

INDIGENOUS CHURCHES IN CHINA

A THESIS

Submitted to the Faculty

of

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

in

Partial Fulfillment of the Requirements

for the Degree of

DOCTOR IN THEOLOGY

by

Hendon Mason Harris, M.A., Th.M.

February 1927

To My Mother,
Mary Wilson Harris,
My First Teacher of the God of Missions

and

To My Wife,
Florence Powell Harris,
Born in Mexico of Missionary Parents and,
With Me,
Missionary to the Chinese for
Over Sixteen Years

142748

THESES
Th. D.
H2411
ORIGINAL

RESTRICTED
AREA

.

CONTENTS

	PREFACE.	iii
	INTRODUCTION.	1
Chapter		
I.	HISTORICAL BACKGROUND.	12
II.	MISSIONARY APPROACH TO QUESTION OF INDIGENOUS CHURCH.	57
III.	MISSIONARY ACTIVITY AND INFLUENCE.	80
IV.	NATIONALISM IN CHINA AS IT AFFECTS THE CHURCHES.	115
V.	THE CHURCHES AND CHINESE CIVILIZATION.	135
VI.	THE COUNTRY CHURCH PROBLEM IN CHINA.	170
VII.	THE CITY CHURCH PROBLEM IN CHINA.	193
VIII.	THE GOAL FOR CHINESE CHURCHES.	212
	CONCLUSION.	238
	BIBLIOGRAPHY.	248

PREFACE

The greater part of this thesis was written in China after the May 30 Affair, 1925, when the whole nation was aroused. Ever since the recent anti-foreign agitation began, much has been written about the relation of missionary work to contemporary events in the country. Foreigners have written numerous articles about the setting up of an indigenous church in China and some Chinese have also set forth their views of what a truly "native-color," i.e., indigenous, church should be. Suggestions of permanent value are being made but it appears to this writer that some of the ideas set forth are rather hazy and other proposals, though not at all hazy, are dangerous in their tendencies. The movement for an autochthonous, domesticated, naturalized, native church rooted in the national soil is good in itself; there are, however, certain indications that, at times, outsiders have artificially stimulated the desire for a national type of church and striven to give the movement a direction which is rather disquieting to some of us. This thesis is the result of one missionary's study and thought about the problem.

My desire has been to make the treatment suggestive and stimulating rather than attempt to set up arbitrary and detailed standards of what the Chinese churches should strive for. Some of the conditions in which the work of Christianization must be done, are indicated. Manifestly the work of the missionaries touches the lives of the people at so many

points that the scope of this thesis might be greatly enlarged. There is no lack of material for a much more comprehensive work than this.

For over sixteen years I have been a missionary to the Chinese; at first I was engaged in strictly evangelistic work in a virgin field; for the past five years I have had charge of the Bible School of the Interior China Mission in which men and women are prepared for the work of preaching the gospel to their fellow-country-men. Much of the material and method of treatment is the result of my own missionary experience in the actual process of giving the gospel to the Chinese. However I have done considerable study of literature relating to the topic I discuss in order that I might get the reflections of many minds on the problems that I deal with.

I have greatly enjoyed my stay in the new quarters of the Seminary. After an absence of nearly seventeen years from this institution, it rejoices the heart to return and see such superb equipment and lovely grounds for the old school. A number of those who taught me formerly are still here; long may they be spared to glorify God and adorn the Seminary; I love them all.

I desire to voice especial thanks to Dr. W. O. Carver, Professor of Comparative Religion and Missions, whose tender solicitude for the missionaries and their work is unflinching, because of the kindness he has shown me.

INTRODUCTION

I. INDIGENOUS CHURCHES A LIVING ISSUE.

1. Rise of a Spirit of Nationalism.
2. Growing Sense of World Unity.
3. Success of Missionary Effort Brings Complications.
4. Criticisms of Destruction of Native Ideals.

II. AN URGENT QUESTION IN CHINA.

1. Conditions in Early Days of Protestant Effort.
2. Effect of China's Defeat by Japan.
3. Growth of Christian Influence.
4. Relation of Political Events to Religious Movements.
5. The May 30, 1925 Affair Emphasizes the Issue.
6. Resentment Against Assumed Superiority of Foreigners.
7. Racial Differences.
8. An Investigation of This Subject Timely.
9. China the Outstanding Non-Christian Nation.

III. SCOPE OF THIS TREATISE.

1. The Treatment Has Limitations.
2. Written From a Missionary Viewpoint.
3. Aim: To Set Forth Some Important Factors and Principles.

INTRODUCTION

The matter of the establishment of indigenous churches in mission lands has become a burning issue in recent years. Among the reasons for the urgency of consideration of the question, the following points may be suggested:

I. INDIGENOUS CHURCHES A LIVING ISSUE

1. The rise of a spirit of nationalism in many non-Christian countries tends to stimulate an allegiance to native customs and institutions and has given rise to the questionings of the value of foreign cultural and spiritual importations. This spirit of patriotic fervor has sometimes manifested itself in exaggerated and even ludicrous forms, but, on the whole, it may be said that it ministers to and develops a sense of national self-respect and will eventuate in moral and social reforms if given proper direction and kept within legitimate bounds. Whatever our attitude toward these patriotic movements may be, they have assumed such importance that they must be taken into account by students of the enviroing conditions in which Christian churches are to be planted and developed, if possible.

2. Again, a growing sense of world unity is manifest in many places. The feeling of the common ties of humanity that link all the world together, tends to become stronger continually. The means of physical communication have been multiplied. Greater knowledge of other countries has induced an

appreciation of their peculiar points of view and also of the peculiar difficulties that they have to encounter. This desire to deal sympathetically with the culture of alien peoples begins to affect vitally the aim and scope of missionary propaganda. At times, the longing to properly appreciate the good in other lands has been misdirected because of insufficient information or misinformation. Sympathetic approach to the investigation of the values of the spiritual ideals and practices of alien cults is greatly to be desired but it should be based upon an apprehension of facts. Superficial and sentimental attitudes which place disproportioned emphasis upon outworn customs which the natives have outgrown and may even be in process of discarding, are to be greatly deplored, for in the end they result in injury to the very peoples that need assistance.

3. The growth and success of the missionary effort has made it² vastly more complex than at its beginnings. As the circle of missionary endeavor has enlarged, it has touched issues that formerly had only a remote connection with it. It is now perfectly plain to the natives that the ideas and implications involved in mission work affect the whole structure of their social, political, economic, religious and national existence. Nor are commercial interests, of western origin, slow to understand that the apostolic army of peace has a vital relation to trade and commerce. Statesmen recognize the international significance of the establishment of Christian churches in so-called "heathen lands."

4. Not a few view with misgivings the destruction of the ancient faiths; "What will happen when the old sanctions no longer have value for the great pagan nations?" we are asked. Yet others who affect a dilettante interest in the picturesque, droll and quaint native, regard the missionaries as iconoclasts who, in a frenzy of fanatical zeal, would stamp out every spark of the old altars and smash the age-old images. A recent effort of missionaries among the Pueblo Indians to abolish certain degrading tribal dances that were of great antiquity, called forth stout resistance from a number of quarters. "What a loss to our knowledge of ancient dances will result if these customs are discarded!" cried those interested in curious questions concerning primitive peoples. "What will be the effect on these living men and women if these customs are continued?" asked the missionaries in reply.

A recent editorial¹ may be quoted, in part, as typical of this point of view. After saying that Lord Inchcape in a recent deliverance had stated that it was all very well for the missionaries to go to the most primitive peoples, yet, in the case of China, the missionaries are creating trouble, the writer continues: "This, says Lord Inchcape, is all very well where fetish worship and inhuman cruelties are the local signs of faith, but, when it comes to China, with its age-old civilization and system of ethics, results are disastrous. Missionaries do more harm than good, says his lordship. 'An attempt to break down China's faith, which is as sacred to the

¹ Louisville Herald-Post

Chinese as Christianity to ourselves, is, I think, to be deplored. Such efforts do more harm than good.' At the risk of shocking a number of good people, it may be observed that there is much to be said for that point of view."

To such conceptions, the answer is that to the missionaries the Chinese are human beings and not institutions. The first question to be considered in the evaluation of the component parts of the Chinese civilization, is not their antiquity or their deep roots in the social organization of the country but rather whether they make the people happy, healthy, progressive, and, especially, whether they fulfill the deepest spiritual longings and aspirations of which the human heart is capable. The missionary conception will be more fully developed in this thesis later on.

II. AN URGENT QUESTION IN CHINA

1. It is now almost one hundred and twenty years since the first Protestant missionary arrived in China. For many years the missionary force was feeble and the response to missionary effort slight. The emphasis at first was upon evangelistic work, for the most part. The higher class Chinese regarded the westerners as inferiors and treated the intruders with studied contempt and disdain. Chinese leadership in the churches was small in numbers and weak in quality and initiative.

2. The defeat of the unwieldy Chinese Empire by the

despised Japanese in the year 1895, marks an epoch in Far Eastern history. This shock caused the mandarins to rub their eyes in astonishment and dismay, showing them clearly that reforms must come, and that in order to avert the destruction of their country, China must go to school to the West as Japan had done. The Chinese Revolution in 1911, fifteen years after the Chino-Japanese War, was the direct result of the change in Chinese thought about the West and the consequent study of Occidental institutions and ideals. Chinese opinion had then been shifted from the former attitude of contempt and indifference to foreign civilization, to a new state of mind compounded of fear, envy and adulation.

3. Meanwhile the Christian churches had been growing in numbers, in influence and power. The character of missionary propaganda had been greatly altered. The awakening of China and the thirst for Western learning presented a great opportunity and mission schools sprang up on every hand. Tens of thousands of the flower of the youth of China came under missionary tuition and influence. The missionary now became a leader not only in his church but also in the community life; his advice and assistance were in constant demand by officials and other leaders outside the churches. The native leadership in the churches, developing in initiative and becoming more numerous, took over increasingly important responsibilities. The rise of a spirit of national unity continued despite anarchy in the government resulting from the rivalry of

military generals who were marking out certain areas for their personal rule. In the older and larger centers of mission work, the tendency had been ever greater for foreigners to become advisers to the Chinese leaders who were coming more into the forefront.

4. Political events have always had a strong reaction upon mission policies and propaganda. To treat adequately of missions in China is impossible if an attempt is made to deal with the subject as an isolated phenomenon unrelated to current events. The political renaissance in Europe deeply affected the religious life of the people; so also did the French Revolution. The Aglipay secession from the Roman Catholic church in the Phillipines, the Loose from Rome^{2 2} movement in Bohemia, the crisis in Russia between the Greek Church and the new national leaders, the deadlock between the Mexican government and the Catholics--all these show how absurd it would be to strive to ignore national movements. A very cursory view of mission history in the East manifests the close connection between the trend of the national life and the progress of the churches.

5. Recent developments like the affair of May 30, 1925 in Shanghai, during which a number of Chinese students were killed by police in the International Settlement, have accentuated the importance of the character and progress of the Chinese churches. This event led to the setting up of a number of independent churches, who cut off all mission control.

Other Chinese churches are now insisting on having a larger share in the management of their affairs. Criticism is made that too few of the missionaries value and appreciate the spiritual and cultural heritage of the Chinese. Another accusation against missionaries is niggardliness--an unwillingness to pay a living wage. Many Chinese resent the policy of putting the control of Chinese churches on a purely financial basis, that is, insisting that the nationals are not to be allowed full control, the ownership of the church building, and the unhampered direction of the general policies, until they are fully self-supporting.

6. But the greatest grievance is again and again stated to be that the missionary, often unconsciously, assumes a superior attitude and looks down upon the people with whom he works. Dr. Paul Monroe of Columbia University states that students from China in the university have given this superiority complex on the part of westerners oftener than any other as the reason for the lack of sympathy and mutual understanding between missionaries and nationals. Perhaps an inferiority complex on the part of these students may also partly account for their sensitiveness, but, at any rate, the Chinese now do not want religion handed down to them but shared with them, not in condescension but as an act of brotherhood and fellowship. The Chinese are intensely social and deeply resent the idea that they are only benighted heathen with souls to be saved, to whom the missionary feels he is

superior and with whom he does not care to associate on terms of intimate and friendly social relationship.

7. Racial differences, varied standards of living, personal habits, social customs, national prejudices and other causes of like character, play a tremendous part in their effect on the spirit of cooperation between the alien Christian worker and the local congregations. On meeting a Singhalese or Indian and inquiring as to his place of residence, this writer was informed that the Indian came from the place "where every prospect pleases and only man is vile," a sarcastic reference to Bishop Heber's famous missionary hymn. Indians resent what appears to them to be the smug complacency of the language of this hymn. There is also strong resentment of the term "heathen" among English-speaking Chinese.

8. It thus appears that a survey of the problem of establishing and maintaining churches on foreign fields which will be acclimatized, naturalized and indigenous, is very timely. Leaders in varied activities are giving abundant advice as to the methods and adaptations that should be utilized in setting up a truly autochthonous religious community. Thus, in the course of a few months, President Coolidge, Mahatma Gandhi, and Dr. Tsao of Tsing Hua College in Peking, to name only a few, have addressed the missionaries on the question of the spirit and method they should possess in their contacts with the racial cultures and spiritual inheritances of non-Christian peoples. Plainly it is urgent that a survey be

made of this problem in order to see what solution may be discovered or rediscovered.

9. It is perfectly commonplace to state that China is the outstanding non-Christian nation in area, strategic location, and potential resources, human and material. It is in China that the how and when of establishing indigenous churches is far from being a matter of abstract discussion and academic interest; it is now a matter of practical and pressing moment.

III. SCOPE OF THIS TREATISE

1. Manifestly the material that might be gathered for the development of the subject discussed in the pages which follow, is practically inexhaustible. No claim is made that the subject has been handled in completeness. The limitations of time and the length of this thesis, define boundaries to the scope of the treatment, even if it should be desirable to attempt a more thorough investigation under other conditions.

2. Let it be frankly stated that the viewpoint of this thesis is that of a missionary who has had many years of practical experience in the land of which he writes. Much of the material is the result of conversations, conferences, and associations with Chinese of all ranks of life and also with many types of foreigners who have gone to China for one purpose or another. This writer does not pretend that he has a full insight into the processes of national minds. But he does believe that he has a working knowledge of the Chinese

approach to the question considered here.

3. The aim is to set forth some of the more important factors and determine a number of the basal principles which affect the Christian work in China and relate these factors and principles to the great missionary goal of setting up churches which will in a vital way be rooted in Chinese soil, meeting their needs and aspirations and making Christ fully known to that marvelous people.

CHAPTER II
HISTORICAL BACKGROUND

I. SURVEY OF PROBLEM OF ADJUSTMENTS.

1. The Attitude of Jesus.
2. Paul's Emphasis.
3. The Adoption of Christianity by Rome.
4. The Reformation Incomplete in Character.
5. Beginning of Modern Missionary Movement.
6. Certain Recent Developments.
 - a. Changes in Native Religions.
 - b. Views of Extreme Group of Missionaries.

II. EFFORTS TO ESTABLISH INDIGENOUS CHURCHES IN CHINA.

1. The Nestorian Effort.
 - a. Its Progress.
 - b. Its Failure.
2. The Roman Catholic Effort.
 - a. The Work of the Jesuits.
 - b. Methods and Successes.
 - c. The Great Controversy.
 - d. Disastrous Results.
 - e. The Sacred Edict.
 - f. Mosheim's View of Jesuit Missionary Methods.
 - g. Later Developments.
 - (1) French Protection.
 - (2) Official Status of Catholic Missionaries.
 - (3) Interference in Lawsuits.
3. The Protestant Effort.
 - a. First Period: 1807-1858.
 - b. Second Period: 1859-1900.
 - c. Third Period: 1901-1922.
 - d. Fourth Period: 1923--
4. The T'aiiping Rebellion.
 - a. Rise of the Movement.
 - b. The Religious Character of the Rebellion.
 - c. Reasons for its Failure.
5. Marshal Feng and the Christian Army.
 - a. Origin of the Christian Army.
 - b. Character of the Christian Army.
 - c. Probable Influence of the Christian Army.

CHAPTER II

HISTORICAL BACKGROUND

In order to develop the principles involved in the question of the establishment of an indigenous church in any community or nation, it is necessary to take account of some of the historical aspects of the problem. It is well to remember that there is nothing new in the task of adjusting the method of presenting the message of salvation under changing conditions. In all generations, with every important discovery, with each missionary advance, with the enlarging of the whole field of knowledge, account has to be taken of each altered situation. Indeed, Church History is but a record of the successes and failures of the churches and their leaders to interpret and link up the Christian movement to each age and race. While our religion affects the whole range of human interests, yet there are limitations to the adjustments possible both as to nature and degree. Clearly, if Christianity is to maintain its integrity, it must not compromise on questions that involve its very essence.

Moreover, though we desire at all times to retain a sympathetic and fair-minded attitude, it is even more necessary to point out the glaring contrasts which exist, in our belief, between the teachings and life of Jesus and the tenets of other religious teachers and philosophers. Unless we believe with all our souls that we possess something that is unique, something that in a deep and vital sense is different,

then our missionary effort is foredoomed to failure. So we may say at once that in the effort to set up naturalized churches in foreign lands, however appreciative we may be of the native culture and achievement, a surrender of any fundamental part of the Christian religion is too great a price to pay for even the greatest apparent gain.

One cannot Christianize heathenism at the expense of heathenizing Christianity. Doubtless all Christian workers would agree on that; but there is a divergence of opinion as to what are the essential elements of the Christian faith and so there arises the possibility that the liberal or radical missionary may permit customs in his field which practices may be regarded by one more conservative as utterly subversive of Christianity. Has history any lessons for us in this matter? This is the point that we take up now.

I. SURVEY OF PROBLEM OF ADJUSTMENTS

1. Viewed in one aspect, the earthly ministry of our Lord was an effort to set up or establish a religion that would be indigenous to the land of Palestine. In the age of Christ, there were in Judea a number of religious parties and a patriotic movement among the people which aimed at the deliverance of the country from the Roman yoke. Also, there had grown up alongside the Sacred Scriptures an elaborate body of traditions which were supposed to interpret but in many instances set aside the real teaching of the Old Testament.

The ministry of Jesus brought him into contact with every party, religious and political, that then existed in the land. We raise the question of whether or not he consciously or unconsciously adapted his message to fit the traditions, the political program, or the Jewish ideal of an earthly Messiah; in other words, did he or not, permit the environment in which Christianity had its beginnings, to mold the basic content of his message. Even a superficial study of the Four Gospels reveals the conflict between the leaders of the time, together with the material hopes of the population, and the ideals and purposes of Jesus. Far from seeking to avoid the issue or to accommodate himself to local opinions, we find the Master making the issue clear and well-defined. Of set purpose, he developed the contrast and warned his disciples in the most explicit terms that they must expect violent and even murderous opposition and that therefore all should count the cost of becoming a member of a religious group that would admit of no compromise of its integrity. The terrible denunciation that Jesus delivered against the unbelieving cities and his tears over Jerusalem show clearly that he had delivered to them an invitation to a new way of life which they had rejected because it was couched in his terms and not at all in theirs. Is it not then clearly manifest that our Savior presented his authority as against the authority of the leaders and popular ideas of the day and that his authority was to be and is the molding force of the religion of the New Covenant?

2. The emphasis of the Apostle Paul in his contact with the civilizations and religions of his day has value in our study of the problem of the indigenous church in China. In dealing with both Judaizers and Hellenizers, Paul stood inflexibly against any accommodation or compromise of the heart of the Gospel. Though he, himself, became all things to all men that he might by all means win some, he was utterly incapable of adjusting the eternal verities of the Gospel to please any group. Whether Pharisees, Gnostics, idolaters or philosophers were his auditors, his central theme was always the lordship and saviorhood of the Son of God, Jesus Christ. Beyond doubt, what he meant by becoming all things to all men was that he strove by the aid of a keen imagination and deep insight to penetrate to the heart of the peculiar outlook and problems of the various types he met. As did Jesus, so also Paul set forth in clearest outline the deep contrast between the children of the light and the children of this world. With a wide range of culture and with a magnanimous soul, Paul yet took a firm stand on the central realities of our religion. There is a tendency to-day to make much of the varied approaches used by Paul in his missionary travels. Highly valuable to every missionary student is a study of the manner of work and principles of procedure of the first great missionary, but through all his work there was ever a living unity of purpose and also a unity in the content of

his message. There is now a real danger that the distinction between the variety of the roads by which Paul led men to approach the Gospel and the unity of the Gospel which they approached, may be obscured or ignored.

3. The adoption of Christianity as the official religion of the Roman state in the fourth century A.D. marked a tragic development in church history. As a consequence of the gaining of imperial favor, many heathen elements were taken over bodily and much of the conglomerate that resulted was, at bottom, not only non-Christian but anti-Christian. Here we have adaptation with a vengeance! But it was not only heathenism that was adapted but the Christian religion was also made to fit the Procrustean bed of Rome even though it was maimed and distorted in the process. To change the figure, Christian leaders sold their birthright for a mess of pottage. By thus stooping to conquer, much of Christendom has as yet been unable to regain an upright posture; the heathen elements in the Roman Catholic Churches, far from being windows to let in light, are instead screens that shut out the sun and hold millions of mankind in impenetrable shadows. Untold miseries and theological divisions might have been avoided if the universal and free spirit of the Gospel had not been captured and bound in the Roman institutional system. It would seem that here, if anywhere, those who would go to extremes in order to set up indigenous churches, would be able to learn one of the

plainest lessons of history

4. The Reformation was an effort to undo the unholy alliance between the heathen and Christian elements in the churches. But this effort was complicated by the fact that the Reformation itself was not only religious in its aim, but was bound up closely with political and cultural programs also. It was for this cause that the reformers did not fully make explicit what was implicit in their principles; they did not go all the way from their premisses to the logical conclusion. The Reformation not only used persuasion and argumentation, but it had to fight for its life with the sword. There was not always leisure or opportunity to work out the full logic of salvation by faith, with the New Testament as the standard of faith and practice. Too much account was taken of the prejudices of men and women long schooled in the Catholic view of the ordinances and church organization and so the movement halted at a half-way station between the Catholic view and the New Testament teachings. Also it should be said that the fanatical literalism of the Anabaptists was an obstacle which prevented other evangelicals from regarding their observance of many primitive Christian teachings with favorable or impartial eyes. The point to be remembered is that the evangelical movement remained incomplete, still retaining a number of the old Roman accommodations to heathenism. Clearly, when once a pagan element has crept into church life, it

is by no means easy to be rid of it after it has been thoroughly established.

5. The modern missionary movement has brought Christianity into contact with practically all the religious and social systems on the planet. Wherever the emissaries of the Cross went, the issues were soon clearly drawn. In the hands of the pioneers of the Gospel in distant lands, their trumpets gave forth no uncertain sounds. Their preaching was clear; it was deadly earnest and challenging. These men did not risk their lives for negations, and to them heathen religions seemed to be widely separated in practice and ideals from the Kingdom of God. It is also worthy of note that in the earliest contacts between non-Christians and missionaries, the former did not take the trouble to emphasize the points of similarity between their religion and that of the missionaries but were nearly always resentful or disdainful or both. Only when the mission cause had gained influence and considerable acceptance does the unbelieving national begin to "claim kin" with the imported religion. But it should be remembered that the pioneer group of missionaries studied with painstaking care the customs, religions, languages and social life of the natives wherever they went; they were not content with a surface acquaintance with the life of the people but delved beneath to discover the sources of action that animated them

and explained their peculiar outlook. Always the pioneer Protestant missionaries strove to bring each local institution to the acid test of conformity to the will of Christ; they did not shrink from attack on the most dearly cherished of native practices if they conceived them to be inimical to the spiritual welfare of the community. The very antagonisms they stirred up served to protect them from the subtle temptations which were to befall their successors. In the beginnings of missionary work in most lands, the native leaders did not seek compromise. Usually they desired to drive the intruders out.

6. Within recent years, consequent on the success of the missionary enterprise, there have arisen certain developments that closely relate to the future task of preaching the Gospel in foreign lands.

(a) In the first place, the influence of mission work has resulted in far-reaching changes in the native religions. On the one hand, the natives sometimes reinterpret their religions and seek to put a higher ethical content into them, giving to some of their religious practices explanations that are doubtless quite foreign to the original purposes for which they were established. Current Psychology uses the term "rationalization" to denote a reason or explanation that is used to defend a course of action, though this reason or explanation may not have been present in consciousness until after

the action. Such rationalizations are being used now to defend national cults, particularly in India. Again, national religions may be reformed and take over some of the elements of Christianity, in an effort to revivify the ancient faiths of their lands. In this way, they seek to destroy the contrast that exists between the old beliefs and the Christian religion and to keep the people from accepting the new faith on a large scale. The national teachers and leaders point to their reinterpretations and readjustments and solemnly declare that the local cults have always been thus in their inner content.

(b) But another significant outcome of the modern missionary movement has been the appearance of a considerable number of western proponents of the value of heathen spiritual ideals who are willing to go to extreme lengths in order to set up indigenous churches in foreign lands. In the reaction against the sometimes violent antipathy of a former generation of missionaries to all non-Christian religions, these idealists are betrayed into a sympathy which is often maudlin and smacks of sentimentalism. It is not a real service to Chinese nationals to magnify beyond measure the value of their civilization or religion, though we earnestly seek to approach these with an appreciative spirit. A great wrong will be done China, if, because of western encouragement and because of their own pride in their past achievements, the

mistake of the fourth century, when Christianity was heathenized, be repeated and elements which are distinctly un-Christian be incorporated into so-called indigenous churches. To be sure, wherever Christian truth is found in China or any other land, it should be recognized as such and appropriated. Doubtless there are many practices which may be of use which have not hitherto been utilized by any Christian organization. Clear distinction should be made between that which is merely different and that which is truly pagan.

II. EFFORTS TO ESTABLISH INDIGENOUS CHURCHES IN CHINA

Christianity is not a recent importation into China; it is now nearly thirteen hundred years since the first known Christian missionary arrived in what was even then the ancient land of Cathay. The study of the successes, failures, and in some cases, the extinction of the various attempts made to Christianize the Chinese should prove very illuminating and instructive. It is proposed to discuss the efforts of the Nestorians, the Roman Catholics, the Protestants, the T'ai-pings and the recent rise of the Christian army under the leadership of Marshal Feng Yü Hsiang. With most of these historical movements, we will deal with only the bare outline of events, but in the case of the Roman Catholics, the great controversy aroused by the different methods pursued by two Catholic groups created such a disturbance as to shake the

entire Roman Catholic Church and the matter at issue is so closely related to the subject matter of this treatise, that the work of these Catholics will be discussed at greater length than that of the others.

1. Nestorian Effort in China.

(a) The Nestorian Heresy, which is that Christ is two complete persons, arose in the fifth century, being so called after Nestorius, a Syriac ecclesiastic, who was for a time patriarch of Constantinople. This sect has long been regarded as heretical, but Grieve and Black¹ hold that "the Great Syriac Church built up by the adherents of Nestorius and ever memorable for its zeal in carrying the Gospel into Central Asia, China and India cannot, from its inception, be rightly described as other than orthodox." Be that as it may, it is to this Syriac or Nestorian group, as far as is known, that the honor of being the first to enter China with the Gospel must be given. In the year 1625 there was discovered at the capital of Shensi province, the city of Sianfu, a black marble tablet engraved with some seventeen hundred Chinese characters; the date of the tablet was the year 781 A. D. This tablet is the famous Nestorian memorial which records the coming of the Nestorian priest, Olopun, in the early part of the T'ang dynasty, about the year 635 A. D.² Olopun was raised to the rank of High Priest and High Protector of the Emperor Kautsung.³ When Marco Polo, the Venetian traveler,

1 Encyclopedia Britannica

2 Uplift of China

3 Emergency in China

visited China in the thirteenth century, he found Christian churches in a number of places and evidently the Nestorians were very successful, for a time, in extending the Christian faith. At one time they had at least three thousand teachers who were directed to cease their labors by imperial edict.¹ But at the present time there only remains the Nestorian tablet as a witness to the once influential and strong Christian body in China.

(b) Various conjectures may be indulged in to account for the disappearance of these churches. Was it lack of an orthodox conception of the person of Christ? Was it due to a lack of the right kind of schools and proper training of the converts? Did imperial favor sap the vigor and integrity of the church? Or was the final failure due to the fact that the priests, ritual and scriptures were Syriac and therefore foreign, so that there was no chance for the churches to strike their roots deep into Chinese soil? From the meagre materials available, one may surmise that the most likely causes for the extinction that overtook Nestorian Christianity in China were mainly two: first, a dependence on official favor and patronage, which is very capricious at best and which, if long continued, is apt to enfeeble the evangelistic zeal of the ministers and cut them off from the masses of the population; second, the Nestorians seem to have remained a foreign body encysted in the great Chinese mass; finally they met the fate of the Tartars, the Jews, and many Moslems;

1 Two Thousand Years of Missions Before Carey.

they were absorbed completely.

2. The Roman Catholic Effort in China.

(a) Though Roman Catholics began work in China, for the first time in the year 1291 under the leadership of John called Monte Corvino, who achieved considerable success, yet this movement later died down and it was the Jesuits who, under the influence of Francis Xavier, began the modern Catholic mission effort in China which has continued on down to the present day. In the year 1580 the Italian Jesuits, Pasio, Roger, and Ricci entered the country and in 1601 Ricci went to Peking where he was able to secure imperial favor, of which he took full advantage. The work of the missionaries was eminently successful, largely owing to the studied effort to avoid offending Chinese tastes and religious ideas. If there were ever men who embodied and practiced a large adoption of native ideas and methods in their desire to build up an indigenous church, then the early Jesuit missionaries in China were such men. Highly trained, astute and politic, few missionaries have had greater success, viewed superficially, to attend their efforts. Yet the controversy that was aroused by the method that they pursued, lasted over a century, involving the Roman Catholic Church in China in the deepest misery and finally resulting in the persecution of Christians from 1724 to 1858, a period of one hundred and thirty-four years. The effect of this internal strife in the Catholic

Church had serious results, not only in China, but also in Europe. No one who desires to go deeply into the question of the relation of mission work to native institutions and cultures can afford to neglect the study of this great controversy between the Jesuits and two other Catholic orders.

(b) The reasons for the success of the early Jesuit missionaries was due to a number of causes: they brought a knowledge of many arts and sciences, introduced more effective firearms, assisted in the negotiation of the treaty between Russia and China in the year 1689, which treaty was the first China ever entered into with a European country, and the old summer palace was built under their direction. The extent of their success may be gauged by the fact that before the fall of the Ming dynasty no fewer than one hundred and fourteen members of the Royal family were Christians.¹

Pasio and Roger soon left China and Ricci began the work of reaching Peking with the Gospel, alone. The methods pursued by Matthew Ricci are a very interesting example of Jesuitical mission work. For seven successive years he lived among Buddhist priests, dressed in the habit of a Buddhist monk. From them he learned much about the customs and culture of the Chinese, but he especially studied the language until he was very proficient and as he was a skilled mathematician, soon gained great influence. Perceiving that his Buddhist monk dress was derided, he began to dress as the Chinese

¹ Hodgkin

literati did and, as he had given great attention to Chinese learning, was able to meet the scholars on their own ground. After careful study, he decided on his line of attack; realizing that Confucianism was more respected among the highly educated than Buddhism, he began to affirm that he came to renew the ancient pure worship of T'ien (Heaven) or Shangti (the Supreme Ruler) and, to suit his purpose, more or less idealized the ancient religion of China. For eighteen years he meditated upon what attitude he should take towards animal sacrifices, ancestor worship and other Confucian ceremonies. These customs must have appeared to him very much like spiritual sacrifices, which indeed they are; nevertheless, in order to avoid persecution and insure a wider hearing for his teachings, Ricci chose to ignore the inconvenient facts and to take the position that these ceremonies were of only political significance and that a Chinese could become a Catholic without forsaking these practices. By this decision the seeds were sown which were to bear bitter fruit, resulting in the almost complete extinction of Catholic missions in the land and rending the church with violent dissensions.

Having made his decision, Ricci proceeded to carry his ideas into effect; the converts were allowed to worship their ancestors as other Chinese did, with some limitations. The Catholic Christians were enjoined to observe only those parts of the ceremonies which were prescribed by the laws of the

empire and even in the observance of these laws, they were to lift up their hearts to God while pretending to worship the tablets; thus, though pretending to conform to custom, they were, according to Jesuitical direction, to be in reality, worshipping God.¹ In this way, Ricci soon gathered together a considerable number of converts. Had the Jesuits been left in sole possession of the field, great inroads might have been made into the heathen population at the price of compromise of essential Christian convictions; this was not to be. Despite the success of the Jesuits, their mission methods aroused antagonists among their fellow Catholics, who in the end utterly routed them.

