

As a matter of fact, however, they have made many converts and doubtless many good Christians. Protestant missions began with Morison in 1807, and together with Roman Catholic missions were recognized and legalized by the treaties made after the war of 1860. Article VIII of the British treaty reads, "The Christian religion as professed by Protestants or Roman Catholics inculcates the practice of virtue and teaches men to do as they would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with."

Thus introduced and recognized, two things have prevented Christianity's exercise of its full power. One has been the difficulty of adjusting it to the Chinese mind in such a way as not to commit it to anything unessential which is repugnant to the Chinese mind, and to fit it precisely to the fundamental spiritual needs and capacities of the race.

I asked one of the ablest missionaries in China, what were the great problems of the work in China, and he replied instantly, "They are one—How to present Christ to the Chinese mind." There is nothing else on earth like that mind, so full of distortions, of atrocities, of abnormalities, of curious twists and deficiencies, and how to avoid all unnecessary prejudice and difficulty, and to make use of prepared capacity and notion so as to gain for the Christian message the most open and unbiased reception, is a problem unsolved as yet and beyond any of our academic questionings here. For example, the Chinese idea of filial piety has in it much that is Christian and noble and true, and yet much that is absurd and untrue. To recognize and avail of the former aspects and not to alienate and anger in stripping off the latter, is one phase of this problem. *Where is there one more wonderfully interesting and more baffling?*

The second thing that has hampered Christianity has been its political entanglements. The last few months have given a characteristic illustration of this. The murder of two German missionaries in Shantung Province was at once made the pretext of seizing a bay with its protecting fortifications, and bade fair to precipitate the dismemberment of the Chinese empire.

Is it wonderful that the Chinese distrust the character of the mission movement, are skeptical as to its nonpolitical character, and view Christianity with suspicion? China has disliked the Western nations from the start. Their overbearing willfulness, their remorseless aggression, their humiliating victories,

their very peccable diplomacy have all strengthened her dislike.

The unfortunate occasion of the first war which brought Great Britain forward as the defender of the wretched opium traffic, which the Chinese central government at least was making sincere efforts to suppress, placed the Western nations in the position of supporting by arms what China knew to be morally wrong. The general bearing of the foreign commercial class, ignorant of the language, of the people, and of their prejudices, has increased the anti-foreign feeling of the Chinese yet more. The charge that the missionary movement as a religious movement is responsible for the anti-foreign feeling is fantastic and it is not supported by facts. Missions have made a hundred friends to every foe.

The missionary would undoubtedly in any event have had to share some of this hatred, as a member of one of the objectionable nationalities; but the Chinese are capable of distinctions, and would soon have learned that the mission movement was sharply distinct from all political bearings, if indeed it had been so. But from the beginning of foreign intercourse the trader and the missionary have been classed together. The same rights have been claimed for each, and the claim was enforced by war in the case of the trader, and the consequent treaties included the missionary. Ever since, through the legations, missionary rights under the treaties have perhaps been the chief matter of business, and outrages on missionaries have been followed by demands for reparation and indemnity. No government was willing to surrender its duty to protect its citizens, and even if the missionaries had refused protection, it would have been forced on them for the sake of maintaining traditional prestige, and defending traders and trade interests from assault.

In consequence, the missionary work has been unable to appear as the propaganda of a kingdom that is not of this world. The Chinese officials are unable, with few exceptions, to conceive of it except as a part of the political scheme of Western nations to acquire influence in China, and to subvert the government and the principles of loyalty on which it rests. "It is our opinion that foreign missionaries are in very truth the source whence springs all trouble in China," so says one of the Chinese "Blue Books."

"Foreigners come to China from a distance of several ten thousands of miles, and from about ten different countries with only two objects in view; namely, trade and religious propagandism. With the former they intend to gradually deprive China of her wealth, and with the latter they likewise seek to steal away the hearts of her people. The ostensible pre-