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INTRODUCTORY STATEMENT.

This number of the Union Seminary Review is devoted largely to the vital question of Presbyterian Union or Federation. There is no more important question before our Church at this time. The following letter which was addressed by the editor to nine Southern Presbyterian ministers in nine capital cities will explain the way in which the thoughtful articles which go to make up this issue of the Review were secured:

"Last May the Assembly of the Presbyterian Church, U. S. A., appointed a committee to confer with our Church on organic union and requested our Assembly to appoint a similar committee to confer with their committee (see Minutes of our Assembly, p. 27). Our Assembly in reply appointed a committee to consider the question of the federation of all the Presbyterian bodies in the United States (see Minutes of our Assembly, p. 53). These two committees have held a joint conference in Atlantic City and will hold another meeting in Richmond on December the 18th.

It is evident that there is a great deal of unrest in both of these great Presbyterian Churches as to the present relationship existing between them and as to the relationship existing between the various Presbyterian bodies in this country. It is also evident that there are many in our own Church who feel that something ought to be done. This feeling is intensified by the reports of unrest which come from some of the border States where the Presbyterian Church, U. S. A., and the

INTERNATIONAL SERVICE THROUGH MISSIONS.*

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Doubtless there are those who think that it is inopportune to consider the subject of Foreign Missions at this time, when we are all so taken up with the war, so busy doing things for the Red Cross and sending all the money we can spare to aid the French, the Belgians, the Serbians and the other sufferers of the war. But, my friends, we have 25,000 missionaries in the foreign service. What is to become of them? Shall we let them starve? And it is costing them more to live now than it did formerly, just as it does us. And they have taken over much of the work which was being done by the Germans. Shall we recall the missionaries? That would be expensive. And many of them would probably not return. Shall we close the mission stations until after the war? That would be an irreparable loss after these one hundred years of effort and prayer. Even the British and Canadians have not done that. On the contrary, they have enlarged their work and increased their contributions. The warring nations are even now planning for after the war. And they have been doing it for two years. The war will not always last. Shall we not, rather, keep the advanced line unbroken? Shall we not maintain, at any cost, what we have builded with so much labor and sacrifice? To lose one war in order to win another certainly would be poor strategy.

So I am to speak to you today on "International Service Through Missions." This is the day of internationalism, the age of world-consciousness. Every one is getting the interna-

*An address delivered at the Missionary Conferences at Montreat and Lake Junaluska, N. C., and at Union Theological Seminary, Richmond, Va.

tional mind. We look upon ourselves as citizens of the world. As no man liveth to himself, so we feel that no nation liveth to itself. There is a community of interest among nations. Crop failure in Russia, Argentina or Mesopotamia is felt in the United States. No part of the world is so remote but that the agents of our commercial firms are to be found there. Through the multiplication of railroads, steamships, cable and telegraph lines, this old earth has been made to shrink. A number of years ago a lady in Albany, N. Y., told me that in her early life she went with her husband as a missionary to Iowa. Before leaving, her friends gave her a farewell reception, when, amid tears and much misgiving, they bade her an affectionate farewell, never expecting to see her again, for she was going to far-off Iowa. Well, she lived to get back to Albany many times, and may be living there to-day. Now, Peking is nearer New York to-day than Iowa was to Albany in 1835.

Two years ago a friend of mine asked the Chief of Police of San Francisco where the center of vice of that city was. What was his surprise to hear the chief locate it in Shanghai, China. So, then, to clean up San Francisco, and keep it clean, it is necessary to clean up Shanghai. And, in the same way, if we are to make the United States wholesome and pure, we must attend to the moral condition of the rest of the world. As Booker Washington used to say, referring to his race, "You can't keep part of the people down without all the people getting down in a measure." To permit any part of the world to live in ignorance, superstition and sin is sure to prove disastrous to our own moral life. And statesmen are beginning to recognize this; so that there will be, after this war, a closer and more helpful relation between the nations than there has been heretofore.

The day of the "hermit" nations has gone by. Korea was the last. And Korea was opened to the world in 1884 by Presbyterian missionaries. Japan persisted until Commodore Perry, in company with S. Wells Williams, a missionary, entered the harbor of Yokahama in 1853. Africa might still be

"the dark continent" had it not been for the labors of David Livingstone, a missionary.

