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Geographical and Historical Factors to be Considered for an Effective Mission Program in China

Donovan Bakalyar

Concordia Seminary, St. Louis, ir_bakalyard@csl.edu

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CONCORDIA SEMINARY

GEOGRAPHICAL AND HISTORICAL FACTORS TO
BE CONSIDERED FOR AN EFFECTIVE
MISSION PROGRAM IN CHINA

A DISSERTATION
SUBMITTED TO THE SEMINARY FACULTY
IN CANDIDACY FOR THE DEGREE OF
BACHELOR OF DIVINITY

DEPARTMENT OF MISSIONS

BY

DONOVAN A. BAKALYAR

ST. LOUIS, MISSOURI

JUNE 1943

Approved by:

A. D. Remondet

O. H. Schmitt

THIS THESIS
IS
AFFECTIONATELY DEDICATED
TO
MY FATHER
AND
MY MOTHER

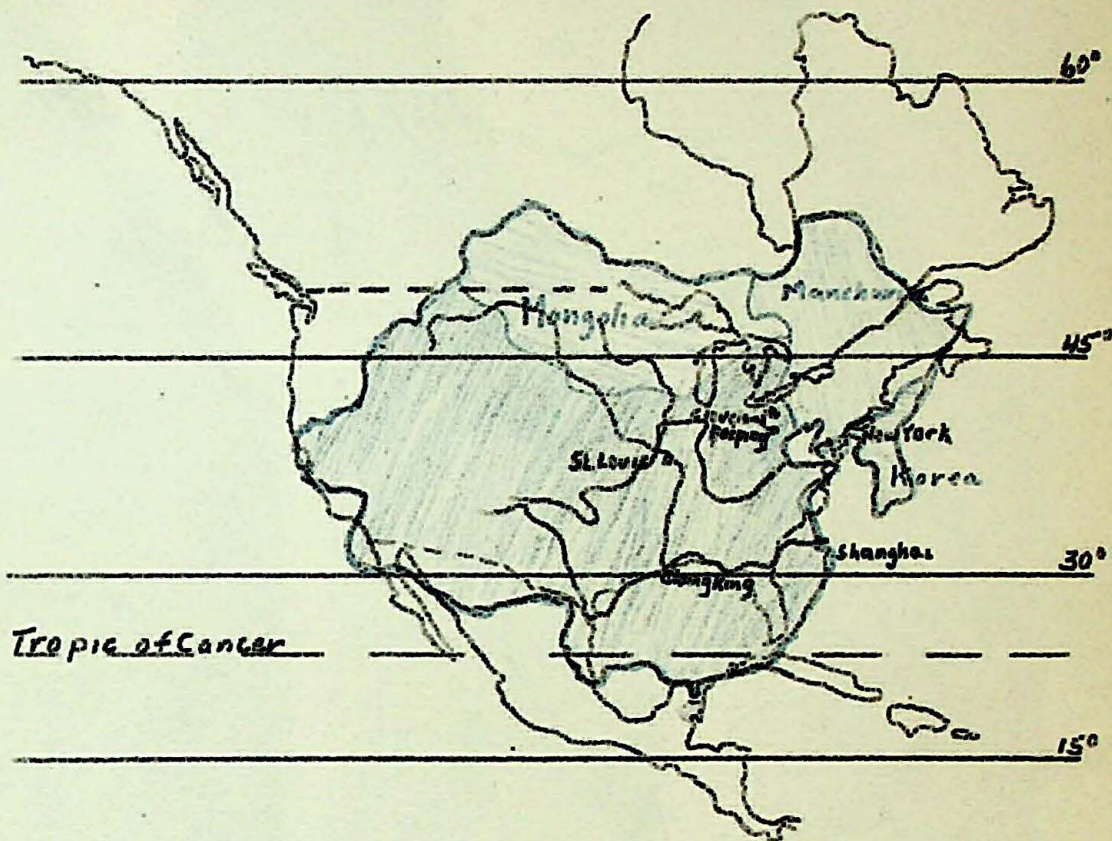
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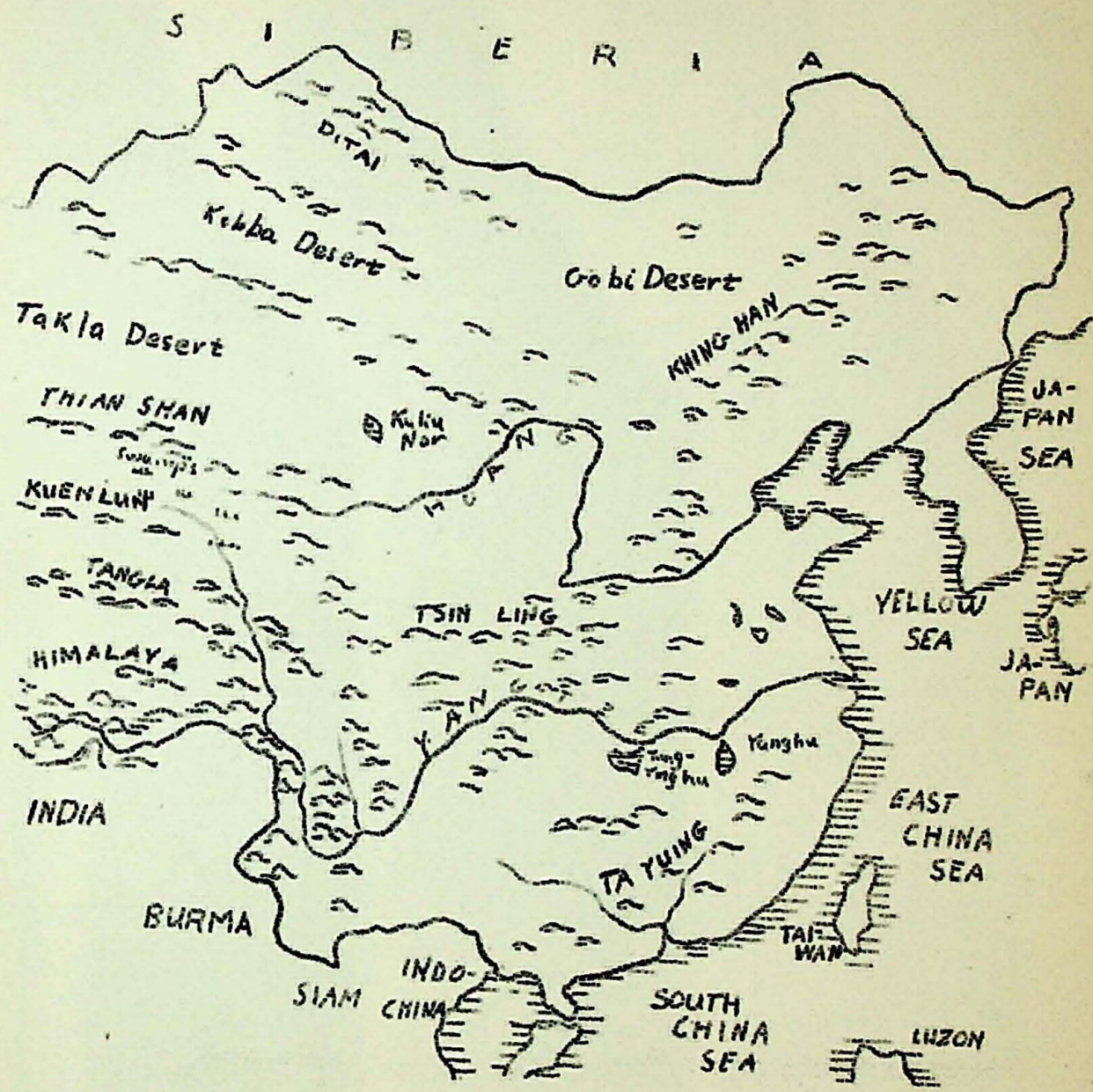


Provinces
of
CHINA

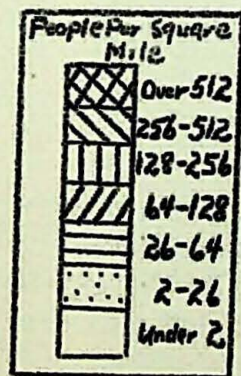
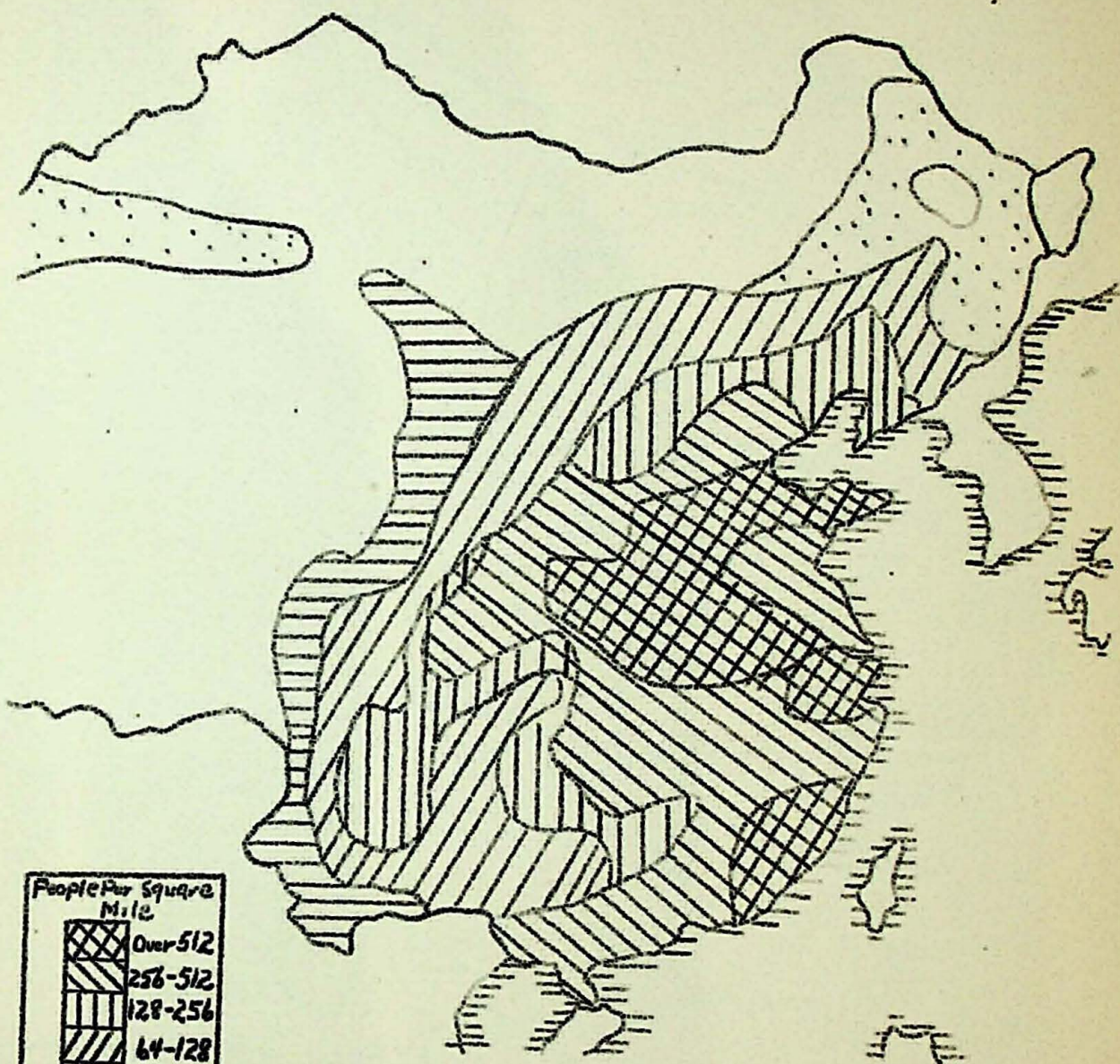


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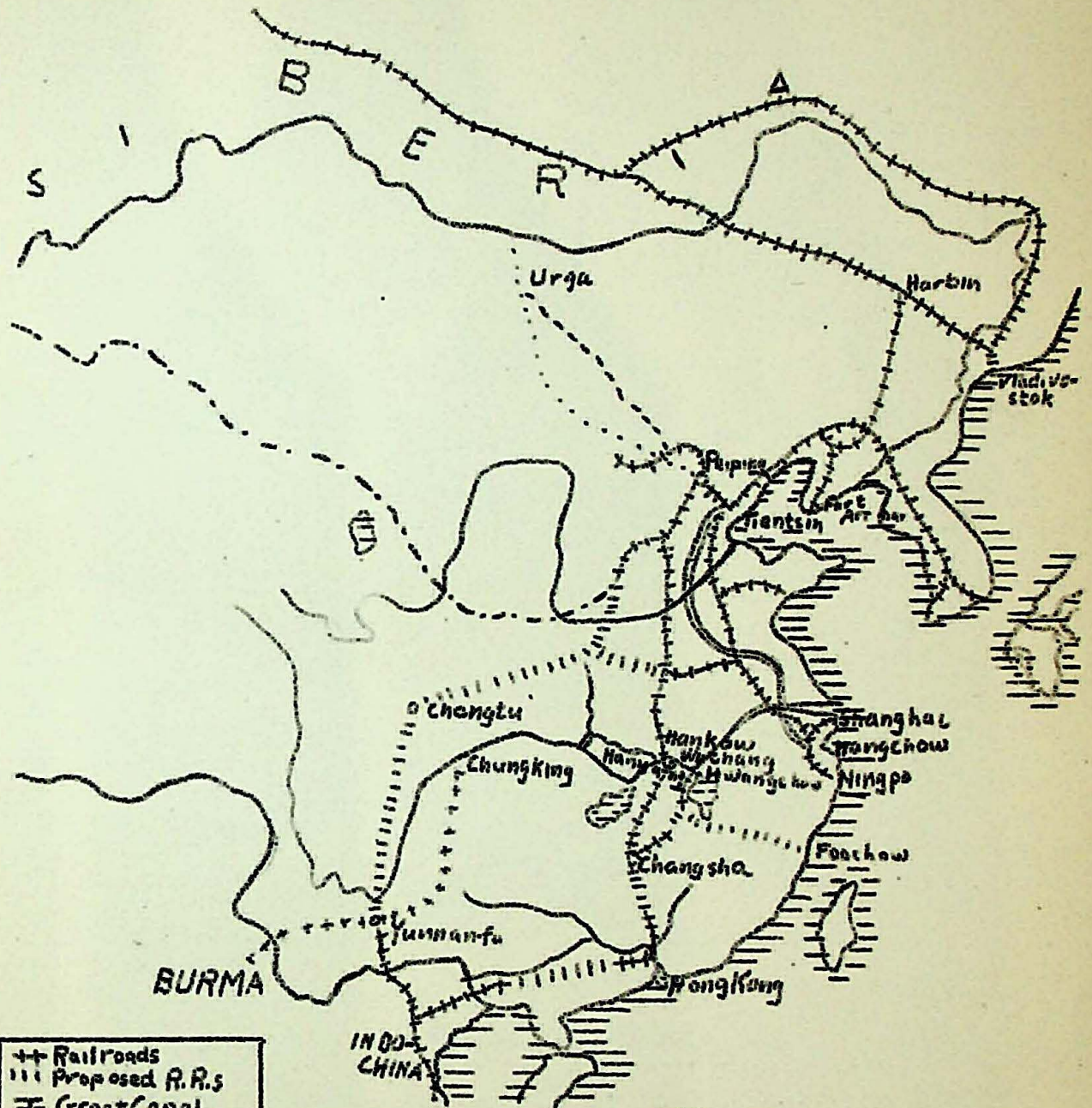
Superimposed Upon
The United States



Mountain Ranges
of
CHINA

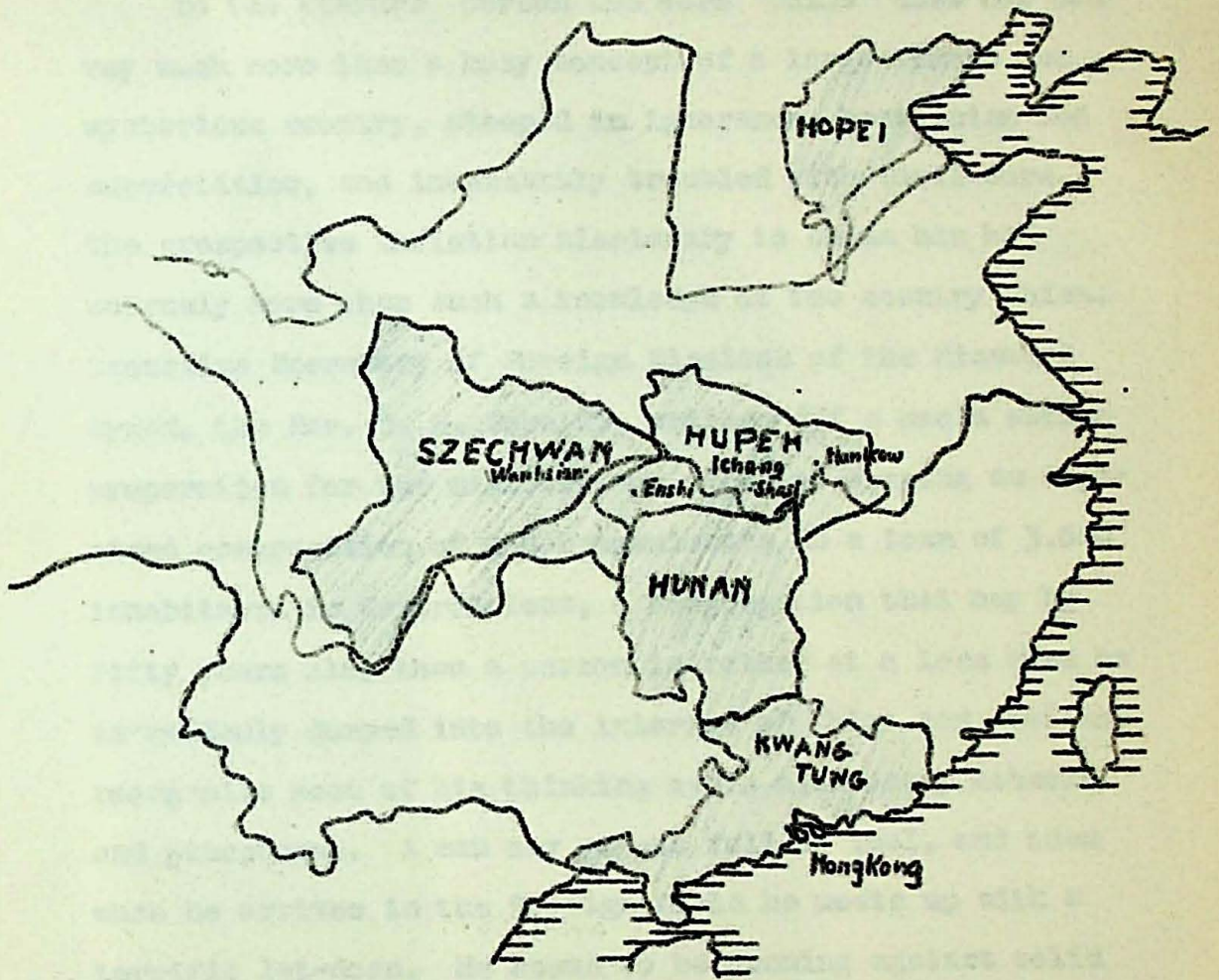


Population
of
CHINA



- ++ Railroads
- ||| Proposed R.R.s
- - - Great Canal
- +++ Burma Road
- - - Caravan Route
- - - Auto Caravan Route
- Chinese Post Road

Transportation
in
CHINA



Provinces
and
Main Stations
of our
CHINESE MISSIONS

GEOGRAPHICAL AND HISTORICAL FACTORS TO BE CONSIDERED
FOR AN EFFECTIVE MISSION PROGRAM
IN CHINA

To the average person the word "China" does not convey much more than a hazy concept of a large remote and mysterious country, steeped in ignorance, heathenism and superstition, and incessantly troubled with civil wars. The prospective Christian missionary to China has had scarcely more than such a knowledge of the country China. Executive Secretary of Foreign Missions of the Missouri Synod, the Rev. O. H. Schmidt, writes: "If a man's entire preparation for the ministry was aimed at serving an organized congregation of 250 communicants in a town of 3,000 inhabitants in Central Iowa, a congregation that may be fifty years old, then a person is rather at a loss when he is suddenly dumped into the interior of China and must now reorganize most of his thinking as to missionary methods and procedures. A man may go out full of zeal, and then when he arrives in the foreign field he meets up with a terrific let-down. He seems to be running against solid brick walls on every side. He is a stranger in a strange land. He can not take any part in the work although he immediately senses the great need for that work. He is unable to speak the language. He is ignorant of customs and local or national prejudices. He is in grave danger of offending

people simply because he does not understand the background of the country into which he has been placed."*)

To enter China as a missionary without a fairly good good general knowledge of the country is indeed a big handicap. A study of the country, its geography and history and the bearing which they might have on mission work will help greatly toward acquiring not only a general knowledge of China, but also in obtaining a correct attitude toward the prospective mission work and good, sound policies to follow when the missionary arrives on the scene of action and enters in upon the work.

