

PROF. MAX MULLER ON MISSIONS IN CHINA.

There is a melancholy interest attaching to the article in the November number of the Nineteenth Century, entitled "The Religion of China, Buddhism and Christianity," by the Right Hon. Max Muller. This is the last of a series of articles contributed by this great scholar and vigorous writer just before his death. This article contains, as one might expect, much valuable information as to the history and varied fortunes of Buddhism and Christianity in China, but it shows the want of appreciation of missionary work which we so often note in the man whose life is completely devoted to scientific scholarship. The information regarding the position of Christians in China at various epochs is no doubt to be trusted, as the evidence can be carefully sifted, but his inference as to modern missionary work can scarcely demand the same respect. No doubt, as the writer says, the Pope's edicts in China and the recent action of the French government in claiming official position for the priests helped to increase the anti foreign feeling, but we question whether these and other true statements justify the conclusion given in the following words: "After our later experience it is quite clear that it is more than doubtful whether Christian missionaries should be sent, or even allowed to go, to countries, the governments of which object to their presence. It is always and everywhere the same story. First commercial adventurers, then consuls, then missionaries, then soldiers, then war."

On this we may make one or two remarks. First, if the will of governments had decided everything there would never have been a Christian church, and no real missionary movement would ever have gone forward; and second, Prof. Max Muller did not say anything about keeping out the "commercial adventurers," who have so often discredited the Christian nations from which they came. It is the missionary alone who is to be kept at home. How does this harmonize with his own statement on the previous page: "We see clearly that what the Chinese hated was not the teaching of Christ, but the foreigners themselves who had come to teach His doctrine and who were making proselytes in China. If the missionary was submissive, he was generally free to teach his doctrine, but the anti foreign sentiment came out at the same time with unexpected strength, a sentiment so deeply ingrained in the Chinese mind that nothing but clocks and other useful and mechanical and scientific inventions found permanent favor with the Chinese."

This anti-foreign sentiment has to be reckoned with by others, as well as missionaries, and we believe that the actions of "commercial adventurers" and European governments have done more to inflame it than even the indiscretions of any of the missionaries.

Prof. Muller cited as a great cause of offence the sending out of lady missionaries. "The European missions would send out not only married but unmarried ladies, and persisted in doing so though warned by those who knew China, and that the Chinese recognize in public life two classes of women only—married women and single women of bad character. What good results could the missions expect from the missionary labor

of persons so despised by the Chinese?" But there are others who know China, and they give strong evidence for their statement that, whatever might be expected, much real good has been done by lady missionaries in China; and such is the mighty influence of the missionary spirit that the "late experience," bad as it is, will not quench the desire to evangelize that great and populous country. If China is to have an "open door" that door must admit not only the agents of commerce, who in their own way do good, but also the servants of Christ who have a living message to proclaim in the land which has been so long the fettered slave of an outworn past. Only by the power of the highest religion will the benumbing thralldom be broken and China learn to look upward and, more, onward to a nobler life.

"What are your assets for the new century?" Most men who attempt to answer that question begin to reckon up their bank and real estate account. That is not an asset for the century, it may be but for a day. Have you anything that will be better stock at the end of the century than it is now? Wise men will get rid of stock that may depreciate, and will, if possible, change it for more stable. That is what the Master urges. Yet most men are holding on to the unstable as if it would pass at par through all eternity.

Schemes of The Church.

Amount Required for Current Year.
WESTERN SECTION.

With a view to guiding congregations and mission societies in the allocation of their missionary money, the following statement has been prepared by the Rev. Dr. Warden.

