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A Tourist's View
... of ...
Foreign Missions



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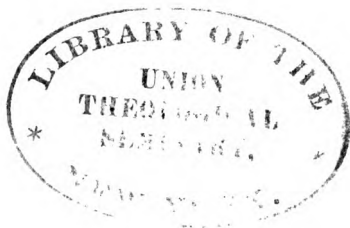
*By***JOHN NELSON MILLS***Washington, D.C.*NR
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NEW YORK

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A Tourist's View ... of ... Foreign Missions



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By

JOHN NELSON MILLS

Washington, D.C.

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A Tourist's View of Foreign Missions

I AM not a missionary; I have not that honor. Or a Secretary of any Board or Society of Foreign Missions; I have not the capacity. I am simply a tourist, but one who has been privileged to visit nearly every country on the globe, and to have returned three years ago from a tour around the world lasting two and one-half years. During that tour I was so impressed by the need and value of Foreign Missions that I have been speaking on the subject ever since, having addressed the students of nearly every great educational institution from the University of California to the University of Chicago, in the west, and from Harvard University to the University of Texas, in the east. And this I have done entirely at my own ex-

4 A Tourist's View of Foreign Missions

pense because of my deep interest in the matter.

Now, I am aware that you have all heard missionary addresses, many times, probably, by missionaries, at home on their furlough; and, possibly, also by mission Secretaries. But I doubt if you have ever before heard a missionary address by a mere tourist. And the reason is that our tourists, unfortunately, have no missionary addresses to deliver. Indeed, if they say anything at all about Foreign Missions it is apt to be a word of criticism. Which reminds me of an interesting book I read recently by the late Price Collier, entitled "The West in the East." In that book Mr. Collier gives glowing accounts of splendid entertainments given him by the military of India, brilliant receptions by the Governor General, and thrilling tiger hunts by the maharajahs, but never a word of a mission station that he visited or a missionary that he became acquainted with.

And yet Mr. Collier goes out of his way to speak disparagingly of missionaries and their work in India. It is the same with China. But when Mr. Collier gets to Korea

A Tourist's View of Foreign Missions 5

he becomes acquainted with our Dr. Gale, a writer of books, a man after his own heart. And he immediately enters into panegyrics of praise of Dr. Gale, saying that he is a great man, doing a great work, who would succeed anywhere. Now, I know Dr. Gale very well. I visited him in his home and in his church; and I can heartily second all these words of praise. He is truly a great man, doing a great work. But, my friends, Dr. Gale is not the chief man of our mission in the city where he lives. It is Dr. Underwood, who has been there since 1884, since the beginning of missionary endeavor in Korea. And not even Dr. Underwood is the leading man of our Presbyterian mission in Korea. It is Dr. Moffatt of Pyeng Yeng. So that had Mr. Collier gone a little further and extended his acquaintance a little wider, he would have found still greater men than Dr. Gale, doing even a larger work than his, in Korea; and it would have been the same in China and India. So you do well to ask your returned tourist, when he criticizes missionaries and their work, what missions he visited and what

6 A Tourist's View of Foreign Missions

missionaries he knows. For I think that you will then put him in very uncomfortable quarters.

And this, again, reminds me of a story told of Prof. Chamberlain, for 35 years a professor in the Imperial University of Tokyo, Japan. Being an Englishman, when he would return to his home he must generally pass thru India, the Indian Ocean and the Red Sea. Once, when making this trip, he overheard a fellow-Englishman speak disparagingly of Foreign Missions, saying that during his many trips to India he had never seen a native Christian. Knowing the man to be a mighty hunter, Prof. Chamberlain turned to him and asked if he had ever seen any tigers in India. "Oh, yes," replied the man, "I have seen many tigers in India; indeed, I have killed a great many." "Well," replied Prof. Chamberlain, "during my many trips across India I have never seen a tiger outside of a museum, but I have seen thousands of native Christians."

And that was just my experience. I spent many weeks in India, crossing it at its widest and wildest part, and I never saw a tiger

A Tourist's View of Foreign Missions 7

outside of a zoological garden; but I did see thousands of native Christians.