That oft-quoted sentence of Kipling's, therefore, "The east is east and the west is west," is no longer true. The world is one. Christianity is international or it is not Christian. Christianity is for the world or it is for nobody. All nations must be Christian or none will be.

Now, I will say quite frankly that the early missionaries did not go out for the purpose of doing international service. The heathen without the gospel were lost, and they went out to save them. To found schools and hospitals, to educate the blind and the deaf and dumb, to minister to lepers and insane, to lead in all manner of reform, to become almoners of relief funds, to pave the way for interchange of commerce, to promote diplomatic relations and aid backward nations to assume international functions—none of these was the purpose of the early missionaries. But they did all of them.

Finding heathen nations suspicious if not hostile, the missionaries created confidence and good will. Finding them ignorant of western diplomatic procedure, by becoming advisers of native rulers, they introduced their peoples to the family of nations. When there were misunderstandings between diplomats and natives, the missionaries intervened and became mediators. So that Sir Peregrine Maitland, at one time Governor of Cape Colony, said: "I have always relied more upon the labors of missionaries for the peaceful government of the natives than upon the presence of British troops." And General Charles Warren, Governor of Natal: "For the preservation of peace between colonists and natives one missionary is worth a battalion of soldiers." Indeed, our government at Washington will not send out a representative to these peoples without, oftentimes, instructing him to take no important step nor act in any emergency without first consulting the local missionary.

On the other hand, this missionary work has broadened our outlook upon the world. It has made us less provincial. It has quickened our interest in distant and alien peoples, and,

in a measure, removed race prejudice. Now only Christians, as a rule, have this broad outlook, this interest in distant and alien peoples. And, I may add, only those Christians who are interested in Foreign Missions.

Our first treaty with China was negotiated in 1844 by the Hon. Caleb Cushing and Dr. Peter Parker, the first medical missionary to China, and a Presbyterian. It is said that Peter Parker opened China at the point of a lancet. Parker then became United States Commissioner to China, acting in that capacity until the appointment of Anson Burlingame, our first United States Minister, in 1861. In his latter years Dr. Parker came to Washington to live, and his name is still to be seen on the silver plate surrounding the door-bell of 1 Jackson Place, opposite the White House.

The first Korean Embassy was brought over to this country by Dr. Allen, another Presbyterian missionary. Dr. Allen was Secretary to this Embassy until appointed Consul General at Seoul, and later United States Minister to Korea.

When the United States Government directed Commodore Perry to open Japan to the commerce of the world, he requested that S. Wells Williams, a missionary, accompany him as interpreter. And the hand and brain of Dr. Williams are to be seen in the treaty made with Japan at that time. It was this, along with other events that occurred later, that led Prince Ito to say: "Japan's progress and development are largely due to the influence of missionaries, exerted in the right direction when Japan was first studying the outer world."

Education was not in the original purpose of missions. But it was soon realized that the best way of approach to the heathen was through the children; and that if the work was to be permanent and wide reaching, there must be a trained native missionary and teaching force. So that to-day every mission field has many schools and colleges, some of the latter comparing favorably with those we have at home.

And they are educating women. Now, this may not sound very strange to you; but when the late Emperor of Japan, a really great man, issued his famous Rescript on Education in

1871, he put into it this sentence: "Japanese women are without understanding." And when the missionaries began to open schools for girls in China, the Chinese said: "These missionaries will be trying to teach our cows next." One was quite as impossible and useless as the other, they thought. Even a great mandarin asked: "What possible use can a woman have for a book except as a place in which to store her embroidery threads?"

Even good old Alexander Duff, who did so much for education in India, was so convinced of the prejudice of that people against female education that he was led to say: "It is as fantastic to think of educating women in India as it would be to attempt to scale a wall 300 yards high with your hands and feet." Well, the impossible has been accomplished; and beside being admitted to five of the national universities on the same footing as men, there is now a great woman's college in India.