(c) The compromises made, while they opened the way for a temporary success, at the same time aroused powerful adversaries from among their co-religionists. Is there not here a warning that if, in an excess of zeal, any body of missionaries departs from the simplicity which is in Christ, incorporating heathen elements in order to make the churches more indigenous, (that) numerous other missionaries will resist such a policy to the utmost and so instead of promoting growth, progress and unity, those who make these accommodations, are in reality creators of strife and schism?

It was in the year 1630 that missionaries were sent by the Dominicans and Franciscans to China. Soon began the controversy which lasted until the year 1742 when Pope Benedict

¹ Mosheim

XIV in the Bull Ex quo singulari, finally decided against the Jesuits. During the century and more that intervened between the beginning and end of the struggle, both sides sent delegations to Rome to make representations. A Dominican Friar, John Baptista Maralez, was the first to go to Rome from China and his statement of Jesuit practices caused Pope Innocent X, in the year 1645, to issue a bull against them, which, however, the Jesuits refused to obey on the ground that the Pope had been misinformed. Martin Martini was sent from China to represent the Jesuit case, which he did so ably that Pope Alexander VII, in 1656, sustained the Jesuits. Thus two "infallible" Popes had issued bulls in direct contradiction. In 1669, Pope Clement IX issued a bull in which it was held that both the Jesuits and their opponents were right. Both parties were left at liberty to act as they chose and there began to arise two kinds of Roman Catholic Chinese churches, those who conformed largely to Chinese customs and those who did not.

During the reign of Kanghsi, the Jesuits were in high official favor: the persecutions which had afflicted the converts ceased; the Jesuits were instructors in the court, the Emperor's friends, physicians, painters, turners, watchmakers, founders, accountants, astronomers, and counsellors. "In short, they directed everything at the court of Peking."¹ In 1692, the Emperor published a decree in favor of the Christian religion, permitting his subjects to enter it; he sent

¹ Mosheim

an embassy to the Pope, built a beautiful church inside the palace walls and gave many evidences of his favor.

The controversy took a new turn when Charles Maigrot, sent out as an Apostolical Vicar by a missionary society in Paris in 1693, took sides with the Dominicans and together with his associates, issued a declaration against ancestor worship, the worship of Confucius and other Jesuitical practices; in addition, they attacked the use of the terms "T'ien" and "Shangti," saying that the first only applied to the visible, material heavens which Christians could not worship. The question was carried to Rome for decision and the whole of Europe was stirred over the question. The Jesuits enlisted the Emperor Kanghsi on their side, having him write to the Pope that the terms "T'ien" and "Shangti" were proper and the worship of ancestors compatible with Christianity. A thousand learned Chinese also wrote to uphold their Emperor's statement. After six years, the Pope, Innocent XII, in the year 1704, decided against the Jesuits, holding that the name for God in Chinese should be "T'ien Chu" (Lord of Heaven); that no ancestral tablets should be worshipped; that the characters "King T'ien" (worship Heaven) should be removed from the churches; that the sacrifices to Confucius and entrance into Confucian temples should be forbidden to the Christians. A papal legate, Cardinal Tournon, was sent to China to compose the differences between the missionaries

but he was flouted by the Jesuits and on his death, the report went forth that he had been poisoned by the Jesuits. This report, though likely untrue, further inflamed not only the Catholics in China but all over Europe. The Jesuits refused to obey the decree and the Chinese Emperor was deeply offended that a foreign potentate should have decided against his imperial interpretation of the meaning of Chinese terms and ceremonies. The celebrated bull, Ex illa Die, issued by Clement XI, was taken to Peking in 1716 by the Franciscan monk, Charles Castorani. In this bull, the Jesuits were commanded on pain of excommunication to obey the decrees passed; they were each to take oath to obey these regulations without reserve. This bull was written in the most clear and explicit terms, but the Jesuits refused to obey it on the ground that the word "praeceptum" was used in the title and "a precept is no law." Castorani was thrown into prison and loaded with chains by the Chinese Emperor as an introducer of strange laws into the Chinese Empire.

Upon receipt of the news of the treatment accorded Castorani, the Pope decided to send a special embassy to Peking to entreat Kanghsi to permit the priests to observe the papal bull. The legate sent was Charles Anthony Mezzabarba, who in 1720, visited the Emperor's court and conducted negotiations with considerable skill. However, he was subject to a great many mortifications at the hands of the Jesuits and the

Emperor and did not accomplish a great deal. Under pressure, at last Mezzabarba issued a pastoral letter in which he made an almost complete surrender to the Jesuits on the questions at issue. On the return of Mezzabarba to Rome, the Pope was so enraged at the treatment his legate had received that, for a time, he resolved to dissolve the Society of Jesuits. The recall of all Jesuits from China was demanded and no further increases in their number was to be allowed, but the death of the Pope relieved the anxieties of the Jesuits for a short period. The succeeding Pope, Benedict XIV, proved less severe but it was he who finally ended the long controversy by deciding against the Jesuits in the year 1742.

(d) Kanghsi died in the year 1722. Yong Ching, who had been selected as successor, partly under Jesuit influence, succeeded to the throne. Jesuit hopes of special favor from the new Emperor were not fully realized; they were employed as artists and artisans but they were excluded from his counsels and affections; the edict in favor of Christianity was repealed; the enemies of Christianity at court took courage and began to oppose its extension; all the missionaries except the Jesuits in Peking were banished to Macao and public and private religious observances by them were alike interdicted. This reversal of policy which resulted in great persecution of Catholic Christians, was by their opponents laid at the door of the Jesuits, while the Jesuits declared that

the cause of the changed attitude of the ruler was due to the bull, Ex illa Die. Doubtless the real cause of the change was the dissensions between the Jesuits and their adversaries and also the claim of the Pope to decide questions that the Emperor felt were in the sole jurisdiction of the Son of Heaven. There must have been, too, a strong party of native officials who viewed with jealous eyes the influence and honors accorded a body of foreigners, however distinguished and learned they might have been.

(e) In the year 1724, the Emperor Yong Ching expanded the Sixteen Maxims of his father, which had been issued as a hortatory edict in 1670, into the famous and popular "Sheng Yu" or Sacred Edict. This edict is widely preached and expounded over China to-day; a common sight is a small tent crowded with people listening to the exposition of this well-known classic by some Chinese scholar. The Sacred Edict is thoroughly Confucian and in the chapter on Heretical Doctrines, in which the Emperor inveighs against the Buddhists and Taoists at length, he adds this in regard to Roman Catholicism; "Neither are the Papists orthodox, who speak of heaven and earth and the Invisible. It was simply because they understood astronomy, and were able to calculate the rules for astronomical tables, that the government made use of them to compile the Calendar. This is by

no means to say that their sect is good: you must on no account believe them."¹ This shows conclusively that the long controversy had at last resulted in outlawing Catholicism and though the next Emperor, Chien Long, who ascended the throne in 1737, revoked the decree against Christianity, a terrible blow had been delivered from which Catholic missions were long in recovering. In Kanghsi's reign there had been nearly fifty thousand converts baptized in Peking in two years. Later, in the year 1754, there was in Peking a congregation of only five or six thousand Christians left, and at the beginning of the nineteenth century, only 290,000 Catholics in all China.² If this number seems large, let it be remembered that in the year 1564, there were already over 300,000 Catholics in the Flowery Kingdom.

(f) Mosheim, writing about 1748, gives a very interesting statement of Jesuit missionary methods as he conceived them to be: "The Jesuit missionaries preach Christianity very differently from the other monks and ecclesiasticks. A Dominican, a Franciscan, an Austin Frier, or a secular priest, when he becomes an apostle, carries nothing with him but a warm zeal for the Faith, his school learning, which is of more detriment than use to him, and a considerable stock of superstitious opinions. Besides this, many of them are willing to take advantage of the credulity of the people

1 Baller's Translation
2 Warneck

and promote the credit of their religion by a pious fraud and pretended miracle. This is the whole spiritual apparatus of an ordinary Romish missionary. But a Jesuit leaves his school learning at home and, instead of it, carries with him some rules of prudence inculcated into him by his superiors and instructors. Of these rules, the following are the principal: I. A missionary, who hopes for success, must assume the character of a divine or philosopher of the country in which he preaches. This conduct usually removes a great part of the prejudice usually entertained against foreigners. A Jesuit therefore, as soon as he enters upon his office in a heathen country, changes his character. In India, he becomes a Brahman, in Siam a Talapoin, in China either a Bonze or a Confucian and philosopher, in Africa he appears a Maribou. A poor Capuchin or Dominican retains his European character and makes that of a Mendicant Frier consistent with that of a preacher. Hence he is of little or no repute, whilst the Jesuit in his mask gains the hearts and attention of the people. II. A missionary must make it his earnest endeavor to be favored at court. In order thereto, he must leave no means untried, by presents, by respect, by attendance, and other like practices, to ingratiate himself with those who are at the head of affairs. III. He must, if possible, insinuate himself far into the

confidence of the great and powerful, that he may be consulted in matters of state and government. A missionary who has succeeded in this, may preach on securely..... IV. A missionary must conform to the opinions and customs of the people he is sent to, provided they be not manifestly inconsistent with the faith he is commissioned to preach. V. He must make use of whatever has the appearance of truth and piety in the religions of the country where he preaches and endeavor to reconcile it to his own doctrine. It is not material that this cannot be done without distorting the heathen as well as the Christian religion. The little sin committed upon such an occasion is amply atoned for by the benefit it produces. VI. He must not abolish or prohibit ancient customs to which an ignorant people is generally much attached. Let the people retain the customs of their fathers. It is sufficient to sanctify them, that is, to separate all that is manifestly idolatrous and superstitious and with a good design to make the rest consistent. VII. A missionary must have money, and trade may enable him to procure it. If, therefore, he can privately carry on a little commerce, he does well. It is no disgrace to his office whilst he converts his gain to the service of God."¹

Mosheim declares that his authority for these rules are Fabri, Gabriel Daniel, the writings of the Jesuits published

¹ The spelling and capitalization is that of original.

in Chinese and the letters of the Jesuit missionaries themselves. There is little doubt but that the above is a pretty correct statement of Jesuit missionary methods which caused trouble in both India and China and which finally nearly wrought the ruin of the whole Catholic mission effort in China. There are not wanting modern Protestant missionaries who would endorse the spirit of these Jesuitical practices condemned by the Roman Catholic Church itself nearly two hundred years ago. Verily, there is nothing new under the sun; old practices, refurbished or dry cleaned, are put forth now with all confidence as the "modern approach" to the evangelization of heathen nations. To most missionaries, it is still very material whether a method be used which cannot but result in distorting the heathen as well as the Christian religion."

(g) In the middle of the nineteenth century, the Catholic religion began to regain much of the power and influence it had lost. The number of Catholic adherents is now approximately two million souls, distributed widely over all the land. Only recently have American Catholics sent missionaries to China.

There are three general conditions that relate to the Catholic work that have some importance:

(a) First, there has been a close connection between

the French legation in Peking and the Catholics in China, of many years duration. Even though the French government at home might be anti-clerical, the French Minister at the Chinese capital has always held the Catholic religion under his special protection. It was on the initiative of the French Minister that Christianity was specially recognized in the famous treaty of 1858. Again, in 1899, the French Minister extorted an unusual privilege from the Chinese government, which resulted in an edict giving official rank to Romanist priests. The Catholic revival in China "has happened in closest conjunction with French politics, and has led, as scarcely anywhere else, to many conflicts, even repeatedly to bloody scenes, and has contributed not a little to the loading of Christian missions everywhere in China with the reproach of being a tool of the hated Western Powers."¹ The seizure of Tsingtao territory by the Germans when two German Catholic missionaries were killed, only accentuated what the French policy had already wrought.

(b) Second, the status that the Roman Catholic missionaries wished to have accorded them, aroused complications. They desired to be treated as officials and it is commonly reported that the Chinese Catholic Christians formerly performed the ceremony of kowtow before the priests. Under the influence of this desire, the French Minister, as

¹ Warneck

noted above, secured official rank for the priests and bishops, though this status was wisely rejected by Protestant workers from the West. Priests continued to hold this rank until the year 1908 when it was abolished; it had been a source of great irritation to the Chinese.

(c) The Romanists have long had the reputation in China of interfering in the lawsuits in which their communicants were involved. It has been stated that one of the contributing causes of the Boxer Rebellion was the anger and humiliation which the Chinese experienced as a result of priestly meddling in court cases. The Chinese officials burned with indignation but were helpless, for behind the native Catholic litigant was the priest and behind the priest was the powerful French Minister at Peking. Protestant missionaries rarely fell into the error of countenancing and supporting their converts in the courts. Even when he has the best will in the world, it is clear that the missionary, who hears only one side of a case, cannot judge of the merits of a suit. Native laws and customs are but imperfectly understood by any foreigner.

The result of the Roman Catholic policy of interference in lawsuits has been that this church is exceedingly popular with those who have cases in process of adjudication or who have longstanding grievances which they want redressed.

Beyond question, thousands of Chinese have become Catholic because of the power of the priest to gain a favorable decision in their cases. Protestant missionaries constantly have Chinese coming to them asking for their cards to be presented to the magistrate in order to have suits decided in favor of communicants of the churches. One Chinese evangelist reported to this writer that almost an entire village had become Catholic because of the power of the priests in the official Yamens. A continuance of this policy is bound to result in filling the Catholic churches with interested, unchanged heathen, a terrible price to pay for a growth in numbers, not to speak of the hatreds bred in the hearts of the humiliated officials, the defeated litigants and the lovers of justice generally. There appears to be a tendency on the part of the Catholics to cease this method: also, there exists a stronger determination on the part of the Chinese government and people to resist interference with the courts.

It is true that there exist many devoted, faithful souls among the native Catholics; the Boxer year displayed the heroic qualities of thousands of them who went down courageously to martyrs' graves. But such a recognition of their excellencies should not blind students of mission methods to some of the obviously mistaken and dangerous policies pursued by Catholics in China.

3. The Protestant Effort in China.

For convenience, the Protestant work in China may be divided into four periods: the period of beginnings, from 1807 to 1858, when religious toleration was granted under the compulsion of France and England; the period of wide geographical extension, from 1859 to 1900, the Boxer Year; the period of special emphasis on training and schools, from 1901 to 1922, when the first National Christian Council met; the period of the initiation of Chinese leadership, from 1922 down to the present time.

(a) When Robert Morrison arrived in China in 1807 as the first Protestant missionary, he faced enormous difficulties. Missionaries could not visit the interior, suspicion of foreigners was rife, the language was difficult, religious workers were often despised by their fellow nationals as dangerous fanatics and he had to work out for himself a mission method to suit the situation. The results of mission effort in the beginning period were not encouraging from the standpoint of numbers: one convert was baptized at the end of seven years, another was baptized at the end of fourteen years and tradition has it that there were only six Christians of the Protestant faith after the Gospel had been preached thirty-five years in China. It took half a century to win one thousand baptized Christians. These were the days of the laying of foundations. The

Not as accurately stated

work was difficult and results came slowly, but it did not occur to the hardy mission pioneers of this era that they were to make any essential adjustment of their message, either because they feared to wound the susceptibilities of the Chinese or because they wished that Christianity might have a more ready acceptance.

(b) Within a period of twenty years, from 1842 to 1860, China was engaged in three wars with western nations. As a result of one of these wars and the defeats she suffered, China was compelled to grant religious toleration in the year 1858. It is unfortunate that the new expansion should have come at a time when Chinese hearts were filled with hatred and suspicion of aliens. It is well to remember that these wars were more against the officials than against the populace, who were often quite indifferent as to the issue. By the year 1860, twenty-four treaty ports were opened and missionaries began gradually to move from the narrow strip of coast they had formerly occupied, into the vast interior. Many of these early missionaries wore Chinese dress, including the long gown, the round hat, from under which hung a queue, and native shoes. They lived in Chinese houses and adapted local buildings to meet their needs for school-houses and in many ways endeavored to avoid giving unnecessary offense to native tastes and prejudices when they

could do so with a good conscience. Considering their close contacts with the life of the people, it is not strange that it soon came to be generally accepted that the missionaries were authorities on the manner of life and general outlook of the people. Their decision as to the value of any given practice of the Chinese was not that of doctrinaires or grounded on abstract considerations; for the most part, they based their decisions on the practical working out of the particular custom. For example, some writers regard ancestor worship as a harmless veneration of the dead; basing their views on reports and considerations of sentiment, the proponents of this custom appear to have worked up a good case. But these missionaries, observing the actual practice of ancestor worship and testing out its religious implications, weighed it in the balance and found it wanting. We now know that ancestor worship, which has often been declared to be especially indigenous to China, has been practiced by numerous tribes all over the world at various stages of development and so it follows that if ancestor worship, as now practiced, be incorporated into the Christian system in China, the advance of the Chinese will be arrested to that extent. Other races have outgrown ancestor worship and the Chinese are even now outgrowing it.

On the whole, these missionary pioneers were men and women of unusual tenacity of purpose and strength of

character; they laid the foundations of Christianity in China deep and strong.

(c) At the time of the Boxer Rebellion in the year 1900, there were one hundred thousand Christians in the churches. The missionary force, representing some forty groups, amounted to eleven hundred men and women. After the terrible experience of the year of martyrdom was over, there began a wonderful growth of missionary schools and colleges. Institutions of learning were opened in many places and older institutions were enlarged. Hundreds of thousands passed through mission schools. For a time, mission education was decidedly superior to government education. The opportunity for school work was very great at this time; the schools not only had the task of training the children of converts, but there was a marvellous opportunity to use the schools as an evangelizing agency. The ambition to study the English language and science attracted multitudes of non-Christian students to mission colleges.

During the past twenty years, the number of missionaries in China has grown very rapidly. Not only so, but the forms of missionary activity have been multiplied. There are now foreigners sent out by mission boards, engaged in public health service, agricultural promotion, teaching industrial arts, social service, editorial work, animal husbandry, dentistry and other varied activities. It is now possible

for one to go to China as a missionary doing a highly specialized, even if valuable task, in such an isolation from the main currents of Chinese life that a general perspective of missionary problems is difficult. To use one illustration, young missionaries engaged in work among students tend to absorb the attitude of the Chinese students and some of them would remake mission programs on the basis of student conceptions; which conceptions change with every new development in Chinese politics. The number of missionaries engaged in institutional and extra-church activities are great and continually increasing; their knowledge of Chinese affairs is intensive rather than extensive; that is to say, they each touch the mission work in a single phase and though they may do their special tasks with greater efficiency than the older missionaries did these particular things, yet their knowledge of the general life of the Chinese and also their judgment as to the methods suitable for setting up a truly naturalized church is not so sound as that of others who have an extensive acquaintance with these things. Large numbers of the newer types of missionaries, concentrated in the bigger cities, are more influenced by popular movements than their brethren in the interior and also the institutional missionaries have a greater tendency to circulate petitions and issue statements. This creates a mission problem of no mean proportions and

will be dealt with later. In the year 1900 there were eleven hundred missionaries, but at the present time there are around eight thousand missionaries, representing over one hundred and thirty organizations.

(d) The National Christian Council, held in Shanghai in 1922, was the first meeting of representatives of the churches of all China in which the Chinese nationals held equal representation with the missionaries. This meeting marked a very significant development. There had been a number of large national missionary conferences held in former years, but Chinese were not included. Far-seeing leaders had observed that the day for the emphasis on Chinese leadership and control in the church life had begun to dawn. Political events have shown that they were right in their interpretation of the trend of the times.

The native (helpers) have grown from 5,000 in the year 1900 to the number of 27,000 at this time. The number of the churches is nearly 6,000; there are 300,000 pupils in mission schools. Such a marvellous growth indicates the opportunity and necessity for the stressing of Chinese initiative and leadership. A point to be remembered is that non-Christian Chinese leaders view with marked disfavor the foreign leadership and control in the religious life of the people, particularly since the enormous growth of missionary institutions makes these institutions such a powerful

factor in the whole national life. Chinese nationalists argue that no group of aliens ought to be allowed to hold such influential positions in so many parts of China; they say that the foreign control of so many schools tends to denationalize the Chinese students. On this account, the mission schools have been under fire from national official sources; demands of various kinds have been made on these schools, such as official registration, appointment of Chinese as heads of schools, surrender of compulsory religious training and the making of chapel attendance voluntary. The Chinese are beginning to feel, under the influence of nationalistic sentiments, that it is a reflection on their capacity as a race and nation when so many things are in the hands of aliens. This feeling among the Chinese indicates the increasing importance of the preparation of native leaders.

There can be no doubt but that in many kinds of activity in religious work, the Chinese have qualifications that missionaries lack and can never attain. It has often been said that China will be finally Christianized by the Chinese themselves. The present period demands intensified training for national pastors, teachers, church workers and other religious leaders. Consequently the missionaries should give themselves more and more to the task of training and advising those who are to come into the control of

the churches and schools. In order to train others, the missionaries themselves will be compelled to make special preparation; otherwise, they will not be able to serve the increasingly intelligent and informed Chinese Christian leadership.

4. The T'aiping Rebellion.

In the year 1850 began a movement which, for a time, stirred great hopes in the hearts of missionaries in China. In the southeastern province of Kwangsi arose a leader of a reform movement, named Hong Hsiu Ch' uan; this movement had as its object the setting up of the worship of the true God all over China and the driving out of the Manchu rulers from power. Beginning with a small number of followers, who rapidly increased, he swept northward through Hunan province and down the Yangtse River to Nanking, bringing dismay to the whole land and leaving destruction in his path. The T'aiping Rebellion came near success in its aim to expel the Manchus. During a period of thirteen years the struggle continued and resulted in a destruction to human life greater even than that of the World War, between thirty and forty million souls having lost their lives as a result of the unprecedented ferocity of the struggle.

Since the leader of the movement, Hong, claimed to be a Christian and his professed ambition was to convert the empire into a Christian nation, this effort to set up an

indigenous church or churches assuredly has some lessons for the present. A few words should be written concerning: first, the origin of the rebellion; second, the religious character of the movement after the capture of Nanking; and third, the causes of its failure.

(a) Hong Hsiu Ch' üan was the son of a small farmer near Canton and was by birth a Hakka, a peculiar people who are different from most of the other inhabitants of the province in language and manner of life. "He was born in the year 1813, and he seems to have passed all his examinations with special credit; but the prejudice on account of his birth prevented his obtaining any employment in the civil service of his country. He was, therefore, a disappointed aspirant for office."¹ At first Hong took up the study of Buddhism and then, having read a Christian tract, he went to Canton and for some weeks studied Christianity under the direction of Rev. Issachar Roberts, a missionary of the Southern Baptist Convention, U. S. A. Mr. Roberts received a very favorable impression of Hong's character and sincerity. The missionary's confidence and affection for Hong excited the jealousy of an evangelist who was already in mission employ; this evangelist devised a scheme which he cunningly carried out. In order to make a breach between the foreigner and the new convert, this evangelist suggested to Hong that since he now had the friendship of

1 Boulger

the missionary, it would be a good thing for Hong to request a loan of a sum of money from the missionary to help in his expenses. The request for a loan from a new convert suggested to Roberts that Hong, like some others, was mercenary in his motives and resulted in Hong's retiring from Canton to Kwangsi.¹ Thus do great movements turn on apparently small events.

Linking himself up with the Triads, a secret society, which had as its aim the expulsion of the Manchus, Hong declared himself Emperor with the title of "T'ien-te" (Heavenly Virtue) which he later changed to "T'ien Wang" (Heavenly King). Heathen temples and all idols were utterly destroyed wherever the T'aipings penetrated. The leader felt that he had a divine commission to take over the rule of China. The style of the new dynasty which he was to found, was denominated "T'aiping" (Greatly Peaceful), hence the popular name of the rebellion.

(b) The knowledge that the T'ien Wang had of Christianity was not very deep; as larger numbers were attracted to his standard by the hope of plunder, the religious emphasis was not so strongly made as at first. Though the whole T'aiping army let their hair grow long as a sign of their attitude towards the Peking government, it was not so easy to keep up the spiritual character of the rebellion. Under

1 Brine

the pressure of temptation and great power, the character of Hong Hsiu Ch'üan deteriorated; when the power of the T'aipings was established at Nanking, he was reported to have had eighty concubines. The British representative, Sir George Bonham, who attempted to have an audience with him, was turned away with the excuse that the T'ien Wang was engaged in heavenly meditations, when in reality, he was giving himself up to debauchery. Fantastic titles were given to subordinate officers: there was an Eastern King, who posed as the special delegate of Heaven; another was entitled the Holy Ghost and a third, the greatest general of them all, was the Chung Wang (Loyal King). The T'ien Wang, himself, claimed to be the younger brother of Jesus.

During the ten years that the T'aipings occupied Nanking, they had an organized form of worship: the army had public prayer and the families were encouraged to practice private devotions; there was published an Ode on Virtue, an Ode for Youth, the Decalogue, hymns, and a trimetrical classic. Twelve books on politics, military organization and court etiquette were published.¹ They also had the entire Bible in Chinese.

Mr. Roberts went to Nanking to interview Hong but was deeply disappointed at the evident degeneration of the leaders and the army. However, Brine writes, Mr. Griffith John thinks that the T'aipings have the elements for a

1 Brine

good organization and government. His opinion being based upon personal observation and intercourse, commands consideration, although differing from that commonly entertained." This was written when the rebellion was still in progress. Whatever the rebellion might have become if it had been brought into closer relations with wise and patient Christian statesmen, must remain a matter of conjecture, for the T'aipings actually became a kind of Christian Mohammedans, destroying ruthlessly on every hand. In the capture of the city of Nanking, out of a Manchu population of twenty thousand, scarcely a hundred escaped slaughter.

3. As a political movement, the rebellion was very near to success on a number of occasions. But the attack which the T'aipings made on the city of Shanghai alarmed the foreign community and prepared the way for the formation of the famous "Ever Victorious Army." This force was organized by Frederick Townsend Ward, an American adventurer; after his death Major Charles G. ("Chinese") Gordon was largely instrumental in the final defeat and dispersion of the T'aipings. The foreign merchants were greatly dissatisfied because of the hindrance to the tea trade which the rebellion created. A British official called at Nanking and was disgusted because the T'aipings did not seem to be interested in matters which the official desired to discuss but rather desired to converse on religious topics. It is

difficult to escape the conclusion that if the leaders had been dealt with more sympathetically by the foreigners, that the Manchus would have been driven out sixty years before they were finally expelled in 1911. But the excesses committed by the T'aipings, their want of many strong leaders and the fact that they interfered with foreign trade, brought about their downfall. As a religious movement, it was an attempt to win China to Christ by the sword; it arose and it perished by the sword.

5. Marshal Feng and the Christian Army.

(a) Feng Yü Hsiang and his Christian army have attracted world wide attention. As a young soldier, Feng was present in Paotingfu when the missionaries were martyred there in the year 1900 and the event made a great impression on his mind. Later he was for a time in a mission hospital, afterwards joined an inquirers class in Peking and was finally received into the Methodist Church. Not only did Feng himself become Christian but through his influence a number of the officers in the battalion in which he was major became Christians, too, and numbers of privates as well. The story of the development of the Christian army is worth a volume in itself and would have value in the study of the history of China and also in the history of the world.

As Feng was advanced to command of a regiment, his officers went with him. He was then given command successively

of a brigade, a division, and, when he became Governor of Honan, of an army. These Christian forces have been in the provinces of Szechuan and Hunan, when they were only a brigade and later in Honan and Shensi as a division. As Feng was promoted, his lower officers advanced with him until some of them have recently been Governors of Provinces, including General Chang Chih Chang, who is a fiery Christian evangelist. Marshal Feng was for a time Governor of Shensi, then of Honan Province and, later still, Inspector General of the Chinese Army. For a considerable period the Christian army controlled the Peking government: he then had at least one hundred and fifty thousand men under his direction, thousands of whom were church members. Practically all the highest officers are church members. At the present time the Christian army is cooperating with the Cantonese military party against the other military leaders of the north.

(b) This Christian army is one of the most remarkable armies the world has ever seen. They weave their own cloth, make their own shoes, repair roads, maintain a rigid discipline, live the most abstemious lives, drive out prostitutes, panderers and gamblers, pay their debts, respect the rights of the population, are careful of the expenditure of public funds and make the teaching and preaching of Christianity a regular part of their program. If this sounds too eulogistic, this writer can only say that he has lived among them

for months and knows these things to be true. A veritable flood of villification of this army has been let loose by interested parties. Marshall Feng has repeatedly denied that he is a Bolshevik and, though he has received arms from Moscow, there is nothing in his deeds or policies that would lead one to think that he is telling a deliberate falsehood. Of the fighting qualities of the army, their antagonists have ample proof.

A school for chaplains has been in operation for some months. Marshal Feng has broken off organic connection with the Methodist Church, it is said, but has continued his work along the same lines as before. There can be no question of the earnest faith of many of the converts in this force. It has been said that Feng's Christianity is of the Old Testament type; perhaps the explanation of this criticism is that conditions in China approximate those in Israel in the time before Christ, at some points. Evil doers tremble wherever Feng has control.

(c) What effect has the existence of the Christian army had upon mission work? In our belief, this army has had a great influence. All over China and the entire world has gone forth the report of the Christian General, who, with his troops, live as Christians should and at the same time effectively demonstrate that they love their country and are not the less Chinese because they are Christian.

These men are living demonstrations of the fact that the Christian faith can be made indigenous to China and with greatly beneficial results. Whenever Feng has left a city or province, a time has come when the common people wished him back. The contrast between the behavior of the men of the Christian army and that of the men of the other armies is so plain that even the blindest can see it.

Marshal Feng is only about forty-five years of age and has a magnificent physique, being at least six feet in height and sturdy of build; he should, for some time to come, be one of the dominant figures in China. It is in his power to do more for the acclimitization of Christianity in China than hundreds of missionaries. In the view of the friends of the Christian General, of whom this writer counts himself one, the Christian General is not likely to disappoint the expectations of those who have set their hopes on him but will, if spared, be perhaps the greatest single personal agency in preparing the way for Christian churches rooted in native soil.

CHAPTER II

MISSIONARY APPROACH TO QUESTION OF INDIGENOUS CHURCH

I. APPROACH OF THE RADICALS.

1. Classification of Radical Tendencies.
 - a. As to Native Leadership.
 - b. As to Missionaries.
 - c. As to Existing Religions and Customs.
 - d. As to Denominations.
 - e. As to Theological Outlook.
2. Close Relation of Radicals with Students.
3. Dangers of Radical Tendencies.

II. APPROACH OF THE CONSERVATIVES.

1. Classification of Conservative Tendencies.
 - a. As to Native Leadership.
 - b. As to Missionaries.
 - c. As to Existing Religions and Customs.
 - d. As to Denominations.
 - e. As to Theological Outlook.
2. Criticism of Conservative Tendencies.

III. APPROACH OF THE MODERATES.

1. Classification of Moderate Tendencies.
 - a. As to Native Leadership.
 - b. As to Missionaries.
 - c. As to Existing Religions and Customs.
 - d. As to Denominations.
 - e. As to Theological Outlook.
2. The Bible Union in China.
3. Native Counterparts of Missionary Tendencies.

CHAPTER II

MISSIONARY APPROACH TO QUESTION OF INDIGENOUS CHURCH

In considering the manner of the establishment of indigenous churches in China, the approach to the question is of vital importance. In this chapter an effort is made to set forth the general attitude of missionaries in the land to this task. As already pointed out, the work of reaching the Chinese with the Gospel is increasingly complex and varied. Naturally the conditions under which, and the classes with which a foreign Christian labors have a profound influence on his particular point of view. Differences of opinion as to the adjustments that should be made are likely to be accentuated by the large number of denominational traditions represented in China, by the difference in age and experience of different missionaries and by temperamental causes.

In their approach to the problem of founding native churches, the missionaries in China may be conveniently divided into three classes: these classes, like many other categories, cannot be regarded as absolute but correspond, in general, to three main tendencies; for our purpose, we will classify these groups as radical, conservative and moderate. It is worth while to seek to classify the ideas of each separate group on some outstanding points, for missionary influence is still the most potent influence in

Chinese churches as a whole and the objectives that the missionaries hold before the native Christians will be the goals towards which the churches will strive, for the present at least.

I. APPROACH OF THE RADICALS

1. First, there is the group that would make far-reaching, radical and rapid adjustments in order to give full control to Chinese leaders. In their view, Chinese control of the work of the churches would not depend wholly, if at all, upon the financial independence of the Christian organization. Chinese churches should have the widest possible latitude in creeds, rituals, and in the retaining of Chinese practices peculiarly indigenous in their flavor--in short, Chinese leaders should be given carte-blanche in the development of the religious life of their people. The reactions of this first group may be classified somewhat as follows:

(a) As to leadership: Chinese leadership should be stressed and at the first indication that there are capable national or native leaders, responsibilities should be placed on them. Fullest sympathy and mutual confidence, together with frequent conferences, will assist the Chinese and foreign workers to make a great team with the Chinese in the lead.