Yes, that is it. Your tourist sees just what he goes out to see. If it is tigers, he can see them by the multitude, for they are still very numerous in India and Korea. If it is Christians, I assure you he can see them by the tens of thousands, travel where he will.

And yet when William Jennings Bryan and ex-Vicepresident Fairbanks returned from their tour around the world, and ex-President Roosevelt from his year in Africa, and ex-President Taft from his repeated visits to the Philippines, China and Japan, these men crowd Carnegie Hall, New York City, to the doors while they speak for entire evenings on Foreign Missions. And none of them is ever so happy as when speaking upon this theme.

Now, I will say quite frankly that I did not go around the world to investigate Foreign Missions. 'Not at all. I went around the world just as any of you might, as some of you possibly have, as many of you I trust will—to see the things of greatest in-

8 A Tourist's View of Foreign Missions

terest and importance. And I came back convinced that there is nothing so interesting or important on such a world tour as this very work of Foreign Missions.

The first thing that impressed me was the great scope of it. The idea I had of Foreign Missions, given to me as a boy by a leaflet circulated in our Sunday School, was that of a man dressed in black, standing under a tree, holding a Bible in his hand, preaching to a few heathen sitting about him on the ground.

Well, I am glad to say that the missionary is still preaching to the heathen, and it must needs be that sometimes he preach to a few. But the work of the foreign missionary, as you probably know, has advanced far beyond that. His work now is preparing the converted heathen to do the preaching to his own people, which he can do far more efficiently and at one-tenth the cost.

So then this man who went out to preach to a few heathen, seated about him, possibly, on the ground, finds himself very soon at the head of a great educational institution that may have in it a college department of 500

A Tourist's View of Foreign Missions 9

students, a preparatory department of 700, a large school for girls and one for the children of missionaries and native Christians, a school of agriculture and of engineering, possibly a school for the blind, and, certainly, if in India, a leper settlement of perhaps 300. I have purposely joined all of these, for they all occur, with just those figures, in our Presbyterian Mission at Allahabad, India. This mission, four years ago when I was there, was under the direction of the Rev. Dr. Arthur Ewing—a man who reminded me very much of the late President Harper of Chicago University; like him in physique, in great mental power and in splendid organizing ability, who left behind him, when he departed this life a year later, an institution of which we in this country might well be proud.

The business of the missionary to-day is to carry a Western, Christian civilization to the Orient, and plant it there; to transform Oriental, heathen nations into nations with Western, Christian ideals and standards. It is the missionary rather than the U. S. ambassador or minister that represents us in

10 A Tourist's View of Foreign Missions

those countries. Our ambassador or U. S. minister goes to a country of which he knows very little, to a people of whose needs he knows scarcely anything and of whose language he speaks not a word; and the first thing he does, possibly—certainly the first thing if he is wise—is to send for the missionary, who has been there thirty, forty or fifty years, knows the people thoroly, has their entire confidence, and speaks their language better than they do themselves. We have our consuls in the seaports and the large interior cities of those countries. We have our missionaries everywhere. And our Government gets more information concerning trade relations from our missionaries than it does from our consuls.

Now this calls for great men in the mission service—men who develop greatness after they have been on the field. And I was prepared to find such—prepared by my general knowledge of missionaries and their work, but prepared especially by a conversation which I had on the way to Bombay with a young man recently from Yale University. "The objection I have to Foreign

A Tourist's View of Foreign Missions 11

Missions," said this young man, "is that your Secretaries come up to Yale University and take from us the best men we have." The notion he had—one which many people used to have and which a few still, unfortunately, possess—was that any kind of material will do for the foreign field so long as we keep the best of it at home. And yet Dr. Arthur J. Brown, one of the Secretaries of our Presbyterian Board, says that it is more difficult to get into the mission service of our church—and it is the same of your church—than it is to get into the army or the navy or the civil service of our Government. And after I had made this statement in an address at Yale University, one of the professors detained me and said: "Did you know that, of the eight honor men in the last graduating class of this University—the class of 1912—five of them went to Foreign Missions?" And that same year the two men graduating highest in their class at Union Theological Seminary, New York, my alma mater, and who were thereby entitled to spend two years studying at European universities at the Seminary's expense but

12 A Tourist's View of Foreign Missions

under the Seminary's direction, declined, for they felt that this would interfere with their preparation for mission service, to which they had consecrated their lives.