As an aim, this paper purposes to extract from the geography and history of China factors which have an influence upon a missionary program in that country. A careful consideration of these factors will be helpful in acquiring the proper attitude or perspective for the missionary already before he enters the country. Much time will be saved, for everything will not be new when he begins his work, for he already will have a foundation upon which he can build.

The success of any mission program or any missionary in a foreign land is a prerogative of God. No plan, however carefully drawn up and carried out, can succeed without the Lord's blessing. But that does not free man from calling upon every talent that he possesses to utilize them

*) Missionary Methods. Rev. O. H. Schmidt, Lesson III, p.5.

in mission work. God has so ordained that man be the instrument through which He calls, yes, impels, men to come to Him. If God's instrument, then it behooves man to put forth his very best effort.

Concerning the value of the study of geography and history, Educator Mendel E. Branom writes: "The people of each generation, through social inheritance, have the accumulated knowledge of the past on which they can draw for assistance. This knowledge, whether accidentally or purposefully discovered, in so far as it has functioned usefully, has been considered with reference to life situations. . . . Numerous subjects such as geography, history, and arithmetic have been thus recognized. . . . Geography (place) and history (time), comprehensively considered, involve the total of human experience." *)

Our present day life of mechanical advantages has come to be what it is as a result of the research laboratory putting the thought which Mr. Branom expresses into practise. That which has proved to be beneficial has been kept and improved upon and that which is detrimental or of no special value has been discarded or avoided. The result is that progress has been made - our standard of living has been radically changed and improved upon during the past few decades.

The Church also can be benefitted by such a procedure.

*) The Teaching of Geography. Mendel E. Branom.

To be sure, there is only one Law and Gospel than can lead men to a knowledge of their sins and to repentance, and to cause faith in Christ Jesus as a personal Savior to enter into penitent hearts. God's Word can not be improved upon. But methods and plans can be adopted in which the presentation of the Law and the Gospel can be improved. Such improvement can come only out of careful consideration of the advantages and disadvantages of the country concerned and its people, and the successes and failures of the Church along with the methods she has used, considering also the influences against which she has had to contend for carrying out the mission of preaching "the Gospel to every creature." *)

To this end a geographical sketch of China will be submitted from which disadvantages and advantages to a mission project in that country will be discussed. Following this, the thesis will set forth historical factors that have come into play and that have a definite bearing upon prospective mission work in China.

A GEOGRAPHY OF CHINA

GENERAL STATISTICS Chinese territory extends through thirty-five degrees of latitude, from 18 degrees north to 53 degrees north, and through no less than 60 degrees of longitude, from 74 degrees east to 13 degrees east.

*) Asia. D. L. Stamp.

Although the name China is often loosely applied to the whole of this vast area, covering four and a quarter million square miles, it is better to refer to Greater China when considering the whole, restricting China to China proper, including Manchuria. Greater China comprises the following divisions: *)

China Proper (Incl. Manchuria - 363,700 s. m.)	1,896,500 sq. mi.
Outer Territories:	
Mongolia	1,367,953 " "
Sinkiang or Chinese Turkistan	550,579 " "
Tibet	463,320 " "
Total	<u>4,278,352</u> sq. mi.

The latest available figures concerning the population of these regions are as follows: **)

China Proper (Incl. Manchuria) (1928 -1935)	434,265,234
Outer Territories:	
Mongolia (1928 - 1930)	939,300
Sinkiang (1928)	2,453,393
Tibet (estimated)	750,000
Total	<u>438,407,927</u>

CHINA SUPERIM- If one takes a map of China and places
POSED UPON THE it before him, he will note a large coun-
UNITED STATES try more or less in the shape of a crude circle, excepting

*) Asia. D. L. Stamp.

**) Chinese Year Book, 1940-41.

the territory of Manchuko which projects northeastward into Russian Siberia. Perhaps one of the best ways to obtain a lasting impression of a country's size is to compare it with one's own country. Suppose that one could take the country of China, keeping it in the same latitude, and superimpose it upon the United States, placing China in such a fashion that the city of Peiping would approximate the city of Cleveland, Ohio, and the Yangtze River would intersect the Florida peninsula even with the coastline of Mississippi and Alabama. Manchuko would then extend beyond the Great Lakes and the St. Lawrence River and would follow the eastern shore of the Hudson Bay for over a hundred miles; Mongolia would extend beyond North Dakota and Montana about two hundred and fifty miles; and, beyond the southern coast of the United States, the Southern part of China would almost completely cover the Gulf of Mexico and extend into Mexico to the west and around two hundred miles beyond Florida to the east. China would overlap the Mexican border some three hundred miles and then would follow roughly the California coastline northward two thirds of the way up and then would cut northeastward, leaving exposed all of the states of Oregon and Washington and also a fair portion of California. To make this comparison by figures, China, including Tibet, Sinkiang, Mongolia, and Manchuko, is around one million square miles larger than the United States, China containing something over four million square miles and the United States containing something over three million square miles.

**CHINA'S
CLIMATE**

With the maps of the two countries in such a position, with China superimposed upon the United States, one is able to make a good comparison of the climates. The United States and China, both, excepting for a very small portion of Southern China, lie within the temperate zone. China, however, extends two or three hundred miles farther north and south than does the United States. Generally speaking, disregarding differences in altitudes and the fact that China extends farther north and south, one can expect that the climates of these two countries are approximately the same.

**WINTER IN
CHINA**

In winter atmospheric conditions in China are dominated by the mass of cold heavy air over the heart of the continent. The barometric gradient over China is steep, so that strong cold winds blow outwards towards the sea. Though warmed somewhat by their descent from the plateaus, these winds are very cold, especially over Northern China, where they are at the same time particularly strong, giving rise to the well-known and hated dust storms. Stormy weather in the China Sea is a further result. The general direction of this winter monsoon is from the north-west in Northern China, from the north in Central China and from the north-east in Southern China, the direction remaining comparatively constant. The effect of the cold winter winds is well seen in the direction of the January isotherms. The whole of Northern China is below freezing in winter, the January isotherm of 32 degrees F. reaching its southernmost limit (32 degrees North) in the Northern Hemisphere. Though rare, frost and snow are not unknown even at Hong Kong. On the whole the interior basins are warmer than the coasts --thus Chengtu in the Red Basin (Szechwan) has a January average temperature of 44 degrees F. as against 38 degrees F. in Shanghai on the coast in the same latitude. In the Red Basin, frost and snow are rare, but are usual at Shanghai. In North China even the largest rivers are generally frozen over in winter. The winter winds of China, descending from the deserts of the interior, are, of course, very dry. The skies are almost cloudless and there is no rain.

The winds are strongest in December, January and February, that Peking suffers from the scourge of dust storms. By April the high-pressure system over Central Asia is breaking up, and winds over China are light and variable. Occasionally, however, the dry land winds continue over North China right on through the hot months of April and May into June with disastrous results to the crops. In North China the rainlessness of the winter months is well illustrated by Peking, where 91 percent. of the rain falls in the months May to September, inclusive. The periodicity is of the same character in Si Kiang Valley of South China, but in Central China, especially near the coast, there is considerable precipitation in winter. It is believed by some that these winter rains are due to cyclonic disturbance originating in the Red Basin and moving down the Yangtze Valley. The winds which herald the arrival of one of these depressions are easterly and south-easterly, that is, from the sea, and are therefore rain-bearing. The winds in the wake of the depression are very strong, being the north-westerly winds reinforced. *)

CHINA IN
SUMMER

After the breakup of the high-pressure system over Central Asia in April, depressions form in the interior and the summer monsoon commences, continuing until September. All over China the prevailing winds are south and south-east, warm and moist. The summer monsoon winds in China are rarely as strong or as constant as the winter winds--a direct contrast with India, where the protective mountain wall cuts off the strong, cold winter winds which would otherwise blow from the heart of Asia. May to September is the rainy season. Rainfall is heaviest in the South and East, the 40-inch isohyete running along the northern border of the Yangtze Valley. North China is drier, Peking having about 25 inches. The moderating influence of the warm moist monsoon winds is well seen in the course of the July isotherms. There is little difference between the July temperatures of Peking (79 degrees F.), Shanghai (80 degrees F.) and Hong Kong (82 degrees F.). In Northern and Southern China the rainfall reaches a maximum in July and decreases as the monsoon weakens-- a typical monsoonal regime. In Central China, however, conditions are again disturbed by shallow depressions moving down the Yangtze Valley, and there are two summer maxima-- June and August. The August maximum is connected with the typhoons, which are particularly off the coast of Central China during that month. *)

*)Asia-L. D. Stamp

The coastline along the eastern part of China is semicircular and of about 2150 miles in length, or, counting in all of the indentations which the coastline makes, it is approximately 5000 miles long. The following bodies of water border this coastline: To the south is the Gulf of Tongking; to the east, the Sea of China; to the north-east, the Yellow Sea; and finally, the Gulf of Hopei. To the north-east China, that is, Manchuko, is Chosen and then the narrow strip of Siberia called Primorskaya. Russian Siberia also lies to the north and the north-west along the borders of the territories of Mongolia and Sinkiang. To the southwest, along the border of Tibet, lie mountainous India, the small mountainous country of Nepal, and Burma respectively. Burma, for the most part, lies beyond the border of the southern province Yunnan. To complete the periphery of China, French Indo-China borders the southern provinces of Yunnan, Kwangsi and a small portion of Kwangtung.

As one looks at the physical features of China, he will be impressed by its excessive ruggedness. From the extremely rugged and ridged south-western portion, the region of the Himalaya Mountains which include Mount Everest and many other peaks towering into space from between twenty to twenty nine thousand feet above sea level, there seems to have been sent out waves of mountain ranges. To the north there are series of more or less parallel ranges: first the Tangla mountains, next the Kuen Lun, then the Thian Shan, and in Mongolia, the

CHINA'S
PERIPHERY

CHINA'S
TOPOGRAPHY

Ditai range. The central part of China is comprised of series of somewhat lesser mountains called the Tsin Ling mountains. From this widespread group extends a wide branch of lesser mountains to the north-east all the way through Manchuria. These are the Khinghan mountains. To the southeast of China are more mountains, the Ta Yuling range, about three series of them, between the Yangtze River and the southeastern coast and more or less parallel to the coastline. But then, that doesn't seem to leave much room for plains. Yet, there is one outstanding fertile plain in China, called the Great Plain, which extends from the Yangtze River northward along the eastern shore to Manchuria. This land, known for its unusual fertility, is subjected to the intensive farming peculiar to the Chinese people. In spite of the general ruggedness of the country, China does have much good land besides this plain--not to the north, for there lies the Great Gobi Desert of Mongolia, lying between the Khinghan and the Ditai ranges,--and not to the west, for there between the Thian Shan and Ditai ranges are two deserts, to the northwest the Koba and to the west, the Takla. But in the valleys, the thousands of valleys of China, and on the mountain slopes, and especially along the Yangtze, particularly the Red Basin of Szechwan, and Yellow Rivers can be found patch after patch of ground from which the Chinese produce the food for their almost four hundred

and fifty millions. The mountainous land of Shansi, Kansu, half of Shensi, and a goodly portion of the Great Plain is composed of the yellow, fertile earth which required no fertilizing and extends in places to known depths of over 2,000 feet. *) However, this rich land is light and is subject to erosion, requiring the constant attention of the farmers especially on the mountainous slopes.

CHINA'S CHIEF RIVERS Where there are numerous mountain ranges, one can expect to find numerous rivers also. China is not an exception. What an inestimable potential power lies in these many rivers for China which she is but beginning to utilize! Among the numerous streams there are two great rivers, the Huang Ho, known better by its English name "Yellow River," and the Yangtze River. The Yellow River, so-called, because of its color, by reason of the hundreds of miles of powdery yellow earth through which it passes, begins its course of 2700 miles in the mountains of west central China, for a time going north almost to Mongolia, then turning and going south, then northeast to the coast, emptying into, and adding a yellowish hue to, the Gulf of Hopen. The Yangtze River (the name meaning "willow" **), also called the "Blue River" ***), begins its course in the lakes and swamps between the Himalaya and the Kuen Lun mountains, having its origin in the same region as that of the Yellow River, though farther west. This

*) New Larned History, p. 1659.

**) Inside Asia. J. Gunther, p. 173.

***) New Larned History, p. 1658.

mighty river, China's largest, longer than the Yellow River by 500 miles, flows first hundreds of miles toward the north-east through the gorges of the Kuen Lun, Tangla and Himalaya ranges respectively, growing in volume as it goes along receiving the waters of the hundreds of mountain streams which empty into it. Then it turns eastward some three hundred miles from the southern border opposite Burma. It turns, then, to a general northeasterly direction, and after a few thousand miles, weaving through Szechwan, Hupeh, the tip of Kiangsi, Anhwei, and finally, Kiangsu, it empties into the East China Sea in the bay above Shanghai. This giant river is navigable "by large ocean steamers to Kankow, more than 600 miles from its mouth. Steamers run to I Ch'ang, about 400 miles farther up. Beyond this the famous gorges begin, against which it was once supposed to be impossible for steam-vessels to make headway. But under the lead of an enterprising English merchant (Mr. Archibald Little) and by constant foreign superintendence this has within recent years been accomplished." *) The distance is made now within three days which formerly took from twenty to forty days of travel by Chinese junk. The Si Kiang, finding its source just inside the northern part of French Indo-China, flows eastward for some 400 miles, emptying into the South China Sea at Macao. The Si Kiang may ^{be} regarded as wholly Chinese, for nearly the whole of its basin lies within the confines of China proper. The Si Kiang is fed also by a river which has its source in the small lakes in the southern part of Yunnan and joins up with the Si Kiang about two

*) Uplift of China. A. H. Smith, p. 14.

hundred miles from Macao in the gorges of the Ta Yuing mountains.

These three waterways, with all their tributaries, together with other disconnected lesser rivers make up a system of over 12,000 miles of navigable waters. Because of the difficulties which the mountains of China present for travel, these waterways have been, for the past thousands of years, practically the sole means of travel.

RESOURCES
OF CHINA

The resources of China have been utilized only to a small degree, with the one exception, the farm lands. China is blessed with resources, but several factors have prevented her from taking advantage of them. The mountains have isolated the people, preventing good travelling and transportation facilities. In 1930 China had only 9,500 miles of railway, much of which sadly lacked the care and the capital and equipment to make for efficiency and profit. (The United States, having a little over one fourth the population of China, has 275,000 miles of railway!) This figures to be only two miles of railroad for every 100,000 people - and Manchuria has one-third of the railroads accredited to China! As for roads capable of carrying automobile traffic, the 1930 statistics give to China 35,000 miles, less than 8 miles of road capable of carrying automobile traffic to every 100,000 people! However, since then, an extensive road-building program has been put into effect, which is now, and

even moreso in the future, proving to be a boon to the farmer especially. The Christian Movement in China comments: "The phenomenal growth of motor roads throughout the country, railroad building, and the efficient air service have not merely improved communication and transportation, but helped the dissemination of ideas and brought the forgotten farmer back into the civilization of his country." *) By the end of 1936 there were around 60,000 miles of road capable of supporting automobile traffic. These roads, however, are far from comparing to the surfaced roads of this country. China Faces The Storm describes the progress of road-building and the roads in this manner:

As for motor roads there were none in 1920, and very few in 1930. By the efforts of the National Economic Council, more than 100,000 miles were constructed by the end of 1936, of which 60,000 miles have been opened to traffic. Some of them are called motor roads by courtesy; one must not imagine that they are surfaced like the Great North Road. But I have bumped in buses over some of them in Fukien, Chekiang and Shantung provinces, doing up to thirty miles an hour, and they are an enormous convenience. The alternatives are to walk, or ride in a sedan chair or mule cart. **)

Even with the present step-up in the building of roads, China will be handicapped in deriving the most use out of her resources for some time to come.

CHINA'S Farming in China is intensive and largely mul-
CHIEF tiple crop interculture is used, that is, alter-
RESOURCE nating rows of vegetables are planted. This method is used

*) The Christian Movement in China. J. M. David, ed. p. 51.

**) China Faces the Storm. Ronald Rees, p. 2.

in the United States on a large scale and is called crop rotation. In this way the same crop is not grown in the same earth consecutively, resting the ground in this manner, different crops requiring different proportions of the elements from the soil. The Chinese take very good care of their land, constantly fertilizing it with refuse of all kinds. As already has been stated, the large territory of the yellow earth, the loess highlands of the north-east central provinces, is of such richness in fertility that very little fertilizing is necessary. Edgar Snow writes in Red Star over China:

The wonderful loess lands, which cover much of Kansu, Shensi, Ninghsia and Shansi provinces, account for the marvellous fertility of these regions (when there is rainfall), for the loess furnishes an inexhaustible porous top-soil tens of feet deep. Geologists think the loess is organic matter blown down in centuries past from Mongolia and from the west, by the great winds that rise in Central Asia. Scenically the result is an infinite variety of queer, embattled shapes - hills like great castles, like rows of mammoth, nicely rounded scones, like ranges torn by some giant hand, leaving behind the imprint of angry fingers. *)

The Chinese farmer must work hard and long in order to eek out a sufficient supply of foods from his tiny plot of ground.