(b) As to Missionaries: They are the guests of China and if their presence ever becomes distasteful, let them

feel free to leave and return home. The sooner the missionary becomes an assistant or an adviser to a capable Chinese, the better. Missionaries should surrender all treaty rights that give them special protection, nor should they ever invoke the strong arm of their governments even to save their lives. No indemnities should be claimed for any damage to missionary property or persons.

(c) As to existing religions and customs: As far as possible in consonance with Christian principles, full play must be given to the native viewpoint regarding the value of native customs and beliefs. The Chinese Christians themselves may safely be left to determine what in their civilization and religion is of permanent worth. No foreigner can fully appreciate the standpoint of a Chinese--the best that the missionaries can do is to inculcate the spirit of Christ and then be content to leave the results to the workings of the Spirit of God in the souls of the local leaders. In the view of this group, no custom is to be tabooed simply because of its heathen associations. An attitude of sympathy towards the heathen religions, a determination to seek for the good in them and a tolerance towards their imperfections will help win China more quickly to Christ.

(d) As to Denominations: Denominational distinctions have little value in China; if there ever was a time when

denominations, as such, had worth, the time has now passed; in the face of the staggering task of Christianizing China, the forces of Christ should be united.

(e) As to theological outlook: Proponents of the radical view lean towards the social service Gospel; and also towards what may be called, for want of a better word, "Modernism." Observation shows that those who are engaged in some social betterment scheme, work among students, mission administration or other form of mission activity which shuts them off from daily, intimate contact with the Chinese of all classes, tend to hold the above attitude. These missionaries are seeking to save China rather than individual Chinese. They care more for the reality of Christ's life within than they do for any external authority and while they do not absolutely minimize the Bible, yet their chief emphasis is upon a social program rather than upon piety as an end in itself.

2. This group of workers, as a rule, lives in constant contact with Chinese students, many of whom are returned students from America and Europe; some of the glowing idealism of youth has communicated itself from these students to their foreign associates. Though a rosy mist, these missionaries see a China that exists only in imagination and for propaganda purposes. With all the ardor of youth, the returned students desire to see free institutions

functioning immediately in their country. It is tragically pathetic to observe these returning students with their programs of quick reform as they meet the ponderous forces arrayed against them: the vast inertia of the Chinese mass, the stolid indifference of officialdom, ingrained prejudices, illiteracy, poverty, disorganization, superstition--these, and other foes to progress and spiritual growth, block their path. Too often the disappointed and defeated students become cynical and embittered; seeking for an explanation of their country's backwardness, they seize upon the convenient foreigner as the explanation and source of China's woes and thus become anti-foreign and sometimes anti-Christian. It is all too true that foreigners have not always been above reproach in their relations with the Chinese, but their failings (have not been to the extent and proportion) stated by student agitators. The agitation of this class of students is accepted as the real voice of China by some radical missionaries.

3. If those who hold extreme views can so impress mission boards, Chinese Christians and their fellow missionaries as to gain wide acceptance of their beliefs, then a great change is certain to take place in the whole of missionary operations in China. Therefore a careful examination of their approach and outlook is of utmost importance.

The radical group of missionaries believes fervently in internationalism for the foreign missionary but encourages Young China in a course that leads inevitably to an indiscriminating and dangerous Nationalism. Another contradiction in this type of thinking is that while they are only too ready to discard theological doctrines of the Christian religion if they conceive them to be outworn, and although they deem themselves to be modern in their outlook and methods, yet in the matter of setting up an indigenous church, they are singularly tolerant of ideas which most Christians would regard as entirely effete and altogether incompatible with the teachings of the New Testament. For example, the worship of ancestors is a question which has been discussed from every conceivable angle by both Protestants and Catholics for many years, with the result that Protestant and Catholic alike have come to regard it as idolatry, a practice which debars the worshipper from membership in Christian churches. Now, however, since the Nationalist movement has arisen, which has set an inordinate value on many things Chinese which before were not thought of as especially worthy, and since many Chinese Christians have been swept along in the tide of national feeling, there are not wanting missionaries who make bold to declare that ancestor worship in a modified form can be incorporated into the Christian religious system. A sympathy which is ready

to discover and recognize that which is good in any system, becomes a dangerous attribute when it verges on a sentimentality that blinks facts and weakly rides on the tide of national hysteria and emotional excess.

To link the Christian movement too closely with the cause of Chinese Nationalism would be a serious blunder for several reasons: First, Christianity is a universal religion and Nationalism is apt to emphasize those points which are peculiar to the country. Second, if the local churches are swayed too much by nationalistic ideas, inevitably political and governmental policies would become closely bound up with the life of the church. No argument is needed to show the dangers of provincialism and state controlled religion. Third, there are many brands of nationalism and conflicts between the parties which vary in their definitions of what true patriotism is, would involve the churches. Fourth, the ultra nationalistic movements are almost certain to be reactionary; this has been the case in India, where under the influence of patriotic feeling, members of the Araya-Somaj and other educated leaders have written in beautiful style in support of the most degrading superstitions because they are native to India. Fifth, to follow the popular nationalistic movement is to guide the churches and Christians by the will-o'-wisp of Opportunism, which will at last bring them into the quagmire of utter misery.

II. APPROACH OF THE CONSERVATIVES

The attitude assumed by the conservative group of missionaries is somewhat as follows: We have been sent out to China by a Foreign Mission Society in our homeland; we are to seek to perpetuate the life and institutions of these home churches in the mission field; in ritual, in ceremony, in church buildings, in creeds, in architecture, in the whole tone and flavor of our churches, we want to duplicate, even in detail, what we knew and loved in our native lands. It is hardly necessary to say that Catholic Missions are of this type: the Chinese priests learn Latin until they can read and write, if not converse, in it with the greatest ease; the whole Catholic organization and manner of life is copied in minutest detail; the Chinese Catholic Sisters wear the same starched bonnets worn by those of their order the world over. Not only Catholics but a considerable body of Protestant missionaries approach the question of churches in mission lands from a very conservative outlook.

1. What are the reactions of the missionaries of this group to the question of autochthonous churches as regards leadership, missionaries, local practices and other like matters?

As to leadership: A profound distrust of Chinese leadership characterizes this group, coupled with a desire to

hold the reins of authority as long as possible. The conservative missionary does not seek to foreignize the Chinese either in manners or dress--quite the contrary, but he does want the Chinese foreignized in thinking and outlook. They see the great risk the Chinese Christians run of letting their minds slip back into the heathen grooves in which they formerly ran and so they seek to furnish them with a new system of thinking which is Western in its origin. Where these missionaries are in control, Chinese leadership will develop slowly along the traditional lines of the mother churches; there is not apt to be a great deal of the Pentecostal fervor or spontaneity in such churches; church autonomy will depend to a great extent upon financial self-support.

(b) As to missionaries: Missionaries will be needed in China for long years to come because native leadership in the churches is a matter of slow and careful development. Outsiders should have nothing to do with national political movements and the less the Chinese Christians have to do with these matters, the better for all concerned.

They believe that the home governments should protect the missionaries; they argue that there is no wrong in defending those who are being persecuted unjustly and that if force is ever used in a righteous cause, it is so used in saving the children of God from the fury and malice of the heathen.

So this view should be of conservative, is it?

(c) As to existing religions and customs: The native religions are of the Devil and their worth has been greatly exaggerated by writers who have attempted to describe these cults. Customs that have an idolatrous connection or history are to be eschewed; a clear-cut decision must be made when a Chinese accepts Christianity; each person must lay aside all superstitious practices before entering the church.

(d) As to denominations: As a general rule, conservative missionaries are stronger believers in their own denominations than radical missionaries are in their non-denominational ideals; they have strong convictions about their whole denominational program and teach the peculiar tenets of their churches with a fervor and tenacity which makes a great impression on the youth under their control. There is nothing wavering and uncertain in their teaching and this confidence and certitude is contagious.

(e) As to theological outlook: As already indicated, ² not one jot or tittle of the system in vogue in the home-land is to be adjusted or compromised in any way. A rigid observance of the theological formulas of the home constituency is loyally enforced without the slightest deviation.

2. The obvious criticism of the conservative attitude is that while the Gospel of Christ is an everlasting and universal Gospel, yet the Gospel in China must be applied

to the needs and conditions peculiarly Chinese; the churches must be rooted in Chinese soil, attack Chinese problems, reach Chinese hearts, stir the Chinese masses and call forth flaming Chinese evangelists. . . These things cannot be accomplished if Christianity is foreignized in China any more than the Christianization of Europe could have been accomplished if the Judaizers had won in the early council at Jerusalem. While ordinances and forms of worship have value, there are still weightier matters that should always receive stronger emphasis.

III. APPROACH OF THE MODERATES

If the ultra-conservative missionaries be accused by those of a radical temper, of tending to a Pharisaic literalism and bigotry, they can retort with equal truth that the extremely liberal group appears to be drifting all too rapidly towards a Sadducean secularism and opportunism. If no other choice were possible but between the above extremes, our choice would be unhesitatingly the conservative position: it is better to foreignize the Chinese Christians than to heathenize them; it is better to make narrow Christians than secular Christians. But fortunately, this dilemma does not confront us; there is yet another approach to the question of indigenous churches which remains to be described.

1. The third conception of the method of the establishing of acclimatized Christian groups, may be called that

of the Moderates and it is believed that most of the missionaries in China hold this view. Having burning convictions as to the essential truths of the Christian faith, the Moderates are keenly conscious of the environment and atmosphere into which they come with the message of salvation. Earnestly do they strive to find avenues of approach to the heathen mind. Sympathetic and patient in their dealing with Chinese culture and traditions, they yet do not allow their vision to be blurred by a sentimentality that refuses to face the actual conditions as they exist.

This group has somewhat the following viewpoints:

(a) As to leadership: Most missionaries are praying, training, and have a wistful yearning for the day of native control and leadership. Any joy the missionaries may have in being leaders themselves, is as nothing compared to the joy they would experience if they could see the work they have initiated, moving forward in a healthy, vigorous fashion under Chinese leadership. All mission effort should be directed towards setting up a self-supporting, self-propagating, self-nurturing body of Christians; if this is what missionaries are laboring for, how can they be disappointed if their hopes come to fruition? No, the missionaries, as a rule, are not slow to surrender authority to competent leadership, but they do not desire to and will not if they can help it, surrender the work of years into incompetent hands when the native applicants for leadership

make no plea of special aptitude or fitness for the work, but only plead their personal ambitions and suggest that they should be promoted because they are Chinese and the missionaries are foreigners.

As to the relation between financial independence in the Chinese churches and autonomy, there should not be a hard and fast rule that churches are to be controlled by mission boards until such time as they are fully self-supporting. However, it is no secret that the financial contributions of a church are often an indication of the depth of its faith and sincerity. One could not say that a church of well-to-do farmers which contributed a mere pittance, should have complete autonomy and give those who have heavily subsidized the church no voice in the expenditure of the funds.

(b) As to missionaries: In one capacity or another missionaries will be needed in the Christian churches in China for a considerable period to come. The character of the work done by missionaries may change with changing conditions in China but when it is considered that there are not yet three quarters of a million ^{Evangelists} Christians there and that superstition and ignorance still hold the masses in a firm grip, it is easily seen that there is still work for the missionaries to do, which work the Chinese churches unaided cannot accomplish.

It is true that in a sense missionaries are the guests of China, but it is not primarily as foreigners--Americans

✓
or Britons--that they come; the missionaries sacrifice to come and serve China and the Chinese without ulterior motives. Charges that they come with the desire to exploit the Chinese and debase their civilization, can only be the result of ignorance of the missionary enterprise or a wilful blindness to the accomplishments of Christian work. Missionaries cannot be experts in the realm of politics and therefore should not put a great amount of their energies and time into attempts to direct the policies of governments; nevertheless, in cases such as the opium traffic, the coolie traffic and open and flagrant breaches of international morality, they should speak out as they have done in times past. This does not mean that they should bombard Washington and London with memorials about every abuse that prevails--if this were the rule, then Peking as well as foreign capitals should be memorialized.

Missionaries should only enter the realm of politics when the issues are passing from the political realm into the spiritual; when the issues involved pass from problems of policy to clear-cut and far-reaching violations of ethical standards. When the National Christian Council attempts to speak for the Christians in China, which it should do only on rare occasions and when immense issues are involved, it should do so when Christian opinion is, for all practical purposes, unanimous and when there is an opportunity to make a direct appeal to the conscience of

the world. For example, the National Christian Council, very soon after the May 30 Affair issued a memorial asking that the Shanghai Mixed Court be abolished. Now the abolition of this court involved questions of policy rather than questions of morals; this is a moot-question which does not make an instant appeal to the Christian conscience, since there are numerous pros and cons which only an adequate survey of the whole situation can clarify. In the view of the moderate missionary majority, Christians lay themselves and the cause they represent, open to ridicule if they, hastily, under the pressure of popular agitation, issue a continual stream of manifestos and memorials.

From the standpoint of this group, the work of the Chinese leaders and the missionaries in the churches are mutually complementary. Happy is the missionary who can find men to whom he can entrust full responsibility--men who can come to the forefront as their foreign predecessor surrenders the place he has occupied. But Chinese leaders of spiritual power, ripe judgment and vigorous initiative are not to be found easily even by one who is earnestly praying and seeking for them, though happily their numbers are increasing.

Ordinary missionaries are doing their best to make themselves dispensable--to work themselves out of an occupation; yet frankness compels the statement that much of the agitation for Chinese control is based upon

nationalistic feelings; the argument advanced by some Chinese and foreign extremists is that the Chinese should lead solely because they are Chinese rather than because the native leaders are able, numerous or spiritually equipped. Observation shows that whenever and wherever a Chinese Christian manifests spiritual gifts of a high order, that he is soon put in a position of great responsibility. The Chinese Christians who are fitted for leadership and full control are as yet relatively few; this is not to be wondered at since the period of Protestant effort in China has been so short and the consequent lack of experience and background among the Christians so widespread. It is not the desire to hold the reins of authority in their hands that causes missionaries to retain their roles as leaders, but their desire to avoid disaster which might ensue were they to commit tasks to shoulders that are not yet strong enough to bear them.

(c) As to existing religions and customs: While earnestly seeking to so emphasize Christian teachings as to relate them to the particular problems of China and also hoping for a strong Chinese flavor in church politics and outlook, at the same time most missionaries realize that the Christian religion is not indigenous to any land with the possible exception of the land in which Christ was born; in a sense Christians are even now "pilgrims and strangers" in every country on earth. The Christian religion is not

74
As this has been done in
large measure in the United
States, from which the missionaries went?

to be molded by the culture of the land to which it comes,
but it is to be the molder of the land's spiritual life.
Those things in the nation's civilization and historical
heritage which are in accord with the teachings of Christ
will be recognized as such. Just as each man reinterprets
Christianity to meet his individual needs, as the four
Gospels were written from four different points of view
and each life of Christ that issues from the press is
Christ as seen by the author--so also Chinese Christians
will be certain to interpret Christian truths under the in-
fluence of their own personalities, environment, civiliza-
tion and culture. When Christ is a living, vital reality
in the structure of Chinese social life and institutions,
they will make a Chinese contribution to the world's con-
ception of Jesus and it will be a unique contribution be-
yond doubt. However, China must first be Christianized be-
fore there can be churches of any kind; that is to say,
evangelism is an even more pressing problem than the making
of adjustments.

The ideal method of approach to the local customs is
to bring them to the test of the standards of Jesus Christ.
Wise missionaries have all along made a clear distinction
between that which is Western and that which is Christian.
Many things which offend Western taste are certainly not
anti-Christian. A mission secretary on a recent visit to
China wondered why the Chinese were not taught to eat with

knives and forks, and another visitor, hearing of a simple Chinese sport, remarked, "How heathen!" But this is not the attitude of those on the field at work among the Chinese. Missionaries have not given most of their energies to queue cutting, to unbinding feet of Chinese women, to opposing early marriages, to exposing the frauds of the fortune-tellers. When they speak of these things, they do so incidentally, but as a result of Christian preaching and practice, these things tend to disappear even among the non-Christians.

What is good and wholesome in Chinese life will remain and be a strength to the churches. It is not necessary that the foreigners go about insisting that the Chinese remain Chinese in their thinking and practices; there are surely enough Chinese in China to make it certain that whatever institution comes to the country will be thoroughly Chinese before many decades roll by, as witness the absorption of the Jews at Kaifeng, the Chinafication of the Mohammedan population and the Tatars, who three several times invaded the empire of China only to be engulfed in the rolling tide of the living mass of the multitudes of the conquered land. There is a real danger that heathen elements will creep into the Christian churches and in this respect the missionaries are inclined to be conservative, but they do desire that the Christian religion shall be at home in China and that it shall reach the hearts of the

people and deal vitally with their problems.

(d) As to denominations: Whether for good or evil, denominations are not likely to disappear soon from the mission fields. It is not at all certain that a union of all Protestants would be an unmixed blessing; if organic unity were imposed upon the churches, great confusion might result and strife might be engendered where there is now peace and harmony. But when units of the same denomination in different parts of China have a very loose connection with each other, the union of all Christians in a single organic body seems remote indeed.

Perhaps the most significant effort to bring Christians together in an outward way was made at the National Christian Conference in 1922, when the National Christian Council was instituted. This Council, composed of representatives of many religious groups, is supposed to deal with matters affecting the whole Protestant body, not in an executive or legislative fashion but in an advisory capacity. Its work has to do with the collecting of information, arranging of conferences and promotion of movements. This Council is not recognized by some missions, including the Southern Baptists. Both Chinese and foreigners sit on the Council. The influence of this body was seriously impaired by its manner of dealing with recent political questions and also by a distrust, in certain quarters, of its theological tendencies. The withdrawal of the China Inland

Mission from all connection with the National Christian Council deprived the Council of the support of the largest single mission in China.

(e) As to theological emphasis: Most mission workers are loyal to their denominational groups and hold to the doctrines which are generally described as orthodox: as regards the person of Christ, the attributes of God, the inspiration of the Scriptures, the way of Salvation, the life to come and other matters of like nature, their belief and teachings accord with the New Testament. They hold that in the manner of the expression of these old truths, the genius of the Chinese people should have opportunities to apply and interpret them in accordance with their own spiritual needs. That is to say, as each individual Christian consciously or unconsciously emphasizes some aspects of the infinite variety of our Lord, so also will the Chinese churches do--not perhaps of conscious intent and purpose, but because of their Chinese setting and their peculiar spiritual necessities. The great word of the Apostle John was "love"; of the Apostle Paul, "faith"; and of the Apostle James, "works"; in the same way there may come a great contribution from the churches in the Celestial Empire which far from dividing Christians or detracting from revealed truth, may be one of the parts that will swell the grand harmony of all God's regenerated hosts or like one of the colors that adds its beauty to

the assembly of glory in the rainbow of promise.

2. The encroachments of the New Theology in mission schools and colleges resulted in the formation of the Bible Union, an organization composed of a large part of the missionary body. This organized protest against rationalistic theology has not been without its effect on the tone of the teaching in mission institutions. The Bible Union has a complete staff of officers with a well defined objective; they also publish a magazine. This body is determined that the Chinese churches and their leaders shall not be gradually turned from conservative or orthodox theological beliefs if it can be prevented by them. The strife between the Fundamentalists and Modernists in America has had a repercussion in China. Considerable discussion in the churches and at summer resorts has resulted from this strife. Certain speakers from America at mountain resorts have had their teachings challenged by members of the congregation, who are mostly missionaries. But there is a considerable part of the missionary body in China which holds aloof from the organization of the Bible Union and does not sympathize with its methods, though these missionaries may believe in the same doctrines as those supported by the Union.

3. There are not wanting signs that the divisions in the missionary body caused by different theological outlooks is having the effect of gradually dividing the

Chinese leaders along a pretty clear line of cleavage; some Chinese pastors and theological teachers are as radical as can be, while the orthodox and traditional type has a large number of representatives. It is idle to think that Christians can divide on great issues in the home lands without causing profound changes on the mission fields.

CHAPTER III

MISSIONARY ACTIVITY AND INFLUENCE

I. VARIOUS VIEWS OF MISSIONARY ACTIVITY.

1. A New View of Missionary Activity.
 - a. Conception Stated.
 - b. Origin of This View.
 - c. Dangers of This View.
 - d. Tends to Become Widespread.
2. Views of an Indian Leader--Mahatma Gandhi.
 - a. Salvation by the Charka.
 - b. Inadequacy of This View.
3. Views of a Chinese Educator--Dr. Y. S. Tsao.
 - a. The Character of Mission Education.
 - b. The Drift of Speaker's Criticism.
4. Views of an American Statesman--President Coolidge.
 - a. Exhortation to Teachableness.
 - b. Missionaries Already Receptive.
 - c. Nominal Christians in Mission Fields.
5. A Traditional View--Roland Allen.
 - a. Protest Against Tendency to Compromise.
 - b. This View Just and Timely.

II. MISSIONARY CONTRIBUTIONS TO CHINA.

1. Raised Status of Women.
2. Discovery of the Child.
3. Reform of Injurious Practices.
4. Development of Public Speaking.
5. Adoption of Christian Sabbath.
6. New Dignity of the Colloquial Speech.
7. Christian Contribution to Education.
8. Introduction of Western Medicine.

III. BRIEF SUMMARY OF MISSIONARY INFLUENCE.

1. Missionary Influence in China Still Powerful.
 - a. Men of Strong Character.
 - b. Extent of Missionary Influence.
 - c. Continued Growth of This Influence.
2. Missionaries as Interpreters of the West.
 - a. Missionary Intermediaries.
 - b. Barriers Still Existing.
3. Dissatisfaction at Character of Missionary Influence.
 - a. Missionary and Indigenous Church.
 - b. Missionary and New China.
 - c. Missionary and Chinese Christians.

CHAPTER III

MISSIONARY ACTIVITY AND INFLUENCE

There is an increasingly large number of students of missions who believe that the way must be prepared, that the social order must be Christianized by way of getting any given nation ready for the acceptance of Christian truth. Unconsciously, according to this view, the heathen will be already half-way Christians and a gentle urge will bring them over the line into the Christian fold. Natives will not be offended by crude appeals to break with the unhallowed past: the missionaries will ignore the evil and cultivate that which is good in the native religions and by a gradual process of education and progressive evolution, nation after nation will come almost insensibly to be within the Kingdom of God. To accomplish this, it is entirely unnecessary to make a clean break with the past. As Mr. Bernard Lucas puts it in "The Empire of Christ," missionaries should be able to receive the Hindu into the churches, "without demanding that exclusion from his social environment which baptism and renunciation of caste involve."¹ If the Apostle Paul had adopted this method of work, he might have avoided much persecution, but it is quite unlikely that he would have succeeded in establishing churches of the heroic, self-sacrificing mold of which the New Testament bears record.

Mission methods and missionary work are under careful scrutiny at the present time. From varied sources there

1 Quoted by Allen. p. 98

come to the missionaries suggestions and advice, sometimes coupled with warnings, and now and again, threats. We now take up certain typical views of what missionary activity should be in its character, method and goal.

I. VARIOUS VIEWS OF MISSIONARY ACTIVITY

1. A New View of Missionary Activity.

(a) After asserting that the overwhelming majority of the supporters of missions believe, not in Evangelism as the author conceives it, but in Proselytism, the writer of "Our Task in India"--Bernard Lucas, goes on to say:

"In the new thought, however, the individual ceases to occupy the central position in the missionary's conception of the world's need. He occupied that position in the older thought, because of the theological dogma which regarded him as a shipwrecked mariner in immediate danger of sinking, and whose eternal welfare was dependent upon catching hold of a theologically woven rope, flung to him by those on board an ecclesiastically constructed lifeboat. Under such a conception, it was entirely a question of seizing the man who was within reach, and who was eagerly stretching out his hands for the help he needed. The missionary, believing as he did in the awful fate awaiting the individual soul, who allowed himself to be drawn aside from the desperate attempts to save some, would have been untrue to himself and disloyal to those who sent him out. The modern missionary, however, has a very different scene

before his eyes. He perceives that the individual is not a shipwrecked mariner without so much as a plank upon which to rest, but one of various crews, attempting however desperately to navigate life's ocean in boats and vessels bearing the marks of construction on lines, which, however crude, reveal a Divine inspiration and superintendence. He finds that, as regards religion, no man is isolated and alone. He is a member of some crew, on board some vessel ranging in point of efficiency from the dugout canoe to the full-rigged sailing vessel of many tons burden.

"This is the view which modern thought and research have presented to his gaze, and he is bound to be faithful to his [✓]Heavenly vision.[?]" The illustration can easily be pressed too far, but it is sufficiently apt for the purpose in view, which is not to assert the sufficiency of every religious bark which ever sailed life's seas, but to point out that God has never left men alone to battle without help and without guidance, and that the evidence of his inspiration is seen even in the dugout canoe of the fetish worshipper and animist. Also, and more particularly as regards the work which lies before him, the missionary sees that religion is not merely a matter of saving the individual soul, but of saving races and types who shall contribute to the full salvation of humanity."

(b) The foregoing quotation represents the thinking of a growing number of missionaries regarding the non-Christian

religions. This newer tendency is a reaction against an unattractive dogmatism that has at times been displayed by some missionaries in their efforts to win converts from heathenism. The very earnestness of the pioneer apostles to China has, on occasion, betrayed them into positions where it was quite difficult for them to gain a sympathetic hearing from their auditors; unconsciously they have wounded the religious sensibilities of their hearers and girdled themselves with a wall of hostility when a different approach would have won the way into the hearts of not a few. Imperfect knowledge of the language, literature and background of the people, may account for failures that have occurred on the mission field.

(c) However, as one studies the ideas of the new school of the missionary activity of the future, as it recoils from ordinary mission methods and practices, it becomes apparent that the protagonists of this movement have an undue appreciation of local cults which a close survey of them will not justify: the idealization of these heathen faiths, which can only be accomplished by arbitrary selection of those particular traits or practices which suit the purpose of the sympathizer, may go to such perilous extremes that the supporters of missions in the homeland, on the one hand, may come to believe that it is hardly worth while sending missionaries to lands where the religious life is of such a high type; on the other hand, the

nationals will begin to think that since foreign missionaries of the new order can praise native religions so highly, the local religion must be about as good as the imported one and it is much less trouble for Chinese to hold on to the religion they already have. It is a fair proposal that religions be judged by their fruits and it is in this manner that Christians ask that their religion be tested. Let this standard of comparison be applied to any non-Christian religion and we will abide the result with confidence.

The danger of overvaluation of heathen cults has arisen in recent years because studies in comparative religions have been largely conducted with a desire to find the best in the native systems with the result that the good in them is exalted out of due proportion. To be easily tolerant of superstition, idolatry, degrading practices and enervating beliefs under the guise of a broad Christian cosmopolitanism, is a subtle temptation. Whatever faults the older school of missionaries have, no one can question their moral earnestness and burning intensity of soul. It is no relief if we are to be delivered from the self-righteous zeal of a part of one group only to be betrayed into the hands of the politely cynical and feebly enthusiastic missionary dilettantes who damn Christianity with faint praise. Moreover, it was not in the spirit of the "new thought" type of missionary that Paul, Boniface, Ulfilas,

Columba, and Carey set out to win the nations to Christ.

(d) How widespread and pervasive the new point of view has come to be, can be quickly discovered by an examination of current missionary literature: books such as "Our Task in India," by Lucas and "Whither Bound in Missions," by Fleming and articles in the Chinese Recorder, show an entirely new approach to the work of missions. This literature is written in a persuasive style and makes a strong appeal because of the stress laid on sympathy and understanding as a basis for reaching the unchristianized. But they concede too much: in endeavoring to correct a spirit of intolerance and inculcate sympathy and appreciation, the leaders of this movement may, if they obtain a wide hearing, in fact, undermine the whole mission enterprise.

Much is said in this type of literature of spiritual values, and changing conceptions of religious ideas. If these new views should be reduced to a formula, they might be stated somewhat as follows: "Not so much are we to save Chinese as we are to seek to save China." This standpoint relates to the question of nationalism and personal and family evangelism which will be dealt with later on. Suffice it to say that in this conception of mission work, the emphasis tends to be placed on Society to the relative exclusion of the individual. Dr. Sherwood Eddy in his evangelistic tours in the East lays great stress on saving China; he urges students to accept Christ for the good of

their country, using the growing patriotic feeling as a lever in his appeals. In this way he has reached large numbers and done considerable good. How dangerous such a method is and how easily perverted to base ends, is at once apparent to a thoughtful observer.

2. Views of an Indian Leader--Mahatma Ghandi.

(a) In a frank and outspoken speech in Calcutta, Mahatma Ghandi pointed out the shortcomings of the missionaries who approached Hinduism and its people with disdain.¹ Missionaries, he feels, should appreciate the greatness in other religions; they should identify themselves with the masses, which, according to his own interpretation, would be by the universal propagation of the message of the Charka, the spinning wheel, as the salvation of India. It was, he indicated, a fundamental mistake to approach Hindu India with the idea that Hindus were heathens and their religions were derived not from God but from Satan. Mr. Ghandi said that his message to the Christian missionaries was to cultivate receptiveness. The missionary, from the moment he set foot on this soil, came under the shadow of the temporal power ruling this country.

According to Mr. Ghandi, the missionary service was not to be measured by the number of conversions or by the amount of relief doled out to those in distress, but to be measured by the spirit of receptiveness, a desire to learn where necessary, more than to teach. He said that the

¹ Japan Times

only message which he wished to give and gave from the bottom of his heart and which he hoped would find a corner in the hearts of the missionaries who were already his friends-- his message was that they should identify themselves with the masses of India even as Christ did in his own time. In response to a question, Mr. Ghandi said that he meant by the missionaries identifying themselves with the masses, the universal adoption of the spinning wheel as the only message of hope for the masses who want not doles of charity, but work which would enable them to realize their economic freedom.

(b) The plea of Mr. Ghandi for appreciation of what is good in the native religions and his appeal for the missionaries to identify themselves with the masses, will be well received. But the application of the principles and the method of dealing with India's greatest needs will not receive such wide acceptance among mission workers. For the character and self-sacrificing zeal of this Apostle of the Spinning Wheel, one cannot restrain admiration. Despite the candor of his lecture on missionary shortcomings, the problems of India are not fundamentally economic and cannot be solved by the spinning wheel. In truth, Mr. Ghandi's movement is simply a product of the rising nationalistic feeling among the peoples of India. In his statement of missionary errors, leaving out the Charka, the speaker might have been an educated Chinese, Japanese or

Mohammedan. In substance, the cry of these foreign educated but non-Christian writers and speakers is, "Let our spiritual ideals and traditions alone: we will, however, be glad if you will assist us in our effort to better our economic and social status, if you will do it when and as we direct."

There is nothing in this point of view to cause astonishment; rather would it be singular if these non-Christian and sometimes anti-Christian leaders of Eastern thought, should begin to realize of a sudden, the value of the salvation that comes through Christ as a solution of the ills of their countries. Where formerly Chinese opponents of missions were inclined to use violence and persecution, now the technique of their opposition has shifted in its strategy to a policy of persuading the foreigners to give up their so-called "proselyting" methods and instead devote themselves, in a broad and tolerant spirit, to the development of the country socially, economically and educationally. If the missionary will surrender his primary aim as an evangelist of the Revelation of God's Son to a lost world and minister solely to the physical and material advancement of Eastern countries, he will gain in popularity at the expense of his character as a representative of Jesus Christ. To accept the belief that Hinduism is good enough for the Hindus; that the deepest need of the country is economic, which can be met by the spinning wheel movement; that the missionaries should work in ways that

will be pleasing to the non-Christian intellectual and official leaders of the East--to do these things is impossible for most of those who have left home and country to preach the Good News of the life in Christ.

3. Views of a Chinese Educator--Dr. Y. S. Tsao, President of Tsing Hua College, Peking, the school which was built by the money returned by America from the Boxer Indemnity Fund and which prepares students for foreign universities, are of considerable interest as showing the point of view of an able Chinese government educator regarding missionary education in the country.

Dr. Tsao emphasized the point that a foreigner coming to China has to beware of the conscious and unconscious conceptions which he obtains from historical material or from "colonial ports" and steamer smoking saloons on the way out. This attitude is embodied in the saying, "Better fifty years of Europe than a cycle of Cathay." The speaker warned Europeans and Americans against the "colonial attitude" towards China.

He continued, "Many foreign educators and missionaries, by virtue of special privileges enjoyed by all foreign citizens, have not been able to resist the temptation to carry on side lines, such as land purchasing, journalism, and government advising. Those who have stayed by purely educational work have varied in their aims and purposes all the way from those for whom an ultimate baptism of the

student was the chief end of education to those who have sought primarily to develop leaders with creative power to adapt Christian principles to Chinese conditions. These latter have sought not dogma and ritual, but the true religious spirit.

