

## "Hew to the Line, Let the Chips Fall Where They May"

No man who is financially connected with a corporation that is seeking privileges ought to act as a member of a political organization, because he can not represent his corporation and the people at the same time. He can not serve the party while he is seeking to promote the financial interests of the corporation with which he is connected.

Association, weld the church membership into a religious but unsectarian working body. The rapid growth in public instruction has somewhat dwarfed the relative importance of the mission schools in Japan, and the spread of the science of medicine has made the work of the medical missionary less conspicuous, but the religious teacher in Japan has a field which is not surpassed anywhere. The Japanese people are rapidly drifting away from Buddhism, which until recently was the national faith. Shintoism, which has become the state religion, is not a religion at all, but a reverence for ancestors. Japan must have a religion, for no nation is likely to avoid decay unless its morals are reinforced by religion. If I had the authority to decide the question, I would send some of the leading men of each denomination to Japan to present Christianity to the educated Japanese. English is taught in the schools of Japan, and one can speak to the Japanese without the aid of an interpreter. This proposition I tested several times. While it would be an advantage to have preachers who could speak the Japanese language, still, it is more important that we should send our ablest divines there—men who can meet the most intelligent of the Japanese upon an equal footing and defend before them the Christian philosophy of life.

Japan is the gateway of the Orient, and is today exerting an influence upon China greater than the combined influence of all the European nations. Western civilization is likely to enter China through Japan. In fact, I believe that the Christian religion, presented to the Chinese by the Japanese, would spread more rapidly than if presented in any other way, for China has come to regard Japan as a leader of thought. More than five thousand Chinese students are now at school in Japan, and Japanese teachers are being more and more employed in China. Some of the most earnest Christians whom we met are natives of Japan. At Tokio, at Kioto, and at Kagoshima I was especially impressed with the sincerity and enthusiasm of the Japanese Christians. I could not but recall the lines "Blest be the tie that binds our hearts in Christian love" as I saw how much stronger this heart tie is than the ties of blood or race or language.

In Seoul, Korea, we found a very successful medical mission and a flourishing Young Men's Christian Association. We also learned of several Christian congregations.

In China mission work has made great progress, although it has had to bear the brunt of the fight now being made against foreign influence. During the Boxer trouble there were examples of heroism among the Chinese Christians which recalled the early days of martyrdom. There were those who suffered death because of their devotion to the Christian faith, and thousands more who did not hesitate to take the part of the white Christian against members of their own race. It takes time to educate a race to make an impression upon a great population like the population of China, but the next quarter of a century is likely to see the Christian religion spread more rapidly among the inhabitants of the Flowery Kingdom than it has during the last century.

That our missionaries often make mistakes need not be denied. They are human, and to err is the lot of all. A missionary among strangers must exercise more sagacity and discretion than one who works among people of his own race. The wonder is not that missionaries make mistakes, but that they do not make more than are now charged to them. It is even possible that a missionary occasionally proves untrue to his calling—is it strange that this should happen to a missionary almost alone and with but little sympathetic support when it sometimes happens to ministers who are surrounded by friends and hedged in so that a fall would seem almost impossible.

One part of the missionary's work has re-

ceived scant notice, namely—the planting of western ideas in the Orient. The daily life of a missionary is not only a constant sermon but, to a certain extent, an exposition of western ways. His manner of dress and his manner of living are noted, and even if he did not say a word, he would make an impression upon those about him. It would be worth while to send Christians to the Orient merely to show the fullness and richness of a Christian life for, after all, the example of an upright person, living a life of service according to the Christian ideal, is more eloquent than any sermon—it is the unanswerable argument in favor of our religion.

It is sometimes suggested by those unfriendly to missionary work that missionaries live in too great comfort. This criticism will not have weight with those who have attempted to live in the Orient upon the salary of a missionary, but even if the missionaries lived more luxuriantly than they do, that would still exert a beneficial influence. As the Chinaman becomes educated he learns of the manners and customs of the people of other nations, and the home of the missionary gives an opportunity for comparisons. In China there is polygamy, while the missionary has but one wife. In the Chinese home the birth of a son is the occasion for rejoicing; the birth of a daughter an occasion for less rejoicing if not actual mourning. In the missionary's home the girl child is as welcome as the boy. The missionary's wife is not only a standing rebuke to the practice of foot-binding, but is a stimulus to the movement now setting in for the education of women.