The first column shows the total amount needed for each scheme for the current year. The second column gives the average per member required to make up these amounts. The last column shows the proportion which each of the schemes should receive of every one hundred dollars to be allocated by congregations:

	Cts.	
Home missions.....	\$94,000 .58	\$32.00
Augmentation.....	28,000 .18	10.00
Foreign missions.....	73,000 .45	25.00
Woman's Foreign Miss. Societies.....	56,100	
French Evangelization including Pointe aux Trembles.....	35,000 .17	9.50
Knox College.....	12,000 .09	5.00
Queen's College.....	5,000 .04	2.35
Montreal College.....	5,000 .04	2.35
Manitoba College, exclusive of amounts from Western Synods.....	3,000 .03	1.80
Ministers', Widows' and Orphans' Fund.....	14,000 .0	5.00
Aged and Infirm ministers' Fund.....	14,000 .09	5.00
Assembly Fund.....	7,000 .04	2.00
	\$346,100 1.80	\$100.00

It will be observed that the constituency varies in several of the schemes. The whole Western Section of the church contributes for Home Missions, Augmentation, Foreign Missions and Ministers', Widows and Orphans' Fund and Aged and Infirm Ministers' Fund; the whole church, including both Eastern and Western sections contribute for French Evangelization and the Assembly Fund. The congregations in the Provinces of Quebec and Ontario contribute for Knox, Queen's and Montreal Colleges. The congregations in the Maritime Provinces

as well as in Ontario and Quebec, contribute for Manitoba College. Over and above the estimate here given for Manitoba College, the congregations in the Synod of Manitoba and British Columbia are responsible for an additional amount.

As the contributions for the Woman's Foreign Missionary Society are got through auxiliaries and mission bands, and not directly from congregational missionary societies, the average per communicant is not specified above.

Special attention is called to the fact that the church year now closes on the 28th February, prior to which all contributions for the scheme should be forwarded. Hereafter, instead of individual congregations sending in a statistical return embracing the sums they have contributed to the several schemes, the Treasurers of the Church in Toronto and Halifax are now required by instruction of Assembly to publish annually and submit to the General Assembly, a detailed statement of all moneys received by them for the year ending 28th February.

The church, as a whole, is responsible for the entire amount required for the several schemes, and it is earnestly hoped that congregations will not only liberally contribute, but that, in allocating their money they will have respect to the proportions required for the respective schemes. Where congregations are vacant, it is expected that the office bearers will see to it that the missionary and educational work of the church is not allowed to suffer because of the vacancy. Mission stations as well as congregations, are enjoined by the Assembly to contribute to the schemes of the church.

It is hoped that when the detailed list of receipts are published, there will be no blanks opposite the name of any congregation or mission station, but that all will contribute to every scheme that the contributions will be, in a measure, proportionate to the ability of the congregations and mission stations.

State of the Funds.

The Rev. Dr. Warden has furnished us with the following comparative statement of the receipts for the schemes of the church, from the beginning of the ecclesiastical year to 30th November, 1898, 1899 and 1900:

	1898.	1899.	1900.
Home Missions	\$15,014.59	\$16,313.96	\$16,756.17
Augmentation	2,744.03	2,591.95	2,481.24
Foreign Mission	32,257.29	33,312.62	26,759.33
French Evang.	7,040.85	7,369.91	5,411.75
Pointe - Aux Trembles...	1,454.75	1,044.99	1,199.72
Widows' and Orphans' Fund	1,155.60	1,658.38	1,834.82
Aged & Infirm Ministers' Fund	1,859.36	3,205.12	1,384.28
Assembly Fund	1,845.74	2,082.67	2,086.71
Knox College	1,947.46	1,029.99	982.55
Queens college	276.55	114.90	198.08
Pres. college, Montreal...	272.48	133.08	166.46
Man. college...	634.29	230.40	510.27

Legacies are not included in the above statement, as in connection with most of the schemes these are placed in a separate account.

At this date last year \$3,500 were received from the W. F. M. S. in excess of the amount got thus far this year. Even had this amount been got, the Foreign Mission receipts would be \$3,053 less than at the corresponding period last year. This is probably owing to the effort made in connection with the India Famine Fund.

By order of the General Assembly contributions for the schemes should be forwarded to the church agent on or before 28th February, when the books close for the ecclesiastical year.