"Schools directed by men of vision and liberal training produced teachers, translators and leaders in Society. After hesitating on the precipitous banks of conservatism, China plunged into the sea of modernism in 1911. Ever since she has been struggling in the turbulent waters and she has been exhausted; she has been catching at all sorts of chips of wood known as constitution, unification, parliament, dictatorship, nationalism, democracy, bolshevism, "Sanmin" principles, etc. China plunged courageously and she is struggling against the waves: as teachers, what have you to teach her?

"The preparation of a teacher is of paramount importance. We have heard and seen a great deal about the returned student. It has been said that they bring their education back in note books and that if these are lost, they must go abroad again for further study; they have not assimilated their knowledge. All modern knowledge has to be domesticated for Chinese so that it will solve the problems peculiar to China. This requires both initiative and a creative mind. Only a teacher, and not a library, can develop such minds.

"The factory method of education is dangerous; teachers must know their students and deal with them individually. The Chinese have always been a tolerant people, but recently she has been badly taught so that she is getting to be intolerant. There is need in China for a prophet or a great religious leader. Is he to be a foreign prophet or a Chinese prophet?

"The foreign educator is in China as a foreign citizen, as a teacher and (most of them) as missionaries. As a foreign citizen, they should be advocates of real fair-play; as teachers they should follow the examples of Socrates, Confucius and Christ in spirit; as missionaries, they should be prophets or voices in the wilderness."

(b) This moving appeal represents the opinions of a body of Chinese who are not unsympathetic with mission activities in China, but who are very solicitous that the country should receive the best that can be brought from other lands. The general drift of Dr. Tsao's remarks is apparent. They mark a polite protest against some aspects of present missionary education, which education may not be ideal as to quality of teaching but is of a very high average. The essence of the criticism of foreign (missionary) education in China is that it is not enough domesticated; that it does not foster enough the Chinese spirit but is alien, in all its aim and outlook, to conditions peculiarly Chinese. Significant, too, are the words

relating to the attitude of superiority of foreigners living in the country.

A Chinese speaker at the Honolulu Mid-Pacific Conference on International Relations said that the Chinese were weary of having foreigners behave as though they were demi-gods. Perhaps Dr. Tsao would have spoken even more strongly if he had not feared wounding the feelings of the missionary part of his audience. These two points of foreign racial pride and the failure of missionary institutions and propaganda to accommodate themselves to Chinese needs, have been made again and again and justify quoting from the above address at some length.

4. Views of An American Statesman--President Coolidge.

(a) Speaking at the Foreign Missions Convention in Washington City,¹ President Coolidge said, "Our liberalism needs to be generous enough to recognize that missionary effort will often build better on foundations already laid than by attempting to substitute a complete new structure of morality, of life and ethics. Indeed, those who shall go out from among us carrying the missionary message into the twilight places of the world will find there much that is worthy to be brought back to enrich our ideals and improve our life. They will learn many lessons of industry, of humility, of reverence for parents, of respect for constituted authority, which may quite conceivably become

¹ Literary Digest

adornments to our own social fabric. If those who bear our message abroad shall realize and accept the lessons that may be learned from the humbler and simpler peoples, they will be the more successful in planting the spiritual truths of Christianity. Beyond that, they will be able to bring back much that will serve us well."

(b) As a body of men and women who hold intense convictions which they have voluntarily exiled themselves to propagate, missionaries may be liable to an excess of zeal that expresses itself in intolerance and lack of appreciation of native religions. Among the large number of missionaries in China, it would be strange indeed if there could be found no bigots or fanatics. But one wonders if the body of Christian workers that labor there are not as liberal and sympathetic a group of people as could be found anywhere. A study of the literature of missions shows that the strongest emphasis is not given to vituperative attacks on native customs, civilizations and manners, but that oftener among mission writers, perhaps, than among others, there is an effort to interpret reasonably national customs and ideas in an appreciative way. Where missionaries have been impressed as in duty bound to expose evil practices and dark superstitions, they have usually done so in no harsh and bitter spirit, but in the interests of truth and of the people among whom they are living their lives.

Nor have missionaries been prone to draw blanket indictments in general terms, arraigning heathen lands, holding them up to scorn; rather have they written out of the most intimate knowledge of the daily lives of the natives and their appeal has been for sacrificial giving and serving for the sake of the less-favored lands. If it were not that appeals for toleration are always timely and that the President of the United States even when he speaks on missions, reaches a wide audience whose reception of his remarks may affect large issues, it might truly be said that the President's remarks presuppose evils that are practically non-existent except among an extremely conservative group. For with great eagerness do the missionaries as a whole look for points of contact--common ground between national beliefs and Christian doctrine.

(c) A great hindrance to the progress of Christianity in eastern countries is the character and conduct of foreign nominal Christians or those who come from so-called Christian lands. Far in the interior, the missionary may blush as he hears a native rebuke the sins of a fellow-countryman and continue, "You missionaries are all good and your countrymen are all good like you; you cannot understand how evil the Chinese are because you come from a land of purity." It is a painful task when the foreigner has to warn his Chinese friend that all Americans or Europeans are not to be trusted and that, as the Chinese

proverb has it, "All over the world, crows are black."

Concerning this problem, President Coolidge continued, "Not everything that men of Christian countries have carried to other peoples of the world has been good and helpful to those who have received it. Our civilization is yet far from perfect. Its aims are liable to much distortion, when it comes in contact with peoples as yet not equipped through generations of race experience to absorb, to understand, to appreciate it.

"One of the greatest things that a missionary movement could do for the less-favored communities would be to assure that all who go out from the Christian to the non-Christian communities should carry with them the spirit, the aims, the purposes of true Christianity.

"We know that we have not always done this. We know that the missionary movements have repeatedly been hampered and, at times frustrated, because some calling themselves Christians, and assuming the present Christian civilization, have been actuated by unchristian motives. Those who have been willing to carry the vices of our civilization among the weaker peoples and into the darker places have often been more successful than those who have sought to implant the virtues.

"The Christian Churches and Governments have no greater responsibility than to make sure that the best and not the worst of which Christian society is capable shall

be given to the other peoples. To accomplish this is the dominating purpose of your missionary movement. It is one of the most important, the most absolutely necessary movements in the world to-day. We shall ourselves be the gainers, both spiritually and materially, by our efforts in behalf of those whom we shall thus help."

These words truly present the injury that is done by those who leave their native lands in the West to go out as missionaries of evil, preying on the depraved appetites and weaknesses of the peoples yet unevangelized. The harm thus done is incalculable. Moreover, this class of westerners affect to despise the work of missionaries as being iconoclastic, fanatical and destructive of Chinese civilization. The dealers in the infamous coolie traffic of past years, the opium peddlers and the conscienceless exploiters of the country generally, naturally have little love for those who have exposed these iniquities. The legitimate trader will always find in the missionaries a friend and ally not to be despised; nor does the missionary undervalue the helpful influence of the foreign commercial forces in the port cities and large centers. Many of these latter are worthy representatives of the best Christian civilization of the West.

5. A Traditional View--Roland Allen.

(a) Protesting against the new conception that the aim of missions is, somewhat vaguely, the salvation of the

race, rather than the salvation of the units of the race, Roland Allen goes on to say; "Where this tendency manifests itself, it is due to the fact that we have lost the true conception of the nature and work of faith as preached by St. Paul. As he taught, the one essential condition of life was Faith in our Lord Jesus Christ. But faith in Jesus Christ involved, in itself, a breach with the past. Faith was not a mere intellectual assent to a new theory of religion which could be held whilst the life remained as it was before." Lamenting the loss in modern evangelization of two of the most prominent elements in Paul's Gospel: the doctrine of judgment at hand and the doctrine of the wrath of God, Allen says, "He (Paul) did not argue that it was desirable to embroider or conceal the doctrine of the Cross which was a stumbling block to Jews and Gentiles alike, but that the first duty of him who would find salvation in Christ was to embrace the Cross in Baptism and, dying to his heathen past, rise to a new life in Christ. He did not minimize the breach between Christianity and heathenism: he declared that the one was the kingdom of the evil, the other was the Kingdom of God, and his work was to turn men from darkness to light and from the power of Satan unto God."

(b) The Gospels and the Epistles alike bear witness to the fact that our Lord Jesus Christ and the Apostle to the Gentiles were at one in laying before their hearers two

courses: the acceptance and rejection of Christ as King. No equivocation or euphemism was permitted to obscure the issue; it was emphasized and thrown into bold relief; compromise or half-way measures would not have won the way for the gospel into the remotest corners of the earth. Historically it has been the evangelists with the faith as clear as a cameo in outline, who have broken the gospel furrows in the world's wildernesses.

One of the cherished maxims of the Emperor Napoleon in his conduct of his war campaigns was, "Be bold, be bold, be bold!" A hesitating and vacillating attack on the strongholds of ancient superstition is doomed to failure beforehand. Moreover, it is not often those who are actually in the heat of the battle, preaching to heathen, doing personal work among them, daily observing their sordid lives, the depths of despair in the darkened places--who weep over their sins and visit the poor in their filthy hovels--it is not usually the religious workers who live in closest contact and association with the bitter misery of life as it is in China--it is not these who are prone to advocate a process of revolutionizing the social order before troubling the Chinese with any decision which may involve a rupture of family ties and which will certainly result in a reversal of personal habits that will make a revolutionary change in all contacts with fellow nationals. The keen edge of mission effort will be

forever dulled if the sense of urgency is once lost; this will happen if the evangelistic passion does not possess the workers in abundant measure. When the life of China is shot through with the Spirit and mind of Christ, not by some vague and indefinite popular advance and general diffusion of liberal ideals so much as by the influence of regenerated individuals whose lives are dedicated to God, the economic and social forces will be greatly stimulated in healthier, saner activities.

II. MISSIONARY CONTRIBUTIONS TO CHINA

Home critics of the missionaries may draw fanciful pictures of them as a band of impractical dreamers going on a hopeless crusade which is foredoomed to failure; on the stage, in the comic papers and in the current street talk of the uninformed, the modern apostles may be figures for mingled scorn and pity; this attitude is the result of an ignorance, which is often abysmal, of the character and accomplishments of missionary effort. It is hardly necessary to say that the anti-Christian students and other anti-missionary leaders in China hold opinions which are directly opposite to the views of the foes of missions in the homelands; the Chinese anti-Christian movement portrays the missionaries and Christian organizations in China as having an influence of tremendous consequence and enormous effectiveness. It has not been the failure of the

missionary effort which has created the great stir and agitation against Christianity; on the contrary, it is the success already attained and the promise of even greater achievements.

The by-products of Christianity in China are both numerous and important. While maintaining always that the main objective is first of all the evangelizing and training of individual Chinese Christians, the implications of Christianity have been necessarily manifest as larger numbers accept the Savior and the churches grow stronger and make a bigger impact on Chinese family, social and political life and institutions. An attempt to make an exhaustive catalogue and description of missionary contributions is beyond the scope of this treatise, but some of these contributions may be taken as typical and briefly described.

1. A new day is dawning for womanhood in the Far East and no small part of the change is due to missionary effort. From the beginning, emphasis was placed upon education for girls as well as boys. This was a new thing in China. Aforetime an occasional woman might learn to read some Buddhist writings or simple novel. A few books were written for the instruction of women, but it may be safely said that not one Chinese woman in a thousand could read the simplest sentence when Protestant leaders began to set up schools for girls. The bound feet of the women were a fitting symbol of their minds which have also been bound

up until the present time. Even now the number of girl students is pitifully small. Only a few thousand girls are in Government Middle (High) Schools. But great progress has been made in comparison with former conditions and the forward march of women in China will continue at a greatly accelerated pace. Women are demanding and receiving more freedom from ancient oppressive customs. The power of the teaching in the mission schools, the examples of missionary women and of their converts are having a wide influence.

2. It was the missionary who discovered the child in China and gave him new dignity and value. The training of children under the old customs left much to be desired. Comradeship between parents and children was rare. Little opportunity was given for the development of initiative or personality under the family system. Often the children were indulged and spoiled. The rigid, cast-iron system of Confucian schooling trained the memory at the expense of the logical faculties. School began before dawn and the shouting aloud of the lesson all day long was an exhausting performance. With the missionaries came not only kindergartens, well-planned games and recreation, but also a thorough understanding of child nature and development. One of the greatest needs of China now is a primary school system and when this system is finally functioning, it will

likely be along lines introduced and demonstrated by mission educators.

3. Sentiment against injurious customs and vices have been fostered by the Christian churches: the anti-foot-binding movement; the anti-opium movement; protest against concubinage; anti-gambling agitation--these and other evils are being vigorously attacked and their decline in popular favor is partly due to education of the people by the churches. The ideas assimilated by non-Christians from the churches are numerous and revolutionary in Chinese society. The decay of the old marriage system which allowed marriage between adolescents; the objections to lavish expenditures on funerals and weddings beyond the financial ability of the families; the fading out of a multitude of superstitions, are traceable partly and sometimes wholly to mission influence.

4. Public preaching and addresses have received a strong impetus from the churches. Formerly apart from the professional story-tellers and those who intoned the Sacred Edict, speech-making was not in vogue; there was nothing to correspond to the meeting together of a large body of people as in the west, to hear a preacher or orator. Now lecture halls are rented, students go on the streets to use western methods to combat western penetration; debating societies are coming into prominence. The popularity of lecturing and speechmaking is a part of the democratic movement

among the students and masses; it is largely of church origin.

5. The institution of the Christian Sabbath has been adopted all over the country as a holiday in the army, postoffices and government offices. Known among Christians as "Li Pai" (Worship Day) or "An Hsi Rih" (Day of Rest), it is called by many non-Christians "Hsing Ch'i Rih" or "Star Day." Probably one day this observance will gain universal acceptance and millions of toilers will not only gain rest but also an opportunity to attend church services. Since the most enlightened nations as well as the most prosperous ones observe this day, the Chinese are beginning to see that a day of rest is far from being an expensive luxury but is in reality a necessity if the life of the people is to develop. This day is one of the great gifts of missions to China which the non-Christians have accepted without compulsion.

6. Until recent years, the common speech of the people was regarded as undignified and unworthy of use in a serious essay or governmental report; the "Wen Li" or literary style, an unknown tongue to the masses, was used almost to the complete exclusion of the popular language in magazines and in literature generally. Only the novels and popular stories were written in a vernacular or Mandarin style; with the exception of the Sacred Edict, most books dealing

with serious matters were "Wen Li." It was left to the Christian churches to translate their Sacred Book into the vernacular and use the vernacular largely in the tracts and books that they printed. The idea of popular education was unthought of until missionaries came; but the missionaries by using the vernacular colloquial to teach the Christians, became pioneers in popularizing the "Peh Hwa" or common speech. At the beginning the learned Chinese sneered at the Christian Bible written in plain Mandarin, because it was so easily understood! Now the "Peh Hwa" movement coupled with a campaign against illiteracy is sweeping all over the land. Under these conditions the language is beginning to grow in expressiveness and vitality. One significant aspect of the "Peh Hwa" campaign is that the dialect provinces are entering into it and the day may come sooner than was thought possible, when all Chinese will be able to address each other in this form of glorified Mandarin. This will aid powerfully in molding the nation into a unit; as matters are now, there are said to be educated married couples in Shanghai, who because they cannot understand each other in their separate local dialects, are compelled to address each other in English.

7. Reference has been made above concerning the Christian contribution to education; whether it be literary education, medical education, agricultural and forestry training, training of nurses, normal or industrial training,

the missionary has made a deep impress upon them all and in most of them he has been the pioneer of modern methods in imparting instruction. Modern Chinese education has been largely shaped according to the models set up by Christian schools. There are now¹ 7,728 primary and secondary schools giving modern instruction to 285,479 scholars, all under Christian control; there are also 186 colleges, containing 7,664 students.

8. The introduction of modern medicine into China is the work of medical missionaries, who "opened the first hospitals, translated the first modern medical textbooks, established the first scientific terminology, organized and staffed the first medical schools, trained the first Christian nurses, and inaugurated the first public health campaigns. To-day there are approximately 500 modern hospitals in China, 301 are connected with missions, and there are over 800 missionary physicians and nurses caring for over two million Chinese patients."² Christian workers are also leading in the care for the insane, the lepers, the blind, the deaf and dumb and the tubercular. The investigation of unfavorable factory conditions has been conducted under missionary auspices.

III. BRIEF SUMMARY OF MISSIONARY INFLUENCE

1. Missionary Influence in China Still Powerful.

(a) The high character of the men and women who have come to China to do missionary work is freely acknowledged

¹ Dr. Harold Balme

² Ibid.

by the Chinese themselves. The words of missionaries have been accepted times without number when matters of life and death were at stake. It will never be known in how many cases have missionaries been used as intermediaries between contending factions when each side was loath to accept in good faith the representations of the other side. High officials have staked their reputations on the fidelity of missionaries to their pledged word. The reason for this confidence is not far to seek; it rests simply in the fact that, amid all the confusion of civil strife and noise of contending parties, the missionaries have been single-minded in their devotion to the interests of Chinese people when others were thinking of themselves alone or of the interests of their party. Though not of angelic perfection, the integrity and faithfulness of the representatives of Christ has been an outstanding fact and apart from their teaching, the effect of their sheer force of character has been immeasurable for good.

(b) Most of the missionaries in China come from England and America. The number of missionaries has risen rapidly in recent years until there are over 8000 men and women working in over one thousand centers. They are of more than average education, of strong moral purpose and specially chosen for the task in which they are engaged. Though divided into many different societies, there is a real unity of effort not apparent at first glance. But the

Chinese non-believers often group the denominations together in the general heading of "Fu Yin T'ang" (Gospel Hall) or "Yesu Kiao" (Jesus Religion). The missionaries have their critics and being human, they are not without faults; but all things considered it would be difficult to find a finer body of men and women of the same numbers. The effect of the influence of so large a body of outsiders of such character upon the life of China is incalculable. It is, perhaps, idle to speculate what would have been the result if no missionaries had ever gone to China; one thing is certain--the China that now actually exists is quite different from the China that would have been and (that the nation is much more advanced on the road to a modern civilization than if no modern apostles had ever landed on her shores.

(c) The attitude that the Chinese outside the churches have towards missionaries has greatly changed during the past hundred years. It will be remembered that the first Protestant missionary landed in 1807, but it was not until the year 1829 that the first American missionary stepped on Chinese soil. In those early days the missionary occupied an obscure place in the scheme of things in the East. He was regarded with contempt and treated with derision by the populace. Those who engaged in trade with the Chinese had only less aversion to the missionary than

the heathen. Adventurers left their homes in the West for their own and their countries' good and were not always choice as to the manner in which they amassed wealth. To be sure, all were not of that calibre, but there were enough of the buccanneering type to stamp their influence on the business of the Far East. Thus it was that missionaries and merchants were at times like the Jews and the Samaritans in their social contacts.

Later the traders saw the possibilities opened up to them by missionary propaganda: new ideas introduced by the missionaries prepared the way for new commercial opportunities; also the average of ability and character of the business man in the East tended to rise continually. True, the missionary did not open the way for the merchant because of any agreement or conscious aim that he had; it was a by-product of his work and a valuable one for China, though often abused.

2. Missionaries as Interpreters of the West.

(a) The missionaries were among the first to penetrate into the interior in any number; they were among the first to open up to the West the treasures of Chinese literature, the customs and manner of life of the people. The books they wrote and the schools they established gave them influence in Chinese life. Little by little they became middle-men, interpreting the West to China and China to the West. Whether on questions of traffic in coolies,

oriental immigration, the opium trade or land-grabbing, on the one hand--or the corruption, ignorance and proud conservatism of the Mandarins on the other, the missionaries in China spoke and had the world for their audience.

The friendship existing between America and China has now become a tradition but the missionary influence in this friendship is not a negligible factor. The spirit of the United States in its dealings with the Chinese has largely been interpreted by missionaries. The American missionaries outnumber the missionaries from other countries and, more significant still, a large majority of the Christian educational institutions were begun under American auspices. Not alone John Hay's advocacy of the Open Door Policy, which is one of the two fundamentals of our country's Foreign Policy, but these schools and the students that have gone from these schools to the colleges and universities across the Pacific have served to cement the kindly relationships of the two countries.

(b) But with all the efforts at understanding, there remain barriers of race and tradition which are difficult to surmount. In "The Englishman in China" occurs the following interesting statement,¹ "When all suspicions as to his (the missionary's) motives shall have been removed; when he shall have learned to live on amicable terms with his Chinese neighbors and they to regard him, not as a danger but as a reasonable friend; when there shall be no

1 Quoted by Colquhoun

more local sources of irritation; when, in short, the missionary shall be treated on his proper merits--what, then, will be his position towards the Chinese? Will it not still be a destroyer of their traditions, their morality, their philosophy--in a word, of that on which they build up their national and individual pride, and of all that now sustains them in an orderly and virtuous life?" Which is to say, the missionary is a foreigner and a foreigner he remains until the end of the story. Our manners and philosophy of life are quite likely to be, almost sure to be, unlike that of the Easterner. "Our honest bluntness does not accord with Asiatic notions of culture and refinement. Insincerity and even duplicity are nothing in their estimation, when compared with impoliteness and want of consideration for the feelings of others."¹ How fatally easy it is for the Chinese to understand but little or to misunderstand altogether our deepest motives, is fully appreciated only by those who know how little the Chinese themselves are understood by Westerners generally.

3. Dissatisfaction ^{with} at Character of Missionary Influence.

(a) So many aspects of life are connected with the work of missionaries in the Celestial Empire that it is impossible to deal with the question in any adequate way without considering them in some detail as one of the problems in the founding of a domesticated ^{2. v} church in the Far East. The missionary may be a Heavenly messenger, but he does not

1 Graves: Forty Years in China.

come from Heaven to China; he usually comes from lands far better organized, wealthier, more powerful, with a much higher standard of living than the land to which he comes; he has means and equipment at his disposal which make the native gasp and possibly stir his cupidity. The prestige of the missionary has risen higher and higher; his numbers have increased; the number of converts under his control are mounting in multitude; the equipment is more attractive and the work is better organized than ever before. Many non-Christians look at their country, disorganized and helpless; then they look at the comparatively smooth functioning of the missionary work and somehow it stirs resentment that the foreigners are in the country and doing so well when things are shot to pieces all around.

(b) So it has come about that new enemies to missions have appeared. A section of New China see in the missionary the advance agent of Imperialism, Western exploitation, Capitalism and other noxious isms. The schools that have been founded by Christians are conceived of as hotbeds of Westernizing influences that will hybridize the students and destroy the Chinese civilization. Strange to say, the ones who are raising this cry as loud as any, are those who have come strongly under Western influence and have proved very apt pupils in Western propanganda methods.

(c) Not alone the Chinese outside the churches but there are Chinese leaders on the inside who view the present

position of missionaries with apprehension. Because of close ties that bind them to missionary coworkers, the Chinese Christians may not feel free to express fully what they have in their minds, but judging from certain currents which show the undertow of opinion, the ideas of the advanced Chinese might be stated somewhat as follows:

"We value the missionaries; they are our friends and indeed, in the case of many of us, are our fathers in the faith. They are consecrated, trained and efficient. But there is a point that must be considered: what will be the effect on the church and on our national life if eight thousand aliens, even though of the best possible type, dominate as they do dominate, certain large areas in the very heart of Chinese life? We do not want the missionaries to depart; we want them as advisers. We do not want them to turn over institutions to us before we are ready for the responsibility. But are we not often more ready for responsibility than our missionary friends will allow? And how are we to be trained for responsibility without ever actually sharing the burden of it? Mistakes the Chinese will surely make in the beginning but we will profit by our mistakes and learn. We hope the missionaries will see our point of view and yield gracefully, otherwise we will, though with regret, be forced to take over the reins of authority anyway."

Few Chinese would present the matter in the exact words

used above, but this is the drift of opinion and about this the Chinese church leaders are becoming more and more outspoken. In the China Christian Conference, a Chinese Committee brought in a report which included these words, "We wish to voice the sentiment of our people that the wholesale, uncritical acceptance of the traditions, forms and organization of the West and the slavish imitation of these are not conducive to the building of a permanent Christian Church in China."¹ The point of view indicated in this part of the committee's report is shared by no inconsiderable number of the most influential Christian Chinese. Indications are that much more will be heard along the same line, perhaps with increasing vigor and positiveness of utterance.

The aim of this chapter is to show the character of advice the missionaries are now receiving, the power of their influence, the extent to which they have already molded the life of the nation and the growing desire of some nationals to set a limit to this influence. The problems here raised lead naturally to a consideration of the Nationalist Movement which will be dealt with in the next chapter.

1 National Christian Conference Volume.

CHAPTER IV

NATIONALISM IN CHINA AS IT AFFECTS THE CHURCHES

I. CHINA NOW IN TRANSITION.

1. A Confusion of Movements.
2. The Students Aroused.
3. Militarism in China.

II. RISE OF NATIONALISM IN CHINA.

1. Nationalism Vitally Affects Churches.
2. Causes for Rise of Nationalism.
3. Missionary Influence and Nationalism.
4. Christian Progressive Leaders.
5. Nationalism a Very Human Reaction.
6. Student Use of Western Propaganda Methods.

III. THE ANTI-CHRISTIAN MOVEMENT.

1. Origin and Progress of the Movement.
2. Sources of Opposition to Christianity.
 - a. View That Christianity is Foreign.
 - b. View That Christianity is Unscientific.
 - c. Bolshevik Encouragement in the Agitation.

CHAPTER IV

NATIONALISM IN CHINA AS IT AFFECTS THE CHURCHES

I. CHINA NOW IN TRANSITION

1. A Confusion of Movements.

In order to properly attack the problem of the task of Christian churches in China to-day, it is essential that there be an understanding of the outstanding features of the national life as it exists at the present time. Perhaps the one word that describes the life of the land as it is now and as it will doubtless continue for an indefinite period, is the word, "transition."

The change that is taking place in Chinese life is seen more in the cities than in the villages; it is seen more in the official circles and among the students than among the merchants. In general it may be said that though there have been a confusion of movements, slogans and rallying cries, there has yet been a fairly well-defined consciousness, ever clearer, of nationhood, which did not exist before, an emphasizing of democratic principles and a steady development of a modern educational system.

2. The students have been the protagonists of the progressive and patriotic movements. At times they have denounced Japan; at other times they have attacked corrupt officials; more recently they have been attacking England and coupled with this they have also denounced imperialism, capitalism, foreign penetration and militarism. Usually

they have been more noisy and vociferous than coherent; resenting discipline and control, student strikes have become epidemic. (A section of the students has become adherents) of communism and is attacking Christianity by posters, literature and lectures on the streets. On Christmas day 1925, the anti-Christian organizations among the students attempted to initiate a nation wide protest against mission work, but in most places they were not allowed to do any damage, but were permitted to parade, speak on the streets and put up their posters.

Returned students, who have been to Japan, Europe or America, are becoming a factor in the changes taking place. Not all of them can secure positions which will provide them scope for their special training; so they easily become restless and dissatisfied, furnishing good soil for extreme doctrines and bizarre political and social experiments. A certain proportion of these returned students become very bitter against foreign countries. However, most of them cannot forget the kindness and good-will shown to them while abroad. Many of them are Christian and they will be sure to exert an ever greater influence on the future of the country.

3. Since the Republican Revolution in 1911, the number of soldiers in the national army has increased rapidly until there are now more men actually under arms in China than in any other nation on earth. It is estimated that over one

million and a half soldiers are enrolled in the various Chinese armies. In the province of Honan alone there are said to be now¹) 230,000 troops under the military governor's leadership. Within the past fifteen years perhaps four or five million men have been with the colors at one time or another.

These soldiers have been enlisted in the villages. From these backward communities they have gone out to be shifted back and forth from one place to another along the railways and steamers as the fortunes of their war-lords demanded. If there is any good at all in the militaristic control of China by a few, it lies in the increased knowledge and broadened outlook that the young soldiers from remote communities have received. A certain result of this traveling about in their own land will be a greater independence of spirit and a readier initiative and eagerness to look into new matters. This will be favorable to the preaching of the Gospel in future years. During the World War one hundred and forty thousand Chinese were transported to France in labor battalions and others went to Russian. Unfortunately these soldiers and laborers have not only heard the gospel abroad and learned many new things of value, but they have also taken up vicious habits that are prohibited and under more control in the villages.

1 In the year 1925.

II. RISE OF NATIONALISM IN CHINA

A nationalistic movement has swept the entire East during the years since the signing of the Treaty of Versailles; in few places were the words of President Wilson about self-determination, freedom and equal rights more eagerly received than in Asia where the great majority of mankind still live under conditions that are unknown in the West. The movements of Ghandi and others for independence in India, of Quezon and Osmena in the Phillipines, of Mustapha Kemal Pasha in Turkey, the upheaval in Persia which deposed the Shah, the demand of the Arabs for national unity and the great stir in China, are all a piece of the same great urge. Following on this movement, there has been a decided tendency to set new value and emphasis on native products, both material and cultural. In China the cry is, "China for the Chinese!" and the Christian religion, which makes an appeal for universal brotherhood, has become an object of attack because it is not Chinese in origin and control.

1. The rise of the feeling of nationalism in China, especially among the students, is having a profound impression upon the life of the country and the churches are conscious of the effects of it, too. In the cities, especially, passions have been aroused that have caused painful scenes in some churches; a certain part of the native Christian leadership has now and again forgotten their age-long training in courtesy and restraint and has become outspoken as

any Westerner could be, in their expression of the conviction that China and Chinese institutions must be run by, with, and for the Chinese. Feeling has, at times, run high; in some cases churches and schools have been rent in twain. St. John's University in Shanghai lost most of its Chinese teachers and student body in the summer of 1925, owing to the manner in which the president of the institution, an American, attempted to curb the expression of the students because of the ^{the} May 30, 1925, ^{the} Affair. In Kaifeng, a portion of the church of the China Inland Mission left to form an independent church as a result of the same affair, though in this latter case three of the four leaders were men who had two living wives and so could not become church officers, and the other leader had nourished a grievance for some time when the agitation against the British gave him an opportunity to vent his spleen. This last ^{mentioned} agitator also got the C.I.M. hospital staff to go on strike, causing many sick to suffer, thus showing to what extreme lengths extreme nationalism will go.

Resentment and grievances came to the surface during these trying days which had little or no connection with the political treatment accorded to China by foreign nations. Perhaps the first three men named above would not have taken such radical action if the China Inland Mission had given them the recognition and offices to which they may have thought themselves entitled. At any rate, the events

of the summer of 1925 will mark an epoch in the life of the Christian churches in China.

For long years the missionaries have instilled into those under their charge the necessity for the local churches becoming self-sustaining, self-governing and self-propagating; they thought that a long period of preparation and education would be necessary. But it may be that the aroused nationalism and pride of the Chinese will bring them to a condition of self-reliance long before the missionaries had thought it possible. Such a state of reliance will be very desirable, much as the antagonisms and passions which have been aroused may be regretted. The Apostle Paul was informed by the Spirit of God that he was to preach the Gospel in Rome and though he went to that great city under escort as a prisoner, he rejoiced; so also the modern apostles, even while they smart under unjust accusations, can only rejoice when the Chinese, conscious of the worth of their own personalities before the Lord, determine that they do not need to be coddled or protected, but that they can and will take over more of the responsibility of the evangelization of their countrymen.

2. It is not a difficult matter to explain the rise of the present movement for the assertion of Chinese national rights. Given the factors that enter into the situation, a competent survey of them would have justified a prediction of what has happened and also justify a prophecy of other

results that will yet follow. Students of history reading the records of almost any European nation, (whether France, England or of the rise of the Dutch Republic), will find abundant parallels to justify the belief that, truly, history does repeat itself.

The main factors are apparent: an ancient, proud people surrounded for countless centuries by nations regarded as inferior; an anachronistic social order and form of government; a vast mass of illiterates living in an agricultural stage of civilization; for over a hundred years continuous pressure exercised by nations more highly organized, coupled with glaring injustices; the inrush in a very short period of time of concepts and modes of thought which the West had taken hundreds of years to absorb. Moreover, there have been the teachings of thousands of missionaries, who in chapels, churches, hospitals and schools have taught and practiced in accord with the worth of the individual in the sight of God; that justice must be done though the heavens fall; that exactitude and sincerity, not ch'á pu to (almost right) methods, are necessary for a stable basis of life for the individual and the state.

3. So we may say that beyond question, the missionary has been one of the great causes of patriotic movements in China. The teachings of Jesus, wherever proclaimed, have ever caused a ferment in every phase of human activity; the apostles of the early Christian era literally "turned the

world upside down! Therefore no one should be surprised that what has happened in so many places in other times, should also come to pass in the Far East. Nor should there be surprise that there are crudities, injustices and cruelties concomitant with the rebirth of so ancient and conservative a land as China. Well did Roosevelt say that every movement has its "lunatic fringe," and since the national movement is largely in the hands of students who are inexperienced and enthusiastic, the wonder is that greater excesses have not been committed. Compared with the frightful crimes of the French Revolution and, especially, of the Bolshevik Revolution, the Chinese national movement is mildness itself. The point we make is that this movement was to be expected, that it was certain to overstep bounds at places and that one of the most potent factors in bringing it about was the religion, the science, the civilization and the personalities of the men and women who crossed the ocean from their distant homes for Christ's sake.