In many areas 3,000 people and 1,000 domestic animals find their sustenance on a single square mile of land. In other areas over 4,000 people may even be found. These figures cannot, of course, be compared directly with the densely

*) Red Star over China. Edgar Snow.

populated regions of Europe where the population is fed on Imported foodstuffs. Taking China as a whole, there is rather less than 0.4 acre of cultivated land per head of the population! *)

This does not mean that the lands capable of supporting crops have been completely absorbed by the populations of China. Edgar Snow writes: "And yet the North-west is by no means a hopeless country economically. It is not overpopulated; much of its land is very rich; it can easily produce far more than it can consume, and with an improved irrigation system parts of it might become a 'Chinese Ukraine'." **) In addition to these lands, there is a vast amount of acreage which has been rendered useless by burying grounds. L. D. Stamp in his geography of China writes: "On the whole it is probable that about half of the possible area of China proper is cultivated. Of land which is purposely and designedly wasted, cemeteries are responsible for a large part. The well-known Chinese veneration for ancestors often results in the best land being given up for burial purposes." ***) A few sentences from Gunther's Inside Asia will portray the drudgery which is the lot of the Chinese farmer.

The life of China is the life of the land. At least eighty-five percent of Chinese are peasants; most of these are small tenant cultivators, though conditions vary province by province. Wheat and millet are the staple crops in the north; rice in the south. There are very few big estates anywhere, and as a rule the tenant--or proprietor--holds just as much land as his

*) Asia-L. D. Stamp

**) Red Star over China-Edgar Snow, p.210

***) Asia-L. D. Stamp, p.463-4

family can cultivate, which is something over an acre. Statistics are scarce, but I had it from competent authorities that the average income of a small farmer is probably under \$100 (Chinese) per year, that is \$16, U. S. If a landlord is a bad landlord, it means first that he is an absentee, second, that he takes more than fifty percent of the crop as rent. The small landlords--tenants also--pay preposterous taxes, especially in remote provinces like Szechwan where war lords have collected taxes many years in advance. The agricultural debt is enormous--so enormous as to be incalculable. Two things I noticed, as any observer will notice them. First, the Chinese peasant is so close to the soil, so steeped in the soil, that the very color of his face is that of the soil. Second, grave mounds. By Chinese convention the dead are buried in hummocks on the surface, not deep underground. These hummocks stud the fields irregularly, and it is said that four percent of Chinese agricultural land is uncultivated, out of respect for the mound-like graves. *)

Since farming is the chief resource and chief industry in China and the far greater part of the population consists of farmers, the status of the farmer has its significance. He is the center of the economic structure of the country. The extent of his backwardness will be felt throughout the nation. The nation cannot advance, cannot raise its standard of living, if the farmer is to stay upon the "economic plateau" which has been his lot in the past. Up to the present, not only the farmer's religious scruples but also economic pressure upon the farmer have held him in his poverty.

A tragic circumstance common to the farmer in all eastern lands is that he and his occupation form the base of the pyramid of the national economic structure. Upon this base to a larger degree the life of the nation rests. General wages, the cost of living, the cost of the products of agriculture and the price at which the farmer sells his labour. The economic pressure upon the agriculturalist is relentless, for the personal interests of all the other classes of the population, and especially those of the great industrialists

*)Inside Asia-J. Gunther, p. 171

and exporters, combine to hold him down to the near subsistence level. *)

The agricultural regions are chiefly the Great Plain of north-eastern China, the valleys of the Hoang and Yangtze Rivers, and the fertile "Red Basin" of Szechwan Province. The Hoang River valley has a climate very similar to that of the American corn belt, with hot summers and cold winters. The Yangtze River valley is of a humid, semi-tropical nature, with 300 days of growing season. It compares favorably with the climate of the American cotton belt. The rainfall in these sections is heaviest in late winter, spring and summer, when the crops most need it. Where irrigation is necessary, the Chinese are past masters of this practice. There is usually water available with China's great number of rivers. It is said the Chinese can do everything but make water flow up hill. If it must be transported to a higher level, they carry it by means of pails, by means of water wheels run by treads, or they make streams furnish their own power to raise the water to the desired height. The lands on the slopes are terraced, from bottom to top of the slope. Terracing holds the moisture, prevents erosion and furnishes more land available for cultivating. In 1931 a disastrous flood of the Yangtze River brought devastation of homes and property to thirty one million people. This huge number of people affected by the flood reveals not only the hardships to which these people are exposed, but

*)Economical and Social Environment of the younger Churches, p50

also the density of population in this region. In the valleys of the Hoang River, farmers must dyke up the river. In many places the river bed actually is much higher than the lands cultivated because of the enormous amount of silt, the yellow, rich earth which settles to the river bottom. Artificial banks which as a rule are made of earth reinforced by stalks of sorghum guard the waters of the river. However, the barriers raised by the people to hem in the potential destruction often prove sadly inadequate:

In the year 1884, when the Yellow River last altered its course, as on a previous occasion in 1851, it was the occasion of terrible disaster. In the former case it was suddenly diverted to the north, carrying ruin with it, while on the latter occasion it found its way southward by devious routes to the sea, incidentally destroying thousands of towns or villages and drowning probably tens of thousands of persons, who were swept away like ants under a rain spout. *)

Famine and disease which soon run rampant in such conditions add much more grief to these already sorely stricken people. For this reason the Hoang River is called "the Chinese sorrow."

Other causes for famine, besides flood, are droughts due mainly to the irregularity of the rainfall, locusts, typhoons and earthquakes. The famine area of China include the provinces of Shensi, Shansi, Honan, Shantung, Hopei, and a part of Jehol. Mallory in his survey of famine conditions reports that "A study recently completed by the Student Agricultural Society of the University of Nanking brought to light the surprising and significant fact that between the years 108 B. C. and 1911 A. D. there were 1828

*)Uplift of China-A.H. Smith, p.15

famines, or one nearly every year in some one of the provinces. Untold millions have died of starvation." *) Mallory shows that, although the elements have to be contended with, most of the disastrous effects of famines could be removed by proper land conservation, flood control, redistribution of the population, and better transportation facilities.

Steps have been taken toward striving to eliminate the flood menace. The government (before the war with Japan) began afforestation, a measure which should have been taken scores of years ago. In the Nanking district along two and a half million trees and five and a half million saplings were planted in the spring of 1936. Around \$75,000,000 was expended from 1931 to 1936 in building dykes and embankments along the Yangtze, Hoang and Huai Rivers and in dredging and irrigation in North China and also in improvements along the rivers in South China.**)

"The intensive efforts in these directions have contributed to the improvement of flood control and the abundant crops."***)

Further difficulties with which the Chinese farmer must contend are summed up in The Economic and Social Environment of the Younger Churches:

Other general economic factors contributing to the depressed economic condition of the farmers of Asia need no more than be mentioned; viz. the overproduction following the World War of many staple products,

*)China Land of Famine-Walter H. Mallory, p.1

***)See: China Faces the Storm-Ronald Rees, p.27

****)Ibid.

such as cotton, rubber, coffee, tea, copra, sugar and tobacco; the trend among many nations to be self-contained in production; the consequent raising of impossible tariff walls; the susceptibility of the Oriental farmer to climatic changes and his inability to tide over disastrous seasons; the universal suffering of the tenant farmer from the absence of modern laws governing tenancy; and, finally, the increase in the cultural and economic wants of the rural areas of the world, because of the growth of literacy and facilities for transportation. Some eighty percent of the Christians of Asia are struggling with these adverse conditions. *)

China's main crop, of course, is rice--around 80 percent of the total crops. There is also grown mulberry (because of the silk industry--silk worms feed on the mulberry leaves), tea, corn, soy beans, millet, wheat, tobacco, cabbage, sugar cane, and cotton.

The Chinese are vegetarians primarily, but not always by choice. Their small plots of ground do not permit the raising of large livestock. Beef is almost unknown, and only the rich few eat pork, chicken and duck regularly. Fish are quite common and especially to those who make their homes in boat-houses on China's many rivers.

China has one of the richest coal reserves in the world, over a million million tons, half of which is anthracite. This coal deposit is 150 times that of Japan,

**MINERAL
RESOURCES**

six times as great as the supply of the British Isles, and five times as great as that of Germany. There are workable coal fields in each of China's provinces and two unusually large deposits;

*)The Economic and Social Environment of the Younger Churches, p.51

in the provinces of Shansi, Hopei and Honan in northern China, and one in southern China in the province of Yunan which extends into neighboring provinces. The northern deposit is three-fourths of China's total reserve whereas the southern deposit is one-fifth the reserve. The remaining reserve, then, is divided among the rest of the provinces. China, too busy to provide for its livelihood to utilize its resources, presents a paradox: In some regions people are burning roots and stalks for fuel when they are dwelling above rich coal deposits!

In precious metals China is not so fortunate. However, there are platinum mines in the Ynan region and gold deposits in Manchuko. She does possess a fair supply of necessary metals; tin, copper, type and babbit metals, iron and tungsten are found in Yunan and neighboring provinces. Over 60 percent. of the world's antimony comes from China, the bulk of which comes from Hunan. Most of China's iron comes from the vicinity of Hankow. But there are also deposits of iron ore in the anthracite fields of Shansi, Hopei, Shantung and Manchuria. *)

Industry is just beginning in China, that is, modern industry. There were iron and steel mines in the Yangtze Valley cities of Hanyang, Wuchang and Hankow, which produced around 250,000 tons of iron annually before the occupation of that vicinity by Japan. And China still produces iron and steel in small

*) See: Asia-L. D. Stamp, p.454-6

quantities from many scattered unidentified localities in occupied China. *) Other industries are textile (cotton and silk), tea-curing, and egg-drying. China knows nothing of the eight hour day, anti-child labor laws, or living wages such as laborers in this country enjoy. Concerning the labor situation John Gunther writes:

Until 1938 not less than one-half of all Chinese industrial workers lived in the Shanghai area. The average wage of the semi-skilled was perhaps \$15 (Chinese), per month, that is about \$2.40 (!) at the present rate of exchange. A twelve hour day is the rule, and 15 to 16½ hours are not uncommon for piece work. Children may begin work at the age of five or six, and are delighted to get this early start, so terrible is competition for existence. The great mills are mostly Japanese owned, and in them contract labor is in force. An agent called the "sub-contractor" goes up-country, buys a group of girls from their parents--perhaps for a fee of \$30 (U. S. \$4.80) per girl for three years of work--and then sells them to the factory. He is more than the middlemen, however; the girls remain technically in his charge. They pay him their wages, until his \$30 is paid back--which may be never. This system cannot be rivaled for pure viciousness. The girls are in effect slaves. British and Chinese mills are better run, with contract labor not allowed; but the fact that they are "better" does not mean that they are very good. A rudimentary trade union movement exists, and is growing stronger; there were frequent strikes in 1937 and 1938. **)

*) See: China Christian Year Book, 1938-9
The Chinese Year Book, 1940-1
**) Inside Asia-J. Gunther, p.170

**GEOGRAPHICAL FACTORS WHICH ARE DISADVANTAGEOUS
TO MISSION PROGRESS**

For the past decades mission work as carried on within this country, in Canada and also elsewhere in this hemisphere was done for the most part among those people who were acquainted with Christianity to a greater or lesser degree. A point of contact, a connective nucleus environment, was already established among those people. It was a matter of seeking out and gathering together those one time members of the church, organising them into a congregation. After this was done, the procedure of action was not a great deal different from that of the average pastor. In most cases the people with whom the missionary dealt were of the same nationality; there were no language difficulties that had to be overcome, few adjustments to be made, if any, in regard to customs, environment, or tradition. The standard of living of both missionary and the people among whom he was working was essentially the same. Excepting for the South American missions, the missionary could reasonably expect that he return to the home of his parents, brothers or sisters not less often than every few years. True, there were hardships to be encountered, many of them, and there was much work to be done and there still is. But yet, there were racial and environmental points of contact which are lacking in mission work among the Chinese people.

It has been mentioned above that the people of this country and its neighbors were acquainted with Christianity to a greater or lesser degree. These countries have been exposed to Christianity at least to some extent ever since

their founding. Their particular forms of government were drawn up by people who were Christian at least in name. Provisions were made even for religious freedom. Under such conditions, a kind of attitude or sentiment developed among the people that it was a lack of culture not to

PRESSURE OF ENVIRONMENT

be connected with some church, that one really ought to have his name on the register of some church, even if it meant belonging to a church only in name and attending services on Easter and on Christmas and no more. And, if for no other reason, one should have membership in a church that he and his family might be assured of a church burial. Such occasions have, in many cases, served as a successful point of contact for a pastor, giving him a splendid opportunity to reach many a person to whom he otherwise might not have access. Especially in the case of bereavement, a person placed face to face with the reality of death is more liable to be receptive to the Word of God.

This pressure of a Christian environment is, of course, not prevailing among the heathen Chinese. The environment is pagan, and the pressure of this pagan environment is perhaps more compelling to the Chinese than the Christian en-

HEATHEN ENVIRONMENT OF CHINA

vironment is to one in this country. For the pagan religion is definitely a part of the very life of the Chinese. It is man-made, and therefore it has been made to appeal to natural man.

These starting points, then, points of contact between

the Chinese and the Christian religion as taught by our missionaries, are absent. The environment is radically different, the people are of an entirely different race, customs and traditions are altogether new for the missionary. "It is too much to expect the new missionary to have enough insight into the mind of the people, and the economic implications of their environment, to understand what a revolution he and his work represent in the economy of the community,--or to grasp fully the nature of the attraction that draws the people and holds them to the mission." *)

An understanding of the people and of their likes and dislikes, of their habits and of their manner of life has to be acquired. The first several years of the missionary's ADJUSTMENTS TO BE MADE will be necessarily hindered by an imperfect knowledge of the language of the people. It is hard to listen to one who speaks a broken language. For the missionary, it will mean an entirely different way of living: It will necessitate becoming accustomed to different food, to the absence of many conveniences which have played an important part in his life ever since childhood; he will have to change his accustomed ways of dealing with people lest he continually cause offence and from the very start place additional obstacles in the way of reaching the people with the message of the Gospel.

It is evident then, that new points of contact, new starting points must be sought and developed. Herein is needed a thorough search, a thorough study of the people, endeavoring to find starting points which will prove to be

*)The Economic and Social Env'ment of the Younger Churches, p.5

points of contact between the Chinese people and the Gospel of the missionary. Perhaps a successful starting point may be found in some phase of Chinese philosophy or religion, in the teachings of their sages, or perhaps some point in the customs or practice of the people. These possibilities will be taken up later.

Geographical conditions in China are of such a nature that China has been excluded from the western world practically completely excepting for the last three centuries.

INSIDE BARRIERS The Himalaya, Tangla, Kuen Lun and Thian
OF CHINA

Shan mountains, along with the Takla, Kobba and Gobi deserts formed a formidable wall which very effectively excluded the trends of western civilization for the preceding two thousand years. In the west, the Gospel of Christ quickly spread throughout the Baltic countries, Germany, France, England, and still later, even into Scandinavia. The Mediterranean Sea had long been conquered as an avenue of travel for the ships of Egypt, Asia Minor, Greece, and Italy. Ships of Portugal, Spain and Italy, in the fifteenth and sixteenth centuries, formerly hesitating to venture beyond the confines of the Mediterranean coastline, conquered the waters of the Atlantic, paving the way for the Gospel in the western hemisphere. During these years of expansion in the West, the East, particularly China, remained strictly to itself, nurturing within its confines traditions built around man-made religions. Buddhism had seeped into China from beyond the Himalayas before the birth of Christ and was absorbed by the Chinese in the

following centuries. A few centuries before Christ Taoism and Confucianism arose within China and likewise took root among the people. These religions had free course to spread throughout the nation in the next several centuries.

It was not until the thirteenth century that China had contact with the West. This contact was made through the visits of the Polo family to the court of the Kahns. Over a hundred years elapsed before Vasco de Gama discovered the water route to India around the southern tip of Africa and Magellan circumnavigated the earth. But the laborious thousands of miles to be travelled, necessitating years of time to be spent, were not conducive to regular communications by land or water between China and the western world for years to come. So China remained excluded from the West, bounded on three sides by mountains and deserts and on the fourth side by thousands of miles of water.

The tradition and religion fostered by the Chinese in their isolation are anything but helpful to the mission of extending the blessings of Christ's Gospel to these people. The Chinese, settling in the fertile valleys of the Yangtze and Hoang Rivers and on the Great Plain along the northeastern coast of China, were content to remain there, although as time went on they quickly multiplied to the extent that the population became too great to provide them comfortably with their daily needs. Still they stayed on, generation after generation, fatalistically accepting their overcrowded state of existence. The ground upon which they dwelt was the

ground which their forefathers tilled and which received the remains of their forefathers after death. The burial grounds were sacred to them. Patch after patch of precious space became the resting place of a departed relative--space that was so badly needed for planting. (This is especially pronounced around the larger cities.) Ancestor worship, as the Chinese practiced it, did not permit the disturbing of these mounds. The same conditions which caused the Chinese to become accustomed to the hardships which accompanied the overcrowding of the lands also caused them to become hardened to the ever-reoccurring famines and floods. Perhaps flood and famine might necessitate their fleeing for a season, but when the flood waters receded, or the famine had broken, the people would return to the soil from which their ancestors had eeked out their existance. And so today-- though flood, famine or war drive them away from their homeland for a season, they still are compelled by their traditions and religion to return to their homeland, the land upon which are the mounds harboring the remains of their forbearers.

As would certainly be expected, innovations are frowned upon--and surely such an innovation as Christianity which is so vitally different, clashing violently with many, most, of their customs and practices in their daily life and religion. The Chinese have been content to endure starvation rather than to forsake tradition and religion. It is not

strange then that only with great difficulty and as a real exception to the rule, a Chinese national will cast off his heathenism to become converted to the Christian

PRESSURE OF ENVIRONMENTAL OBLIGATIONS .

faith. The social pressure brought to bear upon one who forsakes the institutions of hundreds of generations is immense. Obligations to these institutions are as important, as vital, as life and death to the Chinese. The Economic and Social Environment of the Younger Churches offers the following to portray the extent of this environmental pressure which comes to bear upon the Chinese convert:

The Asiatic who becomes a Christian is a product of his environment. His inheritance has been shaped by uncounted generations of society whose experience, aspirations and beliefs have been embodied in a particular way of life. He finds himself a unit in an intricate maze of obligations and loyalties. Many of these inhere in the family of which he is a member; others relate to the village, clan or caste brotherhood. Still other obligations pertain to religious beliefs and practices, fears and superstitions, and the methods by which the community has built up its security with respect to the spirit world.