The Catholic missionaries reach a class which might not be reached by Protestant missionaries, and Protestant missionaries appeal to some who could not be reached by the Catholic missionaries. Each church does its own work in its own way, and the result is better than if either church attempted to follow the example of the other. The celibacy of the priest and his voluntary sacrifice of home and its joys that he may more fully devote himself to religion—these appeal to some, especially to those who have been impressed with the asceticism of the religious teachers of the Orient. There are others, however, who are more impressed with a form of Christianity which does not deny to its ministers the advantages of the family. In other words, the different branches of the Christian church, each pursuing its own way, meet the widely different needs of the heathen better than any one church could do it.

Missionary work in the Malay states has been very slow because the Malays are nearly all Mohammedans, and it has been found difficult to make headway against this religion. The Mohammedan believes in most of the Old Testament, and regards Christ as a great prophet but claims that Mahomet was a later prophet and a greater one.

Burma, the home of Buddhism, is one of the best missionary fields, and great success has attended the Baptist mission, which has its headquarters at Rangoon.

For many years American missionaries have been establishing schools and churches in India. While this field has also been developed by the English missionaries, I was informed that a majority of the Sunday school children are now attending American Sunday schools. It is one of the indisputable proofs of our country's supremacy in altruistic work that though drawing nothing whatever from India in the way of revenues, it sends into India every year for religious and educational purposes almost as much as England does, notwithstanding the fact that England draws something like a hundred millions a year from India.

We found the various departments of Christian work growing vigorously in India. Medical missionaries are winning the confidence and the affections of the unfortunate; teachers are bringing increasing thousands to a higher level of

intellectual development; and the ministers are explaining to the people why it is that the Christian is sympathetic and benevolent. Simply stated, the medical missionary compels attention, the school teacher takes the one whose attention has been aroused and furnishes an education which enables the pupil to see things in their proper relation, while the minister points out the philosophy of the efforts of the other two and presents the conception of life which leads both medical missionary and teacher to separate themselves from home and friends and devote themselves to people who are connected with them only by the primal ties which bind each human being to every other.

I shall long remember two meetings which I addressed in India. One was held under the auspices of the Y. M. C. A. at Allahabad, one of the centers of the Hindu religion. At the conclusion of my address an Indian arose and addressed me as follows: "Mr. Bryan, you can not judge of the influence of Christianity upon our country by the number of church members. The spirit of Christ and the Christian ideal have made an impression far wider than the church membership would indicate. Tell your people that the Indians are grateful to them for the missionaries and teachers whom they have sent among us, and tell them how few these are in number compared with our needs. Send us more, and assure your people that we appreciate the benefits received from America."

This unsolicited testimonial to the good work of our missionaries and teachers is entirely deserved. The influence of Christianity upon the Orient is vastly greater than one would think it if church membership were the test. The stimulus which is given to Eastern thought is enormous, and already the Hindus, Parsees and Mohammedans are imitating the methods of the Christian world and establishing schools independent of the government. The education of the boys is proceeding more rapidly than the education of the girls, but the latter is not entirely neglected. One Mohammedan woman, of Bombay, of unusual mental strength and character outlined a plan which she had formed for establishing a school for the women of her religious faith.

The Bombay meeting was in some respects the most remarkable meeting that I ever addressed. Rev. Mr. Mell, an American, is pastor of the Methodist church in Bombay. While in Calcutta I received a letter from him asking me to deliver in Bombay, in his church, the lecture entitled "The Prince of Peace," which I delivered at Tokio and at Manila. As the time approached for the meeting, he concluded that his church would not be large enough for the audience and arranged to secure the Town Hall, which accommodates about three thousand people. He was somewhat fearful that this hall would be larger than necessary, but it was the only audience room that he could secure. When the time came for the meeting, the hall was not only filled to overflowing, but the crowd outside was such that it was difficult for us to effect an entrance. On the platform were prominent Hindus, Mohammedans and Parsees, and three-fourths of the audience, at least, was made up of non-Christian Indians. Yet these people listened for more than an hour to a defense of the Christian religion—listened as attentively as any audience ever listened to a political speech, and when I went from the hall, the younger men were massed along the way and cheered as our people cheer during the campaign. The next day I received a letter from one of the young men thanking me for shaking hands with him as I passed out.

In the letters from India I have referred to the Presbyterian college at Allahabad. At Bombay we found a Congregational school for boys and girls and a school for the blind. It touches one's heart to see these sightless little Indians cared for by American philanthropy and, under