then as yet ventured to live. For four months the writer with his family lived in the hospital, on a shelf, as one missionary called it, reached by a ladder, seeking to find a permanent home. It was reported he was trying to secure a place on which to build a fort and storm the town, and a Chinese who was willing to have rented him a vacant house in his garden had to flee for his life. Finally, at the edge of the city under his Chinese name of Kong-tuck, he succeeded in leasing a lot for a house and chapel.

Father Endeavorer Clark, in his "Journey Around the World," says: "I am glad to testify to the fact that missionary work of all the various Protestant denominations in all parts of the world is, in my eyes, the most promising and hopeful feature of modern civilization. For the enlargement of commerce, for the spread of civilization, for the uplifting of humanity, for the redemption of the world, there is no such force as that which is exerted by the Anglo-Saxon missionaries of the Cross, the ministers of the Lord Jesus Christ. Until one travels from Canton to Kalgon and takes long journeys into the interior, one cannot realize the extent of this wonderful work, or the resourcefulness of the missionaries. Nor can one realize the hold which the missionary has upon the future of China. He has not only established churches and planted schools; he has written books and translated other books, and introduced Western arts and sciences, and

pioneered the way for commerce and civilization. The missionary is unsealing the Chinaman's ears, that he may hear the tramp of the advancing nations of the twentieth century."

It is not claimed by any means that missions stand alone as the uplifting power which has been at work in China. War and diplomacy, though they have been guilty of many great wrongs, have yet been mighty forces for breaking down barriers, establishing treaties, and opening intercourse with the outside world. Mercantile pursuits, commerce, trade, manufacturing interests, have set wheels of progress in motion which know no backward turning. Railroads, four thousand miles of them, are running from city to city and province to province with their locomotives screaming in unmistakable notes, "A New China." Maritime customs which are honestly administered, have been of immense service. Individuals here and there have not been wanting



A TRAIN OF CARS

who have contributed a share towards China's advance. Chinese students, educated abroad, have returned home to set new lights a-burning.

Still, we have a good right to say that back of these has been a power more influential than all of them combined. The self-sacrificing missionary has been a silent but most effective leavening force at work, in breaking down the great walls of prejudice which stood in the way of China's transformation; in pouring oil on many troubled waters which gross injustice had deeply stirred; and in dispelling the ignorance and misunderstandings which hung as a dark pall over the minds of the masses of the people. Beginning a century ago with one missionary, they have increased until now they number nearly four thousand, scattered through city, town, and village, in every province. From them have gone forth, both directly and indirectly, in a steadily increasing stream, the influence to which in a large part is due the

results that are changing China into a new nation.

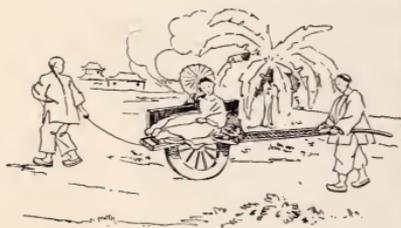
An interesting incident occurred not long ago, worthy of marked notice as showing, along with other progress, the power with which Christianity is impressing itself on those in high places. When a party, consisting of nine male and four female students, were being sent to the United States for study at the expense of the government, an audience was given them by the Viceroy of Nanking, who is one of the highest dignitaries of the Empire. He asked how many of them were Christians, and six of the thirteen stood up in acknowledgment of their allegiance to Christ. Then came the remarkable event of the noted Viceroy saying that their being Christians made no difference to him, if they were only loyal to China. What a step in advance! The old bigoted opposition to Christianity is passing away. Christians can enter the Imperial service without denying their faith. The new

ideal is loyalty, not to Confucianism but to their country, and liberty to embrace the religion of the Cross.

And this influence upon the leaders of the world is not confined to China. Our President, ex-Presidents, and statesmen have not hesitated to give their hearty support to Foreign Missions, and to express their faith in it as a force that is transforming the world. All intelligent men, among our merchants, bankers, manufacturers, and patriots, among men who believe in religion and those who do not, unite in giving their testimony as to the results of the missionary enterprise in bearing a powerful hand toward bringing about the commercial, educational, moral, and religious conquest of the world.