When I went out to the Indemnity College, some five miles from Peking, I was surprised to learn that of the seventeen foreign teachers in the institution at that time, five were women. Think of it, women teaching the most select body of young men in China! And the Chinese Government is not only sending over young men to this country to have their education completed in our colleges and universities, but is now sending young women. Ten came four years ago, and I met nearly all of them at Smith College. The next year twelve came, and last year fifteen.

Those large Bible classes in Korea, of which you have all heard, are made up largely of women, who have learned to read in order that they may study the Word of God. And Japan, beside admitting women to her two great national universities, has just opened a woman's college with 500 students. And what international service has this education accomplished? Well, in Japan the students who sat under the instruction of Guido Verbeck, the missionary who, at the invitation of the late Emperor, organized the Imperial University of Tokyo, were the foremost men of Japan of the last and

present generations, among them Count Okuma, late Prime Minister. And it was Verbeck who proposed and organized that first traveling embassy which visited America and Europe in 1871 to acquaint themselves with the nations of the west and with modern civilization, nine members of the embassy being Verbeck's students.

The Republic of China, together with the Revolution that led up to it, are the indirect result of missionary teaching. Sun Yat-Sen, the organizer of the Revolution, and his chief assistants, a majority of the first National Congress, nine-tenths of the Provincial Parliament of Nanking, and all but two of the Provincial Parliament that met in Canton were from our Christian mission schools—as is also Mr. Koo, China's representative at Washington. And every one of the national universities is presided over either by a missionary or by a graduate of a mission school.

In 1868 Domingo Sarmiento was representing Argentina at Washington when he was elected President of that Republic. He returned with the slogan, "The more schools the fewer revolutions," and appointed the Rev. William Goodfellow, an American missionary, Minister of Education. And, patterning after his example, President Alfaro, of Ecuador, appointed the Rev. Thomas B. Wood, another missionary, Commissioner of Education for that Republic.

It is said that one-half of the leading politicians of Bulgaria and Rumelia are graduates of Robert College, Constantinople. Mr. Panaretoff, Bulgarian minister to this country, is not only a graduate of Robert College, but for twenty-five years was a teacher in that institution. The same influence, in a slightly lesser degree, has been exerted by the Syrian Protestant College at Beirut, Syria. So that Mr. E. T. Noyes, at one time United States minister to Turkey, was led to say: "By actual observation I know that wherever a conspicuously intelligent and enterprising man or woman is found in the East—one imbued with the spirit of modern civilization—it is always found that he or she was educated in an American mission college."

Medical work was also an after-thought. But our missionaries could not submit to the practice of the native doctor, which, in some places, consisted in prescribing live spiders as a cure for baby's colic, putting fleas in the ear as a remedy for lethargy, and thrusting red-hot needles into the stomach, and leaving them there, as a specific for indigestion. So that medical missionaries were sent out. And these, of course, did not confine their labors to the missionaries. The result being that to-day every mission field has hospitals and medical schools. As to the quality of the work done in these I refer you to the Rockefeller Foundation.

A few years ago Mr. John D. Rockefeller, having more money than he could spend, petitioned the United States Congress for a charter to organize the Rockefeller Foundation, with an endowment of \$400,000,000. Those gentlemen who sit upon the hill of my home city and make the laws for the country were astounded at the proposition. Up to that time they had never heard of so large a sum of money. And, although Mr. Rockefeller stipulated that the Governor of New York State, the Mayor of New York City, and the presidents of Yale, Columbia and other universities should be a self-perpetuating board of trustees, our Congressmen declared that it would be unsafe for our government to place such a sum of money in the hands of any body of men, no matter how honorable. And they refused the request. Then Mr. Rockefeller went to the Legislature of his State, and there he had better success, for they did grant him the privilege of organizing such a foundation with an endowment of \$100,000,000.

Now Mr. Rockefeller had no idea of spending all that money upon the people of his own city or of his own country. In other words, he believed in Foreign Missions. There are some people, you know, who do not. They tell you that we have enough to do at home. And I suppose there were those who told our Saviour the same thing when he commissioned the disciples to go into all the world and preach the gospel to every creature. But they went; and we find the New Testa-

ment largely taken up with their missionary letters and a record of their journeyings.