I was not surprised, therefore, when I came to Bombay and visited the great work of the American Board of Foreign Missions, just preparing to celebrate its hundredth anniversary, for 75 years of which it had been under the direction of one family—the Robert Hume family—to find that Robert Hume, 2nd, still living and working at Ahmednagar, near by, had been decorated by King George of England, at the late Durbar, “for distinguished services to India.”

I went from there to Ahmedabad, in the western part of India, where is the great work of the Irish Presbyterian Church, for 35 years under the leadership of the Rev. Dr. Taylor—a man whose books everyone must study who wishes to learn the languages spoken in that part of India. And I was not surprised again to learn that Dr. Taylor had likewise been decorated by King George “for distinguished services to India.”

Next, I went to Delhi, in the northern part

of India, not far from which is our great Forman Christian College, presided over by the Rev. Dr. J. C. R. Ewing, brother of the late Dr. Arthur Ewing of Allahabad. One of the first things King George did when he went to Delhi, so I was told, was to send for Dr. Ewing to come to Delhi, dine with him and advise with him about the founding of a university system in India. And then to leave with him a decoration "for distinguished services in the realms of education and philanthropy."

I have referred to our school of agriculture at Allahabad—the first and greatest school of the kind in the Orient. Mr. Higginbotham, who is in charge of that school, told me that he was in constant conference with the officials of India regarding the establishment of like schools of agriculture thruout the empire.

At Miraj, India, we have a medical mission under the care of Dr. Wanless—a man who has operated on more cases of cataract, possibly, than any man living—1700 in a single year. His assistant, Dr. Vail, has lately operated upon 106 cases successively,

14 A Tourist's View of Foreign Missions

without a puncture, exceeding the best previous record by 31 cases. Well, Dr. Wanless, being unmarried at the time I was in India, was receiving a salary of \$800 a year, whereas he had been assured by the Maharajah of Kohlipur, where he lived, that did he give himself to private practice, he could make \$6,000 a month. And I could easily believe it.

When I got to China I found that nearly all the books foreigners were reading—must read—to learn about that surprising country, were written by missionaries. And coming to New York City, later, I saw a magazine article by ex-Chancellor MacCracken of New York University, who had lately spent four months in China, in the course of which he said: "The foremost foreigner in China to-day is the Rev. Dr. W. A. P. Martin," a missionary of our church in China for the past 65 years.

Upon reaching Japan, I think the first two men I met were the Rev. Drs. Imbrie, of our Presbyterian Theological School at Tokyo, and D. C. Green, for 45 years a representative of the American Board of For-

A Tourist's View of Foreign Missions 15

eign Missions. And these men, I found, were wearing, or could wear, the decoration of the third order of the rising sun, the highest decoration possible for foreigners to receive, given them by the late Emperor "for distinguished services to Japan." And the only two foreign women at that time living in Japan who could wear a similar decoration were Miss West of the Presbyterian Bible School at Tokyo and Mrs. McCauley of the Southern Methodist Mission at Hero-shima.

Now, these are not people I have heard about. These are not the names of people I have gathered by an assiduous reading, that I might present them to you. These are just the names of people whom I met, or might have met, every one of them as I made my tour around the world. And they are just such people as you would meet, travel where you will in mission lands.

When I came to the Hawaiian Islands I got acquainted with a young man named Shaw, a teacher in the Mid-Pacific Institute at Honolulu. Coming later to Colorado Springs and addressing the students of Colo-

16 A Tourist's View of Foreign Missions

rado College, President Slocum told me that Shaw was one of the best men he ever graduated. Calling upon Shaw's mother, who lives in the same city, she read to me a letter which she had just received from her son, in the course of which he said: "I am just now finishing my course as a teacher in the Mid-Pacific Institute under a three years' contract, and I am looking about for something to do. There are just two things I would like to do if I were big enough—one, to be a college president, the other a foreign missionary." And Shaw had been living for three years where he could meet nearly every missionary that goes from our land to the Orient or returns from the Orient to America. For they nearly all pass thru Honolulu, and spend a day there. And his estimate of them was that they were in a class with college presidents.