Major E. H. Conger, our Minister in China for seven years, says of her missionaries: "They are the pioneers in all that country. They are invariably the forerunners of Western civilization. It is they who, armed with the Bible and

school books, and sustained by a faith which gives them unflinching courage, have penetrated the interior of that Empire hitherto unvisited by foreigners, and blazed the way for the oncoming commerce which everywhere quickly follows them. It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The dim



sometimes marking them with their life's blood, are rapidly being transformed into great highways of travel and trade, and are fast becoming lined with schoolhouses and railway stations, where heretofore were found only idolatrous shrines and lodging-houses for wheelbarrow men and pack mules."



TWO WHEELBARROWS

THE MORAL POWER OF MISSIONS in moulding the character

and raising the standard of Chinese ethical life, is doing invaluable and effective service. While Chinese teaching inculcates virtue it utterly fails in power to govern their actions. One of the five cardinal virtues is *Sincerity*, and yet it is the very thing they do not possess. Although having many sterling qualities, they are extremely weak in the moral fibre of sincerity and mutual confidence. Dr. A. H. Smith tells the story of a certain municipal government, where twelve of the best Chinese were made its officers and the custodians of its money and papers, which were kept in an iron safe. Twelve great, brass padlocks were on the door, all in a row. Each had his own lock, and the door could not be opened until all twelve were present with their own key. This tells the sad tale of their mutual suspicion and want of confidence in each other. It would be impossible to convince a Chinese that one who had money to handle in which others had a share could divide

it without squeezing out an extra portion for himself.

Make a simple inquiry about something from a Chinese, and it is almost impossible to get a satisfactory answer, because he will suspect that there is another motive back of it all. The true reason for anything is scarcely ever given, and if it is, you cannot believe that it is the real one.



CHINESE CASH

A shop cannot pass a dollar to a customer without first putting on it the shop's stamp, until their silver dollars are stamped into atoms. This is one great reason why there has been no silver or gold coinage in China excepting the cash of a thousand for a dollar, which is too cheap to be corrupted. From want of faith, their banking system is extremely crude and very limited. Interest is enormously high, on account of the great risk in loaning money from want of mutual trust. The mineral wealth of China, which is the richest in the world, has hitherto lain useless, not

only because of ignorance and superstition but also from want of confidence in each other in any attempt to mine these rich deposits.

“No faith,” is the wailing cry which comes up from every quarter. Want of moral principle spoils so many of the grand, good qualities of the Chinese. Business uprightness for other reasons no doubt exists; but a sincere, conscientious regard for truth we would go far to find, though moral lights do shine brightly here and there.

What can cure these inborn evils? Education, science, commerce, outward reforms, cannot reach them. And here is just where missions are doing their best work. They bring to China her first and foremost need—*the knowledge of a personal God*. The want of this is the fatal lack in the moral teaching of Confucius, making it no more than a rope of sand in its power to transform their character. But God our Father, and man his child, redeemed through his

Son—this is the opening wedge, revealing to them the secret which has been so long unknown. A righteous God to whom they are accountable, and yet who cares for them as the work of his own loving hands—this is teaching them the worth of their own individual soul in the sight of that loving Father and, too, their responsibility to Him and not to their own old customs. For the trouble with the Chinese is that they have been taught to consider their own individuality as nothing, and the bondage of custom, the family and the clan to be all in all. Brought to know God and their relation to Him, they see themselves as made in His image and belonging to His family. Christianity brings them to know those two great twin truths—the Fatherhood of God and the brotherhood of man.

China shows us what civilization without Christianity will do for a people. The nation has been preserved, as Pompeii was buried and embalmed in ashes,

in order to show us at this advanced age how far civilization alone can carry forward a people. They have scarcely made any progress in two thousand years' time. "No people can rise above the plane of the gods they worship," and the Chinese rose long ago to this level. There they have stood, until at length feeling the reviving touch of Christ's divine hand, the day of their redemption from the long night of bondage is dawning. Life to them has begun to put on a new meaning, and to be clothed with a new dignity. Instead of living in a world ruled by malignant spirits, and being the slaves of dreadful superstitions, they are coming out into the real life of God's beautiful world and joining in the glad song of praise to its Maker.

In round numbers, ten thousand native preachers of the gospel, working at five thousand different points throughout the land; two hundred thousand Chinese Christians, and probably half a



THE CHINESE
PREACHER

million more convinced of the truth of Christianity; has all this no civilizing force toward the on-moving and up-rising evolution of the people into a new nation? In it is a transforming power for lifting them up to a higher moral tone. In it is a revolutionizing influence which is mightily helping to purify society. In it is a leavening force which will work and work, until Christ shall take China for his possession.

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The force of missions in a new China

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