In the irritation felt at some of the worst aspects of this new feeling among the Chinese, it is possible to forget, for the moment, how disastrous it would be should China remain in a living death of stagnation and decay. The new freedom will bring awful risks in its train, but just as each new generation must leave the parental roof and accept the responsibility of living in a world full of snares for the unwary, so must China also face dangers and take risks if

the country is to be untrammelled and develop national character. The missionaries can afford to accept full responsibility for their share in developing fresh vigor and energy in the life of the land. If Christianity is preached at all, alterations will be wrought in all departments of life. Critics may rail at missionaries as stirrers up of strife, but the truth is that it is impossible to inculcate any religion which has an ethical character without at the same time suggesting that this has a bearing on action-- action that is certain to offend some portion of the community. ✓

4. How closely the Christian Movement and the National Movement are linked together may be apparent from a perusal of a list of the prominent leaders in the last-named movement. Sun Yat-Sen, himself a professed Christian and said to be the son of a Christian evangelist, is compared by his followers to Washington; Sun was for many years an extreme liberal, if not a radical. Marshal Feng Yü Hsiang, the Christian general, is also a leader among the Nationalists. Dr. C. T. Wang, formerly a Y.M.C.A. secretary, a Chinese delegate to the Paris Peace Conference and holder of many other important posts, is a new type of official, who is also Christian; he is astute, determined and patriotic. Dr. W. W. Yen, another Christian, is a leader among the progressives. In proportion to numbers, the churches have furnished more than their share of leaders in arousing the nation.

Let it again be emphasized that this is not an accident but a direct result of the content of the missionaries' teaching and ^{of} imitation of their practices; in fact the missionaries have made such an outcome their goal. Present developments are but a phase, a stage, in the onward march of the Chinese people. Wise leaders will look beyond isolated phenomena, which are sometimes intensely irritating and which may obscure the larger issues, and begin to adjust mission methods so as to prepare for what lies beyond the present horizon.

5. From this point of view, the anti-foreign agitation, which has been especially strong against Japan and Britain, is understandable. Numbers of returned students, comparing China with the countries which they have visited, and sometimes suffering from an old complaint which is dubbed "Inferiority Complex" by one school of Psychologists, feel that the aliens must be in some way responsible for the dire state of disorder and confusion that exists in China. It is a well-known disposition, not of Chinese nature only, but of human nature, to lay the responsibility for shortcomings on other shoulders than our own. Unfortunately, it is not a difficult matter for the student to build up a strong case; China has been defrauded and abused by stronger countries. Thus the strong anti-foreign movement has swept over the land. That the Bolsheviks have had a hand in encouraging this activity, can scarcely be denied. The Soviet Government wishes to fish in troubled waters. Posing as

the friend of China, though holding on to Mongolia with a firm grasp and keeping the Far Eastern Railway in full possession, the de facto Russian government deliberately attempts to foster communism and a distrust of all western nations. Red agents are busy among the students and populace at various centers.

It is amusing to note that many of the most violent anti-foreign Chinese leaders are among those who are farthest from traditional China in habits and thought: Young China walks abroad with a walking cane, foreign shoes and hat, and is very fond of foreign moving picture films, and innovations from the West. But this does not prevent him from attacking foreigners as the destroyers of Chinese civilization. By a well-known Psychological law, the nouveau riche both imitate and dislike those whose social training is thorough and whose social position is secure; so Young China both admires and fears the West.

6. Sitting at the feet of the West, Young China is turning some of the weapons of the Occidentals against them and notably is this true of propaganda. The Students Union has done some excellent work--excellent for efficiency in carrying out its purpose, as propagandist and diffuser of false reports.

The experiences of the Great War, when many fabulous tales were sent out, should teach us that in a time of great tension, Truth is likely to suffer. Only recently a

British general admitted that during the war he deliberately sent out to China "fake" photographs to prove that the Germans were using their dead to make commercial fertilizer. So Westerners should be careful not to speak of anti-foreign agitation as being peculiar to the East. Because the missionaries are also foreigners, the churches are affected vitally by the development of anti-foreign sentiment. But some have gone a step further and initiated an anti-Christian agitation that they hope will be nation-wide in extent.

III. THE ANTI-CHRISTIAN MOVEMENT

1. The Anti-Christian movement was begun at Peking about the time of the meeting of the World Student Conference there some years ago. Some have thought that it was the meeting of this body of Christians from many lands that stirred the non-Christians to organize the protest against mission activities in China. The movement has from the first had a very close connection with the National Students Union and a statement issued by this Union in the summer of 1925 seems to indicate that they have entered the anti-Christian agitation as a body.

A resolution passed by the National Students Union in July 1925 refers to the Christian religion as a destroyer of Chinese civilization, a chloroformer of Chinese students so that they are insensible to the wrongs inflicted upon their native land, as the forerunner of imperialism, capitalism, and economic penetration; in fact, as the enemy of

the legitimate aspirations and ideals of true patriots. To counteract the insidious work of missionaries, posters, handbills, processions and speechmaking should be used. Members of the Students Union should insinuate themselves into the Y.M.C.A. and other Christian organizations so as to ferret out the secrets of these bodies and expose them. The "student slaves" in Christian schools must be urged to leave them; those who are "eaters of religion," by which is meant those who become Christians or join Christian organizations because of material benefits, games or other advantages, are to have pressure brought to bear on them. The Christian schools must be forced to register with the Governmental Educational Bureau and all compulsory religious teaching ^{must} abolished forthwith.

The day set for the greatest effort against Christianity was Christmas Day 1925. Christmas cards, Christmas celebrations and even Santa Claus, were held up, in the resolution above mentioned, as very clever advertising of Christ; all true Chinese were advised to eschew such practices. Anti-Christian Christmas cards were to be prepared and on Christmas Day, the churches were to be invaded by the anti-Christian student organizations, who should interrupt the Christmas Program and enlighten the assembled company as to the true intent and purpose of the churches. So great was the concern about the matter of what the Students Union were going to attempt to do, that in Peking, the Commissioner

of Police put out a proclamation warning the students against this proposed Christmas invasion of the churches. In Kaifeng, the police informed the missionaries that processions and speech-making by the students in the streets would not be interfered with, but that the Christian places of worship were not to be molested.

For the past several years the Soviets have used Voltaire's phrase in which he speaks of "religion, the opiate of the people." Now the anti-Christian students speak of Christianity as "chloroform" or a "deadening medicine" and it is extremely probable that these epithets as well as their methods are of Russian origin.

2. Three main sources of opposition can be discovered in the anti-Christian movement. Something has already been said of the causes for this agitation but the importance of these points makes it worth while to expand the causes of this feeling a little more at length.

(a) There are the Chinese who have attacked Christianity on nationalistic grounds. In this view, the foreigner's religion will inevitably destroy Chinese culture and unfavorably affect the long established social and family organization. The fact that certain Chinese, who are connected in one way or another with the missionaries, either as students or as church members, sometimes ape the foreigner and speak disparagingly of their native land, helps to fan the flame of resentment against the imported religion. Again,

the leaders in the churches are still, for the most part, aliens and this seems to emphasize the exotic character of Christianity and makes it easier to arouse popular prejudice against it. Unquestionably the moral influence of both missionaries and Christian churches has been mounting steadily higher and higher each year; in many movements the churches have exerted a profound influence. Now it is a great strain on weak human nature to watch calmly any organization in which a large body of highly efficient foreigners are the leaders, more and more dominating the moral and spiritual leadership of the country; it is only natural if the Chinese ask themselves and others the question, "Is our civilization, which is thousands of years old, so bankrupt that we must accept the leadership of a foreign religion and of the foreigners who guide the policies of this religion?"

(b) The teaching of modern science and scientific methods in the middle schools, colleges and universities in China, has resulted in antagonism to Christianity. In their reaction against the old superstitious practices and dazzled by the wonders of science, the students leap to the conclusion that all religions are unscientific and superstitious. The introduction of science into the life of the West has been gradual, but even so, violent controversies and industrial and social revolutions have been effected with a dizzy speed in recent generations. Consider what the effect was bound to be, of having the long accumulations of

invention, investigation, and discovery suddenly poured out upon masses of students living in communities whose structure, ideas and material existence have not altered essentially for many centuries. In passing from the dim and uncertain knowledge of the past to the glare of the modern scientific era, it was to be expected that a considerable body of students, in the zeal of new converts to another outlook on the universe, would set up a new god of Science, rejecting all theological teachings, becoming atheistic in religion, patriotic in aspiration but bereft of the spiritual ideals of either the East or the West. This is precisely what has occurred in many instances. The new wine of science has gone to the heads of the youth in the schools; to change the figure, they have wet their feet on the seashore and now consider that they have plumbed the depths of the ocean of knowledge. It is not simply the knowledge of science that induces these students to oppose Christianity; it is that their knowledge is in such violent contrast to their former concepts and that their knowledge of science is new, superficial, and partial.

Lecturers have come to the Far East from the West, who have discounted mission work. Student worshippers of Science have eagerly absorbed the critical attitude of these lecturers, who, though only for a short time resident in the country, have not hesitated to make comments on a wide range of topics with an opinionativeness that might have excited

amusement, had it not been taken by the students as the true voice of the most enlightened part of the West; by the same token, the missionaries came to be regarded by some as the representatives of a system of theology that had been outworn and flung aside in enlightened lands by the truly educated. Men like Bertrand Russell and John Dewey are to be thanked for the statements sent forth by the students that science has displaced religion.

Yet other foreign teachers, both in America and in China, have taught a form of Christianity, both to heathen and Christian Chinese, quite unlike the teachings of the New Testament and the teaching of nine-tenths of the missionaries. These missionaries of a new style of Christianity have informed the students that the latest approach to the Christian religion is the only one that harmonizes with the modern conception of the universe and, conversely, the older, orthodox ideas can only be retained by the up-to-date student by a stultification of his intellectual integrity. Such categories as the special Inspiration of the Bible, the Virgin Birth, Old Testament Miracles, Angels, Demons, Heaven and Hell cannot be accepted by the modern mind, they are informed.

So it is but natural that the anti-Christian students should distribute placards on Christmas Day declaring that Jesus was the illegitimate son of a Judean woman and that those who preach of heaven and hell are as bad as the

Buddhists, who play on the fears and ignorance of the people and preach that they must strike a bargain with God to deliver them from hell in exchange for meritorious acts or beliefs. Students make these charges because they have been taught them and at times they receive this kind of instruction from "advanced" missionaries.

(c) One of the sources of opposition to Christianity in China comes from the paid propaganda of Soviet Russia. The Soviets have set going the idea that religion is the "opiate of the people" and that Christianity tends to make the people slavishly submissive when they should arouse themselves and vindicate their rights. The main purpose of the Soviet propaganda is political: they see in Christian missions a tie that binds China to the West and it is the desire of the present rulers of Russia to create antagonisms between all Asia and all Western lands that still hold to the capitalistic system. Foiled in their efforts in Britain, Germany and Italy--angered by the Security Pact of Locarno, the Russian communists still fondly hope that they can stir Asia with its countless myriads against the West and then in the resulting turmoil find a fine soil for their revolutionary ideas. The utterances of the Bolshevik leaders show clearly their sympathies with the Chinese nationalistic movement. Wherever the Bolshevik influence is greatest, as at Canton, there the anti-Christian agitation is strongest and the measures taken against Christian schools are most

2

violent. There is a well thought out system of Soviet education at work in China now.

A well informed Chinese student stated in the presence of this writer that he was familiar with the Soviet anti-Christian organization. He stated that the Chinese leaders in this particular group got orders direct from Moscow; using every opportunity to attack Christianity, they often mingled their agents in popular processions so that under the cover of popular excitement they might instill their ideas and take full advantage of popular movements, giving them a communistic and anti-Christian turn when possible.

On the whole, it may be said that conditions change with such rapidity and the rallying cries have been so varied that considerable bewilderment exists as to what the meaning of events in China is. The nationalistic trend should be carefully studied by those whose work it is to set up domesticated churches in China. For the intensity of national feeling is so widespread that it cannot be safely ignored.

CHAPTER V

THE CHURCHES AND CHINESE CIVILIZATION

I. CHINESE CULTURAL HERITAGE.

1. Chinese Civilization Self-developed.
2. Earlier Relation to Europe.
3. Mutual Misunderstanding of China and the West.
4. Value in Chinese Culture.
5. Comparisons and Contrasts.

II. CHINA'S SPIRITUAL HERITAGE.

1. Character of the Spiritual Heritage.
2. Approach to This Heritage.
3. Religion in China.
4. Worship of Common People.
 - a. Guild Worship.
 - b. Family Worship.
 - c. Individual Worship.
 - d. Heretical Sects.

III. THE CHINESE FAMILY.

1. Character of the Chinese Family.
 - a. Importance of the Family.
 - b. Family Customs.
 - c. Family Communal Life.
 - d. Examples of Practical Results.
2. Effects of Family System.
 - a. The Family and the Scholar.
 - b. The Family and the Status of Women.
 - c. The Family and Nepotism.
 - d. The Family and the Individual.
 - e. The Family a Conserving Force.
3. The Churches and Family Life.
 - a. Changes in Family Life.
 - b. Churches Mediators of This Change.
 - c. Effect of Churches on Family.
 - d. Future of Ancestral Worship.
 - e. The Family and Church Discipline.
 - f. A Chinese Contribution to Churches.
 - g. An Evangelistic Opportunity.

CHAPTER V

THE CHURCHES AND CHINESE CIVILIZATION

In this chapter an effort is made to relate the existing ideals, traditions, and institutions of the Chinese to our problem. Manifestly an exhaustive treatment is impossible. Certain aspects of Chinese civilization have more value, for our purpose, than others. Chinese family life and Chinese religion touch the work of the missionaries at every turn. This chapter is divided into three parts: First, a general consideration of Chinese Cultural Heritage; second, Chinese Religion; third, the Chinese Family as it relates to the work of missions.

I. CHINESE CULTURAL HERITAGE

1. When Christianity was introduced into China, the field, far from being unoccupied, was possessed by one of the most remarkable civilizations that the world has seen. One might characterize this civilization as self-centered or self-sufficient, and it is largely self-developed. Coming down from the dim ages of the past and continuously expanding until all the eastern half of Asia has felt its influence and, in most cases, the dominance of Chinese culture; the peoples of the middle Kingdom have been proud of their history. The Great Wall of China has often been used as a figure of the exclusiveness of the Yellow Race yet it is but an imperfect comparison. Numerous attempts have been made to trace Western influences in Chinese institutions and there have been outside forces sweeping into China as the

centuries rolled by; but on the whole, until recent years, the impact of China on the West was stronger by comparison than the influence of the West on China.

China was the civilizer of Mongolia, Korea, Manchuria, Annam, and Japan; Chinese influence extended into Tongking, Burmah, Siam, Tibet, India, Ceylon, Sumatra and Java. Anthropologists and archeologists are raising the question (as to) whether the Yellow and Red races are really separate races or not: possibly the civilization of the Pueblo Indians, the Aztecs, Mayas and Incas of America may flow from an ancient Chinese fountain head. Hemmed in on the southwest by the great Tibetan plateau and vast deserts; with the icy north and the torrid south and the world's greatest ocean on the east, China, unlike the "Slumbering Giant" she is supposed to have been, has developed a system that compels our respect and admiration. Western nations with their Roman notation, Arabic numerals, Greek Philosophy, Architecture and Literature and with a religion that had its origin in the small country of Judea, will do well to remember that the civilization of China is, with the exception of Buddhist influence (which the Chinese changed from the older Buddhism), largely a native product.

2. Before essaying the task of enumerating some of the distinctive features of this venerable system, it will be worth while to note its relation to Europe before the Nineteenth Century. For the most part, the overland route, not

the sea, was the ^{line} means of intercourse followed in relations with the West. It is believed that the Chinese came to their present home from the central plateau of Asia, following the course of the Yellow River. Over the arduous overland trail came traders with their caravans of merchandise, the Nestorian missionaries in the seventh century, the Polo brothers and the Catholic missionaries. From this road the Mongols erupted into western Asia and eastern Europe, leaving a lasting mark of their conquest on Russia and other nations.

When one considers how China imposed her culture on nearly all the neighboring peoples, it appears inevitable that China would come to believe that she could learn little from the rest of the world. The Chinese argued in their minds that the farther one lived from China, the "Middle" Domain, the more barbarian and uncivilized these less fortunate countries must be. The word "foreign" is the same as the word for "sea" in Chinese and this was because these outside folk were thought of as living in a half-civilized state in the midst of the seas, on small islands. The ignorance of the rulers of the Far East about Europe was colossal; indeed it may be said that their ignorance of and contempt for the West was only paralleled by the disdain and lack of knowledge of the great value of Chinese achievements, in Western minds.

The natural and worthy pride of the Yellow Race in their

history, culture and social system cannot be disposed of or dismissed as being based on national conceit and ignorance of world conditions, solely. This healthy self-respect has its roots in a long record of accomplishments in engineering, arts, invention, literature, philosophy, industries, and crafts. To be sure, their pride overstepped the proper bounds many times, but they had ample ground for a just pride in their past.

The following quotation¹ from Emperor Ch'ien Long's address to King George III of Great Britain, will serve to show the thought, until recent years, of the most enlightened Chinese regarding the West:

"You, O King, live beyond the confines of many seas, nevertheless, impelled by your humble desires to partake benefits of our civilization, you have despatched a mission respectfully bearing your memorial. The earnest terms in which it is couched reveal a respectful humility on your part which is highly praiseworthy. Swaying the wide world, I have but one aim in view, namely to maintain a perfect governance and to fulfill the duties of the state. If, after the receipt of this explicit decree, you lightly give ear to the representations of your barbarous merchants to proceed to Chekiang and Tientsin....your barbarous merchants will have had a long journey for nothing. Do not say that you are not warned in due time! Tremblingly obey and show no negligence! A special mandate!"

1 Quoted by McNair.

3. The above correspondence may be highly diverting to us now, but the attitude of mind revealed above had its tragic consequences--consequences which exist even to the present hour. Knowing nothing of Occidental culture, the Emperor had no desire to deal with the English or any other nation on terms of equality. A long wrangle between the English and the court of Peking was caused by the insistence that the British representative must "kotow" to the Emperor as if from a tributary state. The point we would make is that while the Chinese were justified in a reasonable pride in their own accomplishments, they ignorantly offended a powerful and highly organized state, to their great sorrow. As Christian workers, it is fatal to fail to understand the Eastern point of view--to know and appreciate the values of Chinese society. By failing to take pains to study and make discriminatory appraisal of Chinese life, we will remain precisely at the standpoint of the Emperor Ch'ien Long, who sent such a ridiculous communication to George III. Let it be emphasized that missionaries must know the life, institutions and traditions of Cathay if Christian churches are to reach the heart of the country. A spirit of superciliousness or bigotry will be rebuffed where a sympathetic and inquiring spirit will be heartily welcomed.

4. Writers on China have emphasized the dissimilarity of the point of view of the people of the land from that of Western peoples. It is worth while to reemphasize this

truth in a study of the methods that should be utilized to domesticate Christian churches in the Far East. Despite the surface conformity to Western manners and mode of thought in a few places where foreign influences are strong, one does not have to go very deep below the surface to come in contact with a system of ideas that is utterly at variance from our conceptions. This does not mean that the Chinese are a people whose civilization and manner of life are inscrutable nor that they have a warped, twisted mentality that is incapable of logical thought.

It has been charged that Western officials and advisers, employed by the Chinese government, have become so used, by association with the local customs and manner of thought, to Chinese ways that they are more Chinese than the Chinese themselves. Of Sir Robert Hart, for many years head of the Maritime Customs Service in China and founder of the Chinese Post Office, it was said that he was so Chinese in his thought that he could no longer be counted on to be fair to the claims of Western nations in any negotiations. Chinese civilization has numerous excellencies. There is much to criticize--and the critics have been legion--yet there remains the convincing fact that China has wrought out a system which has enabled her to endure while other nations were sinking into the dust of oblivion.

5. Though not making an effort to give an exhaustive comparison of Eastern and Western turns of thought, a few points of difference may be outlined as suggestive and

illustrative of the necessity and means of adjustments in mission work.

For example, the Chinese believe in and have practiced corporate responsibility: where in America we would punish an individual, the Chinese magistrate might also punish the father and even the whole community for the crime of a single person. In cases of dispute, the Chinese instinctively seek a compromise or an arrangement rather than absolute and exact justice. Everyone's 'face' must be saved if possible; on the contrary, the West seeks judicial decisions without respect to persons. Underlying the famous May 30 Affair in Shanghai, in which students were killed in a conflict with the municipal police near a police station, was involved this fundamental difference in thought regarding the law and police regulations; the students did not accept the regulations against their patriotic parade as being inviolable and to be respected as being a part of abstract Law; but the police felt that they must uphold their regulations at all hazards.

Contrasts are in evidence on every hand between Chinese and Western ways. To give a short list of comparisons as they occur to one, the following may serve: the Chinese family is the social unit, the political unit is the village and the government is largely local: in the West the social unit is more the individual than the family and the political unit is the State with greater emphasis on central power in

the hands of one executive. Again, the Chinese mind is pragmatic, stresses the memory and faces towards the past; the Western mind is analytic, stresses the logical faculties and is mainly concerned with the present and immediate future. The Chinese seek peace, almost at whatever cost, but the Westerner demands freedom for the expression of his personality. Few Chinese Patrick Henrys demand liberty or death though countless Chinese are willing to die for their parents or to commit suicide if they have lost face. It is well-known that the East represses emotion more than the West though the difference has been overdrawn; those who say that they have never seen the Chinese weep or laugh must have had a very hurried and unobservant trip through the country.

II. CHINA'S SPIRITUAL HERITAGE

The religious life of any people is the very center of its civilization, for it affects the springs of conduct and molds the character. A treatment of the subject we have under consideration cannot ignore the native religions if it is to deal adequately with the main issues involved.

1. Let us notice what the spiritual heritage of China is. It has been held that the Chinese are not a religious people: they are pictured as a people immersed in materialism, oblivious of things relating to the inner life of the soul. They have been contrasted with the East Indians, who are said to be absorbed in metaphysical and religious contemplation.

Such easy generalizations are sure to be misleading; a study of the structure of Primitive Society reveals that all races are instinctively religious and actually have some sort of an object of worship. It is a manifest contradiction to speak in one breath of China as a land where things of the spirit are set at naught and in the next breath picture it as a place where superstitious idolatry holds full sway. One sees in China thousands of costly temples, well-fed Taoist and Buddhist priests supported by the natives; many shops sell fire-crackers, candles, incense and paper spirit money. The conclusion is inevitable that the Chinese are interested in religious matters but that their religious life is not organized along lines with which Westerners are familiar.

2. There exists now a reaction against a former extreme attitude which dealt with all the religious ideas of China as though they were of the Evil One. At least, a survey of the literature of the early mission effort of the last century would convey that impression, though in practice missionaries did utilize what they considered of value in the indigenous faiths. If there are points of contact with Christianity in this ancient land, they should be brought to light, evaluated and utilized. Dr. Timothy Richard, a prominent English Baptist missionary, was among those who strove to link up Buddhist teachings with Christianity; he went farther in his approval of the religion of Gautama than most

Christian missionaries would be able to go. The origin of most of the religious terms that are in daily use in the churches, chapels and schools, is found in the three religions that were in possession of the field when the gospel arrived. As in the case of the Christian use and development of the Greek word for "love" (agapè), a new content is being put into old words, yet the stock of religious ideas and vocabulary was a distinct help from the very beginning of mission effort.

We cannot say, then, that these thoughts and the words representing them are altogether to be eschewed since many have been absorbed by the churches to great advantage. Whatever position is assumed towards the spiritual ideals of this ancient land, they cannot be ignored. The attitude of the missionaries varies from the position of those who would use a minimum of the traditional beliefs to those who would incorporate them wholesale into the Christian churches, if they could then still be called Christian.

The ordinary missionary and native worker quote liberally from the classics and current proverbs, or do not see any harm in so doing, in order to link up the Christian truths with what the hearers already know. In the hands of a good preacher of Chinese, Dr. A. H. Smith's collection of Chinese Proverbs is of invaluable assistance in obtaining a hearing for the gospel; the use of a common saying brings smiles of approbation and nods of approval from the hearers. To what

extent indigenous religious conceptions and traditions can be utilized, is a matter of great import.

3. In taking up a study of things of the spirit in the land, there come first, of course, the three religions, Taoism, Buddhism, and Confucianism. These religions cannot be dealt with adequately here. Then, there are the social customs and organization in their religious aspects which should be studied. The literature of China, its poetry, drama, history and philosophy, will repay patient investigation. How are these inheritances embodied in institutions; of what value are these institutions under present conditions; what adjustments are advisable? These and other questions are fundamental to the problem of dealing with the civilization of China as mission workers.

In order to reach the population, the knowledge of the above mentioned elements of Chinese life should be fairly comprehensive. Probably there is a different emphasis put on religion in various parts of the country, but there is a certain unity running through the religious life of the Chinese.

China is almost surrounded by what may be called "Buddha-land," consisting of Mongolia, Tibet, Northern India, Burmah and Siam; these countries are purely²/~~ly~~ Buddhist and so Buddhism exerts a strong influence in the Flowery Kingdom. It is perhaps the nearest thing to a real religion that the Chinese have. But the ordinary people do not speak of themselves as

Buddhists, Taoists or Confucianists--that is to say the common people in China Proper; they speak of themselves as followers of the "Ta Chiao" (Great Religion). This "Great Religion" consists of a mixture of the three religions of China; in the minds of the people, there is nothing incongruous in chanting a Buddhist prayer before a Taoist idol.

4. For our purpose, it is the religion among the common people that we wish to deal with in a brief fashion. This writer is somewhat familiar with the religious customs of the people in the Province of Honan. What are the gods commonly worshipped in Honan? The most popular deities are the Kitchen God, the Fire God, God of Wealth, God of War, God of Rain, the Local God and his wife (T'u Ti Ye Ye and T'u Ti Nai Nai), Buddha, and Kwan Yin. The Pearly Emperor, the God of the City and the God of Disease are also popular. Some idols have a strong following in a limited local area because of some tradition, custom or alleged miracle connected with them.

Worship of the gods might be conveniently divided into four classes, viz.: Guild or Occupational Worship; second, Family Worship; third, Individual Worship, and fourth, Heretical or Interdicted Sects.

(a) Guild Worship. Each trade in China has its tutelary deity which is worshipped on the birthday of the god or some day sacred to it. The carpenters worship Lu Pan; the workers in metal, Lao Chün; the barbers, Lo Tsu, and so on. Even the thieves, the beggars, the blind, and the prostitutes

have their tutelary deities who will protect them and aid them in their business according to Chinese belief. These guilds with their idolatrous connections constitute a problem for the Chinese Christian business and laboring man. It is a serious thing for a workman to come into conflict with these idolatrous labor unions.

(b) Family Worship. During the New Year holiday, at the Ch'ing Ming, Autumnal and other festivals, a single member of the family may take money contributed from the family chest and buy the wine, steamed bread, meat and delicacies that are to be offered by him on behalf of the entire family which he represents. Since the family is the center and circumference of the Chinese social system, it is this family worship which is most characteristic and important. This worship is not thought of in an individual way but as a means of protecting the welfare of the entire group constituting the clan. Under the clan system, there is not much room for the exercise of personal choice, initiative or innovation. Consequently, the family worship runs along pretty well conventionalized lines. The rites performed are routine and there is not much trace of spontaneity or devotional fervor in these exercises. The exception is at the worship at the graves of the ancestors or in rites for other departed relatives, where there seems to be a touch of tenderness and affection towards the departed one.

(c) Individual Worship. By individual worship is not

meant worship in which only a single person engages, but that there are certain religious practices in which there is religion of a more personal and intimate character than the usual religion of the people. Most Chinese worship is not thought of as having any connection with character; there is no personal relationship of mutual fellowship between the worshipper and the object worshipped. It is primarily a ceremony intended to curry favor with the god. Under the head of individual worshippers, I would put the Vegetarians and those who are "In the Rules" (Tsai Li). There are other individual religious practices which will not be discussed.

The Vegetarians have taken a vow to eat no meat; they are under Buddhist influence, which holds life sacred because of the belief in the theory of transmigration. One does not desire to consume the flesh of an ancestor now existing in the shape of an animal! The Vegetarians desire to attain to Buddhahood or at least to fairyhood and so they live under very strict regulations. No onions, garlic or leeks are to be partaken of; no wine is to be drunk; husband and wife are to practice sexual abstinence.

These Vegetarians are very much in earnest and are usually more easily influenced to accept Christianity than the ordinary Chinese. On acceptance of Christianity, they break their vegetarian vow and eat meat. Vegetarians as a rule, do not form associations of any great numbers, but in the

South, upon one occasion at least, the Vegetarians arose in large numbers and slaughtered some missionaries.

The aim of this sect is to subdue desire and all fleshly lusts and to prepare for the life beyond. Some of the finest characters in China are Vegetarians. Among them was Wu T'ing Fang, the former minister from China to the United States, who gave an island to the Southern Baptist Mission in South China for a leper refuge.

Of a similar character, superficially, is the cult of those who are "In the Rules." However, it is only on the surface that they resemble the Vegetarians; they are totally different in character and purpose. In the first place, only men belong to this cult. Their main tenets are to drink no wine, smoke no tobacco, and to stand by each other. It is more or less of a Mutual Protection Society. There is no special objection to social impurity, it is said. Some of the members wear a small image of Buddha next their bodies.

Again, there are those who have made vows which they perform in a way that sets them off from the ordinary worshippers. These vows are made for special purposes, such as for the birth of a son, for recovery from sickness and security in danger and the like. The vow usually consists in the promise to perform some religious ceremony and the effect on the life of the devotee may not be at all of a permanent nature.

(d) Heretical or Interdicted Religious Associations.

The Elder Brother Society, the White Lily Society, the Boxers, the Red Spear Society and other secret religious groups have private rituals, meet at night, and indulge in idolatrous and superstitious practices. During the reign of the Manchus, the Elder Brother Society and others like it, had for their aim the expulsion of the Manchus; the Elder Brothers were especially strong in West China. The rise of the Boxers and their anti-foreign movement is a matter of history. Some of these secret societies have for their object the overthrow of the present² government and the selection of one of their own leaders as Emperor of China; there is reason to believe that such societies still exist. Only a few years ago, there was a meeting of some members of an interdicted organization in a temple in the city of Kaifeng; a conflict with the police resulted in which most of the worshippers were shot or burned to death.

In the province of Honan, there has arisen in recent years the Red Spear Society whose members claim to be impervious to bullets; those who are killed in the fights with bandits and soldiers are said to have failed to practice sufficiently and hence the failure to escape the bullet. Over one hundred thousand members are enrolled in this sect and in many districts the organization is so powerful that the local officials cannot resist it successfully. The most probable cause for the rise of this powerful sect was the

need of local bodies to defend the country against the bandits, mostly composed of ex-soldiers. The Red Spears are strikingly similar to the Boxers in practices and organization. What the outcome of this movement will be, can be only a matter of conjecture. In a number of places they have tried to force the Christians to enter their idolatrous cult and when this has been refused, they have retaliated in some way, such as destroying the growing crop of the Christian or failing to protect him from the bad characters of the neighborhood whom they encourage to annoy him.

A study of the history of China shows that there have been a great many peasant risings and that they have been accompanied by terrible excesses. The destructive T'ai-ping Rebellion was an uprising of this character. Nearly always religious observances play an important part in the onrush of these popular waves of madness; in the case of the T'ai-pings, it was a perverted and debased form of Christianity.

The churches in China are making an impression upon Chinese religions and the religions already in China constitute one of the biggest molding forces in the life of the nation and so help to determine largely the conditions and needs to which and in which the gospel must be naturalized.

III. THE CHINESE FAMILY

1. Character of the Chinese Family.

(a) The family is the heart of the Chinese social organization: it is the unit of the national life that is basic,

an understanding of which is fundamental to any attempt to deal practically with the conditions that are to affect the progress of Christianity in the Celestial Empire. Just as the village has been the political unit for uncounted centuries, so does the sway of the family life go back to and perhaps beyond the dawn of the historic records of the past. The conception of the family as an indivisible whole permeates every department of activity, business, governmental, recreational, ceremonial, religious--in fact, every activity in which it is possible for human beings to be associated together. Ancestor Worship has been regarded as a serious obstacle to mission work; this is a family ceremonial and the tenacity with which the Chinese hold on to it is a measure of their devotion to their family ideals. The preservation of China through over four thousand years of turbulence, disunion and overturns that have afflicted the nation, are due more to this clinging to the clan idea than to any other single cause; the innate conservatism of the land is due to the same reason, for the most part. The power of the family can only be appreciated after having lived among the people and observed how each action from birth to death is swayed by this age-long community of existence. The patient study of it should be a necessary part of every missionary's educational preparation for effective service. For the Chinese family system will prove to be at once his delight and his despair. One of the greatest agencies in advancing the

cause of Christ in Cathay is the tie of blood that binds the Christian to his heathen kin, but, on the other hand, it is this organized body that often reaches out and pulls back many an inquirer from the door of the Gospel Hall.