I am glad to say that Glen Shaw is now a teacher in our Presbyterian Mission at Allahabad.

Well, now, you want to know what these distinguished representatives of ours have accomplished in their one hundred years of

A Tourist's View of Foreign Missions 17

service in heathen lands; for it is just about one hundred years since Judson went to Burma and the American Board of Foreign Missions began its work in India.

Well, I found that in India there were about 4,000,000 Christians. Not many, you say, compared with the 300,000,000 heathen. No, not many. But I also found that these 300,000,000 Hindus and Mohammedans were chiefly concerned, not how they might maintain themselves against each other. Not that. Nor how they might maintain themselves each within his own ranks. Not even that. But how they might maintain themselves at all against the growing power and influence of these 4,000,000 Christians. And I found them changing their creeds, modifying their practices and even conforming their lives to meet with the teachings and practices of these 4,000,000 Christians. And the Rev. Dr. R. F. Horton, one of the most distinguished clergymen in Great Britain, who was in India the same time I was, said on his return home that he is convinced India will be Christian within a generation.

Coming to Burma, I was immensely im-

18 A Tourist's View of Foreign Missions

pressed by the hold that the Christian teaching has taken of that people. Indeed, so great and permanent has been the influence of Adoniram Judson upon the Burmese that Theodore Parker, the great Unitarian preacher of Boston, said of him: "Had Foreign Missions accomplished nothing else but the production of Adoniram Judson, that would justify all they have cost."

In China I found no worshipers in the heathen temples. I found these either deserted or given over to schools for children or barracks for soldiers. And one of the temples I went into in Canton had the heads of the 400 gods either lying around on the floor or being plastered again on their bodies. Some soldiers had entered there a few days before and cut them off, to the infinite amusement and entertainment of the Chinese.

There were more additions to the Christian church in China last year than in the first fifty years of missionary effort in that country. Every graduate of Shantung University, the greatest Christian institution in North China, during the last 43 years has been a Christian. And of its 375 college stu-

A Tourist's View of Foreign Missions 19

dents when I was in China, a little over three years ago, 110 of them were studying for the ministry.

There were 119 Government students coming to America last year, nine of them young women, the first that the Government has sent. All nine of these young women are Christians, eight of them being the daughters of Christian ministers. And of the 110 young men, 41 of them are Christians, as one of their number told me last spring at Johns Hopkins University.

As far back as 1905 Archdeacon Wolf of Foochow said that when he first went to Foochow, forty years before, there were but two Christians in that city, but that then there were 20,000, and that this was typical of what had taken place all thru the country.

Sun Yat-Sen, the organizer of the revolution, is, as you probably know, a Christian man. as is his son and two of his private secretaries, Mr. Penn and Mr. Yu, now students of Oberlin University. And while Yuan Shi Kai is not a Christian; while, according to the law lately formulated in China, he must appear once a year in the

20 A Tourist's View of Foreign Missions

only Confucian temple in Peking—there is never but one in any city, frequented only by the officials and the literati—nevertheless, Yuan Shi Kai says to Dr. H. H. Lowry: “Only Christian ethics can save China.” And puts his four sons into a Christian mission school at Tientsin, and erects a large assembly hall for the Mission; puts his daughter and niece into another Christian Mission school in Peking; lays the corner-stone of the splendid Young Men’s Christian Association building that I saw going up, built at an expense of \$60,000, the gift of Mr. John Wanamaker, and sends to Harvard University, as they told me when I spoke there two years ago, for a young man to come out and be his personal representative in that institution, at a cost to him of \$1,000 a year; selects for his first private secretaries two eminent Christian men, one Mr. T’aou, a graduate of Cambridge, England; the other, Mr. Wellington Koo, a Ph.D. of Columbia University, and now Chinese Minister to the United States; and into his Cabinet, at different times, five eminent Christian men, three of whom are sons of

Christian ministers. Then one of these, Mr. C. T. Wong, resigns his place in Yuan Shi Kai's Cabinet to become an active Y. M. C. A. worker; another, Dr. W. W. Yen, becomes China's representative at the court of Berlin; and the third, Mr. Lu Cheng Hsiang, minister of foreign affairs, proposes the day of prayer for China, April, 1913. So that when any one tells you that this was a political move on the part of the new president, just tell him that it originated with a Christian who is the son of a Christian minister and the husband of a Christian wife.