This distinction between Home Missions and Foreign Missions I never could understand. Some of our churches work in Mexico and Cuba under their Home Board and some under their Foreign Board. I can remember when we called our work in Alaska and among the Indians Foreign Missions. Of course those are both Home Missions now. And we Northern Presbyterians have this strange anomaly, that we operate our work among the Chinese in San Francisco and Portland as Foreign Missions, while that among the same people in Chicago and New York is operated as Home Missions.

Well, Mr. Rockefeller believes in Foreign Missions. So he sent Dr. Burton and Dr. Chamberlain, of Chicago University, around the world to see where there was the greatest need. These men spent a year in making the investigation, and then reported that the greatest need was medical work in China. So then Mr. Rockefeller sent Dr. Starr Murphy, Dr. Simon Flexner, a Jew, both of New York City, and Professor William Welch, of Johns Hopkins University, to China to see how that need could be best met. These men traveled over China, investigating, among other things, the medical work done by the various Churches; and came back and reported that this work was so well done that the best thing the Foundation could do was to take it over, wherever possible, and carry it on with their greater resources. So the Foundation took over the Union Medical School and hospital at Peking, paying the six denominational boards that were interested in it the \$200,000 which they had put into the plant, and then making one representative of each Church a member of the board of trustees. This they are preparing to do with the medical work in Shanghai and in other parts of China, wherever the present management is willing. And they assure the secretaries of our Mission Boards that they will send out no representatives of the Foundation who are not first commissioned by our evangelical churches as missionaries. Now, my friends, if you want a better testimonial to the efficiency of

our medical missions than that, I do not know where you would go to find it.

The students of Harvard University and of the University of Pennsylvania opened medical work in Shanghai, and those of Yale University at Changsha. And the students and alumni of Yale spend \$30,000 a year on this work.

When I was in Canton I visited our Presbyterian Institution for the Insane there—the first and greatest of its kind in any heathen country. Now what do you suppose we did in order to get patients? Advertise, by great posters, on the walls of the city, in Chinese fashion, saying that we had opened this asylum and were now prepared to treat their insane with the most modern and approved methods? We might have done that for a thousand years and not got a single patient. What we did was to send the police and soldiery into the dark, damp basements where we knew there were insane people chained to the stone floors, and drag them out that they might receive the treatment we were prepared to give. Why, you couldn't convince a Chinaman with a hundred years of argument that there were people, living 10,000 miles away, speaking a different language and worshipping a different God, who were willing to come over there and do for their people what none of them ever thought of doing. But they have been convinced; and I was shown a fine building, erected by a Chinese for his insane mother, which was to revert to the institution after her death.

Every manner of reform has been led by missionaries. The horrors of African slavery, "the open sore of the world," as he called it, were brought to the attention of Christian people by David Livingstone. The crusade against caste, child marriage and the burning of widows in India; against foot-binding and the use of opium in China; and against the excessive employment of women and little girls, under most trying conditions, in the factories of Japan, has been led by missionaries. We hear a great deal about the progressiveness of Japan. And Japan is very progressive. But, whereas, the United States employs only fourteen women to eighty-six men in her factories; Germany,

before the war, twenty women for every eighty men, and Great Britain twenty-five women to seventy-five men; in Japan there are sixty-five women at work in her factories to thirty-five men. And they are practically slaves—bound out for a certain number of years; confined within walls, and permitted to leave only very rarely; all of them small, most of them delicate, and many but mere children; working twelve or fourteen hours every day, or night; and receiving for wages from eight to thirty-two cents a day, or an average of sixteen cents. Well, the missionaries are doing much for these poor women. I attended one of their night schools, held, of course, within the walls of the factory, and heard of the changes which were gradually being brought about in these conditions, largely through their efforts.

Whenever relief funds are to be distributed to the famine sufferers of India or China, it is always the missionaries who are asked to do it. Since this war began the Presbyterian missionaries of Syria alone have distributed \$2,000,000 in this way, largely the gift of Syrians in this country.