Security is the key to the institutions of Asiatic society, as, indeed, it is a key to human behavior everywhere. But security, to be effective, requires a rigid code of behaviour and in its achievement each member of society pays a fixed and recognised price. The older the social order, the more rigid this code of security becomes, the more delicate the equilibrium of society and the more shattering the effect of withdrawing the loyalties which maintain the social balance.

The teachings of Christ appear in the nature of a high explosive laid at the foundations of Asiatic society. To place love and honour of parents as of secondary importance to love of God is to the Chinese a shocking impiety, for it undermines their most sacred life obligation and with it the corner-stone on which

the solidarity and the security of society rest. *)

Naturally enough, the type of civilization fostered by the Chinese has been responsible for a great disparity between the Chinese and the Western people, from which people the missionaries to China must come. It is a difficult thing for a missionary, as has been shown, to fit himself into conditions which are quite primitive when compared to the environment which he has left behind. But also on the part of the Chinese, such a contrast between the

DISPARITY OF
MISSIONARY
AND CHINESE

missionary and the average Chinese presents no little obstacle. In connection

with this thought, it will be of benefit to read what The Economic and Social Environment of the Younger Churches

comments regarding this factor:

Another and more subtle difficulty that has arisen from the economic disparity between East and West--one that has penetrated to the very heart of the Christian movement and has limited its growth--is the mental attitudes and morale that this disparity tends to create in both the missionary and the people among whom he works. It is affirmed by certain Western Churches that Christianity must have no dealings with economic and social questions. However, on every mission field there is evidence that economic and social forces have, to an extraordinary degree, determined the direction and controlled the development of the infant Church. These forces, like an atmosphere, are so pervasive and unobtrusive as easily to escape recognition.

Economics create an immediate source of misunderstanding in the relationship of the missionary with his people. The missionary comes from a world where salaries and expenditure are immensely greater than those prevailing in his new field of work. He is looked upon as the representative of a wealthy and powerful organization. On arrival in his field the

*)The Economic and Social Environment of the Younger Churches,p.52

missionary puts into operation a new standard of economic values. The mission becomes an employer and manager of new material enterprises on a scale hitherto unknown to the community, or associated only with the highest officials and gentry. The missionary's household servants in turn become the support of a circle of relatives; the building operations give employment to scores of artisans; the missionary's table is supplied with the produce of many little farms; before the advent of the automobile and the building of modern roads he travelled with a retinue of bearers, and the imported supplies of the mission were carried by a small army of coolies. There easily arose a certain sense of power, authority and superiority from the control of the economic and human resources at his command. To the average national the missionary appeared not so much as the exponent of a new religion or way of life as a possible source of personal economic improvement. The mission became a new center of gravity, disturbing the traditional economic equilibrium of the community. . . . The most prominent compound and group of buildings in many Asiatic towns are those of a Christian mission. To occupy a niche in the foreign household, to become a cog in the complicated machinery of the overseas enterprise insures a rare degree of security to the fortunate employee, and through him to a group of dependents. It is difficult for the West to conceive of an economic situation in which little children seeking fuel compete with each other to catch the falling leaves in the missionary's garden; where the contents of his waste-paper basket are prized and where the leavings from his table and the refuse from his kitchen are considered sufficiently valuable to be worth the payment of a regular tribute to his cook. Yet it is a fact that these odds and ends are enough to keep a poor Chinese family in comparative comfort. *)

*)The Economic and Social Environment of the Younger Ch'es, pp.25-7

There is much to be said upon the negative influence which China's neighboring countries have upon China in regard to her receptivity of the Gospel of Christ. China

INFLUENCE OF CHINA'S PERIPHERY is surrounded by countries which are not friendly toward Christianity. To the north and east there is Asiatic Russia, politically opposed to Christianity. To the south, beyond the Himalayas lies India, steeped in Hinduism and Mohammedanism--and from which China received one of her chief religions, Buddhism. Also to the south are Burma, Thailand (Siam), and Indo-China which, like China itself, have been Christianized only to a very small extent. Japan also, separated from China by only a few hundred miles by ^{the} China Sea, is certainly not kindly disposed toward Christianity.

China's proximity to Russia has been responsible for the propagation of Communism among large portions of the population, especially in the northern provinces. The **RUSSIA'S INFLUENCE** Marxist communism, with its pronounced enmity toward religion, and particularly the Christian religion, has been attractive especially to the youth of China; and it is little wonder that communism has been appealing to Chinese youth. (Communism made its greatest progress in China in the latter twenties and early thirties.) Edgar Snow reports the opinion of Chinese youth who had joined up with the Communists in the words of a seventeen year-old Chinese lad: "The Red Army has

taught me to read and to write. Here I have learned to operate a radio, and how to aim a rifle straight. The Red Army helps the poor. *) Another youth is reported to have said: "It (the Red Army) is good to us and we are never beaten (flogged--a common thing within the Chinese Army **)). Here everybody is the same. It is not like the White districts, where poor people are slaves of the landlords and the Kuomintang. Here everybody fights to help the poor, and to save China. The Red Army fights the landlords and the White-bandits and the Red Army is anti-Japanese. Why should anyone not like such an army as this?" ***)

That Communism has had its influence upon the Chinese--and in a manner that has a definite bearing upon Christianity--can be seen from the words of Edgar Snow, when he says:

Certainly and obviously Russia has for the past dozen years been a dominating influence--and particularly among educated youth it has been the dominating external influence--on the Chinese thought about the social, political, economic, and cultural problems of the country. This has been almost as true, though unacknowledged, in the Kuomintang areas as it has been an openly glorified fact in the Soviet districts. Everywhere that youth has any solid political beliefs in China the impact of Marxist ideology is apparent, both as a philosophy, and as a kind of substitute for religion. Among young Chinese, Lenin is almost worshipped, Stalin is by far the most popular foreign leader, Socialism is taken for granted as the future form of Chinese society, and Russian literature has the largest following--Maxim Gorky's works, for example, outselling all native writers except Lu Hsun, who was himself a great social revolutionary.

*)Red Star over China--Edgar Snow, pp. 57-61

***)From an interview with the Missionary E. C. Zimmerman.

****)Red Star over China--Edgar Snow, pp. 57-61

And all this quite remarkable for one reason especially: This is that, while America, England, France, Germany, Japan, Italy, and other capitalist or imperialist powers have sent thousands of political, cultural, economic, or missionary workers into China, actively to propagandize the Chinese masses with credos and their own States, yet for many years the Russians have not had a single school, church, or even a debating society in China where Marx-lemunist doctrines could legally be preached. Their influence, except in the Soviet district, has been largely indirect. Moreover, it has been aggressively opposed everywhere by the Kuomintang. Yet few who have been in China during this decade, and conscious of the society in which they have lived, will dispute the contention that Marxism, the Russian Revolution, and the triumphs of the Soviet Union, are influences which have made deeper and more profound spiritual impressions on the Chinese people than all bourgeois Christian influences combined. *)

Medical Missionary Dr. Henry T. Hodgkin classes the problem of communism in China as one of the chief problems for Christianity in China. He writes:

Second only to the problem of the unequal treaties is China's relation to Soviet Russia and to communistic philosophy. Here we see another great missionary force at work among the Chinese. When the Kuomintang opened its doors to the communists and opportunity came to Russia similar to that which had been offered to the missionaries of the west by the signing of the treaties. These emissaries of the new faith now had a definite foothold in the organization that was to shape Chinese history for several years and that may influence it for generations. They were not slow to seize the opportunity. Russia gave to China, as we have already seen, a certain social passion which, while it ran to excess, can not be set aside as merely vicious activity. The reorganization of the party, its fresh inspiration for its task, its adoption of new methods of propaganda and military strategy, contributed very markedly to the rapid achievements of 1926-27 whereby a big step toward national unity was taken. Nevertheless China in the reacted against this influence, which at one time seemed to be too strong to be thrown off. It is by

*)Red Star over China-Edgar Snow, pp. 369-370

no means certain that she has been finally successful, and the extent of Russian influence in China is a matter which hangs in the balance. In two or three provinces communism, at the time of this writing (1932), is virtually in control, and there is every indication that a stupendous effort will yet be made to establish it throughout the country. China may thus be on the verge of one of the fiercest struggles in her history.

What is to be the missionary's attitude in the situation? On the one hand he sees in Russia a dark and terrible menace to all that he values most; he cannot for one moment admit that it is defensible or possible to eliminate God from any social planning. At the same time he realizes that it was Russia which met and helped China at the moment of crisis, and that some good things have reached China from this source. He cannot, in the matter of Russian influence in China, be simply an unconcerned spectator. *)

More will be said on the "Communism Problem " in the historical section of this thesis.

From the country to China's southwest China has received one of her chief religions. Although India has cast off Buddhism, so that it is practically extinct in INDIA'S that country (being absorbed by Hinduism and INFLUENCE Mohammedanism), Buddhism has been adopted by the Chinese to the extent that it is one of the three major pagan religions in China today. Buddha ("the enlightened"), whose family name is Gautama and who was otherwise called Sakya Muni (the Sakya sage), began his teaching of Buddhism, the only true method of escaping from the misery of rebirth and of attaining to "Nirvana", in Benares, the chief center of Religion in India, located on the Sacred River. Buddhism is extremely missionary minded**) and

*)Living Issues in China-Henry T. Hodgkin, p. 141-2

therefore spread quickly beyond the borders of India into China. The Buddhist Seminary, formerly in Wuchang, has been removed to a place near Chungking in West China and is carrying on there during the war with Japan. This Seminary is under the leadership of Tai Hsu, who also edits the Buddhist monthly known as "Sound of the Tide." *)

There has been a very limited output of Buddhist literature during the past two years. We have mentioned the continuance of "The Sound of the Tide" in West China. In Shanghai the "Buddhist Semi-Monthly," a small magazine of about twelve pages, continues to appear. The Buddhist bookstore in Shanghai offered nothing new of importance in the way of books.

A group of Scholars in Peking with some foreign assistance are still interested in the translation of the ancient Buddhist classics into English. **)

Of the three countries directly south of China: Burma, Siam, and Indo-China, Burma would be the most likely to extend her influence into China. For many years the Burma Road has been a chief artery of travel and transportation, forming the connecting link between the road connecting Chungking and Yunnanfu in China and the railroad between Lashio and Rangoon in Burma. Burma is still a stronghold of Buddhism. Buddhism is said to exist in Burma in great purity. ***) It has been admitted by Christian missionaries to Burma that Christianity has progressed very slowly. Less than two in every two thousand Burmese profess Christianity. ****) Siam

*)China Christian Year Book, p.149

**) Ibid., p.151

***) Encyclopaedia Americana

****) Encyclopaedia Britannica

likewise is predominantly Buddhist in religion. Indo-China, while chiefly Buddhist, is Annamese, a very tolerant form of Buddhism which in practice resolves itself chiefly into worship of ancestors. *) These three countries are in sympathy with China as to religion and backwardness in progress. Communications between them, then, cannot but be negative.

Japan is definitely anti-Christian. With Japan occupying portions of China, she can, to a very large extent, control Christian activities in these parts, and, perhaps, exert influence into the non-occupied portions of China.

JAPANESE
INFLUENCE

That Japan is not kindly disposed toward Christianity can be seen in the fact that during the last three centuries there has been but a negligent, if any, increase in the Christian population. T. A. Bisson bears this out in a statement which he makes in his book Shadow over Asia: "By 1617 there were some 300,000 Christian converts, or nearly as many as today." **) The fact that Japan today has excluded Christian missionaries from occupied China and has placed all Christian denominations under one head in her own country and has placed native priests (It is not important whether the priest be Shinto, Confusian, Buddhist, or, perchance, Christian.) in control of them shows her utter disregard and contempt for the Christian religion. She practiced the

*) Encyclopaedia Americana

**) Shadow over Asia-T. A. Bisson, p.27

policy of assimilation or absorption *) On Korea in regard to language, personality, culture, and their (the nationals') most sacred traditions; can we be assured that she isn't doing the same thing in regard to Christianity?

A plan is being put into effect by Japan in occupied China by which the Chinese might be brought closer to the Japanese, and in this manner lessening the antagonism of the Chinese under Japanese control toward the Japanese nation. The Japanese have encouraged Buddhists from Japan to enter into the occupied lands of China and impress the fact upon the continental people that there is a common religious sentiment between them. On this the China Christian Year Book reports the following:

A comparatively new factor in the situation is the coming of Buddhists from Japan in connection with the military occupation of China. The effort is to use a common religious sentiment as a bridge and a pacifying factor. To what extent this will succeed remains to be seen. An inter-religious group of Japanese known as the Central China Great Religions Unity League, including Shintoists, Buddhists and Christians, is operating in China for the same purpose. This organization however, has been headed up by Christians and so far as can be observed has not been able to interest leading Chinese religionists, especially since so many of the intelligent leaders in China have fled before the invading forces. The death of Wo Pei-fu provided an occasion for elaborate funeral services in which the Japanese authorities showed special interest and both Chinese Buddhists and Lama priests took an important part. **)

What has been done in regard to Buddhism has also been encouraged in regard to Confucianism. The Japanese authori-

*) See: Challenge of the East-Sherwood Eddy (on Korea)

**) China Christian Year Book, 1938-9, p.151

ties have "sponsored quite strongly" the activity of the Confucianists among the people of occupied China. One reason is to offset the western influence in this territory and another is that Confucianism might serve as a possible unifying cultural factor between the Chinese and Japanese. This emphasis upon Confucianism "has been especially pronounced in the north-eastern provinces where Confucianism has received strong official patronage." *) In "Free China" the teachings of Confucianism are freely quoted and strongly emphasized by the leaders of the country--not only by non-Christians, but also by Christians as well. "The New Life Movement, for instance, embodies both Christian and Confucian ideals and ethical teachings and at times brings out a happy blending of the two." **)

To be sure, the obstacles which face the missionary in China are great and many. Indeed it is a great miracle for a typical Chinese national to be loosed of his bonds of unbelief and paganism. To accept the Gospel of Christ from the lips of people of different color, race, and of a vastly different civilization. The disadvantageous factors found in China's Geography, factors which must be faced by the missionary, are titanic. Yet, evils are not so dreadful to meet if one has an a priori knowledge of them. It is a distinct advantage for the missionary to know in advance what he is to encounter; before he even

*)China Christian Year Book, p. 152

**)Ibid.

sets foot upon Chinese soil he, thru his knowledge of the makeup of the Chinese people, their backwardness, their immorality, their heathenism, will be able to form attitudes, plan methods of attack, and ease the environmental shock which he must undergo by his being transplanted from the highly advanced economical and social stratum of the United States to the almost primitive stratum of central China. Furthermore, the missionary will the more despair of his own merit and ability to place ever more firmly his confidence and trust in God and the power of His Gospel. He will take comfort in the obstacles which the first Christian missionaries faced--especially St. Paul, as the Reverend O. H. Schmidt points out:

"The majority of Paul's converts came from an atmosphere not better and in some respects worse than what we have today in China or India. There was the prevalence of belief in demons; and the consequences of that belief were then what they are today--physical and psychical disease, cruelty, bondage, vice. There was the bad moral character of religious rites, then and now, the temples of Ephesus and Corinth were no more the homes of virtue than the temples in Benares or Peking." *)

*)Mission Method Notes, Lesson XII

GEOGRAPHICAL FACTORS WHICH ARE ADVANTAGEOUS
FOR MISSION PROGRESS

So far the discussion has been confined to the negative factors which the geographical characteristics of China present, factors which must be recognised and considered in an effective mission program in China. Certainly, there are many hindrances and obstacles of diverse kinds which face the missionary. But all is not negative; there are many features and conditions which are a distinct advantage to the missionary.

The topography of the country is of such a nature that the population of China is almost completely within the borders of a section which might be compared in size to the section of our country which lies east of the Mississippi River. This means that over 400,000,000 people dwell in such a territory. "As a mere matter of arithmetic, the larger population would offer larger opportunities." *) The missionary, then, is not compelled to deal with isolated groups which are miles apart, a problem which faced early missionaries in this country and still presents a problem to the missionaries in Canada. Rather, the work of the Chinese missionary is facilitated by the fact that his stations need not be far apart, necessitating him to expend much precious time in travelling between stations.

Another advantageous feature which China's topography presents is the fact that the very ruggedness of the

*) Mission Methods Notes, Lesson XI

country has not been conducive to an intricate system of avenues of travel. Of necessity, China's arteries of travel are few. The abundance of mountains and valleys has discouraged road building in the past, although a widespread road-building program has been in progress during the past decade. See page 12. Under the limitations of such conditions, then, the population has been obliged to confine its travel to those few facilities which China possesses--rivers, canals, caravan routes, and the few railroad lines which have been built within the past fifty years.

Travelling, then, has been slow, bringing about the need of the missionary for many transactions with the nationals of China. This condition is an ideal circumstance for the extension of mission work and has presented splendid opportunities for making contacts. The missionary will be given abundant occasions to convey the message of the Gospel by virtue of the abundance of acquaintances he makes in travelling. There will be the boatmen, the passengers, the hotelmen, the shopkeepers, and so on. Business transactions are slow, laborious affairs *), which fact makes for opportunities which are absent in the western manner of business. The missionary is still somewhat of a novelty to the nationals, attracting people to him out of very curiosity

*) Read: Chinese Characteristics, -Arthur H. Smith, pp.41-47; 86-87.

--which also is an ideal circumstance for preaching the Gospel.

This being the case, that rivers are the chief arteries of travel, it has been natural for the cities of China to become located along the rivers and the coast. A study of a map of China will bear this out, showing how conveniently the cities are located, so that there is no city of any importance which is not accessible, and not with too much difficulty, at least by boat.

"China's vast cities astonish the traveller. Each of seven centres numbers a million or more people (Tientsin, Shanghai, Hong Kong, etc.); another 12 cities have more than 400,000 each (Chungking, Changsha, Wuchang, Canton, etc.), while there are 65 cities with a population in excess of 100,000 (Shasi, Hankow, Sian, Nanchang, etc.)." *)

Work in the larger cities carries with it distinct advantages. The missionary would create less of a stir, for white people are not too uncommon in the larger cities of China. Then also, the impersonal life of large cities would tend toward more freedom of action on the

IMPERSONAL LIFE OF LARGER CITIES part of the missionary and decrease suspicion in regard to the "foreigner." The Rev. O. H. Schmidt comments: "Paul would have more freedom of action and would meet with less suspicion because of the impersonal life of large cities." **)

*)The Econ. and Social Env. of the Younger Churches, p.151
**)Mission Methods Notes, Lesson XI.

This comment was in regard to the preference which is evident in the choice of cities which Paul visited.

One might here again mention the advantages of numbers: "As a mere matter of arithmetic the larger population would offer larger opportunities." Within the population of a larger city, the large commercial center, the missionary would find "people accustomed to action, ready for leadership, of an energetic mind, people who therefore could serve very well for spreading the Gospel from those centers into other areas." *)

The Lord made use of the abilities and zeal of St. Paul similarly. After Paul's conversion, St. Paul, who had been an ardent, vigorous persecutor of Christians and an enemy of Christ's Gospel, used the very abilities and zeal in the interest of the Gospel itself, to the extent that St. Paul is the greatest of all missionaries.