General Li Yuan Hung, the former Vice-president, is a Christian man, who worships regularly in a Wesleyan Chapel when he is at home, as a missionary from his province told me, and says to the assembled body of Christian missionaries when he first comes up to Peking: "Jesus is superior to Confucius. The more missionaries you bring to China the better will the Chinese Republic be pleased."

In that first parliament that met in Peking, April, 1912, there were 64 Christians, whereas, according to the population of

22 A Tourist's View of Foreign Missions

Christianity in China, there should have been but one. And the provincial parliament that was meeting at the same time in Nanking had nine-tenths of its members from our Christian mission schools, the one meeting at Canton having all of its members from those schools but two.

I heard a Chinese say, in a public address in Washington, D. C., two years ago, that there were seventy cities in China presided over by mayors who were not only Christian men, but Christian ministers.

Every legal document in China to-day must bear the date "A. D. 1916." Now, think what that must mean in a country where there are possibly 100,000,000 of people who have never yet heard even the name of Jesus Christ.

And yet, when Morrison essayed to go to China as its first missionary in 1807, he couldn't find a ship's master in all England willing to take him on so foolish an errand. And he had to come to New York City, where he found a boat that would take him to Canton. And there, and at Macao, nearby, he labored all his life as a clerk in a commercial

A Tourist's View of Foreign Missions 23

firm, not being permitted once to preach openly. For it was not until 1842 that five seaports of China were opened to the public preaching of the Gospel, and not until 1860 that China itself was opened in a measure. And Morrison died in 1835, leaving behind him just six native Chinese Christians. And when the first missionary atlas of the world was published, in 1839, China wasn't on it at all.

In face of all that, however, there are people so belated in their missionary information that they tell you that foreign missions are a failure! Rather do I believe with the military governor of Hunnan province—not a Christian man himself, but so imbued with the Christian spirit that he gives the ground at Cheng Shah upon which the Yale Mission is builded, and out of his own funds erects the splendid hospital there and largely maintains it—rather, do I say, do I believe with this military governor when he says: “The time is not far distant when China will be Christian.”

Never since the first preaching of the Christian evangel has the message been so gladly

24 A Tourist's View of Foreign Missions

and generally received as in Korea. It would seem that that whole people were coming into the Christian Church. I went one Sunday morning to the Methodist Church in Pyeng Yang, and addressed a congregation of 1500 people. The minister said they never had less than 1500 out to Sunday service. The same afternoon I went over to the Presbyterian Church and spoke to 1800 people. Pastor Kil told me there never were less than 1800 people present when he preached. The week before I attended Dr. Gale's prayer-meeting at Seoul. And the poor man was so humbled that he felt obliged to apologize to me because there were only 600 present. There were generally 1000 or 1200 he said.

They have Bible classes in Korea that last twelve days continuously, made up of hundreds and sometimes thousands of adults. Some of these people come 100, 200, 300 and I even heard of their coming 500 Korean miles to get to these classes, walking every step of the way, the women carrying their babies on their backs, and all carrying their food with them because they have not the

A Tourist's View of Foreign Missions 25

six cents a day necessary to pay for their board. Then when the session of this Bible class has finished, these people walk back again, spending the remainder of the year in meditation over the truths they have received, in the dissemination of them amongst their friends and neighbors, and preparing themselves to attend the next class a year hence. •

While I was the guest of Mr. Billings, at that time pastor of the Methodist Church of Pyeng Yang, he had a request from forty business men of his city, asking him to form a Bible class and teach them, for forty consecutive days, the book of Revelation, *from four to six o'clock in the morning.*

The Chief Justice of the Supreme Court of Korea, as you probably know, for he traveled in this country two years ago—Judge Watanabe—is not only a Christian man but the son of a Christian minister, president the Y. M. C. A. of Seoul, teacher of a large Bible class and an elder in the Presbyterian Church.