It is said that the business of a country follows its flag. But it is far more true to say that the business of a country follows its missionaries. And the missionaries go a great deal further than the flag. The missionary, of course, always has a watch; and, if he is an American, it is apt to be an Elgin or a Waltham. The natives, seeing what a beautiful and useful thing a watch is, want one, and, of course, send to America to get it. The missionary's wife has a sewing machine, and it is sure to be a Singer. I never went so far afield that I did not see that "S" advertising the Singer sewing machine. And the women of the country must have one. And so our American trade grows. When I was in Tientsin I saw upon the wharves there great piles of flour, 100 feet long, 40 feet wide and 20 feet high. Now, the milling firms of Minneapolis could well afford to repay the Mission Boards of the various Churches for all they have spent in Christianizing the Chinese, since it is the missionaries that have taught them also the use of American flour. No Chinaman ever saw a bath-tub, or

would have known what a bath-tub was for had it not been shown to him by a missionary. But since that time a single firm of Pittsburgh has made itself rich sending bath-tubs in the wake of the missionary.

No merchant ship ever dared to stop at the Fiji Islands until missionaries went there in 1835 and began their work among a race of cannibals. But now, in a recent census taken of those islands, there was returned a population of 90,000—83,000 of whom said they were Methodists, 35,000 actually belonging to that Church. Now this is more Methodists than there were in the world at the death of John Wesley. And these people were giving \$50,000 a year to Foreign Missions—a much larger sum than many of our American churches are giving. Another cannibal island was the New Hebrides. But not long ago a traveler returned from those islands and said that he had sat down at a Communion table there where he was sure there were one hundred men sitting with him who had tasted human flesh.

A few years ago the Chamber of Commerce of San Francisco selected twenty-five business men from the great cities of the West—Spokane, Seattle, Portland, San Francisco, Los Angeles, and San Diego—and sent them out to China to see what might be done to increase the trade between the United States and that new republic. While on the way out the men had a vote as to their interest in missions, for they felt that, some way, this question might enter into their investigations. The vote showed that one-third of them believed in foreign missions, one-third did not, and one-third were indifferent. The men made their tour, and upon their return to Shanghai they took another vote, in which they voted unanimously that there was a very intimate relation between missions and commerce; and that, had it not been for missions, there would be no commerce whatever with the interior of China. A prominent statesman of Great Britain has said that, after a missionary has been twenty-five years on the field, he is worth \$50,000 a year to the commerce of Great Britain.

Missionaries have been of great service in the inventions

they have made and given to those countries where they labored. It was the Rev. D. Z. Sheffield that invented a type-writer for the Chinese. I cannot conceive what that would be like, for the Chinese have 40,000 to 60,000 characters in their language, and use from 4,000 to 6,000 in daily conversation. And it was a Mr. Phinney, superintendent of the Baptist Press at Rangoon, that did the same service for the Burmese. That most comfortable and convenient of all vehicles, the jin-rikisha, was also the invention of a Baptist missionary. Living in Ceylon, and having an invalid wife, he invented for her this "pullman" car, drawn by a man, placing himself between the two shafts.

But, unfortunately, our commercial relations with mission lands have not always been so helpful. Most business men, when they leave this country, leave behind them their religion also, many of them their morals and all decency as well. The Hon. John W. Barrett, lately United States Minister to Siam, says that during his five years of service in that country the 150 missionaries gave him less trouble than the fifteen business men did in five months. And yet these are the people who criticize missionaries.

The ship that carried the first missionaries from the United States to Africa carried also, as you know, a cargo of rum. And, I am sorry to say, the rum has had a wider influence than the missionaries. No sooner did China rid herself of the opium traffic than the Anglo-American Tobacco Company took advantage of the opportunity and flooded the country with its wares, its motto being, "A cigarette in the mouth of every man, woman and child in China." And when John R. Mott was holding his evangelistic services in the Temple of Heaven, Peking, the emissaries of this corporation were distributing free cigarettes among the crowd. In 1916 British firms smuggled into China sixteen tons of morphine with which to debase that people.

A few weeks ago I cut this item out of a newspaper: "Alcoholic liquors in large quantities are being shipped from America to Africa, China and other countries. The amount

of liquor passing Madeira, a port of registry for the coast of Africa, in one week is reported as follows: Twenty-eight thousand cases of whiskey, 30,000 cases of brandy, 30,000 cases of Old Tom, 36,000 barrels of rum, 800,000 demijohns of rum, 24,000 bottles of rum, 15,000 barrels of absinthe, 900,000 cases of gin. Since the war began 55 per cent. of all the liquor shipped to Africa goes from the port of Boston."