Not alone the living but the dead are thought of as being a part of the clan; the state of the dead, their repose, the worship they receive, and the observances of their precepts, have a direct effect on the happiness, the success in business, the health and length of life of their descendants. When in past years the Emperor desired to honor a devoted servant, he sometimes published an edict ennobling the man's ancestors back for several generations, even though they had been in the land of shades for decades. This was considered a signal honor.

From the native viewpoint, it can be seen what a wrench it is for them to turn their backs on those who have departed this life and held other faiths. A number of modernistic or radical missionaries reassure the Chinese by teaching them that their dead are not lost. The devotion of the Chinese to their ancestors, living and dead, is a great hindrance to the evangelization of the land. The influence of the family is so powerful and pervasive that it is indeed difficult to resist.

(b) The social customs connected with the group are of deep significance. The family group views the worship of ancestors as more important than the worship of idols. A

wedding ceremony or a funeral may be of such a costly nature as to bring ruin in its train but since the family "face" and honor are at stake, the money must be had from some source. In Honan, early weddings are caused at times because the prospective mothers-in-law desire to have girls to assist them in the household duties; thus the bride is at first, not so much a wife as a daughter-in-law. The boy and the girl have nothing to do with the arranging of the marriage contract; that is attended to by the older members of the family. It is unfilial not to bear sons, hence concubinage, with all its evils.

Family customs are connected in one way or another with idolatry and so the young and old are bound by these means to the heathen religions by strong ties. By bringing wedding and funeral ceremonies into closer touch with Chinese ideas, giving them a Chinese color without surrendering any Christian principle, the missionaries can display effectively an understanding and sympathy at great moments in the colorless lives of the natives and thus bind them to the Christ who wept at the grave of Lazarus and performed his first miracle at a wedding. In this matter great opportunities have been unwittingly overlooked. The Kuleo Baptist Church in Kaifeng lost a number of members a few years ago who went with others to form an independent church called the Lienai Haei (Merciful Love Church). They complained that not enough attention was paid to helping the poor and that little regard was given to great occasions such as

weddings, and so they set up their own organization. The reason given by them was not likely the main reason for their withdrawal but it was one reason. With many diversions and a wide range of interests, the Westerner is prone to forget how important a feast, a wedding or social custom may be to a native Christian.

(c) Possibly the family lands may be in the possession of several brothers without division during a long period of time until the number of souls who are living in a communal way may mount up into the scores: it is quite common for as many as twenty persons to be holding a body of land without division. This condition must be taken account of when casting about for plans to set up a self-supporting religious organization. The expenditure of the money or fruits of a patriarchal estate is watched with jealous care. Difficult will it be for an individual Christian in such a group of non-Christians to make a very liberal contribution to church objects without bringing down upon himself the wrath of his home people.

Usually when an adult joins an organization or undertakes to do things regarded as prejudicial to the interests of the rest, his portion is divided out to him. The Chinese are not accustomed to the thought of a subsidiary member of the family group making a large donation as for himself. The heads of the families on occasion build magnificent temples, give to the poor or repair bridges but it does not often

occur to the son of such a man that he ought to contribute money in addition on his own behalf when the head of the family has already made a liberal donation. If self-supporting churches are to be produced in any large number in China, this fundamental social and economic fact must be recognized or it must be changed; if this fact is recognized, then a wise process of adaptation will be begun; to attempt to change this condition is very difficult and it will take not years but generations to completely alter it.

(d) A few examples of how this ideal operates may serve to give an idea of the way the life of the people is affected. A coolie in the employ of a missionary managed to save enough to buy a few acres of land. Having bought the land, he returned to his native village where he had a quarrel with his uncle who drove him from home and calmly took over the property. No one would dare contest the uncle's right to follow this procedure. Again, a childless couple were driven away from home by a younger brother of the husband; their house was seized and occupied by him. The younger brother had a large family to support and when he got out of work, called on the older brother who failed to help him; he then drove him and his wife out of their home. Most Chinese would regard the younger brother's plea as not altogether unreasonable since the older brother had no children and was somewhat better off. Another example: a returned student, a Doctor of Philosophy from an American University,

told this writer that he must secure a position at once that would pay at least four hundred dollars Chinese money per month. Said he, "I have to support twenty-six relatives, men and women. Some of them are lazy and no good but I must support them just the same; they expect me to."

A multitude of examples might be given to show how utterly foreign to Western conceptions is ~~the~~ the Chinese family bond. For example, an enemy of Governor Hu Li Sheng of Honan exhumed the bones of the parents of Governor Hu in the province of Shensi and scattered their ashes; this was considered as the height of insult.

2. Effects of Family System.

(a) Whatever defects the Chinese family system has manifested, it has been a means of sustaining the weaker members, who else would be swept under because of the hard life conditions that exist. With the congested population and so few new fields for youth to enter, it is necessary for some such body to support the individual for a longer period than is necessary in Western lands.

Accordingly, the ordinary farmer may select one of his children to attend school and become the scholar of the family while the remainder of the children remain illiterate tillers of the soil. The one who is educated never again does actual farm work, for according to long tradition and custom, the scholar is not to work with his hands. Thus does it come about that the intellectuals of China know

little of manual training; education becomes a sort of fetish and practical knowledge gained by the use of the hands is despised while purely book education is exalted out of due proportion. Hence the men of action in China are not the men of culture.

Schools for agriculture and forestry, for industrial and mechanical arts, will help to bridge the gap between the mind and the hand. In the meantime, a Christian native leader may be unwilling to do for himself or the church some slight task which appears to him to be beneath his dignity, being contrary to what he has been taught a literary man should do. At times, men who have been artisans become evangelists and then feel that they must sustain the tradition of their new status by forsaking their former manner of life so utterly that even a small bit of manual labor is regarded with disfavor. This tradition has grown up because in a land where labor is so cheap, it is necessary to set apart the scholar so as to give him leisure and the separation has become so thorough that the scholar is now a member of what amounts to a caste. The aristocracy of China is the aristocracy of letters; this aristocracy is upheld by the family system.

(b) The place of women in the family in China is well defined. After marriage she is no longer counted as a member of the old home circle; the wife worships her husband's ancestors. When her parents die, according to Chinese law,

she has no part in their estate. If the father has no male heirs, by a very curious custom observed in Honan, a daughter may assert her rights as the sole heir in default of male claimants. Standing before the coffin of her father before he is carried to burial, the daughter flings an earthen vessel to the ground where it is shattered. This is a token that the estate is hers.

A widow without children or a man with only a daughter, has difficulty in disposing of property without interference on the part of the men who expect to inherit the property on the death of the owner. A wealthy widow named Liu was subjected to continual annoyance and even indignity because she had no children of her own and the heirs were fearful that she might secretly dispose of it or possibly favor some of the heirs at the expense of the others. A Mr. Hsü, living in Honan but owning property in Shantung and who had only one child, a daughter, learned that one of his relatives had cut down some valuable timber and sold it though the timber was Mr. Hsu's alone. These heirs will not let Mr. Hsu control his property and continually annoy him. These instances are given to show that the status of women in China is not that of the West. One the wife becomes a mother of a son and especially when she is an old grandmother, she is more respected and revered.

(c) A great incubus upon progress in commercial and political activities is the system of nepotism which is to

be encountered on every side. Often the clerks in stores are more numerous than the customers at any given time. These clerks may be relatives who insist that their wealthier kinsmen give them a place whether they are fitted for it or not. If an official is suddenly promoted to a high office, this is the signal for his kinsmen of near and distant degree to flock to him for recognition. Under the system now obtaining in China, it is very difficult for him to resist their petitions for a place near the till, irrespective of their competence or incompetence.

This feature of the family life blocks effectively the progress and efficiency of many enterprises on every hand. So also in the churches, the family may become a clique or a close knit organization for the advancement of the interests of a particularly powerful group with the result that the influence of the church for good in the community is practically nullified. The selection of a pastor, the employment of even minor church servants, may all be tried out by the touchstone of how the interests of this particular family are to be affected. The power and extent of family tradition is simply enormous.

(d) Under such conditions, there is small place for freedom and expansion of personality. The last thing desired by a Chinese family is a son of independent and daring mold who will likely break away from the home ties and strike out for himself. How many tragedies must have been enacted,

what repressions, what tyrannical injustices, we can only imagine. In ordinary times the patriarchal regime may work smoothly yet it may become the instrument of grinding oppression. For an octogenarian to control a family in which there are men of forty, fifty or even more years, together with their wives, their children and often their children's children, with all the interests involved and interlocked, subjects weak human nature to a very severe strain. Only the inexorable and relentless pressure of the steel bands of the family code, can account for the strength of custom and the rigidity of ancient ways of doing things. It has crushed out initiative, produced early marriages, concubinage, ancestor worship, almost complete illiteracy among women, lack of community spirit and many other evils.

(e) There is, however, another side that must not be forgotten but which may be overlooked by the hasty critic. Chinese civilization could not have endured if there had not been in the home life of the country some elements that have cemented the diverse parts into one integral, solid whole. The great commandment with a promise has been observed by the Chinese and the promise has been verified in the life of the Chinese nation: they have built the nation on the principle of reverence and obedience to parents and their days have been long, as a nation, in the land which the Lord God has given them. Let it be repeated that the heart of Chinese life and civilization is the clan.

Compared to it, the individual is as nothing. For the sake of it, a Chinese will think nothing of throwing away his life by suicide or surrendering all the property he may possess or be able to borrow. The "face" or dignity of the family must be preserved at whatever cost. Let the missionaries strive to find the good points in this venerable institution and utilize and adapt them in the prosecution of the missionary task.

3. The Churches and Family Life.

(a) The ferment of new ideas is working great changes in family life in places where the contacts with the outer world are most numerous. In some cities, the young people are beginning to conduct their love affairs for themselves and are making arrangements for marriage without the intervention of a middle man and even without the consent or knowledge of their parents. A Chinese student returning from America and about to be married to a young woman to whom he had been engaged by his parents from boyhood, insisted that he must see and speak with his affianced bride before marriage in order that he might be able to inform his friends that, unlike the old-fashioned Chinese, he had met and talked with his wife before their marriage. He was ashamed to follow the old custom without some modification.

In the large cities, industrialism is beginning to break up the old family life; at an early age the young may earn a sufficient wage to make them independent of parental

support. The older form of family life was essentially an agricultural one. Also new teachings about the rights of individuals, the evils of early marriage, the necessity for the uplift of women and children, are altering the domestic life. In some cases the new wine of freedom has been too strong for young men and women and they have been swept into disaster because they have left old restraints without understanding fully the responsibilities and dangers they were to encounter. Parents and educators are wondering what will be the consequences if the ancient barriers are broken down without being replaced by other controls and restraints.

(b) At this juncture the churches, the pastors, missionaries and evangelists can be of great service in acting as mediators and interpreters between the parents who live in the old thought world and youth bedazzled by the light of a dawning era. There is need that the churches address themselves to the task of reaching the young people and assisting them in their problem of passing from an old system of living into another vastly more complicated way of life. Lectures and round table discussions of the way to meet changed conditions will be of great help; the perils and obligations of the present day should be outlined together with the Christian manner of meeting them. If the task is not met properly by Christian forces, the parents may blame the mission schools and churches for the advanced, and sometimes irresponsible, ideas of their children and come

to believe that mission work encourages a freedom that borders on license; if the young people of China come to believe that the churches do not sympathize nor understand their effort to rid themselves of the shackles of the past, they will give the churches a wide berth and there will grow up in China a generation that will have forsaken the old gods and have no spiritual equivalent to take the place of their former religious faith. A truly indigenous church will help to solve this vital question by holding back those who would go to scandalous extremes in their pursuit of a novel manner of life and at the same time attempt to get those who are conservative in thought to grasp the situation and deal with it from a Christian standpoint.

(c) The effect of an indigenous church in a Chinese community upon the family life will be far-reaching:

First, in the value set on the individual. In Christian teaching, "everybody is somebody." The practice of corporate family responsibility will be modified by the New Testament conception of the worth of personality.

Second, the status of women will be raised. Women are now demanding rights that no one thought they would ask for. A woman is coming to be a person in the larger cities of China; she is being educated and laws defining her privileges will be put on the statute books because of the leavening influence of Christian ideals. Until mission schools were opened for girls, Chinese women had practically no

educational opportunities; now there are not a few government schools for girls.

Third, the children in the family have a value set on them by the teaching and example of Jesus. Kindergartens, playgrounds, Boy Scout movements, and organized recreations of various kinds seek to reach children in a way undreamed of before. When a baby dies in Honan province, the old way has been to fling the little one away unburied to be eaten by dogs. The ordinary way to speak of the death of an infant is to say that it is "rung la" (flung away). This custom has often served as an illustration of the low value set on children in the East, but the truth is these words may come from a broken heart; among the heathen there is fear that the devil that took away the child, may return if the mourning is too deep and continued. Christianity is giving the children a new dignity and worth in the eyes of the Chinese that they have not had before.

Fourth, other customs such as concubinage, the holding of slave boys and girls, early marriages, foot-binding and the system of "squeeze," are being undermined by mission influence.

(d) There is one custom which has been regarded as the very stronghold or center of family life--ancestor worship; the trend of events will work for the disappearance of this also. To prophesy that this, the central column of Chinese family life, will be removed, may appear to be unwarranted

and unjustified, especially at a time when there are a number of mission workers and some Chinese Christian leaders who are saying that a modified form of ancestor worship should be incorporated in the indigenous Chinese church that is to be. In our belief, the churches are undermining this institution also; ancestor worship will eventually be a thing of the past.

The mainstays of ancestor worship were four in number: first, the ancient conception of the universe, including the thought that the region of the shades as regards family relationships is a replica of the earth; second, the sheer power of long established custom is very powerful in China; this has supported this form of worship; third, fear of the dead; the living regard themselves as dependent upon their departed relatives for success or failure, for disease or health; fourth, the value set on the Classics and the examinations which were held to select those who were to be ultimately the officials of the Empire, helped to sustain this rite. The most influential body of men in the kingdom were those who had excelled in those books which emphasized the ancient family system with its ancestral cult.

With the new education and republican system of government, the ancestral worship of China is sure to go as it has gone elsewhere, though there may be sporadic attempts to revive it or reemphasize it. The present agitation in favor of a revaluation of this custom is not due so much

to a sense of the value of the practice from its religious side as to the rise of Chinese Nationalism, which sets undue value on all things of native origin. It was thus that the cry for the "Hundred Per Cent American" arose during the World War.

(e) Everywhere the task of keeping the churches spiritual is of considerable magnitude. It is doubly difficult to purge the churches of worldliness in an atmosphere which is full of heathen ideals. When a matter of church discipline arises, the peace of the church may be gravely affected because each person is closely knit to the large unit which centers in a single household. The excommunication of a single church member may have serious consequences. Yet if the Christian body of believers is to do its duty, there are times when sharp disapproval must be registered in an unmistakable manner. Patient teaching and a deep sense of the sanctity of church vows will aid in creating a healthy sentiment for a worthy and blameless church membership, so that the dead branches may be lopped off without a great stir in the church and the community.

(f) If the churches are to contribute much to the Chinese family life, it is from the Chinese family that much can also be learned, for surely there are things in this institution that China has received of "Him who hath not left Himself without witness." May we not say that Western Christians may yet have to come to China to learn what

reverence for parents means? In the mad rush of this industrial age, impudence is sometimes mistaken for sincerity and impatience for energy. The command to honor one's parents is one that the Chinese have observed and which cannot be neglected in the West if our civilization is to stand. In the indigenous Chinese church that is to be, may there be that veneration for the aged, that homage to the ripe wisdom of experience which has been too much ignored in this material age.

(g) The solidarity of the Chinese family is a distinct advantage in evangelistic efforts since the winning of the father or some other influential member of the group, may mean and often does mean, the coming of the entire family into the church. It is the practice of the Chinese in Honan to contract marriage only with those of a different surname and from a different village. This custom opens many doors of opportunity since a man's wife or his mother lived in different villages from that in which the convert himself lives and he can introduce Christian workers to his relatives in other places. By utilizing the doors that are opened by family ties, much good can be done. When the Christian Chinese under the moving of God's Spirit begin to feel the burden of the souls of their unredeemed kinsfolk, a glorious revival will break out in China.

CHAPTER VI

THE COUNTRY CHURCH PROBLEM IN CHINA

I. CONDITIONS IN RURAL CHINA.

1. China an Agricultural Country.
2. Conditions in Shantung Province.
3. Conditions in Honan Province.
4. A Farm Survey.
5. Stability of Country Population.
 - a. Chinese Not Pioneers.
 - b. Return of Dead to China.
 - c. Return of Living to China.
 - d. Strong Family Bond.
 - e. Resulting Provincialism of Country Life.
6. Village Religious Life.

II. THE CHURCHES AND THE RURAL PROBLEM.

1. Village Leaders.
2. Periods of Enforced Idleness an Evangelistic Opportunity.
3. The Village Pastor.
 - a. Need of Special Training.
 - b. Dearth of Suitable Men.
 - c. Question of Support.
4. Financial Problem of Rural Church.
 - a. A Difficult Question.
 - b. A Suggested Solution.
5. Mission Agricultural Schools.
6. The Villages and The Christianization of China.

CHAPTER VI

THE COUNTRY CHURCH PROBLEM IN CHINA

A prominent American educator after visiting China, remarks:¹ "One is impressed with the Chinese village as a characteristic feature of Chinese civilization. Family life seems to be rooted in the village. The village is thoroughly democratic, largely self-contained, settles its own difficulties and is, in all respects, a remarkable institution. The economic and social development of China depends largely upon the economic and social development of the village. Doubtless the leadership for great movements will come from the city, but, ultimately the village must be reckoned with in advancing China."

I. CONDITIONS IN RURAL CHINA

1. About eighty-five per cent of the vast population of China reside in country villages and small towns and are engaged in some form of agricultural pursuits. In addition, large numbers of those who live in larger towns and cities count some country village as their home and are greatly interested in what occurs in their ancestral hamlet. Despite the rapid industrialization that is taking place in some parts of China, it will be many years before the large cities approximate the villages in number of inhabitants. So it is important that any survey of the life of the Christian churches should take into account the opportunities and problems of the rural field.

1 Butterfield

Many volumes have been written on the international relationships of the country, the customs, history, language, literature, social system and political ideals of the Chinese, but not many adequate studies of Chinese rural life have been written. Dr. A. H. Smith's book is still the best on this subject, but Dr. King's, "Farmers of Forty Centuries" is also valuable, though his observations were of a hurried nature since he was in the East only a few months.

2. To give some idea of the density of population and the economic status of the people, the following from Dr. King will serve:

"In Shantung province we talked with a farmer having 12 in his family ~~and~~ who kept one donkey, one cow, both exclusively laboring animals, and two pigs on 2.5 acres of cultivated land where he grew wheat, millet, sweet potatoes and beans. Here is a density of population equal to 3072 people, 256 donkeys, 256 cattle and 512 swine per square mile. In another instance where the holding was one and two-thirds acres the farmer had 10 in his family and was maintaining one donkey and one pig, giving to this farm land a maintenance capacity of 3,840 people, 384 donkeys and 384 pigs to the square mile, or 240 people, 24 donkeys and 24 pigs to one of our forty acre farms which our farmers regard as too small for a single family. The average of seven Chinese holdings which we visited and where we obtained similar data indicates a maintenance capacity for those lands of 1,783 people, 212 cattle or donkeys and 399 swine,--1,995 consumers and 399 rough food transformers per square mile

of farm land. These statements for China represent strictly rural populations. The rural population for the United States in 1900 was placed at the rate of 61 per square mile of improved farm land and there were 30 horses and mules." These rural conditions have a tremendous bearing on the problem of the economic and social development of the country places in which it is sought to establish self-propagating and self-supporting churches.

3. In a survey made under the direction of this writer around the market town of Hsing Long Chi in Honan province, there were found to be by actual count over one hundred villages and hamlets within a radius of five English miles, with an estimated population of 30,000 souls, or over four hundred people per square mile. One authority gives the average population for the province of Honan at about 520 per square mile. Fertile soil, heavy seasonal rains and considerable agricultural skill are required to support such a heavy burden of population. A good portion of the cultivatable area is made to furnish two crops per annum--wheat that is gathered in May, followed by sweet potatoes, beans or other autumn crop. But with the land cultivated without fence corners and to the very edge of the road and without a foot of waste space between one man's holdings and that of his neighbor, there are yet millions who live all their lives on the very verge of starvation: a season of flood or drought pushes them into the abyss. Many eke out a

living by eating the elm seed in the spring, gathering various edible herbs and weeds and collecting fertilizer from the public roads. Countless numbers are dependent on more fortunate relatives for a part of their support. The solidarity of the Chinese family has been a means of tiding over the lean years many who would otherwise have succumbed. A Chinese jingle runs, "Half an acre per person is poverty; an acre per person means wealth; if one has two acres for each person in his family, he can hire his work done."

4. According to Buck, farmers may be divided roughly into three classes: those who cultivate their own land; those who rent a part of the land they cultivate and own a part; and lastly, those who have no land but rent. The first class usually has a number of idlers in the family and it is fortunate if such individuals do not drift into vicious habits. The country life is rather monotonous to those who are not busy and there is a long time each year from the end of the autumn harvest until the beginning of the spring work when the average farmer does not have a great deal to do. Those who own large plots of land do little actual work themselves. Those who own no land are more or less shiftless or unreliable. On the whole, the sturdiest and most dependable part of the farm population is the middle class, which owns a part of the land it cultivates and which rents a part. That is to say, the small farmer who labors himself

on his own farm but has the energy to work the land that he rents also, is the best in character. This was brought out in a survey conducted under the supervision of Prof. J. L. Buck of Nanking University.

In this survey of 102 farms near Wuhu in Anhwei province, the following significant facts were revealed:

All operators were born in the same village they are now living in and so were the fathers of the present operators. This reveals the stability of the population.

The average age of the operator was 43 years. The average age of his marriage was 21.7, the youngest being 17 years and the oldest 26. The average age of his wife was 19.5, the youngest being 14 years and the oldest 25.

Tools and equipment averaged \$2.42 Chinese currency per mow (one sixth of an acre) in value. The 1910 census of the United States gives the value of implements and machinery as Gold \$199.00 per farm. This is the equivalent of Chinese \$.90 per mow.

Man labor constituted 75% of all farm expenses.

The average family had 5.4 persons.

The average family income was \$160.00; the average value of produce used by the family from the farm, \$199.00; and the average of these two incomes combined is \$359.00. House rent should also be added to this last amount when making a comparison with city incomes.

Of 102 farms surveyed, 55% were owners, 32% part owners,

and 13% tenants. The labor income of the owners was minus \$15.00; of the part owners \$156.00; and of the tenants \$105.00. The average labor income of 2090 farms in the United States is Gold \$439.00.

Those farmers who drank liquor to excess and gambled, made an income of \$89.00 less than those who lived a straightforward life.

The landlords are making only 2.5% interest on their investment.

One of the greatest problems is how to distribute the labor over the year so that the farmer is never idle and yet never overwhelmed with more work than he can accomplish.

Sixty-six per cent of the farmers were reported as having good characters and 34 per cent were reported as having bad characters. Of the owners, 55% were classed as having good characters; of the part owners, 85%; and of the tenants, 61%.

The following is the result of Prof. Buck's survey as related to education:

"The 102 farmers were divided into two groups as regards education. The first, having no education, comprised 56% of the farmers, and the second group, having some education, and the number of years about four and a half, comprised 44%. Now comes an interesting correlation. Those having no education had a labor income of only \$49.11. Comparing the family income of these two groups, we find that those having no

education had \$9.00 more to spend each year than those with education. As a matter of fact, this result is not very surprising when we consider that the education was of the old type and therefore not only made no contribution towards better farming but, on the other hand, had the tendency to make less efficient farmers because these men had secured just enough education to make them too proud to work with their own hands.

"Of the owners, 50% had some education; of the part owners, 39.3%; and of the tenants, 30.8%. Here, again, it is interesting to note that the owners, in spite of having the most education, have the lowest labor incomes and the lowest family incomes.

"In comparing the figures for education and character, it was found that in the illiterate group there were 2.3% more farmers with good character than in the group of those having education. This is another argument for the fact that education alone does not produce good character."

5. The comparative stability of the population of the country districts is an important factor in the life of rural churches.

(a) At present there are vast areas in Manchuria, the West and Northwest of China which have a sparse population while a few hundred miles away the land may be scarcely able to support the vast numbers who live there. Unlike the Anglo-Saxon, the Chinese is not usually a pioneer, but when

he emigrates to the Straits Settlements, Java or the Philippines, he generally sees to it that he goes where there is already a fairly well-organized community life, in which he can reap the profits that come by acting as merchant or contractor.

(b) Many thousands of dead Chinese are shipped back to China from foreign countries to be buried in the ancestral cemeteries. It is said that the trans-Pacific steamship companies do not dare to bury Chinese passengers who die on board, at sea, lest other Chinese refuse to travel on a ship that practiced such a custom; so the Chinese are embalmed in order that their bodies may be buried in the soil of their native land. Huge sums are spent in the bringing back of dead bodies of Chinese from distant places; this demonstrates the strength of the bond that binds the Chinese to their village homes.

(c) Not only the dead, but thousands of living Chinese, having accumulated a competency abroad, return home after years of wandering, to spend their last days in the place of their early associations. It will be remembered that in Professor Buck's survey near the city of Wuhu, that all of the farmers visited were living then in the village in which they were born and also in which their fathers were born. Until the Great War not many of the Chinese north of the Yangtse river had ever been outside the bounds of their country. The immigrants and traders known in America are

southern Chinese. Of the number, amounting to 140,000, who went to France in the labor battalions of the French and English armies, at least nine-tenths were from the northern provinces of Chili, Honan, and Shantung. Marshal Feng Yü Hsiang plans to people the sparsely settled Northwest, but it may take a considerable period of time to do so because of the innate conservatism and love of home of the rural population. One writer tells of a poor section of Chili province where a large part of the population leave their homes to work for a few months in another part of the country but they return home after their seasonal work is over. This is true of some other places, notably of Shantung where great numbers leave for work in Manchuria and later return.

(d) It is difficult for an American to fully appreciate the attitude of the natives toward their village birthplaces. Here again we have to deal with the family system. The individual feels lost without the buttressing of his family relations and the protection which the family affords him; a large part of his spiritual duties consist in the worship of the five generations, now dead, of his ancestors immediately preceding him. He expects his sons to worship him as their progenitor when he passes into the land of shades. At every turn in China, the family system is a master key that unlocks the door to an understanding of the life of the common people. It is the family that is responsible

for the immobility of the country population which enables the churches to attack their task with the moral certainty that most of its converts a score of years from the time of their conversion, will be in the same village where they were living when they first heard the Gospel. Such a condition does not obtain in the cities where the population tends to shift.

(d) Owing to the lack of opportunity or inclination to travel, the majority of country dwellers are very provincial in their ideas. One reason for the slow progress of China as compared to Japan is that the former is continental, tens of millions passing their lives without ever seeing the sea or indeed, without having traveled beyond an occasional visit to the nearby market town or to some theatrical performance a few miles from home. As elsewhere, money is necessary when one travels and unless there is a very strong inducement, the ordinary countryman does not make a long journey from home. Consequently the rural peoples have been an unchanging factor in changing China. On the surface many things alter, but far in the interior, away from the coast cities and the few railway lines, life goes on in pretty much the same fashion as it has for hundreds of years. As networks of railways are laid across the land and as more and more rural pupils attend schools in large cities where Western influence is strongly felt, changes will begin to be manifested in village life. One of the few

benefits of the enlistment of hundreds of thousands of farmer boys in the armies of the Chinese war-lords is that an opportunity is thereby provided them to see more of the world and to enlarge their stock of ideas and outlook.

6. Religious practices in the villages deserve a fuller treatment than is possible here. The thought of regular giving for religious purposes is rather novel to the non-Christian Chinese. They are accustomed to buy the incense, paper money and other paraphernalia for heathen worship a few times during the year on the feast days. This is usually done without reference to any persons outside their own immediate families. There are, however, occasions when the members of a guild go in a body to offer sacrifices to their patron deity, or possibly a "Hsiang Hwei" (Incense Society), generally composed of the older women, may go in procession to visit a special temple: again, theatricals are given at stated seasons in some villages in honor of a god and this is an occasion for worship. But in general, the expenditures for these theatricals, processions and temple visits are met by special contributions and are quite likely to be as much social as religious.

The village temple is the center of the social life. It is open at all times and if there is no priest who makes his residence there, beggars, opium sots and even thieves may use it as a temporary lodging place. Often the village school is conducted in the temple buildings. Part of the

temple may be a stage for the giving of open air theatricals. Coffins of those whose relatives have not yet located a propitious time and place or who, for the present, have not secured sufficient funds for a fitting funeral ceremony, are laid inside the temple buildings or grounds. As the temple may serve as a school, an armory, council hall, theatre, inn, or even emergency barn, one can see how closely the life of the people is linked up with this idolatrous institution. Where there is no regular source of income for the repair or maintenance of the buildings, they may fall into a dilapidated state. When subscriptions are raised for restoration of temple buildings, the names of the contributors, together with the circumstances of the rebuilding, are set forth on a large memorial stone and set up in the temple enclosure. All these activities give the temple a strong grip on the imaginations and intimate relations of the villagers. The churches must find a way to enter even more fully into the lives of the village folk if they are to supplant the temple and what it represents.

II. THE CHURCHES AND THE RURAL PROBLEM

Without a comprehension of the village system in China, it is impossible to understand fully the civilization of the nation. All who would effectively reach the country with the Gospel, should study rural life in all its aspects.

1. Just as the family is the social unit, so is the village the political unit. The community is self-governing,

electing its own elders or headmen who act as middle-men in the settlement of matters between different villages but especially are they responsible to the country magistrate or other government official for the maintenance of order and the transmission of proclamations; in a word, they are the responsible heads of the village. These elders are usually chosen with reference to their integrity, experience and steadiness. The wealthiest men are not always the most influential in the community; the villagers want to be represented by men who can "pan shih" (manage affairs) and a poor man may have this ability. The village leaders must look after matters which closely relate to the happiness and at times, to the very lives of the people.

Upon entering the villages for the purpose of preaching the gospel, it is well for the missionary to make friendly advances to these headmen--the men who are held in high estimation as the leaders of the community and who are often men of character and force. As they are the molders of public opinion and have control of public matters like theatricals, schools, worship, defense in case of attack by brigands and the levying of money for local purposes, their influence is strong. Jesus commanded his disciples to seek out those who were considered worthy in the places that they visited, and this counsel has a very practical application in country evangelism. If an invitation is extended by the village elders to preach the gospel in their community, a

*How hours have the workers spent. How do they manage it ?

great opportunity will be presented to the evangelist, for he then enters the place as their guest and the people will listen respectfully to what is said.

2. The monotony of village life and long periods of comparative idleness during the winter months offer a great advantage to Christian workers. According to Buck's survey the hours per month spent in labor by the farmers in a region near Wuhu were about as follows: January 30 hours; February 50 hours; March 210 hours; April 10 hours; May 770^{*} hours; June 400 hours; July 290 hours; August 150 hours; September 575 hours; October^{*} 860 hours; November no hours; December 160 hours. According to this survey, then, there is less work done in the six months of November, December, January, February, March and April than is done in the one month of October. More work is done in the months of May, September and October than in all the rest of the year. These figures will vary with different localities but they serve to indicate that on the farms there are long periods when there is little work done and time hangs heavily on the hands of the villagers. To the rural people, the Christian message has the attraction of novelty: the evangelist tells interesting stories, sells books which are illustrated and is informed concerning affairs in the great world outside the village. The newspaper has not yet penetrated to all parts of the country and the village teashop is the center of news dissemination. Any new subject that adds freshness

to the teashop conversation is usually welcomed. So where there is no prejudice against the Christian religion as a foreign importation, the preacher gets a ready audience. Therefore, because of the barrenness of rural life, the lack of diversions, the enforced idleness for long periods and the simplicity of life there, the country places present an inviting field for mission work.