When one considers the cities in which St. Paul worked, one finds that each city had a particular feature about it which made in an outstanding city. "All the cities, or towns, in which he (Paul) planted Churches were centres of Roman administration, of Greek civilization, of Jewish influence, or of some commercial importance." **)

The energy, initiative, and other special qualities which cause the growth and the activities of the larger cities of China can be utilized as well in the interest

*)

Missionary Methods Notes, Lesson XI

***) Missionary Methods: St. Paul's or Ours?, Roland Allen, p. 19

See also: Mission Methods Notes, Lesson XI

of the Gospel.

He (St. Paul) went to commercial centers not only because he found people who were leaders, who represented something larger than themselves and had a larger outlook than that of their immediate surroundings. The seizing of strategic points implies a strategy. They were centers from which he could start with new power. Centers of political, intellectual and commercial activities might well become centers of Christian activity. *)

Missionaries can enhance their labors by following an intelligent course in choosing their fields of labor even as is evidenced in the missionary procedure followed by the first Christian missionaries recorded in Scripture.

As the geography of a nation is delved into, it is almost inevitable that some phase of the cultural inheritance of the nation concerned also, to a greater or lesser degree, will be involved. The cultural inheritance of an nation is not strictly geography and might well be studied under a separate heading; yet it is definitely influenced by the nation's geographical environment--and China certainly is not an exception to the rule. For this reason, then, the culture of the Chinese people will be briefly treated at this point.

The culture of a nation lies deep within its people, for within the cultural inheritance of the Chinese "is woven all that is most characteristic and precious in the nation's life; not only the mores, the traditional ways

*)Mission Methods Notes, Rev. O. H. Schmidt, Lesson XII

of life, but also the body of common law, the moral and religious sanctions and the framework of social and human relationships." *) To peer into these institutions

**CULTURAL
INHERITANCE
OF CHINESE**

is to peer into the very heart and soul of the Chinese. Here is the source of their aesthetic values, their very forms of speech and mental and spiritual processes.

The early attitude of the foreign missions was to condemn the entire cultural setup of the Chinese as heathen. However, thru the study of comparative religions, archaeology, art and anthropology, there has grown a better understanding of the Chinese people and their culture. All is not necessarily bad--all need not be cast out. On the contrary, there is much within the culture of the Chinese which can be utilized by the missionary, varying directly with the extent of thought and study he expends upon Chinese culture. It is necessary, then, that the missionary make a two-fold adjustment of attitude **) in regard to the cultural inheritance of the Chinese--first, with respect to the nature of the social and cultural environment of the people to whom he brings a knowledge of the Savior of mankind,--and secondly, with respect to the superiority and worth of the social order which he represents over-against the cultural institutions of the Chinese.

*)The Econ. and Social Env. of the Younger Churches, p.25

**)Ibid., p.26

The author of The Economic and Social Environment of the Younger Churches writes:

I would like to present the social and cultural environment of the Churches of the Asiatic countries not as an obstacle to be overcome but, on the contrary, as a storehouse of the finest treasures that the races have amassed in their struggles towards self-fulfilment. The eternal God, the Father of all mankind, has been dealing with each of these races through the millenniums of their history. In various ways and varying degrees He has revealed Himself and His will to each race. The perception of the revelation has often been imperfect and dim, but it is found in every race. This revelation is embodied in worship, laws, social and moral sanctions, aesthetic appreciation, insight into the meaning of life and its philosophy, veneration of nature and its beauty, types of human relationship and loyalties and respects that are different from the standards and appredations of the West.

In this intricate plan of life in the East, God has spoken and God has built. It is the task of the Christian Church to face the life patterns reverently and to study their meanings to try to discover foundation stones and main beams in the mores of the people that have made them Asiatic rather than Anglo-Saxon, and to build these things into the structure whose corner-stone is Christ. This is not an easy task. It has seemed far more suitable to build European and American stones and girders into a new edifice, than to use the old. It is a delicate and costly process, --costly in research, experimentation, patience and faith,--but it cannot be avoided if we are to honour God's own workmanship and build with Him rather than ignorantly pull down what He has made. This task must be accepted if the Church is to be built on a plan and foundations that will endure as a Chinese or Indian, and not as American or British institution. It may be that the slow progress of the Church in many parts of the world has been due in part to the inability of Christ's messengers to distinguish granite from rubble, or to appreciate the suitability of letting the old framework assist in carrying the new structure.*)

In some places the wording of the above paragraphs is most unfortunate and not the way a Lutheran would like to hear it worded; the missionary is not spreading Western culture at Christ's command, but the Gospel, to be sure; yet

*) The Econ. and Social Env. of the Younger Churches, p.26-7

a clear-cut distinction must be kept between the natural law and the revealed Word. However, the thought to be conveyed is clear, that of using what is usable in the culture of the Chinese. To make this factor more practical, a few examples follow where a missionary can utilize points within the Chinese cultural inheritance as starting points, points of contact, from which he might, with caution and discretion, lead into his message from God's Word:

There was a Something, undifferentiated and yet perfect, before heaven and earth came into being. So still, so incorporeal! It alone abides and changes not. It pervades all, but is not endangered. It may be regarded as the mother of all things. I know not its name; if I must designate it, I call it Tao. Striving to give it a name, I call it great; great, I call it transcending; transcending, I call it far off; far off, I call it returning... Man takes his norm from earth; earth from heaven; heaven from Tao; the Tao from itself. *)

This is a portion of the twenty fifth chapter of Tao-Te-King. Is not this "Tao" (lit., way, road, reason; "logos") analogous to the unknown God of the men of Athens which Paul utilized as a starting point on Mars Hill? **) As Paul made reference to the unknown God and then proceeded on to proclaim the true God to the Grecians, so also, under proper circumstances, the missionary today might start out with the god whom the Tao-Te-King, a book of Taoism, attempts to describe, God as revealed in nature and in the hearts of man, and then on to the God as revealed in the Word.

*)History of Religions-G. F. Moore, p.26-7

**)Acts 17, 22ff.

Filial piety *), so pronounced in China, also may serve as a starting point as analogous to the Fourth Commandment in the law of Moses, or the proper relationships within the family as advocated by Confucius: "When the father is father, the son is son, the elder brother is elder brother, the husband is husband, and wife is wife, --then the family is in proper order. When all families are in proper order, all will be right with the world," **) or the observance of the proper order in the State and respect for and obedience to the "powers that be" such as Confucius stresses in the Analects:

When order prevails in the world, rules of conduct, music and punitive expeditions proceed from the Son of Heaven (the head of the State). When the world is out of order, rules of conduct, music, and punitive expeditions proceed from the feudal princes, rarely can the empire maintain itself more than ten generations. When even the subsidiary servants of the grand officers grasp the orders of the State, rarely can it last more than three generations. When order prevails in the world, government will not be in the hands of the grand officers. When order prevails in the world, there will be no discussions among the people. ***)

One of many possible leads could then be made from the natural law to the revealed law and then on to the Gospel.

Going to the Analects again one finds a splendid starting point in the distinction made there between the terms Wang and Po. The term Wang (king) is used in a very special sense, that of a saviour King, who, unlike the monarchs of the world around about us, rules by te, by magico-

*) See: Chinese Characteristics, pp. 171-186.

**) From: The development of the Logical Method in Ancient China-Hu Shih

***Ibid. (Lun Yu, XVI, 2).

moral force alone. The coming of such a Saviour was looked forward to with Messianic fervor. Were a true King to come, says Confucius, in the space of a single generation goodness would become universal. With the Saviour King is always contrasted the Po. The word originally means "elder," "Senior," and in the early days of the Chou dynasty when the various conquered domains were ruled by descendants of the conquering house it was applied to the senior among the feudal barons. A Po acts by Li (physical force) and not by Te. His achievements cannot lead to the reign of Universal Goodness. *)

These examples will suffice to show the possibilities contained within the cultural inheritance of the Chinese for points of contact. To be sure, one must not press a point beyond reasonableness for the purpose of making analogies. Yet, with care, taking into consideration the circumstances, the culture of the particular people with whom the missionary is dealing, and the missionary's own grasp of the situation, such points of contact can be used to a definite advantage in leading to the message of God's Word.

There is no room, however, for accommodation and "appeasement" in regard to practices which directly oppose the Gospel of Christ and are obstacles in the way of true Christianity, for complete trust in and resignation to Christ for sins forgiven and for a certain hope of eternal life solely thru Christ's all-sufficient, all-gracious, work of re-

*)The Analects of Confucius, Tr. and Annot. by Arthur Waley.

demption. In Sumatra the missionaries permitted "the negligible use of heathen sacrifices" and also unionistic gatherings between the Moslems and the Christians, encouraging such gatherings where "both religious leaders make remarks appropriate to the occasion. The headman wishes the infant or the bridal pair "good luck" and long life, and the pastor speaks of the inner Christian meaning of these land-marks in the history of the family." *)

The principle of "using the foundation of a people's life in the building of a church" is good and desirable, so long as Christian doctrine and faith do not suffer. The missionary must, however, be ready to take a firm stand against conventions and relationships contrary to Christ's Word, as did St. Paul on many occasions, even at the risk of his life; as did John the Baptist, who suffered beheading as a result; and as did Jesus in regard to the vicious institutions of the Scribes and Pharisees:

Our Lord recognized the conflict between His teaching and the sanctions of Jewish society and was Himself prepared to pay the price of breaking those conventions and relationships which loyalty to His principles dictated. Christianity has disintegrated the foundations of oriental society. It has violated the basic relationships and traditions by separating men and women from the groups to which they belonged and introducing them to a new centre of personal loyalty in Christ. **)

The factors which the Geography of China presents, as pointed out in this thesis, are in no measure exhaustive, and such factors as have been mentioned have been but briefly

*)The Econ. and Social Env. of the Younger Churches, p.27

**)Ibid., p.85

dealt with. Yet, they are sufficient to show the need for a thorough study of the geography of the country in planning a mission program. For a missionary to enter China without a consideration of the geographical factors involved is indeed a handicap. Missionaries, returning from China, deplore this situation which has been the lot of young missionaries in the past. *) The future plans of the Missouri Synod's mission program include a study of the geography of the country concerned as a requisite for prospective missionaries. Surely such a program will enhance the new missionary's efficiency when he enters into his field of operation,--and it cannot but result in a "mission laboratory" which will lend an increasingly greater understanding in this difficult, yet vital, phase of the Church's work.

*) From an interview with Missionary E. C. Zimmerman, 1943

HISTORICAL ORIENTATION

TO CHINA

The origin of the Chinese Race is shrouded in obscurity; the current theories and deductions as to the actual origin are but speculation, for reliable Chinese History

ORIGIN OF
THE CHINESE

does not extend further back than the middle of the Chou Dynasty (B. C. 722). "The account of the preceding ages is so mingled with tradition that it is almost impossible to distinguish with certainty what is authentic and what is legendary." *) Some, however, suppose that the ancestors of the Chinese dwelled in the territory south of the Caspian Sea, and later migrated eastward into the territory known as China around the twenty-third century B. C. There are others who place the original home of the Chinese in Babylonia, on the great Euphrates Plain, being an off-shoot of the ancient Sumerian civilization. Still others look to the Egyptians as the source of the Chinese race. Yet, ethnologically a difference from the Western Asian peoples is evidenced in the structure of the hair and the formation of the eyes. **)

At any rate, they seem to have been originally a nomad people who travelled from the western part of Asia and "coming through the pass between the Tien Shan and Altai Mountains made a settlement first of all in what is now the modern province of Shensi, in the valley of the Yellow

*) A Sketch of Chinese History-F.L. Hawks Pott, p.9

***) Ibid., p.2

River." *) That they were a nomadic people seems to be borne out in the modern architecture of the people, for their houses in many ways bear a strong resemblance to that of a tent.

The history of China may be divided into four great periods:

1. The Conquest of China by the Chinese from B. C.

2852 to 206, the first eleven hundred years being a

BRIEF
HISTORICAL
SKETCH

legendary and mythical period. (Any date, of course, must be discounted which conflicts

with the year of the flood as reckoned according to the chronologies of Scripture as 2348 B. C.) The next portions of this first period are the times of the development of the Tribal Chieftains into Emperors (about 600 years), the feudal period (about 900 years during which period the three famous philosophers lived--Lao Tzu-born 604, Confucius-born 552, and Mencius-born 372), and the Empire of Shi Huang-ti (B. C. 221-206).

2. The first struggle with the Tartars from B. C. 206

to A. D. 589. In this period are located the Han Dynasty (B. C. 206 to 214), disunion (to A. D. 223), and the division of the Empire between the Tartars in the North and the Chinese in the South (A. D. 223 to 589). It is during the last part of this period in which the Nestorians are said to have first entered China.

*)A Sketch of Chinese History-F.L. Hawks Pott, p.2

3. The second struggle with the Tartars from A. D. 589 to 1644. These years (the T'ang Dynasty) were years of progress, invention and discovery (compass and gunpowder). Next came 50 years of military supremacy and then 320 years of division of the empire between the Tartars in the North and the Chinese in the South. It was during these years of Ghengis Kahn (b. 1162) and his son Kubilai that the Polos' made their visits to China. With the inauguration and successful completion of the Mongol invasion (A. D. 1280) China was subjected to Mongol rule for eighty-eight years. Within this period John of Montecorvino, the Franciscan monk (1294) made his appearance in China. Then the Mongols were expelled and the Ming Dynasty (A. D. 1368 to 1644) was set up. The next eighteen years marked the period of the Manchu Conquest.

4. The struggle between China and Western European Nations from A. D. 1662 to the present. The difficulties arising with the Portuguese in the first half of the sixteenth century (De Andrade), with the Spaniards around 1700 (piracy in the China Sea), the coming of the Jesuits in the seventeenth century, wars with Great Britain (1840-61), France (1884), Japan, and subsequent acts of aggression by Western Powers-1894), the attempt to drive out Westerners and save the Empire from disintegration (Boxer Uprising-1900), all served toward bitter feelings toward the Western Nations. These were followed by the Russo-Japanese War

and a period of reconstruction (1904 and 1905), the Chinese Revolution (1911) and the establishing of a republic. China entered the World War in 1917 after which followed another period of reconstruction (struggle against Communism) to 1937. In 1937 the War with Japan began and four years later the United States also entered into war against Japan (the Second World War, 1941----).*)

*) Taken from:
A Sketch of Chinese History-F.L. Hawks Pott
A History of Christian Missions in China*K.S. Latourette

FACTORS TO BE CONSIDERED FROM THE
POLITICAL HISTORY OF CHINA

The political background into which China's first contacts with the western nations were to enter was one of strife, disunion, and in some cases, progress--progress in literature, economics and jurisprudence, especially during the reign of Shen Tsung (1068-1086). The fact that civil order was dependent upon feudal princes rather than upon a centralized government tended to keep China in disunion. Perhaps this was one of the chief reasons why Northern China fell into the hands of the Kinā (Tartars) in the twelfth century. As one would expect, China, now divided in two by the Kinā, was in constant strife during the succeeding years. The province of Honan suffered the fate of being the chief field of contention.

It was not until the coming of the Mongols under the leadership of Kabul Kahn and his son Genghis that China's resistance was overcome. The Mongols, having first subdued the Tartars (1135), became the rulers of China until the last half of the fourteenth century.

The latter part of the thirteenth century is remembered particularly for the first authentic visit of Europeans to China. The Polo brothers Nicolo and Maffeo on the first trip to China found favor with the ruling Mongols. The brothers were accompanied by Marco, the son of Nicolo, on the second trip. Marco writes in one

THE POLO
FAMILY

on his letters that after the Kahn had questioned them on more than one occasion, "he took it into his head that he would send them (the Polo brothers) on an embassy to the pope." *) The purport of the letters sent the pope with which the Polos were entrusted was to request the pope to send a hundred teachers to convert himself and his subjects to Christianity.

This initial intercourse of China with the West, then, was friendly. Representatives of the West, yes, of the religion of the West, were not only permitted to enter China, but were actually extended a special invitation.

However, this friendly attitude of China toward the West and toward Christianity also was to change; indeed, the activities of the first traders in China raised factors which constantly threatened the progress of missions. For the Chinese, hardly able to draw the distinction, connected the missionaries with the traders, counting the missionaries as spearheads, opening the way for the traders to work their exploitations upon the Chinese people. Missionaries and traders alike were generally known as "white devils."

In 1511, a Portuguese trader Raphael Perestrello with a small fleet of vessels, arrived off the coast of Canton. Six years later, Fernao Peres De Andrade, with two ships, entered the Canton River and was favorably received by Chinese officials. He was granted the privilege of commercial intercourse and was permitted to continue up the

coast to Peking.

However, this splendid opening was brought to a disastrous conclusion, for De Andrade's brother had entered the Chinese waters and committed acts of piracy against the Chinese vessels. As a result, bitter hatred toward the white traders arose and Fernao De Andrade was seized at Peking and beheaded.

To strengthen the hatred of the Chinese toward all foreigners, the next forty years brought repeated invasions into Northern China by the Mongols and constant acts of piracy committed by the Japanese against Chinese shipping.

After the Portuguese attempts to enter China failed, the Spaniards sought an opening in the East, entering the Philippine Islands where they treated the Chinese settlers with "systematic cruelty and oppression and at one time, fearing lest the Chinese population might become too numerous, they inaugurated a terrible massacre, hunting down the Chinese as if they were wild beasts, and slaughtering them in immense numbers." *)

A bit later, in 1622, the Dutch attempted to land in China but were driven off and were compelled to retreat to Formosa where they set up two forts.

Quibbling between the Portuguese and the English (who also sought commerce with China at this time) at Macao in

*) A Sketch of Chinese History - F. L. Hawks Fott, p.91

1635 over control of trade with China induced the English to sail their fleet up the Canton River, which act provoked the Chinese at Bogue Forts to open fire upon the fleet. The English retaliated by firing upon the Chinese after silencing the batteries of the forts. The British took possession of the forts and hoisted up the British colors. The Chinese were compelled to grant to the English the right to trade and to establish a trading post outside of the walls of Canton.

Another incident took place in 1759 which helped to stiffen the negative attitude of the Chinese toward foreigners. A certain Englishman named Flint attempted to open commercial relations at Ning-po; failing in this, he sailed on to Tientsen to ask for increased privileges of trading. An attempt was made to make Flint do homage on his knees to the Viceroy. When he refused, he was sent back to England. Not only the failure to do homage but also his attempt to force an entrance into China were considered as unpardonable sins.

Several years later (1795) Lord Macartney of England met with better results. Macartney went to China to visit the Emperor at Peking. He was accepted and treated as an "envoy from a tributary state." *) However, permission was granted to the English to trade at Canton.

In the meantime, Protestant missions had their inception thru the work of Robert Morrison (who arrived at

*) A Sketch of Chinese History, p.113

Canton in the year of 1807), his chief contributions being the translation of the Bible into Chinese and the preparing of a Chinese dictionary. As if to offset the work of Morrison, a series of wars and treaties took place which involved China with the Western nations and tended to harden the Chinese against anything foreign.