My friends, is it not time that the United States adopted the trade policy that it will have no business relations with mission countries which are not accompanied by the Christian or missionary spirit? For any other, I assure you, are not only short-sighted and defective, but, in the end, are sure to prove fatal.

And now I have left myself little time to speak of the greatest international service of all, viz., evangelism. I shall only mention two very great services, the doing away, in a measure, with idolatry and superstition. One of the most widely worshiped of the 300,000,000 gods of India is Kali, wife of Shiva. She is black, with a necklace of human skulls around her neck, her tongue, protruding from her mouth, dripping with blood, and her many hands, grasping knives and swords, red with the blood of her victims. There are temples in India, marvelously carved, but so vile that no Christian woman dare enter them. On my way to India I traveled with some people from Chicago. They said very plainly to me that they did not believe in foreign missions. I did not see them again until we reached Singapore. And then the first words they said to me were: "Dr. Mills, we have been to Benares, and we believe in foreign missions." Among other things, they had seen women worshiping cows.

I shall not mention the superstition of the Africans or other uncivilized races, only of the Chinese, the most remarkable people on earth, as many believe. Wherever you travel in China you see those beautiful pagodas, five, seven, nine, always some odd number of stories, set high upon the hills and the walls of the cities. Their object, among other things, is to intercept the "fung shwe," or evil spirits as they fly through

the air. When you enter the gates of a city you find that they are nearly always two in number, and that they are not placed opposite each other. In going down a street of old China you go a certain distance and then come up against a stone wall, and must turn to the right or the left. And in entering a house you do not enter at once, but you go through one door, and then, confronted by a blank wall, you turn either to the right or left. All this was done in order to intercept the evil spirits; for it seems that these, for some reason, can only travel in straight lines. A grave is located in China only after consultation with the Taoist priest, a sort of witch doctor. And, once it is located, it can never be changed. In North China there are hundreds of thousands of acres of the best farming lands covered with graves, marked by mounds of earth three and four feet high and higher, all carefully kept; and in South China the same vast areas covered with graves in crescent form, of earth, brick and concrete. There is one cemetery outside of Canton that is thirty miles long, some of the graves having been there for thousands of years. But China is changing. Missionaries have been at work there, as in India, for 100 years, and superstition is giving way. In Mukden, the capital of Manchuria, I saw a street being cut right through a cemetery, the bones being gathered up and cast into a cart preparatory to burning.

In the year 1916 the United States Government spent \$200,000,000 trying to settle some troubles in Mexico. That is a larger sum of money than has been spent by the people of this country upon Foreign Missions since their beginning—an amount sufficient to have built a church and school in every town of that republic, planted a college in each province and given to every peon a farm of two or three acres. But what was accomplished? The increased suspicion and hatred, not only of Mexico, but of all Latin America, and I traveled in South America six months last year.

In 1900 the Boxer uprising took place in China, during which much foreign property was destroyed and many lives lost. The foreign governments assessed China for \$300,000,-

000 damage. Our assessment was \$25,000,000, a large sum, but small compared with that of other governments. Russia's assessment is for \$50,000,000, and she is insisting on the payment of all of it. Well, our government became conscience-stricken. No indemnity had been asked for by any of the Mission Boards for the lives lost, and only partial indemnity for the property destroyed. So we returned to China something over \$11,000,000 of this claim. And then what happened? Just what might have been expected. The Chinese, out of gratitude, took that money and founded that great Indemnity College, about five miles out of Peking, where they are fitting the choicest young men of China for American Colleges and Universities, to which they are sent at the rate of fifty to one hundred every year, to have their education completed, and then returned to China to further cement the bond of union between this country and that great, new republic.

My friends, this world is committing suicide to-day through national selfishness. There is no guarantee for the future of mankind save through international friendship. So long as there is a single great nation that magnifies nationalism above internationalism, just so long will the peace and welfare of the world be menaced. I close as I began. Christianity is international or it is not Christian. It is for the world or it is for nobody. All nations must be Christians or none will be.