3. (a) With reference to the village pastor, Butterfield says:

"If a Christian church is to make a substantial impression upon the one hundred thousand farm villages of China, it cannot confine its preachers even to the small cities--there must be some attempts to keep a pastor in a village church. Here again special training is needed. A middle school course in agriculture, with a year or two of ministerial training added, should fit a man very well for this work, provided he is one of a group who could in a sense be supervised from some center by an even better trained man. Perhaps the preacher-agriculturist is a more practicable combination than even the teacher-preacher. A man trained for extension work, really expert in the prevailing type of agriculture, mingling freely with the people, helping them in their crises, and then as pastor, preacher and friend, leading them into the way everlasting, would personify to the Chinese rural folk, more than any one else could, both the practical and the spiritual aspects of the Christian

message." How to organize, train and develop the rural churches, is a question of urgent importance; the type of village pastors that are produced by the schools and colleges will largely determine how indigenous the churches are going to be.

(b) Experience shows that the country churches, when they have once had a trained pastor, are not easily contented with a man of inferior preparation. Most country churches are too weak to raise the salary of a college and seminary man. Living is cheaper in rural China, but life is harder and less diversified and so there is the same problem in China that we have in America of getting the well-prepared minister back to the land. For efficient Christian leaders there is such demand that the larger centers tend to absorb them all. There are not nearly enough first class pastors to go around.

(c) The salaries offered to men who labor in the country and in the city show a great disparity. The cause of this is that, as has been indicated above, the men of greater preparation and gifts are attracted to the cities and also because the missionaries have felt that they could not offer large salaries to the rural pastors that would be so high that it would be out of the question for the Christian constituency ever to assume the full support of these men. Bitter criticism has been expressed and deep resentment has been felt because missionaries have been paid salaries that

appeared quite small compared to mission expenditure on equipment for churches, schools, hospitals and residences for missionaries. The question of salaries is ever a burning issue. The standard of living among the Chinese continues to mount rapidly and the price of many necessities of life advances apace. Conditions alter with bewildering rapidity. Owing to difficulty of transportation, wheat may be sold in a remote district at one-fourth the price that it will bring a few hundred miles away on the railway. Economic conditions play a part in the consideration of the manner and spirit in which the pastors and evangelists do their tasks: if there is jealousy over salaries and conditions of work, if the missionary seems niggardly or if he is too lavish in his use of funds, if pretentious and expensive buildings are erected--the whole work will be affected in one way or another.

4. (a) The fact that the average Chinese farmer handles but little actual cash during the year is a matter to be pondered in any attempt to set up a system that will be workable for the local church finances. Again, there is need to consider that the actual cash may belong, not to a single individual but to a family which may be composed of a dozen, or conceivably of two dozen members, only one of whom might be a Christian. Considered in this light, it becomes apparent that no slight difficulties are involved in setting up a system that will bring in weekly or monthly

contributions into the church treasury in an orderly way. The non-Christian members of a family usually oppose any of their number who accept Christ as Savior; fiery opposition can be expected if a part of the clan's money is offered to the church. Perhaps the best that can be hoped for under the present family arrangement, is that the Christian person or persons can give in produce twice yearly a portion of their own allotted amount of the spring and autumn harvests. This method has been used in Korea where bins are set in convenient places for the reception of grain brought in by the country people as their church contribution. The acceptance of Christianity by an individual in the family may result in the division of the family goods and then the head of the new Christian family can contribute as he desires, without reference to others.

(b) The support of country Buddhist or Taoist priests may throw some light on the problem of rural church support. Temples are sometimes built by popular subscription or they may be erected by an individual or family to fulfill a vow made during sickness, in danger or for the birth of a son and heir. A body of land is often attached to the temple and the income from this land is applied to the support of the temple services. This suggests the thought that a church endowment consisting of a few acres of land attached to the local village church would be one way of assisting in the solution of the problem of financial independence of

country churches. The Canadian Church Mission in Honan is endeavoring to raise funds for an endowment for the support of a Chinese Bishop. The dangers of an endowment are obvious: on the one hand if the native worker has his living guaranteed to him by the tract of land, he might be disposed to be too independent in his conduct of affairs or he might give way to a spirit of slothfulness in his spiritual tasks; on the other hand the church which does not have the necessity laid upon it to give sacrificially, has been deprived of one of the chief means of spiritual development and progress. Perhaps the ideal plan would be to locate a village pastor in a central place convenient to a number of villages over which he would exercise oversight; he should have a home of the general style of the people among whom he is to work, with enough land for a church endowment to care for about half his support, the balance being raised by church contributions. In this way he would be partly dependent on the churches but not wholly so. It is clear that self-support of the rural churches is bound up with the question of the economic conditions in the communities where these churches are to function. Christian agricultural schools are attacking the problem of improving the living conditions in rural China and thus opening the way for the Christianization of the agricultural population.

5. Schools like Nanking University and Canton Christian College are attacking the question of rural life in China

with great vigor and intelligence. The improvement of seeds, the elimination of insect pests, the producing of germ-free silk worms, the improvement of cattle by breeding and the introduction of new and more productive stock-- these and other problems are being studied and dealt with by missionaries who are specialists. Many millions are lost to China yearly owing to diseases of cattle like rinderpest and anthrax as well as by the germ that attacks silkworms. Afforestation is a matter of pressing moment affecting the lives of millions since the destructive floods are caused by denuded hills and mountains. These floods wash away the top soil and cover the plains with sand. Western methods are being used to solve rural problems.

6. What part will the villages play in the Christianization of China? Let us note the opinion of Mr. Tai Ping Heng,¹ "It is widely accepted that the task of the Christian church is two-fold, the Christianization of China and the Sinization of Christianity. Neither of them can be accomplished if the villages are left out of consideration. But of real social control the villages are the source."

After quoting Mr. Tai's words written above, Dr. Butterfield continues;²

"It is evident that the Christian conquest of China involves a statesmanlike consideration of her rural policy and program. We should understand that while the ultimate

1 The Chinese Recorder, quoted by Butterfield.

2 Education and Chinese Agriculture.

goal of Christianity is to build a Kingdom of God on earth, all experience goes to emphasize the fundamental need of Christianizing local groups, so that each group becomes in a real sense a self-contained, veritable Kingdom of God. The Church itself is built upon that principle, for the local church unit is the strength of the Church, and the fully Christianized local communities are the units of which the larger Kingdom is composed. In China these farm villages are true social units, the very tissue of Chinese civilization. If this civilization is to be dominated by and permeated with the principles of Christianity, these rural groups, these farm villages, are to be made true Kingdoms of God. But the specifications of the Kingdom are that it must be economically sound and effective; intelligent in its manhood and citizenship; socially clean, wholesome and solid; permeated by the religious spirit and motivated by Christian ideals.

"The Church too is profoundly interested in the total quality of the life of the farming people, how they live, their health, their morals, their complete welfare. This is both end and means so far as the Church is concerned. The Church has a special concern in developing and maintaining the intelligence of the farm people. Christianity is a religion of intelligence--not of superstition. Left to itself, the farm village will lag in respect to schools, literacy, progress. Rural life everywhere lacks leadership,

incentive, the power of self-direction toward a program of improvement. The remedy lies largely in an adequate education in the farm village.

"It would seem from these considerations fairly clear that the Church cannot make conquering headway in China except as it can master rural China. Also clear that we must recognize the significance of the work of missions among rural folk in China, and on broad lines of economic and social improvement. We realize that the establishment and maintenance of Christian farm villages is essential to the Christianization of China."

To the staggering task of domesticating Christian churches in the villages, mission workers must address themselves if they are to attain the goal of stirring China for Christ. The country field presents challenging opportunities to those who intelligently, persistently and with a sympathetic spirit strive to occupy rural China for the cause of the Master.

CHAPTER VII

THE CITY CHURCH PROBLEM IN CHINA

I. CONDITIONS IN URBAN CHINA.

1. The City Population.
2. Where West and East Meet.
3. Changes in City Life.
 - a. Industrialization of Cities.
 - b. The Labor Problem.
 - c. City Families.
 - d. City Diversions.
4. Complexity of Chinese City Life.

II. THE CHURCHES AND THE CITY PROBLEM.

1. The City a Difficult Field.
2. The Institutional Church.
3. Interdenominational Cooperation.
4. The Evangelization of the City.
5. Value of Surveys.
6. Native Leadership in Cities.

CHAPTER VII

THE CITY CHURCH PROBLEM IN CHINA

If China is to be won for Christ, the cities must not be neglected. It is necessary to understand the conditions and trend of city life, if Christian effort in the large centers is to be intelligently and efficiently directed. As is well known, the Apostle Paul based his missionary labors upon the strategic points of large population and wide influence. In the previous chapter it has been pointed out that China is an agricultural country; however the educational, industrial, intellectual and moral leadership is from the cities and this leadership will increase, relatively, rather than diminish. Mission workers must keep in touch with the development of Chinese urban life and be able to interpret the meaning of the changes that are taking place in order to obtain the best results.

I. CONDITIONS IN URBAN CHINA

1. The population of the cities in China compared to the rural population is not very large and many of the smaller cities exist in an atmosphere which is more or less rural. According to the "Christian Occupation of China," there are 69 cities of over 100,000 people and 176 cities of over 50,000 inhabitants. In the 176 cities of over fifty thousand souls there is a total population of about 25,000,000 or 5% of the total for the country as a whole. This does not appear to be a great number; the real significance

of the city population does not consist so much in numbers as in the character of the population in the cities and the forces which flow from urban centers to influence the whole land. As over the whole world there is a steady drift toward the city from the land, there is also in China an increasing desire among the country population to enjoy the delights and comforts of city life. The growth of port cities in wealth and numbers has been very great. Shanghai is now a city of between one and two million people whereas only a century past it was a comparatively ^(?) native town. Within a little over a hundred years on the rocky island of Hongkong the British have built up the large city of Victoria with hundreds of thousands of Chinese inhabitants. Tientsin, Hankow, Canton, Peking, and Nanking are among the cities which are growing steadily in numbers, wealth, and influence. Under suitable conditions these cities will continue to make great progress.

2. It is in the cities that the West and the East come face to face. The reasons for this are quite simple: the western nations desired the trade of China more than they sought Chinese territory and they finally secured certain concessions adjacent to Chinese cities, usually on the coast or rivers; these concessions were better policed, managed, and organized than the Chinese cities and in several instances these concessions became more valuable than the Chinese cities which they adjoined. Naturally, too, foreigners

collected in the larger cities where they could carry on their business dealings with greater expedition and ease. The whole atmosphere of Chinese life in such cities is profoundly affected by the life of the West. The refusal of the Chinese government to allow foreign business men to reside in the interior had the effect of concentrating the influence of these representatives of the Occident in the port cities. In this way foreign communities of not inconsiderable size were formed and a greater impact from the foreign life of these communities was made possible. Shanghai tends to become the intellectual center as well as the commercial metropolis of the country and the influence of foreign ideas and manners in Shanghai is immeasurable.

The Westernizing of the life in the Chinese cities proceeds apace. "The Europeanizing of China, the transformation of its life by European ideas and impulses, is going on with a rapidity which is almost incredible. Even a dominating influence of Japan, were such influence asserted, would be in a sense a Europeanizing influence."¹ "Who could have forecast such an embracing of things hated and hating of things once embraced, such a welcoming of European education, trade, arts, and appliances, of European civil, social and even moral principles? Who would have believed that we should see the abdication of the Manchus, the inauguration of constitutional government, the abandonment of the

¹ West and East, p. 25.

ancient system of instruction, the reversal of almost every apprehension of the most conservative people in the world? Truly the reversal is so radical as to make the prudent onlooker grave. The Chinese are not at the end, they are but at the beginning of a most critical period in their history. They are undertaking in an moment changes which cost our ancestors centuries of strife. They have profound need of our sympathy and generous helpfulness. What will be the issue no one can foresee."¹

These concessions, which have become powerful centers of wealth and influence, exert such a sway over the life of the people that the educated Chinese now feel that they will not be masters in their own land until they take back what they ceded to the foreigners. The Westerners argue that they developed the present city of Shanghai from a mud flat and now that they, through their character and energy have created a metropolis, the Chinese, who have not developed to any great degree the native city of Shanghai which still remains in many respects a typical Chinese city, seek to reap the reward of the work of the foreigners. Such an argument does not impress the nationalistic Chinese; by a sure instinct they know that China will never really be a free agent while the great commercial gateways are in the hands of outsiders; the forces that pour out from these great centers are too great for the rest of the land to stand against. Though they may not be able to manage these ports so efficiently as

¹ West and East, p. 27.

foreigners, eventually these places will certainly revert to native control.

The Chinese recognize the power of the port cities over their people and in these places the antagonisms aroused have become acute. The patriotic movement is largely a city movement as well as a student movement, for the students flock to the cities and the contrasts between the West and the East are more vivid there than elsewhere. It is significant that the radical party in China now is called the "Cantonese Party." This is the correct name for this party for its fountain head is the city of Canton.

3. In all of changing China, the large cities are the areas in which life is undergoing the greatest mutations. Things move at a speed that bewilders the older inhabitants and the shifting panorama of existence fills them with wonder and amazement; Old China is stunned by the tremendous impact of vast masses of modern ideals and material achievements which are sweeping in with the force of an avalanche. Only a few of the changes in the life of the cities can be indicated here.

(a) China is beginning to be industrialized. The transition from the age of hand power to modern machine power will work even deeper changes in China than it did in the West because in the Occident the process was more gradual and the social system not so antiquated; also there was no nation affected which had such a numerous population as

China. Hence the mechanical revolution will result in drastic and thoroughgoing transformations in the life of the nation.

There are now 7,000 miles of railway, 140 modern flour mills, 3,000,000 cotton mill spindles, and cement factories with a daily output of 125,000 barrels in operation in China.¹ This is but the beginning of the industrial era in the land of the Celestials.

One authority says, "Much of the industrial unrest in China is based, not on dissatisfaction with the Japanese and British industrialists who control a large part of the manufactures, but on the efforts of the country to step without preparation into an advanced stage of industrial development, which often conflicts with the tradition of the people. Improvement in industrial conditions must be made from the Chinese viewpoint; any other approach will be useless."² What can be done by Christian people to make easier the adjustment of the urban population to the new order?

(b) Closely connected with the above change are questions relating to the life of the laboring masses in metropolitan areas. A temptation which besets modern industrialists in China is to exploit the people by giving them long working hours under unfavorable conditions. At first labor was not organized and if one worker fell out there were dozens to take his place. Now the trend is for labor to organize in

1 Julean Arnold in Christian Science Monitor.

2 Ibid.

all the major industries. Some industrialists did not need urging but tried to alleviate the lot of their employees. In many cases Chinese workers in foreign factories are getting better wages and living in better conditions than Chinese working for Chinese. The National Christian Council recommended that factories observe the Sabbath Day, reasonable working hours and proper child labor restrictions.

In an interview with a representative of the Christian Science Monitor, Mr. Julean Arnold, U. S. Commercial Attache in China, remarked concerning the labor situation in China:

"There is a large amount of child labor in the textile mills and factories; there are long working hours and unsatisfactory working conditions." But Mr. Arnold believes that the much criticised 'exploitation' of Chinese labor is a symptom of a deeper trouble; the lack of education among the masses of the Chinese, and the need for social improvements. The poverty of the Chinese laborer which drives him to work long hours at low wages, the absence of recreational facilities for leisure hours, and the greatly overbalanced labor market, are important factors in China's labor problem. The root of the problem, he believes, lies deeper than mere 'factory conditions', although these offer a large field for improvement. It is from the underlying social fabric that the improvement must start; and it must start on the basis of understanding of the peculiar conditions of China and the need for adapting these conditions from the Chinese viewpoint,

rather than that of superimposing Western ideas.....

"Another difficulty is that many Chinese institutions do not fit in with modern industrial conditions. The family system, or nepotism, which makes it incumbent upon a Chinese business man or worker to employ relatives merely because they are of the family and which keeps the sons under parental control instead of granting them independence at the age of majority, is a bar to the development of industry by the Chinese.

"Another hampering factor is 'face' which makes any effort to start at the bottom of a business and work up through the ranks appear a stigma to certain classes. A Chinese of the upper classes insists, because of this idea, on standing at the top of a business enterprise."¹ So there is necessity laid upon industrial enterprises to become indigenous to China. The pressure of world production and world labor conditions have a trend to uproot Chinese social life as it was in the past.

(c) What is happening to the Chinese family system in the cities? Emphasis has been made on the fact that the family is the social unit of the native civilization; in the family are embodied both the strength and the weakness of the race. Whenever the Chinese family is undermined, the whole civilization of the people is threatened.

The entire spirit and atmosphere of Western-controlled Chinese cities work for the breakdown of the ancient

¹ Quoted by The Peking Leader.

patriarchal family. The younger generation breathe the air of liberty and individual responsibility which surrounds them. The educated students, who have been trained in modern science, are not easily controlled by an older generation which studied the ancient classics; they live in a separate world from their elders.

With the old religion despised, the old family sanctions rejected (and) drunk with the wine of freedom, the younger generation sometimes mistakes license for liberty. Where are the coming generations of Chinese to find moral standards and sources of spiritual energy after the old system has been flung aside? In Japan there is a manifest trend toward moral deterioration which is generally deplored by the Japanese themselves. The Chinese cities are coming to the same conditions and for the same reasons if some sufficient spiritual substitute for the rejected formulas of the past is not forthcoming. Will Christian forces answer this challenge in an adequate way?

(d) In the larger centers of population the recreations and diversions indulged in are deserving of serious study. In the old-fashioned semi-rural Chinese cities it is a common sight in the spring to see children and adults flying their vari-colored kites and well-dressed gentlemen going about in the empty spaces of the city with their song-birds in cages. Puppet shows, dominoes, cards, shuttle-cock, theatricals and feasting are among the amusements of the

ordinary Chinese. In the interior of the country any sort of organized play is of Western origin.

Most of the festivals as well as theatricals are more or less connected with idolatry and serve to enhance the prestige of the old religious forms. The question of how to deal with the social and recreational aspects of Chinese life will have to be faced by the churches for if neglected the Christian young people, who are surrounded by a large body of heathenism, may be absorbed by it because proper provision is not made for the lighter side of their lives. In mission schools tennis, basket ball, foot ball, and other games are greatly enjoyed by the students and help to bind them to their teachers and the Christian institutions. The Y.M.C.A. has been very successful in using athletic features to attract students. The lack of organized, healthful recreations presents an opportunity which, if neglected, will be fraught with serious consequences.

Not all of the forms of amusement that come to China are of a sane and helpful character. Young China is learning jazz music and jazz dancing in the large cities. Foreign liquors, foreign drugs--heroin, cocaine, opium, and morphine, and lewd foreign stories are pouring in. The Chinese know where these things come from and it is a hindrance to missionary effort that so much evil is imported from the very lands from which the Christian workers hail.

But there is one form of amusement that is sure to have

a very serious effect on Christian propaganda for good or ill, and this is the cinematograph or moving pictures. An incalculable influence is exerted by this means and as the industry expands in the East, its effects will continue to increase in potency.

Immense crowds attend moving picture places in the larger cities each day and it is certain that in a few years the Chinese will know more about some phases of Occidental civilization through the silvered screen than they could ever have known otherwise. The moving pictures are powerfully affecting the imagination of the Far East. Missionary work will be difficult where low class films are displayed. At present, tickets to these entertainments are too expensive for the ordinary laboring classes but promoters will see what a field for exploitation China offers and the common people will be given prices to fit their pocketbooks.

The films are mostly imported from America and some of the worst aspects of American life are depicted. Indeed, the exhibitions are said often to be those which have been barred by the censor in the homeland. The Chinese are receiving perverted views of Occidental culture and refinement--or lack of culture and refinement--which will alienate them from us.

Writing in "Vanity Fair," Mr. Aldous Huxley, after a tour around the world, describes with bitter irony his impression of moving pictures among colored peoples:

"Arabs and Melanesians, Negroes and Indians, Malays and Chinamen--all see the same films.

"The crook drama at Tunis is the same as the crook drama at Madras. On the same evening in Korea, in Sumatra, in the Sudan they are looking at the same seven soulful reels of mother love and adultery. The same fraudulent millionaires are swindling for the diversion of a Burmese audience in Mandalay, a Maori audience in New Zealand. Over the entire globe the producers of Hollywood are the missionaries and propagandists of white civilization. It is from the films alone that the untaught and untraveled member of a subject race can learn about the superior civilization which has conquered and is ruling him.

"And what does he learn from the films? What is this famous civilization of the white men which Hollywood reveals? These are two questions which one is almost ashamed to answer. The world into which the cinema introduces the subject peoples is a world of silliness and criminality. When its inhabitants are not stealing, murdering, swindling or attempting to commit assault....., they are maudlin about babies or dear old homes, they are being fantastically and idiotically honorable in a manner calculated to bring the greatest possible discomfort to the greatest number of people, they are disporting themselves in marble halls, they are aimlessly dashing about the earth's surface in fast moving vehicles.....

"A people whose own propagandists proclaim it to be mentally and morally deficient, can not expect to be looked up to. If films were really true to life, the whole of Europe and America would deserve to be handed over as mandated territory to the Basutos, the Papuans and the Andaman pigmies."¹

Let missionaries and Chinese Christian workers offer fervent prayers that proper measures be taken to develop the right sort of amusements which will be in keeping with the times. A fine appeal was made by some South China Christians a few months ago; they urged American Christians to give up the practice of playing the Chinese game of mah-jong because the heathen Chinese, should they hear that Christians in America are playing a game which has discreditable associations in the East, will be less disposed to accept the religion of those who are playing this game. The best safeguard against improper recreations is the developing of forms of diversion in the schools and other Christian institutions which will more powerfully attract the support of the intelligent and well-disposed among the Chinese.

4. Everywhere urban life is complex, but in China the problems of the large cities are more intricate than in the cities of America or Europe. In China there are greater contrasts of poverty and wealth, of a new civilization and an ancient one, of disease and health, of the East and the West, than is possible among us. The battleground of new

1 Quoted by the Literary Digest.

ideas is the city. The newspapers, the students, the most progressive leaders, the big financial concerns, and important institutions, are to be found in the cities, for the most part. Life in urban centers is beginning to be organized along lines familiar to us but foreign to native former conceptions. The remainder of the land cannot stand against the organized power of modern inventions and discoveries. The present complexity of city life will produce a complexity in all the life of the country. What the outcome will be, no man can say with certainty; but a different China will assuredly emerge. When the people are bewildered by continual change--when the very foundations seem to be slipping from under them, if the missionaries understand the forces at work and know how to present the gospel message and perform Christian service, then real indigenous churches may be set up. The iron is hot in the cities of China! Strike!

II. THE CHURCHES AND THE CITY PROBLEM

There are 66% of the missionary body and 24% of Chinese church membership residing in the large cities.¹ But only 20% of the missionaries living in these places are engaged in evangelistic work there. There is only one church for each 30,000 inhabitants though there is a larger per cent of Christians in cities than in the country in proportion to numbers. Also the Chinese educational workers in cities are double the number of Chinese evangelistic workers in

1 The Christian Occupation of China.

the same centers. In the province of Honan which is 91% agricultural, 88% of the church membership is in the country. The above figures are from "The Christian Occupation of China" and show some elements of the present missionary emphasis.

1. The city is a hard field and, in some aspects at least, a neglected field. The feverish activity of city life and the complexity, as already indicated, of the influences that meet in the Chinese city, make work more difficult. The population is not so stable; there is more shifting of church membership in the cities than in the country. Continual change and the conflict of ideals of the old and the new bewilder the natives and many throw all religion and restraint aside. Yet, though a hard field, the work of evangelization must be done there both for the sake of the cities themselves and because of what the Christianization of the metropolitan areas will mean to the country as a whole.

2. The establishment of well-equipped institutional churches with good organizations and definite programs is proving of immense value in reaching urban peoples. All of the arguments advanced for the developing of such churches in America are valid in China also, and it might be added that the urgency of this character of work is perhaps even greater than in the homeland of the missionaries. In such places a Christian atmosphere can be maintained; if only a small sector of Chinese life is touched on one day in the

week by the minister in the pulpit and all the rest of the week the Chinese Christians have to live in an atmosphere tainted with heathenism, then the temptations that will befall the church membership will be very severe. Everywhere it is not easy to live a Christian life; in a heathen land it is almost impossible to live a saintly life without the support of others who are like-minded to yourself in the desire to follow Christ. An institutional church will touch the interests of the membership and inquirers at many points and many times during the month and thus create an atmosphere in which Christian character has a chance to ripen.

3. In the cities is where various denominations often work in close proximity to each other. This is the chance of the missionaries to show that in spite of the diversity of names, there is yet a strong unity of purpose and spirit binding the different Christian groups. The Y.M.C.A. is an interdenominational missionary agency and affords the leadership that is sometimes necessary to assist in the carrying out of schemes of cooperation in all the churches. In times of famine, war, pestilence, or when lecture courses are being provided, this cooperation of churches is of great value and should be continued. Other occasions arise in which the Christian community must present a united front. Anti-Christian agitation and periods of persecution draw the Christians closer to each other.

4. How can the Chinese cities be best evangelized? It

is feared that too much dependence has been put on methods which are in vogue in the West. Evangelistic services with an appeal to the unconverted to accept Christ are all very well as far as they go, but it should always be remembered that many hearers of the Word are from a heathen environment and lack entirely the Christian background. Classes for inquirers are very necessary in China. The percentage of illiteracy is high and the atmosphere of superstition strong and this means that full and patient instruction in Christian doctrines is even more important than in Western churches. The church membership should be full of evangelistic fervor and give themselves to the work of soul winning. The minister alone cannot build up the work; the membership will grow in the likeness of the Redeemer as they go after the lost. What opportunities for personal testimony are afforded in the busy cities where so few know of God's love!

5. Missionaries in the large centers should understand the factors that control the activities of the people to whom they minister. City and neighborhood surveys have a value in that they show the conditions in which the people live and enable pastors to appreciate the nature of their task and search out a suitable method of approach to that task. The survey of Peking made by Mr. Sidney Gamble is highly suggestive and ought to lead to other efforts of the same sort.¹ The native workers should be alive to the movements that stir the life of the cities. Round table

1 Peking--A Social Survey.

discussions among Christian workers as to the distinctive problems of city life can be made very helpful.

6. It ought to be unnecessary to say that the leadership of city churches should be in the hands of those who are specially trained for this form of service. Chinese city pastors should be men of unusual ability and of unimpeachable Christian integrity. The native pastors are subjected to strong temptations; one who has good training in the schools may have opportunities to obtain a larger salary in business and some forsake Christian service on this account. Native workers are sometimes taunted with being the underlings of foreigners and in times of great patriotic upheavals this is hard to bear. The number of native pastors steadily increases and the quality of national leadership in the churches is ever better. More and more these pastors will mold the cities which in turn are molding the China of the future.

CHAPTER VIII

THE GOAL FOR CHINESE CHURCHES

I. CHURCHES ROOTED IN THE LIFE OF THE LAND.

1. What an Indigenous Church is Not.
2. Need for Discrimination.
3. Complexity of the Issue.
4. Two Processes.

II. NATIVE AND FOREIGN ELEMENTS IN THE CHURCHES.

1. Christianity a Universal Religion.
2. Missionary Camouflage.
3. Rigid Adherence to Essentials.
4. Discussion of Liberal Attitude.
5. Proposed Adaptations.

III. NATIVE LEADERSHIP.

1. Evangelization of China a Native Task.
2. Timely Emphasis of Native Leadership.
3. Consequent Urgency of Training Leaders.
4. Inevitable and Desirable.

IV. SELF-SUPPORT.

1. A Vexing Problem.
2. Self-support and Self-government.
3. Difficulties.
 - a. Poverty.
 - b. Mutual suspicion.
 - c. Leadership.
4. Various Plans.
5. Summary.

V. DYNAMIC CHURCHES.

1. Spiritual Vitality.
2. Lack of Spirituality Creates Problems.
3. Co-workers with God.

CHAPTER VIII

THE GOAL FOR CHINESE CHURCHES.

What goal should mission workers fix their hopes upon in their effort to establish Christian communities in China? There is need to clarify the purposes and methods which will characterize the most effective way of reaching the desired results. If the goal of mission work is not thoroughly apprehended, then the labors of the workers will be feeble and uncertain in effect. Having seen some of the conditions and problems that confront Christian work, we may say with confidence that it is necessary that the churches be closely related to the life of the people; this is of utmost importance.

I. CHURCHES ROOTED IN THE LIFE OF THE LAND

A truly indigenous church is one which relates itself vitally to the life of the people; the Chinese must be reached by the churches as they are and where they are. Every effort must be made to avoid the encysting of the Chinese Christians from their neighbors and relatives; a monastic church in China would be a great calamity.

1. A domesticated church is not necessarily a national or state church; there is not as much virtue in organic union as some believe. Also, churches can be truly naturalized without being uniform; when the Church of Rome held Europe in the grip of a system of uniformity, vital religion was at low ebb. Again, an indigenous church can be sincerely loyal without being swept into extreme forms of

patriotic expression; saintly Christians are not chauvinistic. Nor will a live and working church refuse to accept the best that it can learn from the West; it will seek for the best tools and utilize the most efficient methods no matter whence the source.

2. There is need for careful discrimination here. Of course, there is need for distinction between what is Western and that which is Eastern. Then, too, it is important to discriminate between those traits which have significance and those which have no value; between the clear-cut and the doubtful; between characteristics which are common to all people at certain stages of their development and those which are peculiarly native; between what is of permanent and abiding and what is being outgrown.

Perhaps the most important and at the same time the most difficult thing to accomplish is to make a careful and accurate appraisal of what constitutes the essence of Christianity and those features of it which are accidental or incidental. Here are two dangers: one, that those things which are incidental may be held to with a death-like tenacity; second, that in order to win favor or ride on the tide of popular enthusiasm, a surrender or compromise of the basic truths of Christianity may be made. To be overcome by either one of these temptations would be disastrous to the churches.

3. Making Christian churches indigenous is by no means so easy as some writers appear to think; indeed it is a

very complex problem requiring the most patient and accurate study. We are told that our churches should take account of and largely utilize Chinese culture and we agree; how simple it sounds! However, there comes to mind the fact that there are five peoples who are recognized as such, constituting the present republic of China. Whose culture shall be the norm? The atmosphere of North China and South China is different; there is a distinct difference from province to province. Which shall be considered as of more value, the culture of agricultural China or of newly industrialized China--of Old China or awakened New China? Whose desires shall be determinative, those who are seeking the best for China irrespective of its origin or those who have their faces turned resolutely towards the past?

4. Consciously or unconsciously two processes take place in mission work; they develop inevitably but it is better that they come of intelligent direction. There is, first of all the sloughing off of some of the parts of the imported religion, and, second, the appropriation of things that are of local origin. That which is left off is not to be rejected simply because it is foreign nor is that which is to be absorbed received solely because it is of national flavor; the one is flung aside because it is no longer of much value and the other is retained because it contributes towards the goal of bringing in the Kingdom of God.

II. NATIVE AND FOREIGN ELEMENTS IN THE CHURCHES

1. The Christian religion claims to be a universal religion. Its followers hold that in Jesus Christ we have the final and complete revelation of God and His purpose for the world. That is to say, the gospel message is so comprehensive in its sweep and application to human needs that it is timeless and not to be confined to the limitations of any one type of national and racial variations. The externals of man's physical existence change with the course of time. Science and invention have transformed superficially the material environment, the social and political life of the world but have been unable to produce new virtues or new vices. The industrialization and more complex organization of society may bring certain moral problems into sharper outline. The fact of progress in thought cannot be denied. The environing conditions of vice and sainthood fluctuate, but the moral law is continuous as to time and universal in extent. Not one jot or one tittle of the law of Christ is capable of change or reduction though we should develop an ever growing appreciation of its beauty and the range of its application.

2. But if from the point of view of the missionary, his message must not be adapted or compromised in its inner content, would it be advisable to appear to so adjust our missionary propaganda in its methods and technique as to disguise temporarily the implications and final goal of what

is being offered? This may seem a crude and bald statement of the proposition, but it is precisely what is suggested by some missionary leaders and practiced by others. A Norwegian missionary in Nanking has erected a Christian church building which in architectural finish, furniture, manner of worship, and general atmosphere is intended to suggest a Buddhist monastery. This has been done on the theory that these outer trappings of a religion to which the natives are accustomed will induce a devotional and worshipful state of mind and by a gradual process without severe mental conflict, attendants on the services will come to be full-fledged Christians. This method attempts to utilize external and non-Christian features of native cults as a camouflage or protective coloring to cover an effort to win the local religionists to the acceptance of Christianity.

The use of this method raises several important questions which are of vital import to Christian work. Are such adaptations temporary or permanent? If not permanent, how are they to be disposed of when the Christian community grows up under these conditions of worship? What are the limits to the use of such a method and what controlling principle can be evoked to hold this sort of movement within bounds? What will be the effect of this method on the convert? On the missionary? Finally, one may ask, is it an effective method, accomplishing what is desired?