In 1802 and 1813 the English took possession of Macao by force to prevent it from falling into the hands of the French during the Napoleonic Wars. The Chinese deeply resented this. The feelings of the Chinese were manifested when Lord Amherst, sent by England to the Emperor in Peking to arrange a more satisfactory method of carrying on trade (1816). He was sent back to Macao without seeing the Emperor.

More cause for embittered feeling of the Chinese toward the western powers resulted from the wars with Great Britain. The first war, called the Opium War was provoked when the Chinese destroyed large stores of opium which belonged to the British merchants at Canton. The British, with superior craft, made a successful attack on Canton after which they offered to settle for the following concessions: That the island of Hong Kong be ceded to them by the Chinese, that \$5,000,000 indemnity be paid, and that direct official intercourse on terms of equality should be granted to the English, trade being

resumed in 10 days. This offer was rejected. Two more years of war followed with the British finally overcoming the Chinese. The Treaty of Nanking(Aug. 29, 1842)

UNILATERAL
TREATIES

opened Canton, Amoy, Foochow, Ningpo, and Shanghai to foreign trade as treaty ports.

Hong Kong was ceded to Great Britain, \$21,000,000 indemnity was to be paid and several lesser provisos were included. It is this treaty which brought upon China the "loss of face" in the form of Extraterritoriality to which China was subjected for the next hundred years. *)

Another occasion upon which the British resorted to rely upon their warcraft occurred in 1848. Upon three occasions, twice in 1847 and again in 1848, mobs attacked several English persons. The second time resulted in the death of 6 young English men. Britain demanded reparation again from the Chinese authorities and received the same at the point of guns.

Constant friction between the Cantonese and the English merchants resulted in the second war between China and Britain from 1856 to 1860, taking place within the years of the T'aping Rebellion (1850-1864). The incident which provoked open hostilities was capture of a crew of men from a Chinese ship sailing under the protection of the British flag. Other causes were the kidnapping of Chinese coolies and the shipping of them to Peru, Cuba and California, this with the continued smuggling of opium. The treaty of Peking

*)The subject of Extraterritoriality is treated separately later.

(Oct. 22, 1860) resulted, giving the following concessions to Great Britain: an indemnity of \$5,000,000, permission for Chinese laborers to emigrate at will as laborers or otherwise, Kowloon ceded to Britain and became a part of Hong Kong, and Tientsin was opened as a treaty port.

In all history the T'ai-ping Rebellion finds its place among the most devastating to life and property. The Rebellion, lasting fourteen years, coming to a close in 1864, devastated sixteen provinces, destroyed six hundred cities and cost the lives of at least twenty million men and women.

Anti-dynastic sentiments, imperialism as exposed by all its viciousness in the war with England only a few years before, floods and famines from 1834-41 and the terrible earthquake of 1834 all played a part in the causes of this war. But the approximate causes were personal and religious.

At first the T'ai-ping Rebellion perplexed the foreigners as to the proper attitude to take toward it; the Christian complexion of the "Shang Ti Hui," the "Society of God," naturally disposed many to sympathy and even to admiration. Bishop Smith, the first bishop of Victoria, Hong Kong, said in regard to this: "The rebel leaders are evidently men in earnest. Their unsparing destruction of idols. . . their compulsory prohibition of opium, and their threatened exclusion of this contraband article from the country preclude the supposition of their being actuated by a selfish and calculating policy." *) However, the better ac-

*)An outline of History of China-Gowen & Hall, pp.262-3

quainted foreign sympathizers became with the T'ai-pings the more rapidly the sympathy melted away.

The work of the Yankee by the name of Frederick Ward and, after his death, by his successor Charles Gordon of England, also called "Chinese" Gordon, in stemming the rebellion lessened the animosity of the Chinese toward the countries which these two men represented.

In the 1850's, trouble which arose between Christian converts and other natives led to the massacre of some French priests. This gave France occasion to enter into the political affairs of the country. The King of Annam rejected the demands for reparations, and for several years the matter remained unsettled. In 1884, the French troops threatened the towns of Sontay and Bacninh. Though warned by China that such an act would be regarded as a "casus belli," nevertheless, the French made the attack and captured the two towns. A war resulted, ending in favor of the French; the treaty (June 9, 1885) gave Tonquin to the French.

The next decade brought China into a war with Japan (1894-95). The reason for the war took form in Korea. The national party of Korea (Tong-hak, "followers of eastern learning"), in revolt against the government, used for a pretext a campaign against the Catholic converts. China sent 2,000 troops into Korea to stem the revolt. Japan,

with a covetous eye toward Korea, Formosa, the Liaotung peninsula, and the Pescadores Islands, took issue with China on the pretext that China had failed to consult Japan until after the expedition had started. Japan, with a much stronger force, overcame the Chinese. She demanded the freedom of Korea and the possession of the Liaotung peninsula and the mentioned Islands, along with 200,000,000 taels. Shasi, Chungking, Soochow and Hanchow were to be opened as treaty ports.

China's relationship to the Western powers in regard to the Japanese War was occasioned by Russia, Germany, and France protesting against Japan's demands. Japan had to be satisfied to waive rights to the peninsula and to receive but 30,000,000 taels. In return, these countries demanded some recompence. Russia obtained the right to carry her Siberian railroad through Manchuria to Vladivostock and the French obtained the promise that the Chinese would meet the Tonquin railroad and continue it on as far as Nanning-fu in Kwangsi.

Now, broken by the several countries who were exploiting her these many years, China had to make more concessions. Kiaochow went to Germany as payment for the murder of two Roman Catholic priests. Port Arthur was leased to Russia and Weihaiwei was leased to Great Britain.

All this led up to the uprising in 1899 called the Boxer Rebellion, which was sponsored by a secret organization

known as the "Boxers." The original purpose was to drive out the Manchus and to restore a Chinese dynasty. The Boxers, however, were strongly anti-foreign and encouraged by the Empress Dowager, began an anti-foreign campaign.

With the aid of Britain, Japan, Russia, America, and Germany, the Government stemmed the uprising, August 1900.

In appraisal of the treaties and their relationship to the Church, Latourette says:

The treaties of 1858 and the conventions of 1860 revolutionized the status of missionaries and Chinese Christians and made possible a large expansion of the Church. In the first place, the newly opened cities gave to the missionary additional centers at which he could reside and from which he could extend his activities into the surrounding country. . . . In the second place the permission to travel in the interior was a direct reversal of the earlier arrangement by which foreigners found beyond a certain distance from the treaty ports were to be arrested and conveyed to the nearest consul. . . . In the third place, the missionary often found it possible to effect a residence and to acquire property not only in the open ports but in other cities and towns. . . . In the fourth place, the treaties placed not only missionaries but Chinese Christians under the aegis of foreign powers. . . . The results of the toleration clauses, then, were far from being always creditable to the name of Christ. . . . The Church had become a partner in Western imperialism and could not well disavow some responsibility for the consequences. *)

During the next years followed a period of reconstruction which culminated in the Chinese Revolution (1911) by which the Manchu regime was expelled and a Republic was

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BECOMES A
REPUBLIC

set up. Dr. Sun Yat Sen was elected provisional President in December 1911, but after two months he retired in favor of Yuan Shih-kui who, at the sug-

*) A History of Christian Missions in China-Latourette, pp 277-281

gestion of Dr. Sun, was elected by China, both the North and the South. During the next few years the Republic continued with difficulty, the President himself advocating a return to a Monarchy. However, largely due to Japanese influence, the revolt against the overthrow of the Republic took place (1916). For Japan, because of personal reasons did not wish to see Yuan Shi-kai elevated to the throne. After the death of President Yuan in 1916, Li Yuan-hung became president.

In 1917, China became involved in the World War. Taking her cue from the United States, she declared war on Germany (August 14). Among the considerations which led her to take this step were: The desire of obtaining a place at the Peace Conference, where the question of the Japanese occupation of Shantung would come up; The wish to cement friendship with the United States; The desire of the militarists to strengthen their control of the Government. *)

China, attending the Versailles Peace Conference with great expectation, was sadly disappointed. The rights which Germany had held in China by virtue of the Extraterritoriality Law were transferred to Japan, so that "when Wilson surrendered the German Concessions to Japan without even consulting China, she felt that she had been betrayed by her only friend among Western nations." **)

*) A Sketch of Chinese History-F. L. Hawks Pott, p.221

**) Northern Nebraska District Messenger-"The Christian in the World Today"-Prof. A. M. Rehwinkel, p.24

Perhaps the action of the United States in regard to German Concessions in China might be looked upon as influencing China's intimacy with Russia during the course of COMMUNISM IN CHINA the '20's and early '30's, which resulted in China being opened to Communism, which to this day is a factor with which Christianity in China must contend. After the war, when the Western nations had betrayed China's confidence in them, "her leaders turned to Russia, and Godless Russia was more humane than the so-called Christian nations. Russia cancelled all unfair treaties that still existed and all claims for indemnities which had been exacted from China." *) Russia went out of her way to help China, inviting Chinese students to her universities, sending bolshevik leaders into China to assist in reorganizing the army and the social order. **)

A brief history of China's relations with Communism is submitted from Red Star Over China:

It is possible to divide the history of Sino-Russian relations from 1923 to 1937 roughly into three periods. The first, from 1923-1927 was a period of de facto alliance between the Soviet Union and the National Revolutionaries, consisting of a bloc composed of strange bed-fellows aligned under the banners of the Kuomintang and the Communist parties, and aiming at the overthrow by revolution of the then extant government of China, and the achievement of China's independence from foreign imperialism. This exciting enterprise ended with the triumph of the Rightwing Kuomintang, the founding of the Nanking government, a compromise with imperialism and the severance of Sino-Russian relations.

From 1927-1933 there was a period of isolation from China, and of complete insulation by Nanking against

*)Northern Nebraska District Messenger, "The Christian in the World Today"-Prof. A. M. Rehwinkel, p.24-25

***)See: Russia's Influence-in geographical section of thesis

Russian influence. This era closed when Moscow resumed diplomatic relations with Nanking late in 1933. The third period began with a lukewarm Nanking-Moscow rapprochement, embarrassed considerably by the continued heavy civil war between Nanking and the Chinese communists. It was to end dramatically early in 1937, when a partial reconciliation would be effected between the communists and the Kuomintang, with new possibilities opened up for Sino-Russian cooperation. *)

Ronald Rees, the author of China Faces The Storm contributes the following in regard to anti-Christian activity, which is a vital issue in Communism:

The anti-Christian movement in China was precipitated by the Great War, by the rise of communism in Russia, by the general influence of European agnostic thought, as well as by the growing revolt of younger Chinese against foreign imperialism, which appeared to be controlling not only the political and economic life of their country but also its cultural and religious life. Its leaders were mostly men who were associated with the secular stream of influence indicated above. These men played a considerable part in the Nationalist Party (the Kuomintang) and in the field of education. The anti-Christian movement began to gather momentum in 1922, came to a head in 1925-7 and then gradually died down. Since 1930 there has been little outward evidence of it. But below the surface there is still a persistent undercurrent of criticism, which might become active hostility again under certain kinds of provocation. Happily the ordinary Chinese is now less apt to confuse the Christian cause with the policy of western powers; and Chinese Christians have a large measure of control over Christian colleges and schools, and, increasingly, in the life of the Church. In other words, Christianity arouses less opposition than formerly as an objectionable western importation, foreign to Chinese life. **)

The amelioration of the Anti-Christian activity in China is evidenced in a trend which is expressed in the International Review of Missions, a tendency for Communism to relinquish its caustic attitude toward Christianity: "Another

*)Ocit., p. 375

***)Ocit., p. 40

trend which is significant is the friendliness exhibited by the Chinese Communists in certain areas towards the Christian mission. Visits have been paid by missionary and Y. M. C. A. workers to the Communist areas, and a new understanding and new possibilities of intercourse are being developed." *) That this trend is possible is indicated by the trend in Russia itself as expressed by N. S. Timasheff in Religion in Soviet Russia. He writes of the opinion of Kallistros, the Orthodox patriarch of Georgia, who says that there will be a revival of religion and it will fuse with Communism, for the Communist ideal does not contradict Christian Doctrine. This opinion was published in 1939 in the official organ of the Militant Atheists' League. The editor of the paper, who is the chief of the League adds the note saying that Kallistros' views were widespread among the Russian Clergy and people. **)

Time along will tell what the culmination of these trends might be. Communism as Russia practices it, Marxist Communism, is definitely anti-Christian. With orthodox Christianity and Communism so completely contrary to one another, one or the other must give way in one or other of its most distinctive doctrines before they can remain side by side in harmony. Grave danger lies ahead if Christianity surrenders its distinctive characteristics to bring about friendliness between erstwhile opposing philosophies. These are ominous signs--unless Communism has a complete change of heart, fellowship with Christianity would spell complete disaster to the Christian religion.

*) International Review of Missions, January 1943-China

**) Religion in Soviet Russia, N.S. Timasheff, p.112

China's war with Japan, its place and date of inception given by some as Loukouchiao, July, 7, 1937 *) , has brought about a great many factors which are having, and will have, a definite bearing upon mission work in China. This is in-

CHINA-
JAPANESE
WAR

evitable when millions of people are compelled to leave their homes and migrate hundreds of miles, perhaps most of them taking with them scarcely more than they could carry in their hands or on their backs. By 1940 already more than forty million people had left their homes in this manner.**) A description of this migration is recorded in the following excerpt:

Uncounted millions have been driven from their homes by military aggression, by the ruthless attack upon civilian populations far from the arena of battle, and by the economic and social pressures caused by war and a changed political situation. Hordes have travelled vast distances into strange provinces; others have moved into the mountains or away from the highways of travel not far from their accustomed homes; yet others have gone to and fro, driven by fear and by hunger, by the search for work and the search for safety, and finding neither have found no settled abiding place.

Every province of China has been affected by this vast movement of population. From some sections of the country a considerable proportion of the normal population has left. In other regions there has been a great increase in the number of residents. Sometimes the change has been not so much in numbers as in character or in wealth--one group has moved away to be replaced by others of different customs and speech. There have been unexpected mingling and there have been difficult adjustments and there have been joys and sorrows, frictions and blessings. Even the thought-life and the spiritual experiences of the people of China have undergone profound modification.

*)The Great Migration (II), p.111

**Ibid., p.1

Inevitably the Church has been involved in all of these changes. Multitudes of Christians have migrated from their homes to greater or less distances. Perhaps the numbers of such have been considerably out of proportion to their total share of the population. Before the war their institutions were relatively strong and numerous in the provinces that have been most seriously affected by the occupation of alien forces. The economic and social standing of a considerable group within the Christian community was above the average of the people among whom they lived. Because of these acts the Christian movement in China has become involved in a series of major changes which have as yet not been appraised. *)

Inevitably, the force of this great social upheaval seriously affected the work of Christian missions. Established congregations were compelled to disband and flee, missionaries were interned and repatriated, the progress which was being made was suddenly halted, prospective converts were separated from the guidance of the missionary, and the distribution of Bibles and portions of Scripture was hindered and in many cases brought to a standstill.

Political history in general presents a gloomy outlook for mission progress in China. Yet there are several redeeming factors within China's political history, factors favorable to the propagating of the Gospel and which certainly should be taken into consideration also. Such factors follow.

During the last period of depression in the United States (1929-34) and after the period of isolation of Russia from China which came as a result of China's severing relations with Russia in 1927, a new movement appeared in

*)The Great Migration, (II), p.1

China which was of a beneficial nature to Christian missions in China. The New Life Movement was launched in February, 1934 by the Generalissimo and Madame Chiang "as a means of enlarging the social conscience of the people." (*) That it was not primarily a movement to oppose communistic tendencies seems evident in that the Generalissimo emphasized the fact that he was trying to "give the Chinese people something of what he had found in Christ." At first Christian terms weren't used, but later Generalissimo repeatedly stressed the need for "universal love and the sacrificial spirit of Jesus." **) It was the intent to leaven Chinese life with the Christian spirit. "This is borne out by the fact that from the start of the New Life Movement the Generalissimo has steadily sought to secure the cooperation and help of the Chinese Churches and foreign missionaries in its promotion.2 ***)

China Faces the Storm portrays the nature of this "New Life Movement" and the extent of its influence in the words:

But the movement has spread and had considerable success in many parts of China. It is an attempt to supplement the efforts of the government by trying to change the social customs and habits of the people and teach them to adapt themselves to new conditions. A purely indigenous movement, it has something in common with efforts made in Germany to return to older national virtue while at the same time treading new paths. People are encouraged to be more simple and spend less on costly feasts, on weddings and funerals; to observe the rules of health, to take exercise, to be cleanly, to refrain from spitting, smoking and gambling; to be tidy in dress and cultivate the queue habit in railway

*)The Great Migration, p.37

**)Ibid.

***Ibid.

stations and theatres; to be honest in public and private affairs. The opposition that the movement is said to have provoked in certain quarters because of its successful attack on gambling dens, opium traffic, and "squeeze," should be a cause of real satisfaction. It is evidence of vitality and shows that its leaders mean business. *)

Indeed, it is a kind of "Social Gospel," yet, it is a step toward making the approach of Christianity to Chinese nationals less difficult. Its essence is also more of the nature of the social environment from which the missionaries to China come, which would tend to lessen the disparity between the missionary and the nationals.

The war which China is waging against Japan also contributes favorable factors to the mission cause. Undoubtedly weak faiths will be made strong through trials and hardships which the war inevitably inflicts upon the people. The interspersing of Christians with non-Christians, in temporary camps, on the trek, in shops, factories, and in the armies, will effect a spreading of the Gospel. The Christian nationals will serve as starting points, contacts, through which missionaries can reach others. This relocation of the population in China will bring about a similar situation as in the days of St. Paul, which Pastor O. H. Schmidt points out in the words: "It is noteworthy that Paul visited the main cities of the Empire. In these larger cities he was sure to find synagogues, which served him as a starting point for his mission work, and among the Jews of the Diaspora

*)Mission Methods Notes-O. H. Schmidt, Lesson XI

he expected to find people whom he could immediately influence." *)

In his history of Christian missions, Latourette emphasizes the need for a general disintegration of Chinese culture before any great strides might be made by the Church. From what already has been offered and from the following words it is evident that such is the condition in China today.:

But the breaking down of family, speeded up by the war, means the breaking down of Chinese civilization, for everything in China revolves around the family--everything--philosophy, ethics, art, education, government and religion. Exodus and immigration stop at places of safety, the Southwest and the Northwest of China. Those who do not move away must meet those who move into their province, their towns, and their villages. . . . Customs rigid and static will become like liquid that flows. Particularisms and provincialisms gradually melt away like ice in the glowing sun. At the same time, there are gods and protecting spirits, left behind in temples shrines, now rising up in smoke under the bombing of enemy's planes. The good earth supports them no longer, nor the kindly heavens hover over them in any more benevolence. **)

On the basis of these evidences, does it not seem that the Lord is creating in China the very conditions which will be conducive to great successes of the Word among the Chinese nationals? Can Christendom conscientiously fail to make the most of this factor--in doing the utmost to carry the Word to these people to the very extent that opportunity permits?