For many years the Japanese Government contributed \$5,000 annually to the support of

26 A Tourist's View of Foreign Missions

the Y. M. C. A. at Seoul. And Mr. Galen Fisher, general secretary for Japan, told me that the late Emperor had contributed regularly to his work.

While I was in Japan, in the spring of 1912, this Emperor had the appointment of three members of the House of Peers. One of the men he appointed was Mr. Ebara, not only a Christian but the president of the Y. M. C. A. of Tokyo and an honored officer in the Methodist Church of that city.

The presiding officer of the lower house of the first parliament to sit in Japan was a Christian. And in its twenty-four sessions since then nine of these twenty-four officials have been Christians.

While I was in Osaka, the second largest city of the empire, in June, 1912, efforts were being made to extend the membership of the Y. M. C. A. of that city, and 600 new members were added. In Kyoto, at that same time, the governor, the mayor and the chief of police were all members of the Kyoto Association; while at Nagasaki the governor, the mayor, the chief of police and 50 city officials were regular contributors.

A Tourist's View of Foreign Missions 27

During my stay in Tokyo, the children of our Christian Sunday schools were celebrating their annual "rally day." And I saw 10,000 Sunday school children that day marching in a procession, each carrying a banner inscribed with a cross, and going to a nearby park, where they sang hymns and heard addresses.

In 1873 Japan adopted the Christian calendar. In 1878 Japan made the Christian Sunday a national holiday. And in February, 1912, she called that first Conference of Religions to consider what might be done to improve the moral character of the youth of the land. Nearly every paper I picked up while in Japan had long editorials bemoaning the lax moral condition of the young people of the country. And so alarmed did the Government itself become that the Minister of Home Affairs, or Secretary of the Interior, as we would call him, called a Congress of Religions to see what might be done to correct this great evil. This Congress was made up of seventy-five members—fifty-four Buddhists, fourteen Shintoists and seven Christians, representing the seven

28 A Tourist's View of Foreign Missions

largest Christian bodies at work in Japan. And Dr. Sidney Gulick, a member of that commission, told me that for three days these seventy-five men sat in solemn deliberation—not to see how they might amalgamate and form a new religion. Not that. Not to see how they might work more harmoniously together. Not even that. But how each might do in his own way the most possible to strengthen the moral fiber of the youth of the land. And ever since then, Dr. Gulick says, Christianity has had every power and privilege granted to it that have been granted to these two native religions.

Now, to appreciate the immense significance of that statement you should know this: just thirty-nine years before the calling of that conference Japan had, in conspicuous places in every city, notice-boards—I saw several of them—about five feet long and fourteen inches high, upon which it said that any one teaching or preaching the Christian religion in that city would be severely punished. And, then, there were little crucifixes on boards about a foot square—and I saw some of these—upon which any Japanese suspected

A Tourist's View of Foreign Missions 29

of being a Christian was compelled to trample. And as late as 1865, 3700 Japanese were deported for believing in Jesus Christ. And yet all this change took place in just 39 years! Christian friends, when you feel inclined to discouragement because of the slow progress of Foreign Missions, just fortify your souls by the knowledge of what has been accomplished in that single island empire of Japan.

It was a great pleasure and privilege for me to finish my tour of the world with a visit to the Hawaiian Islands; for there I saw the full fruit and fruition of the missionary enterprise. Representatives of the American Board of Foreign Missions went to the Sandwich Islands, as they were then called, in 1820, and began their work among a race of savages. They left there in 1870, nearly fifty years ago, their work completed. Not that every one in the Hawaiian Islands is a Christian to-day, any more than that every one in the United States is a Christian; but quite as much so, with every school and charity, as fine church buildings as we have at home, all self-supporting, and mis-

30 A Tourist's View of Foreign Missions

sionaries going out from these islands to the other islands of the Pacific. And that large leper settlement on the island of Molokai, of which you have all heard, largely supported by the descendants of one of those early missionaries.

Now, my friends, it may be some time before like conditions will find themselves realized in China, in India, in Africa and the other islands of the sea. But whether it shall be long or whether it shall be short depends upon the zeal, the consecration, the prayerfulness with which you and I and other Christian people give ourselves to this great work of Foreign Missions.