3. Under the heading "Innovating Forces Apparently

Uncompromising and Rigid," Dr. M. T. Price says;¹ "The forces that have come in and called out reactions and modifications, new growths within and without, these constitute a comparatively unchangeable factor in the interaction: the subject, be it individual or group, must give way and change, if anything does, for the invaders hold their formation like steel. More accurately, the innovating institution, sacred book, and entire range of values--these and the invaders' purpose seem to be fixed factors in any given conflict. When Moslems would not come to the Christian schools with their compulsory Bible study and chapel attendance, for instance, the missionaries said it was necessary to bar them and receive only pupils of Armenian or Eastern Catholic affiliations. If converts cannot be won who adopt the initial humble attitude required and subscribe to stipulated ceremonies, doctrines, and norms of the institutions as they are offered to them in the Christian communities, the propagandists will not allow a church to be established. If one class of people is not amenable, another is tried. To some degree missionaries and missionary mores do change--and those changes are most interesting. But comparatively speaking the above is the dominant impression of the student and represents the dominant trend."

Dr. Price is undoubtedly correct in stating that the attitude of the ordinary Protestant missionary has been the

1 Christian Missions and Oriental Civilizations. p. 490

insistence upon the uniqueness and finality of what he brings. Considered from a sociological and psychological point of view, this is the most effective attitude he can assume.

Concerning the psychological and sociological implications of the missionary aim, Dr. Price writes,¹ "To get non-Christians under the control of the Christian church (as an institution and as group influences), was mentioned above as the general aim of Christian missions. Psychologically, this aim requires first, (except for the continuously receptive) producing conflict, and second, resolution of the conflict in such a way as to guarantee new centers of control under the influence of the propagandic (missionary-convert) group. Sociologically speaking, this aim implies, first, (with the same exception) producing such disintegration of social organization as dethrones any forces that oppose him or that will not submit to him, and second, requiring those whom he can persuade through his technique to desert the contrary authorities, norms, and sentiments of their own organizations, to submit unconditionally to his imported group, group organization and group mores." Now if this author is correct, the methods used by the ordinary missionary are sound considered merely from the scientific standpoint as a piece of propaganda. The taking over of the mores of the group attacked will inevitably weaken the morale of the attacking agent and at the same

1 Christian Missions and Oriental Civilizations. p. 495

time increase the influence and prestige of the native religion which sees itself threatened. If this latter method is employed, the impact of the missions movement will be weakened.

4. This is not an academic discussion. The following is typical of the ultra liberal tendency of some writers: speaking of God's hand in other faiths, Fleming continues,¹ "One cannot consider this more liberal attitude to the non-Christian religion without realizing that it raises some hard problems. What does it involve with reference to the conception of God and his relation to the world? How does it affect one's theory of revelation, of inspiration, or of the authority of the Scripture? In the light of this new emphasis what shall we think of retribution and salvation? Will we be ready to let the Chinese find in the Analects that which is fulfilled in Christ? Should we be willing for the Hindu to think of the Bhagavad Gita as being part of his Old Testament?" Accordingly, missionaries are urged to meet the purified ethnic faiths in a new spirit; the proselyting zeal of a former generation is said to be unscientific, unethical and provincial.

Almost in the same breath in which the missionary is urged to surrender his own provincialism, the liberals suggest that the provincialisms of the native cults should be incorporated into the churches. Those who would take over bodily a large part of the so-called "spiritual

1 Whither Bound in Missions.

heritage" of the heathen peoples, are those who are the most eager advocates of the abolishing of all denominational distinctions and the organizing on the mission fields of a single Church. How the Christian churches can ever be unified or have any vital unity when they are radically different in every land, is a question that remains to be answered.

In what spirit are the missionaries to go, if they are to follow the guidance of those who advocate a new mission method and apologetic? Under the new conception of missionary work which results from a partial and inadequate study of local cults, the young missionaries are urged to cultivate an open mind: they are to be teachable; all kinds of positive and dogmatic statements are to be eschewed. But dogmatic assertions from Chinese and Indian sources, in this new way of approach, are to be received and pondered as though they come from the very fount of inspiration. The open mind thus advocated seems uncommonly like religious doubt and incertitude and the Christianity thus presented, a flabby and emasculated eclecticism. An attitude of indecision quickly communicates itself and any missionary who cherishes a feeling of doubt as to the central facts of the Christian faith and experience may find a place in the homeland, but he can make little progress against the entrenched forces of superstition and indifference in China.

5. What are some of the things that should be changed in order that the churches may have a stronger Chinese flavor?

Dr. C. Y. Cheng says¹ that the native emphasis on social amenities, on peace and on family unity should be retained. Mr. T. C. Chao² would have the churches in their literature, hymns, worship, forms, ceremonies and architecture express native culture; he thinks that the Chinese should express their peculiar outlook in theology "most of all." Others hold that a modified or unmodified form of ancestor worship should be retained. Not a few Chinese leaders desire that the foreign-controlled mission property should be put into Chinese hands and the mission schools registered with the Chinese government educational bureaus; the toleration clauses "extorted" from China should be abolished; denominations should be merged into one Chinese Church. But when the subject of autonomy is raised, some of the more advanced Chinese leaders become eloquent; it is difficult to escape the conclusion that the thing most desired by many Chinese Christian leaders now is native leadership and control. Under the stimulus of the new patriotic movement, native culture is being greatly emphasized. The truth is that Chinese music and architecture are comparatively primitive and the foreign brass band and foreign style buildings are in great evidence in places where the Chinese have had absolute free choice; they are adopting foreign music and architecture voluntarily because they see that they are better. Modern Chinese are determined to have the best no matter whence it come.

1 Chinese Recorder

2 Ibid.

The demand is being made that foreign mission boards cease to operate from centers thousands of miles removed from the places controlled, but that the work be directed from headquarters in China. Again, there are those who advocate making gifts direct to Chinese churches for them to administer. Not all the Chinese could agree on what things should be given up as the missionaries bring their Western conceptions into the country and also there is no unanimity of opinion as to what Chinese features should be retained in the churches. However, there is practical unanimity among the thinking Chinese leaders that Chinese leadership and control, in a word, autonomy, should be ushered in much more rapidly than heretofore. This is what is in the minds of the Chinese when they are, in appearance, concerned about minor adjustments; in their view, native opinion should now carry more weight.

III. NATIVE LEADERSHIP

In general, two modifications will take place in church life as it develops in China: externally, the churches will expand in such a way as to meet the needs of the people; inwardly, the interpretation of Christian experience and the person of Christ will be colored by minds and hearts of the people. At the beginning of the life of the church, it is natural that the converts listen with profoundest respect and reverence to the voice of the Western worker but as they develop, it is natural and right that national leadership be

stressed and the converts look to their own pastors for guidance.

1. That China must finally be evangelized by the Chinese themselves, has passed into a proverb. Missionaries are too few and mission gifts too small to plant churches in all the villages and cities of the land. Moreover, even if it were possible for foreigners to accomplish the evangelization of the Middle Kingdom, it would not be a good policy for them to do so. The development of native leadership is one of the means of growth of the local Christians. Without Chinese pastors and evangelists there could not be a healthy self-respect among the converts.

2. The times demand that the direction and control of Christian work pass more and more rapidly into the hands of men of the soil. Account for the rise of nationalism as you will, the fact must be taken into account, not, to be sure, by compromising essential principles, but by a process of speeding up of national Christian leadership. Christianity is being attacked as a foreign religion and wherever foreigners dominate and even repress the expression of local thought, an explosion may occur which will rend the churches asunder. On the other hand, wherever the churches are without unnatural missionary restraint and the leaders feel the grave responsibilities that have been imposed upon them, not merely by the missionaries but by the free franchise of the churches, such church groups will be better able to stand

against the assaults of the radical nationalists; they know they are free and can point to their leaders, ^{whom} which they have chosen without restraint, as an evidence that they are not "foreign slaves" as their enemies accuse them of being.

3. As the number of Chinese workers increases steadily and the character of all Christians is of an ever higher standard, greater responsibilities will be taken over from the foreign forces into the hands of the nationals; this is inevitable. That these local leaders be highly trained and capable of intelligent leadership, is of the utmost importance. The course of events points to the wisdom and necessity of entrusting larger tasks to the local leaders, but it is just as necessary that the work be in the control of worthy and fit workers, whether foreign or national, as that it be in native hands. Therefore the stimulating, advising and training of pastors, teachers, Bible women and evangelists becomes a matter of urgency. If the process of turning over the work into native hands is to be speeded up, then the efforts to train the nationals will have to be quickened in proportion.

So we may say that as the missionaries surrender some responsibilities, they will then be freer to do, perhaps, a more effective service by focusing their energies on the training of those who are to take up the tasks formerly under the direction of foreigners. For the churches to be shifted to the direction of men unfitted to bear the

responsibilities, would be a first class calamity.

4. Not without misgivings do some missionaries view the prospect of relinquishing control of mission activities. They wonder if the natives have sufficient experience and Christian background to undertake the work; will the Chinese be able to overcome certain besetting sins? they ask. Parents tremble as they see their children pass through the period of adolescence and go forth to meet the temptations and obligations of human existence; but the risk must be incurred; it is an essential part of the development of their children's personalities. Missionaries must have faith and courage as the churches throw aside the old leading strings and launch out into new conditions.

The Chinese will learn to do by doing. The steadying effect of a heavy load will prevent drastic reversals of policy. The conservative temper of the people is proverbial. Christ entrusted his gospel to human agencies and his Spirit will empower the Chinese in the same way that He empowers the American or European. The hidden and undeveloped resources of the Yellow Man will be called out by God's Spirit and the challenge of a gigantic task. Let no one lose confidence in the power of the gospel to transform men, to make them over again and furnish them with love, strength and endurance. For what God has done, he assuredly can still do.

IV. SELF-SUPPORT

1. A vexing problem for which a solution is eagerly

awaited, is that of putting the burden of the financial support of the work on the Chinese churches. Complaint has often been made that the missionaries have, in their earnest desire to spread Christianity as fast as possible, practically pauperized the Chinese churches by subsidizing the workers so heavily and building equipment of such a style that it is impossible for the natives ever to hope to take over the work and bear the expenses connected with it.

Other missionaries hold that the standards of living are rapidly rising in China and that the use of the best equipment and more expensive workers will be wisest in the outcome because of the greater efficiency thus secured and that eventually all the necessary funds will be forthcoming from the Chinese as they see the results attained.

Whatever attitude one may take as to the scale of expenditure, it appears that true self-support is still a distant goal for most of the churches. A church may be counted as self-supporting when it is paying its pastor's salary and incidental expenses, while contributing to outside religious objects. But even in self-supporting churches of this kind, the building and the land may have been secured with foreign funds and foreign missionaries, wholly supported by a foreign missionary society, may be the strongest spiritual force in the church.

It is perfectly clear that until the churches become self-supporting they will not be vigorous nor can they be

called truly indigenous when they are leaning so heavily on foreign aid, unless it be on account of utter inability to secure the funds because of poverty. The Chinese will not regard the churches as their own until by sacrificial giving they feel that they have invested a part of themselves in their church home. When the local Christian communities carry all the burden of their own budget, they will have a healthy self-respect. Nationalism has served to foster the idea of reliance on local means and in so far as it has done this, it has had a beneficial effect.

2. The question of self-support and self-government are closely related. Strong objection is being raised by some Chinese leaders to putting the control of the churches on the basis of self-support: that is to say, under ordinary conditions the missionaries have employed or dismissed workers who receive foreign money of which they are the custodians. Dr. Hawks Pott quotes with approval, "Taxation without representation is tyranny, but representation without taxation is worse." Which means that those who give the money are responsible for its use. This has been the point of view of the majority of the missionary force until the present.

A modern Chinese Christian might reply to the above argument somewhat as follows: "Perhaps one reason you do not get self-support in the churches more rapidly is because all the members see that everything is in your hands; you

make the final decision in practically all matters; it seems to us that all that is required of us is to attend the church services and give as we feel we can. We want the responsibility of decision and control ourselves. After all, you are a foreigner and of necessity look at the church problems from the viewpoint of an outsider. We recognize your sincerity and also that you are making an invaluable contribution because you see Chinese affairs with the eyes of an experienced and sympathetic observer. Still, you will never be able to know Chinese life as we do. Will you not give us full control--trust the working of God's Spirit in us, while you still continue to help us by advising us when we feel that we need your assistance?" There are highly trained native leaders who are very much in earnest in their approval of this point of view.

A missionary may be so used to having the power all in his own hands that he may find it difficult to change to any other basis. To others, the plea that a larger control would mean larger self-support is not convincing. No rule can be laid down that will cover all situations, though in general it can be said that the trend is for the churches to insist on having greater administrative powers before they attain to full financial independence. If this autonomy is not granted, independent churches may be set up, cutting off all connection with the mission societies in some cases but retaining their old allegiances in others. On the whole, it

seems wise, therefore, at times, to put the matter to the test and see if church autonomy will not increase the contributions of the members until full financial independence is attained.

3. Certain difficulties should be frankly faced in any adequate survey of the problem of raising money from the local congregations. Even in so-called Christian lands, the raising of funds for religious purposes is by no means easy. In China there are certain distinctive aspects of the question that should be considered.

(a) First of all, there is poverty. Prof. C. G. Dittmar says, "From a study of a large number of cases it appears that a family of five can live in comparative comfort according to the local standard on \$100.00 per year. This means that they can have enough food, though simple and poor, live in a house that will at least shelter them from the elements, have at least two suits of clothes, have enough fuel so that they do not have to go out and gather it, and have \$5.00 left over for miscellaneous expenses,.... while if there is sickness they can even make a trip to the Temple Fair back in the mountains." Professor Dittmar's figures were taken from a survey around Peking and were confirmed by a comparison with the estimates of the police which estimates that for financial independence \$65.00 is required for a family of two for a year; \$93.00 for a family of four for a year.¹ It should be remembered

1 Peking--A Social Survey.

that this is the standard for decent living in China and also that the figures above are in Mexican currency which is something over half the value of American currency, dollar for dollar.

Life can be sustained on a dollar Mexican a person per month. Some of the very poor receive a dole of hot millet soup once a day, the total cost of which is about one or two cents Mexican; soul and body must be kept together on this meagre ration. In Honan there is a saying that it takes one mow (one sixth of an acre) to support an individual if he lives on a low scale. In the light of the above facts, one reason why large gifts from ordinary Chinese are not forthcoming, is manifest; they themselves live on a narrow margin and they see that the missionaries live according to a much higher standard of living. The poorer natives see expensive schools and churches built by foreign money and get the impression that money means but little to foreigners. Why should they give of their meagre means which they can ill spare when foreign money is so abundant?, they argue. The stream of gold from the outside appears inexhaustible to some Chinese; they know little of the methods by which mission funds are collected nor of the sacrificial giving of the poor in foreign lands.

(b) Mutual suspicion and jealousy is unhappily only too prevalent among all classes of Chinese: the question of who is to have the disposal of the funds; what perquisites or

prestige are associated with the disposition of the same, may bulk large in the minds of the Christians. The custom of favoring relatives, which exists from government circles down to the lowest orders of society, directly affects the problem of self-support. Unless the Spirit of God controls in abundant measure, the inevitable tendency is for the church to divide around different leaders. Life in China is so hard, the individual is so lost in the crowd that the development of cliques for mutual protection is customary. Clannishness is one of the greatest obstacles to good government in China and to orderly progress in the churches.

(c) Here again, leadership from the native churches will have to be depended on to solve the problem. Systems in use in America will not likely be suited to Eastern conditions. Can the duplex system be put into effect in country churches where few have actual cash? Will a small body of poverty-stricken saints be able to support a graduate of a college and seminary according to the scale of living that he would like but which is beyond the aspirations of the most prosperous of the church membership? How are country churches to support efficiently trained leaders without aid? Will the country and small town churches have to depend largely upon voluntary, unpaid pastors or laymen as leaders? These problems are of tremendous import and await a solution.

4. Various plans for developing support have been advanced and put into operation. Each plan has its limitations and drawbacks. The promoters of these plans have

been missionaries, for the most part.

Dr. Livingston Nevius, the China Inland Mission and the Baptist Gospel Mission have advocated the method of encouraging each out-station to develop its own leadership, find its own place of worship, arrange for its own furniture and take care of its own miscellaneous expenditure. Assistance may be given for special objects but the burden of the church is put on the Christians from the very beginning. There is much to be said for this method of inculcating a sense of responsibility.

In the Kwangchow district in Honan and in Korea this system has produced wonderful results. Claims have been made that this is the Scriptural plan. A weakness of this plan is that there is danger that an educated, competent and efficient leadership will not be provided for. Conditions are changing with inconceivable rapidity, and the old-time pastors and evangelists may not be able to hold the young people to the churches. If pastors are employed because they are cheap and not likely to stir up the conservative communities, the churches will remain in a state of arrested development.

The English Baptist Mission and the Canadian Presbyterians have worked out an arrangement whereby local churches assume one-tenth of their support after a certain period and an additional tenth each year until the churches are each self-supporting. This scheme has been worked satisfactorily,

though there have been some failures, it is reported.

Financial independence will doubtless be reached in the city churches before the country fields attain to it. Urban Christians are more accustomed to organized community life, have more actual cash and mission boards usually help more with the equipment there than they do in rural fields. The main difficulty everywhere is the creating and nourishing of a spiritual life in Christ which will make sacrificial giving a joyous privilege instead of a weighty burden. Many of the hard and knotty problems will only be solved by the greater outpouring and appropriation of the Holy Spirit's power.

5. In general, it may be said that even the best methods will not meet all conditions. The method that has been used by the majority of evangelistic missionaries has been to open preaching places and train converts to assist in the work of evangelism. Usually the work has been subsidized and the Christians have grown accustomed to receiving substantial aid from mission societies. The descent to Avernus is easy; by dependence on outside help the congregation may lose its independence and self-respect. Lavish aid will cheat the Chinese out of their birthright of struggle and sacrificial giving and rob them of a means of growth.

Once again, let us refer to the bearing of Chinese leadership on this aspect of Christian church life. It seems clear that self-support will never come solely as a

result of outside plans and methods imposed on the churches; under the proper leadership the churches will soon be coming forward and asking that no more subsidies be granted them. A spiritual ministry under the direction of God, will soon show them their duty.

The heathen Chinese buy each year millions of dollars worth of paper money, incense and paraphernalia for idol worship; they build their own temples and keep them in repair. They do these things because of a sense of ownership and a tradition which binds them to the doing of these things. Christians will develop a conscience regarding financial independence. Their pride is beginning to be affected; subsidies lay them open to the charge of being foreign hirelings. If national pride or resentment leads the Chinese to establish autonomous, self-reliant bodies of church members, surely under competent leadership, guided by the Spirit they can accomplish more than they had thought possible. Under proper leadership, the issue of this matter can be awaited with full confidence.

V. DYNAMIC CHURCHES

1. Throughout this discussion of the problem of establishing churches in China it has been assumed that such spiritual communities would only have value and vitality in so far as they have experienced a fellowship with Jesus Christ and are stirred mightily with a passion to share this experience with others. This religious experience and this

evangelistic zeal are the most important of all the desiderata of an indigenous church. Methods, plans and programs may galvanize dead churches into temporary activity--yet it will not be a continuous or overflowing activity unless the people are in touch with spiritual reality and energy.

2. Most of the difficulties in setting up churches in heathen lands, viewed from the internal angle, are due either to an unconverted church membership or to the arrested development of the members in sanctification and appreciation of the inner meaning of their religion. Baptized heathenism presents obstacles which impede progress; the rolls of such churches as have unconverted members should be purged of those who give evidence that they are not members of Christ. For arousing members of low spiritual ideals, no new methods are suggested; prayer, Bible Study, visitation, brotherly kindness and wisdom--these ways of reaching the weak and struggling, though old, are ever new.

3. Methods and plans, though wisely conceived and executed, must yet have the dynamic of the Holy Spirit and the glow of the presence of the living Christ. Happy are those missionaries who understand that divine forces work on their side--that the Spirit works through them and in them--that God longs for the Christianization of China with a depth of yearning no mortal can ever know.

As Christian workers confront the enormous difficulties of making China Christian and consider the comparatively

weak weapons, from a human standpoint, that they must use to overcome, they may be tempted to despair. Who is sufficient for these things? Our sufficiency is of God.

CONCLUSION

1. Initial Impulse in Mission Churches.
2. The Final Agent in Adaptations.
3. The Guiding Principle in Establishing Indigenous Churches.
4. Institutional and Social Expression of This Principle.
5. Perils in Establishing Indigenous Churches.
6. Probable Chinese Contributions to Indigenous Church.
7. Meaning of Chinese Indigenous Churches to the World.

CONCLUSION

All missionaries will agree that sooner or later the work now being done by them must be completely turned over to the nationals; the churches will then be theirs to make or mar. Until that time comes the foreign workers have responsibilities in shaping the lives of the converts which they cannot evade. In this concluding chapter it appears desirable to suggest a few points.

1. Initial Impulse in Mission Churches.

It seems clear that missionary teaching and practice furnish the basis for the beginning of any sort of Christian community life. There are those who suggest that the missionary should divest himself of his prejudices--that he should give up his Western conceptions and leave the Chinese to interpret Christianity for themselves. This suggestion has an appealing ring to it but it will not bear analysis. How are missionaries to divest themselves of their beliefs and on what principle are they to test what is essential and accidental in their teachings? Are the missionaries to leave out Church History, Theology, Biblical Interpretation and other like subjects? How can missionaries teach Christianity at all without in some way imparting it according to their own personal and, if you will, "Western" experiences?

Once let the missionaries become vague in their teachings and the Christians uncertain as to the foundation truths--let the Christian religion be conceived of as a

thing to be changed as whim and caprice direct, then the keen edge of evangelistic effort will be dulled and blunted. In large areas of life the quality of open-mindedness is of great worth and value but after all, in order to make life at all endurable, there are some certitudes to which we anchor; the call to faith is a call to live as though the essential truths of our religion are based on reality. Powerful convictions are contagious. If ordinary missionaries cannot manifest this irresistible faith and certitude, then the Seventh Day Adventists, Mormons, Holy Rollers, Christian Scientists, and Millennial Dawnists who hold to their perverted beliefs with a marvellous tenacity, will make inroads into the Chinese churches; crowds will follow those who have definite goals and convictions.

2. The Final Agent in Adaptations.

While the missionary begins the work, it will be more and more given into the hands of the Chinese themselves. Eventually the native leaders will have more to do with making the adjustments necessary to establish the churches truly indigenous than the missionaries. The duty of the missionaries is to put adequate emphasis on the deepest truths of Christianity and it is going to be the task of the nationals to apply the meaning of Christian faith to the particular conditions that obtain in their land; this means that they will both discover in the new religion a cure for many ills that have weakened the people and also

that in the Christian faith they will find a means to express the best that they have ever longed for and held up as ideal. In this way the Chinese will see in Jesus what, perhaps, the West has not yet found and cannot find without the aid of the eyes of the Yellow Race. Each race catches the gleam of new facets flashing out from the crystal Christ.

The native pastors know their people as foreigners cannot. The great spiritual dearth among the masses is not hidden from them. Our Lord had to trust his gospel to a few weak men but it did not die. So also must the gospel be entrusted by the modern apostles to the Christian leadership provided by the local churches.

3. The Guiding Principle in Establishing Indigenous Churches.

The raison d'etre of Christian churches is the initiation, maintenance and development of the inner spiritual life in Christ in essential harmony with the purpose of the Founder of Christianity. The touchstone of the value and need of any adjustment is whether or not it is in accord with and helps to express the mind of Christ. National vanity, petty prejudices, compromises, doubtful expediencies, temporizings and double dealings have no place in a truly spiritual church and no attempt should be made to set up an indigenous church on such bases as these. The aim should always be to please God rather than to please men; some changes will be made in the Chinese churches which will please both God and right-thinking men.

4. Institutional and Social Expression of This Principle.

Whatever may be said of the civilizations of the East and the West, this we know: they are different. This fact must be taken into account. Careful study should be made of the elements of Eastern civilization. A wise discrimination is useful in discovering what is truly indigenous in Chinese life and what is merely a phase of social development which the Chinese will inevitably outgrow. For example, ancestor worship, the patriarchal family and debased womanhood have all existed at one time or another in practically all nations and races in some period of their history; therefore they cannot be considered as indigenous to China and since they have been outgrown elsewhere, they can and, under modern conditions, will be left behind in China. The fervent nationalism of the present generation of Chinese students is a phase of Chinese progress and cannot be permanent. The social teachings and the institutional life of the churches must be based, not upon the evanescent and ephemeral, but upon the abiding needs and highest aspirations of the Eastern heart.

Religion is, doubtless, the greatest force in the molding of the culture of any land. Regarding this John Monroe Moore says, "Religion has not grown so much out of the life of the people as the life of the people has been fashioned and accomodated to their religious conceptions. Mohammedanism has made its own world and holds it fast by the most

irrevocable decrees. India can never rise to a new estate until it is awakened from the sleep of death and extinction which Hinduism induces. China will be chained to a dead past so long as the ancestral tablets are the prime objects and means of worship. Japan grows great as it outgrows its primitive faiths. A people's advancement cannot outrun its religious enlightenment. The old stock cannot be grafted upon with any hope of a new and vigorous growth. The change must be at its roots. All human development springs from religion and ends in it. Humanity can come to thorough establishment and completion only through a religion which breathes redemption and inspires to fullness of life and destiny."¹

Regarding the relation of Christianity to local institutions, John Monroe Moore writes as follows: "Christianity has been necessarily revolutionary in society, and in the future it must be even more so. It has not taken over and absorbed the forms, conditions and expressions of civilization that have developed under the influence and inspiration of other religious beliefs, except to its own hurt. Wherever the Church in its worldly thirst for dominion has adopted, or adapted, entirely or in part, institutions from paganism or semi-paganism, deterioration of the Christian faith and experience has resulted. This has been true by its inclusions from Judaism, Hellenism, ancient Romanism and North European paganism, and it has been true in the modern era

1 Making the World Christian. pp. 12-13

when ecclesiastical dominion has outrun spiritual evangelization. Christianity must grow the institutions and the forms of society through which it is to have its fullest expression. It is no product of eclecticism, no composition of contributing faiths, no mechanism of harmonizing religionists, Christianity is an organizing principle, life-giving and life-asserting. Christianity could never make itself known and appreciated except through what its spirit and purpose inevitably produces."¹

According to the above writer, then, the changes in China must be at the roots of the life of the nation; Christianity must grow its own institutions. Such changes and institutional growths should be of a character to fit the genius of the people and furnish channels especially fitted for the pouring out of their spiritual energies.

5. Perils in Establishing Indigenous Churches.

Difficulties and perplexities will beset the path of those who attempt to plant domesticated Christian groups in the East. Hegel said that the Chinese as a race are sunk in materialism; at any rate, the poverty of many makes it hard for them to take time for higher things. All over the pagan world there is externalism in most religious observances. If great care is not exercised, the churches will unconsciously absorb elements of heathenism. Then again, there may be those in the churches who would consciously take over heathen practices and observances for the purpose of

¹ Making the World Christian. pp. 225-26.

reaching the people in this way; the Chinese people have a genius for compromise. In some denominations there is a real danger that the churches will be "foreignized" to such an extent that they will be completely cut off from vital contact with the masses.

If the churches come to be "quarantined" in the life of China, living a narrow and self-satisfied existence without ministering in a large way to those within the sphere of their influence, if they do not have spiritual power and activity, then they will not be in a true sense indigenous and naturalized forces. A church that is both Christian and domesticated will be sure to exert great moral power.

6. Probable Chinese Contributions to Indigenous Church.

The Chinese race has many virtues; otherwise they would not have survived to the present time nor would they have been able to make such notable contributions to art, science, literature, philosophy, invention and manufacture as they have made. Among the outstanding traits of the people are patience, perseverance, energy, reasonableness, loyalty, reverence for parents, urbanity and sociability. Often are missionaries heard to say, "I like the Chinese and want to be with them." They are very appreciative for kindnesses shown them and already the Chinese churches have produced true saints. It is as certain as any thing human can be that the Chinese are going to make their contribution to

the Christian religion both in institutional and social adaptations and in the expression of their personal experiences of religion and appreciation of the person of Christ.

Perhaps one of the most marked features of Chinese life is that of power of endurance; they know how to suffer and to bear the yoke; millions understand the bitterness of poverty, death, disease, and inexpressible misery. They may yet show the world a new way to "bear hardness as good soldiers of Jesus Christ." The story of the Protestant Chinese churches is not a long one but already many of its pages are written in blood and blotted with tears.

7. Meaning of Chinese Indigenous Churches to the World.

Bishop Charles B. Galloway said that when the Chinese people come to Christ the angels will begin to tune their harps to sing the Coronation Hymn. The Chinese have been the civilizers of Eastern Asia; what if they should become the Christianizers of the whole continent? It is not impossible that before another century shall have rolled by Chinese Christianity will have become a major force in the whole world. When one contemplates the possibilities and potentialities of the churches that are to be in the Yellow Man's land, words appear inadequate to portray what they may mean to the generations yet unborn both in the Far East and in the entire planet; the stored up spiritual energies of this most ancient and populous nation will then be

released to pour out streams of blessing. The Missionaries to the Chinese who live to see such a day will be humbly grateful for having had just a small part in bringing about such a consummation even as the present generation of missionaries greet that time from afar; they too will see of the travail of their souls and be satisfied.

Surely God has hedged in this great people with mountains, deserts and seas and preserved them to the present time for some glorious purpose. The gospel seed has been sown in hope and the harvest will be sure and bountiful. Some day the Chinese churches will be sending out their own missionaries in large numbers; they will see the needs of others and will respond generously. Christ is entrusting his gospel to them as he did to the early disciples and to the Chinese also he speaks as he did of old, "Ye shall be my witnesses."

BIBLIOGRAPHY

- Addison: Chinese Ancestor Worship.
- Allen: Paul's Missionary Methods or Ours.
- Baller: Translation of Sacred Edict.
- Barnes: Two Thousand Years of Missions Before Carey.
- Bashford: China--An Interpretation.
- Boulger: History of China.
- Brine: The Taeping Rebellion.
- Buck: Survey of 102 Farms Near Wuhu.
- Bushee: Principles of Sociology.
- Butterfield: Education and Chinese Agriculture.
- Carver: Missions in the Plan of the Ages.
- Clennell: Historical Development of Religion in China.
- Colquhoun: China in Transformation.
- Cooke: Religion in Russia Under the Soviets.
- De Groot: Religion in China.
- Faber: Doctrines of Confucius.
- Fleming: Contact with Non-Christian Cultures.
- Fleming: Whither Bound in Missions.
- Fung: A Comparative Study of Life Ideals.
- Gamble: Peking--A Social Survey.
- Giles: Musings of a Chinese Mystic--Chuang Tzu.
- Giles: The Civilisation of China.
- Granet: La Religion Des Chinois.
- Graves: Forty Years in China.
- Greenoe: The Down Town Church (Thesis).

- Hart: These From the Land of Sinim.
- Hegel: The Philosophy of History.
- Hodgkin: China in the Family of Nations.
- Holderness: People and Problems of India.
- Huc: Travels in China, Tartary and Thibet.
- Keyte: In China Today.
- King: Farmers of Forty Centuries.
- King: Moral and Religious Challenge of the Present Time.
- Legge: Prolegomena to the Chinese Classics.
- Legge: Translation of Analects of Confucius.
- Leong and Tao: Village and Town Life in China.
- Liu: A Chinese Appeal to Christendom Concerning Christian Missions. (Probably pseudonymous)
- Lucas: Our Task in India.
- MacNair: China's New Nationalism.
- McFadyen: Missionary Idea in Life and Religion.
- Moore: West and East.
- Moore: Making the World Christian.
- Mosheim: Condition of Christian Religion in China. (1748)
- Parker: Studies in Chinese Religion.
- Plopper: Chinese Religion Seen Through the Proverb.
- Polo: The Travels of Marco Polo.
- Pott: The Emergency in China.
- Price: Christian Missions and Oriental Civilizations.
- Ross: The Original Religion of China.
- Rowland: Native Churches in Foreign Fields.

- Saeki: Nestorian Monument in China.
- Sarker: Chinese Religion Through Hindu Eyes.
- Smith: Chinese Characteristics.
- Smith: The Uplift of China.
- Smith: Village Life in China.
- Soothill: The Three Religions of China.
- Stauffer: The Christian Occupation of China.
- Stoddard: The Rising Tide of Color.
- Warneck: History of Protestant Missions.
- Webster: Christian Education and Chinese National
Consciousness.
- Whitley: Missionary Achievement.
- Williams: China Yesterday and Today.
- Williams: The Middle Kingdom.

OTHER VOLUMES

- Christian Students and World Problems. Student Volunteer
Movement, 1924.
- Encyclopedia Britannica.
- Men and the World Enterprise. (Laymen's Missionary
Movement).

MAGAZINES AND NEWSPAPERS

- Current History Magazine. New York Times.
- Chinese Recorder. Peking Leader.
- Literary Digest. Shanghai Times.
- London Times.