During the past several years of war with Japan, China has had sympathizers in the allied nations. And now,

*) Mission Methods Notes--Rev. O. H. Schmidt, Lesson XI
**) Christian Movement in China, J. M. Davis, ed., p.15

with Japan's attack upon the United States, China fights a common enemy with the allies, To strengthen the friendly relations between China and the allies, especially the United States and Great Britain, the past year (1942-3) has seen the rescinding of the Extraterritoriality rights (with the exception of Great Britain retaining her claim to the Island of Hong Kong) which, for a hundred years, has caused China "a loss of face."

The extent to which Extraterritoriality played into the mission field may be gathered from the words of a Chinese writer, Dr. C. K. Wu;

As to the future of the missionary movement in China one can only speculate. It can be said, however, with assurance that it is inextricably linked up with the settlement of such outstanding problems as the abolition of extraterritoriality, the establishment of complete tariff autonomy, and the retrocession of foreign settlements and concessions. All signs point to the fact that the missionary movement has entered a new era. Never before has the movement faced such a complex situation. Now, probably for the first time, the "heathen" east in general and China in particular vigorously challenges the supremacy of Christendom. In this connection one must not forget the fact that it was Christendom that sought the East, and that therefore if the bridge which is beginning to span the civilizations of East and West now falls into a new and wider chasm it will be because Christendom refuses to change its ways or its thinking.*)

Under the regime of Extraterritoriality, the missionary was protected. An act of violence done to a missionary and even to a Chinese Christian could be grounds for demanding retribution from the Chinese government. The

*) Living Issues in China-Henry T. Hodgkin, p.139

The missionary was definitely an international figure, and hence, involved in the whole treaty situation:

To the Chinese mind the Western nations are Christian; national acts and attitudes are no less a part of the Christian approach to China than the work of foreign missions; some of these acts and attitudes are cited as indirect opposition to the standards embodied not only in Chinese classics but in the New Testament; the missionary's position is, to say the least, ambiguous. *)

What should be the attitude of the missionary in respect to his country? Just how will the removal of Extraterritoriality effect him? Will it necessarily make the mission field of China a treacherous place for him to work? To find the answer to these questions, it will be of value to read what Hodgkin writes concerning this:

EXTRATERRITORIALITY AND
THE MISSIONARY

We have already pointed out that the missionary is involved in the whole treaty situation. To know just how to meet it is not easy, and there are wide differences of opinion within the missionary body. My own view is that if we come to another country with the message of Christ, we should be prepared to accept the risks involved for property, person, or family, and that to invoke the aid of one's country when that may involve armed intervention or plainly rests upon the threat of it, is out of harmony with the truth one is seeking to proclaim. Others feel that not to invoke the aid of country under certain circumstances is to let down one's fellow-countrymen and to acquiesce in lawlessness in a way which is good neither for the individuals concerned nor for the nation to which they belong. What is mainly contended for here is that issues like this must be thought through by the missionary and that his answer to them is a part of his total message, especially at a time like the present in China. In facing them he needs the careful thought, support and strength of the home church.

*) Living Issues in China-Henry T. Hodgkin, p.138-9

There are similar problems connected with the demand for or acceptance of indemnities in case of damage to property or life, or ransom when the missionary is captured by brigands; acceptance of an armed escort in travel; foreign gunboat protection on the great rivers; resort to legal redress in cases of religious persecution, and so forth, on each of which the missionary is at times called to take a stand. What is his view of the place of force in establishing or in safeguarding right? What is his conception of the law of justice in relation to the law of love? What is his experience of God's love in his own life and as a power to overcome evil? On the answer to such fundamental questions will hang his action in many cases. No easy solution can be offered, but again let us remember that we cannot avoid the issue, nor can we regard the answer made as irrelevant to the central purpose of the missionary's life. The way in which a number of missionaries met the Boxer uprising, the record of foreigners at Nanking in March 1927, and a number of other notable instances should be studied for evidences of the missionary's spirit in action. The refusal of a mission body to accept an indemnity for loss of life, the way in which many a missionary has gone unprotected into spots of known danger--these are imperishable records which make their own deep impression in China. *)

There can be circumstances arising where a missionary could justly appeal to his American citizenship as Paul did upon occasion. But ordinarily, it seems that a missionary would be willing to waive the advantages which his citizenship might hold for him and, as the above article suggests: "be prepared to accept the risks involved for property, person, or family, and that to invoke the aid of one's country when that may involve armed intervention or plainly rests upon the threat of it, is out of harmony with the truth one is seeking to proclaim." The Lord is with His missionaries, knowing all the evils which beset

*) Living Issues in China-Henry T. Hodgkin, pp.149-151

them. His arm isn't shortened; if it is His will that the missionaries escape unharmed in times of stress, no force under the sun, of men or of the devil, can harm a hair of their head. Should the Lord permit harm to befall a missionary, it is not for evil, but for good. The Lord Jesus Himself had to suffer the agonies of hell, being forsaken of God. Yet He gladly did so because it was the Father's will. God will also give to the missionary the strength of faith to bear up under whatever might befall him.

During the past decades many important personages in the political and business spheres of China have come to accept Christianity, or, at least, have become very friendly to Christian teachings. At the end of this thesis are several names of such personages and something of their attachment to Christianity scanned from China Faces the Storm.

It cannot be denied that the testimony of such individuals is of immense benefit to the spreading of the Gospel among the Chinese nationals. Would it not be a point of vantage to be able to direct the prospective convert's attention to the fact that the highest officials of his land have embraced Christianity, at least by public confession, and to be able to cite their own words as testimony of their faith?

Madame Chiang's contempt for the wishy-washy Social

Gospel which many missionaries are propagating among the nationals evidences more than a friendliness toward the Gospel. Madame Chiang, on the occasion of speaking to a group who had met to talk over the affairs of the Student Christian Movement, said:

Out in West China some students asked, "What does Christianity mean to you, Madame Chiang?" The same day a group of women came to see me and said, "If you are a Christian you will be prosperous and happy, won't you?" Christianity meant to them a sort of life insurance. Again and again I have heard preachers appeal to people on that ground.

We need courage to show the essence of Christianity. It means struggle. It means delving down into one's own heart, changing oneself and the lives of those around us. In this we shall be doing something which no other organization can do. *)

(These words express an acknowledgment of a definite lack in the messages of many missionaries, a disappointment in, and a disapproval of, this lack. The words also raise a question in a person's mind as to the exact meaning of the Madam's words. As in the case of other notables who profess Christianity, a definite clear-cut confession in Christ as a personal Savior from all sins and a despairing of any merit or worthiness, insofar as self-contribution is concerned, is lacking.)

For years the officials have frowned upon religious education in schools. Legislation has been set up to forbid religions also in private schools. A regulation which in the past has been in effect reads as follows:

*)China Faces the Storm-Ronald Rees, p.47

A private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. In schools founded by religious bodies, if there are any religious exercises, students shall not be compelled or induced to participate. Noreligious exercise shall be allowed in primary schools, or schools of similar grade *)

Speaking in Hankow in February, 1937, Madame Chiang announced the rescinding of the regulation prohibiting religious instruction in schools and in doing so said that the Generalissimo would have liked to force this rescinding through some years ago, but he knew public opinion was not then in favor of it and that government regulations unsupported by public opinion were ineffective. **)

Generalissimo Ching Kai-shek said in his Good Friday speech on March 26, 1937, in Hankow: "I have been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible." ***) His message extols Christ and faith in Christ. Words from the Generalissimo's Easter broadcast to the Chinese nation on Easter Eve, 1938, express the need of stressing an improvement of the heart and an emphasis upon spiritual values rather than outward performances and the emphasizing of material things. ****)

Making a precedent-breaking visit to the United States during the current year (1943), Madame Chiang was the first

*)China Christian Year Book, 1938-9, p.219

**)The Great Migration-G. C. Lacy, (I) p.37

***)See appendix

****)See appendix

woman, and especially, foreign woman, to address the senate. She also spoke in several large cities and some of her addresses were broadcast over the radio. The appeals sounding forth in her message have been well received and have helped the people of the United States to get a better picture of China's present situation. The Madame's visit, should no unfortunate developments enter in, without doubt will influence a closer relationship than ever before between her country and the United States, the country from whose schools she has received her higher education.

There is, however, another side "which must in all honesty be mentioned. There have been too many nominal Christians in public affairs whose lives have been no credit to the Christian cause. If they had all been faithful, they would have given an invaluable demonstration of the Christian way of life, and that is always the most powerful polegetic." *)

According to evidences available, then, China's attitude at present toward the western nations and particularly toward the United States is inclined to be favorable, an important factor to the extension of missions in China. However, the pages from China's history are full of accounts in which she was subjected to international intrigue and exploitation. The friendships

*)China faces the Storm-Ronald Rees,p.52

which she now holds for this nation could soon be turned to bitter hatred under the slightest provocation. And Japan, under careful diplomacy, could do much to aggravate such a condition. In this hatred China would have the sympathy of the Asiatics in general, who have long deeply resented the white man's ruthless exploitation of both resources and labor, his "arrogant assumption of social superiority" and his "unfair discrimination against all non-white races." *)

*)Northern Nebraska District Messenger, Nov, 1942,p.23

FACTORS TO BE CONSIDERED FROM THE
MISSION HISTORY OF CHINA

Outside of "interesting suggestions" *) concerning early contacts of China with Christianity, such as rumored visits of Saint Thomas, Archaeus the archbishop of Seleucis-Ctesiphon, Silas the Patriarch of the Nestorians, and others, the first reliable evidence of Christianity in China is recorded upon a ten-foot high stela known locally as "Ching-Chiaopi," and known to us as the "Nestorian Monument." This stela, according to its own testimony, was erected in 781 A. D. at Sian-fu in north-western China. The inscription, containing more than 2,000 characters, written in Chinese and in Estrangelo, Syriac script, records an abstract of Christian doctrine and a brief history of the Nestorians in China.**)

According to the inscription on the Nestorian Monument, the Christian doctrine and practice of the Nestorians were very close to those of the Roman Catholic and Greek Catholic Churches when their missionaries went out into Northern Europe during that period when this region was being won over to the Christian faith.

The question arises: Why did the missionaries of Northern Europe meet with success whereas the Nestorians, after a few hundred years completely disappeared? To add to the wonderment, the Christians in China didn't meet with

*)A History of Christian Missions in China-Latourette, pp48-51
**)See Appendix

the opposition common to the early Church in Europe.

In China Christianity had certain advantages that it did not have in the Roman Empire until the time of Constantine. The state seems to have tolerated for many years and even to have given it financial support. Persecutions were infrequent and were probably not as cruel as were those that befell Christians in the Roman domains. Nestorianism came, too, not as a sect whose early adherents were chiefly members of despised and unlettered classes, but with the support of foreigners who were powerful at court and with the advocacy of at least some men who were well versed in the Chinese language and literature. Why was it that in spite of these advantages Christianity disappeared from one empire while without them it conquered in the other? *)

Latourette, saying that the answer must be at best conjectural, gives three factors **) which he believes to have come to play in the failure of Christianity taking root from the efforts of the Nestorian missionaries.

The first reason given is that "Nestorian Christianity appears never to have ceased to be primarily the faith of a foreign community. Its chief adherents were non-

REASONS FOR
NESTORIAN
FAILURE

Chinese peoples who were residents in the
Middle Kingdom under the powerful T'ang

Emperors either as merchants, soldiers, or missionaries."

But without doubt there were at least some Christian Chinese, "for the Nestorian Monument speaks of numerous churches buildings and of what may have been missionary work among the Chinese." Latourette states that an imperial edict of 845 mentions over 3000 monks of Ta-ch'in, "and since those of Ta-ch'in were almost certainly Nestorians it is

*) A History of Christian Missions in China-K.S. Latourette, pp. 58-60

**) Ibid.

probable that a fair proportion of the three thousand were of that faith and that a lay community of larger size supported them." Still, "Nestorianism seems to have depended chiefly upon foreign leadership and support."

The second reason, according to Latourette, is that "Nestorianism arrived at a time when no especial need for a new faith was felt." (Whereas in Northern Europe, the Roman Empire at that time was marked by a religious hunger for which the pagan faiths then prevalent could not satisfy. In China, the older pagan religions were strongly entrenched "and the unfilled gaps were largely occupied by Buddhism." Buddhism was very much missionary-minded and at that time was well established within the country.

However, there seems to be another factor which perhaps was more detrimental than the factor which Latourette places second. "To the average Chinese, Nestorianism may have appeared to be another of the Buddhist sects that were so flourishing under the T'ang. The confusion may have been facilitated by the use of Buddhist phraseology by Nestorian translators and by a close association between some Nestorian and Buddhist leaders. The Nestorians, in other words, in trying to clothe their faith in dress familiar to the Chinese, "may have sacrificed in part

its distinctiveness and defeated their own aim."

As the third reason, Latourette places the distance of the missionary field from the home body of the Church and also the fact that the Nestorians were a minority group in most countries and at their home base in Mesopotamia were a subject people very much handicapped to do extensive missionary work.

With the decline of the T'ang dynasty, Nestorianism as it then prevailed was not able to maintain itself, let alone to flourish. The next years were beset by strife and change. When part of their country had been taken over by the Tartars, China, already torn by devastation caused by foreigners, was not likely to look with favor upon a tiny group of foreigners endeavoring to spread among them a foreign religion.

At the time of the Polos' visits to China and during the Mongol regime Christian missionaries were even requested. Kubilai Kahn had requested a hundred *) missionaries--years later only one came in the person of John of Montecorvino. The current phrase "too little and too late" might well apply here, for after the two hundred and fifty years during which time the existing government in China was friendly to Christianity, the next dynasty which established itself persecuted the missions enterprise.

Definitely, the Lord had made an opening through the Polos for Christianity to be firmly planted in China. One

**)Some authorities place this figure at two hundred

is impressed by the invitation which was extended to Christianity--Kubilai Kahn actually asked for missionaries. It is said that the real purpose for which the Kahn wanted the missionaries was really not to be come converted, but it was for his own interest and amusement. *) He wanted to pit these Christian priests against the heathen priests; he wanted to see miracles greater than those which the heathen priests were able to perform. Nevertheless, it was an invitation, an opening for the Christian religion! Sir Percy Stykes writes in his article In the Footsteps of Marco Polo:

"At Acre they (the Polos) received from Gregory X., the newly elected pope, "credentials and letters in reply to the Great Kaan's messages; also many fine vessels of crystals as presents." Moreover, Gregory appointed two friars to accompany them, but they shrank from the dangers and hardships of the journey and never left the coast. Thus failed miserably the greatest chance that ever offered for converting China and the Far East to Christianity." **)

What heathen country has ever before or after extended such a direct invitation to the preaching of the Gospel! This ruler did not ask for one or two, but for a hundred missionaries! Yet only a few were ready to go and they turned back before ever they reached China. With

*)Nineteenth Century and After, May 1928,

In the Footsteps of Marco Polo-Sir Percy Stykes
**)Ibid.

the failure to supply the missionaries also went one of the greatest, if not the greatest, opportunities to evangelize a heathen nation in the history of the Christian Church!

John of Montecorvino, a Franciscan monk, was the first Roman Catholic missionary to reach China, so far as history can ascertain. He arrived in Cambulac in 1294

JOHN OF MONTECORVINO shortly after the death of Khubilai. He was well received by the New Emperor Timur, (or Ch'en Tsung), according to his own letters. Peter of Florence was the next missionary to reach China, doing so in the 1320's, spending about three years there. John of Montecorvino died a few years after Peter's visit. Commenting upon the work of John, Latourette says: "When measured by the effect of his life upon his contemporaries and the succeeding generations, he is by no means the greatest of Christian apostles, but for a single-hearted devotion and quiet persistence he deserves to be ranked with the foremost pioneers of all faiths and times." *)

The next successful attempt to enter China was accomplished by John of Marignolli, who arrived in Cambulac in 1342.

Concerning other possible entries of missionaries into China during these years and the work which they seem to have done, Latourette writes:

*) A History of Christian Missions in China, -K.S. Latourette, p.72

During the nearly three-quarters of a century that had elapsed between the coming of John of Montecorvino and the collapse of the Mongols it is probable that many more friars came to China than those of whom we have record. The houses and churches mentioned in John of Marignolli's report were too numerous to have been staffed by those whose names have come down to us. Even allowing for the unknown missionaries, however, there had almost certainly never been many friars in China at any one time, and these had apparently, been supported by the Crown or by foreign residents. Apparently, too, they had ministered largely and perhaps entirely to non-Chinese, such as the Alans. We know of no non-Europeans among the clergy and of no attempt to train any for that office. When the dynasty collapsed and the non-Chinese communities were depleted or disappeared, it was but natural that the Church should cease to exist. *)

The next two centuries, with China under the Ming Dynasty, saw the extinction of Christianity in China. The Jesuits, coming in the latter part of the sixteenth century, report that no certain traces of the Faith were to be found. **)

The question again arises: Why didn't Christianity take hold? As with the Nestorians under the T'ang dynasty, Christianity had found favor with the Mongols. However, Christianity under the Mongols had REASONS FOR FAILURE less than a century in which to become established while the Nestorians under the T'ang dynasty had two and a half centuries in which to plant the Faith in China under the favor of the government. The missionaries sent by the far-distant Mother Church were few and

*)History of Christian Missions in China-K.S.Latourette, pp73-4
**)Ibid.,p.75

scattered and the political vicissitudes during the fourteenth and fifteenth centuries were disastrous to the handful of Christians in China. The Chinese people were, as a whole, complacently satisfied with the pagan religions which existed and comparatively few of them even heard of the new religion called Christianity.

And, even more so than in the case of the Nestorians under the T'angs "The Christian community was foreign in its membership. It probably had little success and perhaps made little effort among the Chinese." *)

Latourette concludes: "If Christianity were ever to become a permanent and influential factor in Chinese life, it could be only through movements much more powerful than any that had so far appeared." **)

The sixteenth century brought missionaries again to China. Francis Xavier, sent to the Indies to inaugurate the eastern Mission of Jesuit Society, arrived at Goa in THE JESUIT - in 1542. In 1549, however, he went to MISSIONARIES Japan and began work there. He learned that the Japanese had drawn their civilization from China and he believed that if the Chinese would accept the message of Christ the Japanese would be likely to follow the Chinese also in this respect. ***) But through difficulties with the commandant at Malacca, Don Alvaro de Ataide, the son of Vasco Da Gama, who for reasons of his own didn't want a mission started, and also through the

*)History of Christian Missions in China-K.S.Latourette,p.76

***)Ibid., p.77

***)Ibid., pp.86-8

refusal of the Chinese officials to permit him to enter the continent for missionary purposes, he was forced to reside on the Island of San Cian *), near Macao, where he died in 1552.

The first permanent mission in China is accredited to the zeal and foresight of Alessandro Valignani who made arrangements for Chinese language study at Macao for prospective missionaries into China. Ruggierus COLLEGE OF MACAO was the first to take up the study there, reaching Macao in 1579. Here at the College of Macao, it is said that Valignani, depressed by the difficulties which China presented for its evangelization, called out, speaking of China: "Oh Rock, Rock, when wilt thou open, Rock!" **)

In 1582, Ricci, a former acquaintance of Valignani, arrived in Macao to begin his study of the Chinese language. The following year both he and Ruggierus obtained a permanent residence in Chao Ch'ing in the province of MISSIONARY RICCI Kwangtung and not far from Canton. They first won the favor of some scholars and officials through Ricci's aptitude in map-making. In this they followed the Jesuitic practice of endeavoring to win the favor of the upper classes. ***) Because of complications which involved their spreading the Gospel, the missionaries sought imperial sanction for missionary activities.

*) A Sketch of Chinese History-F.L.Hawks Fott, p.91

**) A History of Christian Missions in China-K.S.Latourette, p.91

***) Ibid., p.93

They found that dependence upon local officials was not sufficient. It is these missionaries who endeavored to make themselves less conspicuous by donning the dress of Buddhist priests. Finding that unsuccessful, they donned the garb of the scholars, who were the socially dominant group.

These missionaries did not meet with great success. At the culmination of years of continuous effort, the conversions stood at seven and the outposts numbered three. Undiscouraged, however, Ricci went to Nanking and established himself there as soon as the city was opened to him (1599). In 1601 he was permitted in Peking. Here he established himself as a scholar and received a stipend from the imperial treasury. As a result of his efforts here numerous conversions were brought about, and the state of public opinion was such that it was possible to administer baptism openly and with a good deal of ceremony. *)

All was not smooth, however; for some time, the mission had to labor under the rumor that "the portuguese were plotting with the Jesuits to conquer the country, that Macao was stored with arms, and that Cataneo, one of the missionaries, was to be made emperor." **)

In evaluating Ricci's work, Latourette writes:

He wrote voluminously in Chinese on theology and the teachings of the Church. To him, probably more than to any other one man, was due that attempt to adjust the Christian faith to its Chinese environment which was later to bring about the famous rites controversy.

*) A History of Christian Missions in China-K.S.Latourette,p.93

**) Ibid.,p.96

He apparently saw that if Christianity was ever to have any large place in China either the culture and institutions of the country must be modified or the Church must in part adjust its teachings and practices to Chinese life. Since the former alternative seemed, at the time, impossible, he chose the latter. Measured by his ability and achievements, Ricci is undoubtedly one of the greatest missionaries whom the Church has had in China. *)

After Ricci, missionaries were coming more frequently to China. They followed in his steps, taking into consideration the necessity to have the good will of the governmental authorities. In this manner European astronomical books were translated into the Chinese language by missionaries. **)

In 1616 and 1622 persecutions were inflicted upon the mission, compelling the missionaries either to flee or, which the majority of them did, to seek refuge among the Chinese converts. The cause of these persecutions seems to have been personal animosities of officials toward particular missionaries and jealousies toward Catholic Chinese scholars. ***) However, after these years of persecution, the Catholic Mission enjoyed several years of prosperity.

During the first part of the seventeenth century another factor arose which stifled the progress in missions-- the Rites Controversy. The questions of dispute might be placed into three groups:

*) A History of Christian Missions in China-K.S.Latourette, p.98

**) Ibid., p.103

***) Ibid.

1. What Chinese word or words should be used for God? Should the Church take from the older classical books the terms Shang Ti and T'ien, familiar to all Chinese scholars, and give to them a Christian connotation--declaring that "Whom ye ignorantly worship him declare we unto you? Did these words, on the other hand, have either no theistic significance or so very little that others must be sought or new ones coined?

2. Should the ceremonies observed in honor of Confucius and of ancestors be condemned and Christians be forbidden to participate in them, or should they be regarded as not having a religious significance, or at least none contrary to Christian belief, and so be tolerated? Or could the missionaries take still a third position, and while condemning some features, permit converts to perform the rites with modifications and trust to the Christian conscience eventually to abandon or still further to modify them?

3. Should Christians be permitted to contribute to community festivals in honor of non-Christian divinities? Could masses be said for the souls of the non-Christian ancestors of Christians? Could priests, in administering the sacraments to women, omit those portions of the ritual which most offended the Chinese sense of propriety? Should the Chinese converts be made to conform immediately to all the Catholic customs and doctrines as practiced in Europe, or should they only gradually be introduced to them? *)

The questions were taken to the Emperor K'ang Hsi in 1700 by the Jesuits and secured the statement from him affirming that "the honors paid to Confucius and to the ^{of} ancestors were purely a civil and political character and were in no wise religious. He also affirmed that the sacrifices to T'ien (Heaven) were not to the visible heaven, but to the Supreme Lord, Creator and Preserver of Heaven and earth and everything that in them is." **)

*) A History of Christian Missions in China-K.S. Latourette, pp.133-4

**) Mission History Notes-Dr. F.Brand, Rites Controversy

The papal decision on these matters rejected the Jesuitic stand of following Ricci's example in moderation and accommodation. The bull Ex illa die issued by Clement XI in 1715, taking this stand confirmed the bull in 1742 and brought the controversy to a close so far as the Catholic Church was concerned. Yet, the effects of the controversy have been far reaching, for, as shall be seen later, it entered very much into the Protestant camp--even causing difficulty within our own Church. *)

The controversy brought about the displeasure of the Emperor, leaving the way open for further persecution, and naturally retarded the progress of missions. Latourette's comment upon the controversy is:

It is conviction and the sense of values not to be found elsewhere which in the last analysis must give the Church a permanent place in the community, and if the distinctiveness of its message or its loyalty to truth as it sees it be compromised, its vitality cannot but suffer. The papal decisions made the winning of nominal adherents more difficult, but they tended to keep high the standards of the Church. Numbers were sacrificed for vitality. **)

The first part of the nineteenth century was marked by the beginning of Protestant Missions in China. In September of the year 1807 Robert Morrison, coming from London, became the official translator of the East India Company in 1809. His greatest contribution to the Chinese missions was a translation of the Bible into Chinese. His edition was imperfect,

*) See Mission History Notes-Dr. F. Brand, Term Question

**) A History of Christian Missions in China, p.155

yet, it was the starting point of the efforts which eventually gave to China the present version. Morrison also facilitated the study of the Chinese language by a dictionary in Chinese which he prepared.

Not many years after Morrison translated the Bible into the Wenli dialect it was found that the Wenli translation was not satisfactory. As a result, plans were made for another version to be called the "Delegates' Bible", the Delegates' Version. This version was published in 1862-3. Here also the term question entered in. Morrison had used Shen whereas the Delegates' Version employed Shang Ti for God.

The Bible translations so far were in the Wenli, which meant that the average Chinese was not able to use it, since the Wenli speaking people were by far in the minority, this form of Chinese being used only by the officials in the law courts. Mandarin, on the other hand, extends over nine-tenths of the Chinese Territory. "A man from any part of that vast region using Mandarin dialects can travel and trade throughout the entire territory without having to change his dialect. Mandarin is spoken by more people than any other language in the world, English not excepted. It is not exaggeration to say that for every two persons who speak English, there are three who speak Mandarin." *) Translations, then, were made by Medhurst

*)Mission History Notes-Dr.F.Brand, Bible Translation

(1857), Schereschewsky (about 1875), Peking group version, a very careful version based upon Medhurst's version (1870), and New Testaments by Griffith John (1886) and Blidget (1889).

Dr. Brand comments: "As a result of all the translations and of the Wenli translations there was a chaos in the missionary circles produced by the various Bibles and various terms, and the Christians were confused. The conviction grew that a new standard translation into the Mandarin would have to be made. This was known as the "Union Version." *)

In 1890 a large missionary gathering decided upon a Union Version in three dialects--high Wenli, low or easy Wenli, and Mandarin. The first was completed in 1900, the second in 1907 (on the centenary of Morrison's arrival in China). A decision was made later to have only one classic translation (Wenli). This edition was published in 1919. The third or Mandarin was completed and published also in 1919. This version is considered to be the standard translation to the present time. Concerning the term question, Shang Ti is used for God and Shen for false gods. **)

The term question to this day is not a closed issue in China. In the past it has hindered the progress of missions through the many controversies it has provoked.

*)Mission History Notes-Dr. F. Brand, Bible translation

**)Ibid.

A History of Christian Missions in China-Latourette,p.375

It was a big obstacle in the way of progress in the translation of the Bible, delaying an already slow and tedious process. And, if great care is not taken, it still can lead to discord, misunderstanding and dissention.

During the pre-depression years, the missions enterprise, including buildings, catechists, a goodly portion of the Chinese Christians, and the orphanages and hospitals conducted by mission societies depended virtually entirely upon the funds which came from across the waters.

The Western Church was brought over from Europe and America and set up in much the same way as the Western bank, factory, college and shipbuilding yard. From the pressure of economic needs and cultural standards, these institutions had to conform to their surroundings. The Church alone, by reason of its foreign subsidy, was not obliged to adjust itself to indigenous standards and has made few adaptations to the culture and economy of its new environment. *)

However, with the coming of the depression of the first half of the 1930's new factors presented themselves. It was a sudden blow to the missions when, with scarcely any notice, the accustomed funds upon which missions had to depend were cut off. The subsequent excerpt presents the predicaments which this sudden absence of American and European funds created:

The drastic withdrawal of mission personnel and funds since 1931 has deprived many Christian institutions of the management and subsidies necessary to maintain them at the degree of efficiency required by the original investment. In many fields there are expensive plants and equipments whose future supervision and up-keep are endangered because of previous disregard of the economic resources of the environment. In the beautiful granite building of the music school of a women's mission college in Korea stand seventy-five pianos, the gift of generous

*)The Economic and Social Environment of the Younger Ch'ees, p.76

Western Christians for the cultural training of Korean girls. The care of this costly equipment must fall primarily on the missionary teaching staff, and in view of the type of culture of Korea and the great poverty of the people it would appear that the future of such a college is definitely bound up with the continuance of the mission support and mission personnel. *)

In this excerpt two factors are evident. The first emphasizes the need for an indigenous Church in China. What tragic circumstances arise out of failure to plan missions with self-upkeep, self-support, in view. The second factor serves well to show what lack of foresight can do, what waste can take place, from not considering the environmental conditions of the nationals.

The building of an indigenous Church in China is a factor which will prove its worth in times to come. It has met with successes in many fields elsewhere already.

**INDIGENOUS
CHURCH**

"The fact that great independent churches, --such as the Church of Korea, the Batak Church of Sumatra and the Karen Church of Burma, have emerged in the face of these difficulties (the depressed economic conditions of Asia), furnishes indisputable proof that the rural churches in Asia can achieve a high degree of financial independence in spite of the severest handicaps." **)

A plan of merit for an indigenous Church is the Nevius Plan **), by which the nationals themselves, under

*)The Econ. and Social Environm. of the younger Churches,p.76

**Ibid., p.51

***)Mission Methods Notes-Rev. O.H.Schmidt, Lesson X

the careful and discrete supervision of the missionaries, build the church. It belongs to them for they themselves have provided for its existence; they are a part of it. Their church is not a foreign enterprise into which they have been compelled to enter and to fit. The plan stresses concentrated Bible study from the start for every member of the group and the encouraging of the nationals from the start to be concerned with all the processes involved in the function of a Christian congregation. The missionary is the least permanent element in the structure, the Word of God is the most. Under this program, the missionary is ready to step out whenever the nationals are able to continue without him, "rightly dividing the word of truth." *) To this end it is imperative that nationals be trained to be teachers and pastors, yet with all care, for it has been shown what poor leadership in the church can do.

An unwise and indiscriminate usage of foreign monies has caused much grief for missionaries. A veteran missionary writes:

**FOREIGN
MONIES** The money factor was prominent very early in rural evangelistic work. It became a trap into which the missionary walked. His first act in starting a church in a new town was to buy a piece of land with a house on it. It cost a pittance in foreign values, but the purchase was a powerful lure to the people of the community. The man who sold the land promptly became a Christian and stood as a trustee of the property. He grew vegetables on

*) 2 Timothy 2, 15

the land, ran a shop in the house and failed to pay the mission rent. This was known by the neighbors who despised him for it and also despised the missionary. . . . The missionary's congregations were largely "cooked up" for the occasion. The community heard by under-ground routes of his coming and they packed the church. The people gave him a warm welcome, gladly took his money, and after he had left went on living just as before. *)

The author of The Economic and Social Environment of the younger Churches, Mr. J. M. Davis, has the following to contribute toward this subject:

Within a year I have heard in several of the countries of eastern Asia the remark, "I sometimes wish we could begin all over again with a different use of foreign money." This was not the comment of young missionaries but of veterans in the light of a generation of effort to establish the Church of Christ. Behind this comment is the realization of a neglect of elemental laws controlling growth of power, incentives to action, self-discipline and self-respect. In this area are found the mainsprings that control the development of the infant Church no less than that of the infant child. It is as futile to expect an Indian, Chinese or Japanese Church to develop more than a flabby, uncertain life, on the basis of a generation of external support, as to expect a strong man or woman to result from a similar course of treatment. The same principles are involved and the same laws in each case are broken. With the infant Church an indefinite period of financial support is a further neglect of law, because the Church is composed of groups of mature persons who have made more or less satisfactory adjustments to their environment, while the human infant has to spend its first decade in making these adjustments. It is true that the new members of the Asiatic Church are babes in Christ and may require a long period of spiritual nurture before they are able to cope with their moral and spiritual environment, but they are by no means babes with respect to their economic environment, and to treat them as such is to do them and the Church a serious injury. **)

*)The Econ. and Social Environm. of the Younger Churches, p.5

**)Ibid., p. 35

The need of good leadership cannot be stressed too strongly. The importance of this factor is shown in the expressions of various men of the sects who lament over

LEADER-
SHIP

poor leadership in the fields where their churches are conducting mission work. J.

M. Davis says in a paper prepared for the Tambaram meeting, December, 1938:

The Chinese thought-world during the last thirty years has been under the influence of pragmatism, instrumentalism, neo-realism, humanism, naturalism, and agnosticism, and some of the leaders of thought have been products of Christian institutions. All this is not completely due to the spirit of the times. The real cause of this is still the inability of the Church to hold and educate its best talents until they become equal in intellectual strength and standing with the most powerful intellects outside the Church. *)

The Church in West China (II) reports:

Next to the war, the most frequently blamed cause of poor church attendance was poor pastoral leadership. The Survey Team could not possibly have acquired a first hand knowledge of the character and ability of the men who are in positions of leadership in the churches. The lament was so repeatedly heard that it could not be ignored that there was a genuine dearth of capable, well-trained men in the ministry. . . . There would be no value in listing the specific complaints made against the pastors; they ranged all the way from their lack of educational background, through lack of ministerial training and depth of religious experience and preaching ability, on to laziness, dishonesty, gambling and drunkenness, using opium, the want of ambition or a program, and back to the ever recurring addiction to the tea-house habit. . . . One of those complaints was that there are still too many missionaries trying to do pastoral jobs for which they ought long ago to have trained Chinese successors, and that these missionary pastors simply do not get hold of the local

*)The Econ. and Social Environm. of the Younger Churches, p.22-3

people to carry responsibilities of Church membership. So long as foreigners remain pastors of churches and so long as most of the pulpit preaching is done by these foreigners, so long does the church remain a foreign exotic institution in the conservative section of the country which retains something of its anti-foreign bias.

At this point there was some mutual complaint between missionaries and their pastoral colleagues that there was no genuine sharing but a lack of genuine mutual confidence. . . . One pastor said of his missionary colleague: "He is very genuine, but he has no organizing ability." Sometimes the unformulated statement (which missionaries have been known to make of themselves in other parts of the country as well as in the west) seemed to be that the missionaries were floundering, that they simply did not know what to do in the situation in which they found themselves and the Church, that there was no constructive program on which all could pull together. *)

So far the Lutheran Church has been fortunate in this respect. The careful education of its clergy has had its results. Yet, "eternal vigilance" is needed here also-- as well as constant striving for improvement.

Another factor which comes into play which also is not so likely (Yet it is possible!) within the Lutheran circles is the preaching of social gospel. Chinese nationals themselves recognise this factor and lament over it. Madame Chiang attacked this very pronouncedly in a meeting with a group concerning the affairs of the Student Christian Movement. **) The Generalissimo also alluded to it when he, in his Easter Eve broadcast (1938), said that it takes more than an outward reform, that it takes an inward change of heart, to change a people for the better. ***)

*)The Great Migration and the Church in West China-Lacy,pp.19-21

***)See page 81

***)China Faces the Storm-Ronald Rees,p.23

An interesting development which seems to be meeting with gratifying results is manifested in a report given by J. M. Davis:

During the last decade in China there has appeared a new type of Christian leadership that has a powerful appeal to Chinese psychology. A group of evangelists, unrelated to any mission or organized church has been going up and down China calling the people both Christians and non-Christians to repent of their sins and to turn to Christ. The response of the Chinese to these modern "John the Baptists" has been remarkable. Most of these men were mission-trained preachers and evangelists, but have severed their relations with the foreign workers. A secret of their power is their intimate knowledge of the Chinese mind and heart and their message plays on these objectives with great skill. An amazing result of this purely national Christian approach is the effect of their message upon the pocketbooks of the Chinese. Large sums of money for the maintenance of these expensive campaigns are raised with comparative ease from Chinese Christians who have difficulties in supporting their own churches. *)

This report shows that it is not necessary to resort to the preaching of social gospel, to preaching social reform and economic reform, in order to reach the hearts of the Chinese nationals. Evidences of social gospel preaching are manifest in some form or another in practically all the literature which comes from the pens of sectarian missionaries. The various survey reports submitted by the different Christian missionary organizations are lamentably saturated with such evidences. The above article is submitted by a sectarian who, in reporting this work of evangelization, himself gives testimony

*)The Econ. and Social Environm. of the Younger Ch'ees, pp.47-8

of the all-sufficiency of the Word--that the Word of God, with the fire of its Law and the comfort and peace of its Gospel, is the necessary element in mission work.

Another factor has appeared out of a crisis. This factor reveals what can be accomplished by the Church in taking advantage of opportunities which present themselves. During the terrible flood of 1931 along the

HAN RIVER
FLOOD

Han River the Hankow missionaries did splen-
did work in providing relief for the stricken
people who took refuge in and near Hankow.

In 1934, a new station was founded at Simakow, Hupeh, some seventy-five miles north-west of Hankow. Occasion to open this station was the blessed result of large-scale missionary relief efforts of our Hankow missionaries in 1931, when a disastrous flood of the Han River occurred. The Han River drove thousands of refugees to Hankow. Several thousands were gathered up at a camp near Hankow called Black Hill. Synod did much charitable work among them and organized schools. When camp was closed, the missionaries baptized 386 Chinese converts. Almost all of these returned to their homes in the following year. New contacts were established with them in 1933 and then the wonderful blessings of God were manifested. Large numbers remained faithful and some better educated men opened up schools of their own in which our Luther's catechism and Bible History were used. *)

*)Mission History Notes-Dr. F. Brand, Missouri Synod-China

CONCLUSION

Out of the missionary practices and programs of the past ages comes understanding for missionary practices and programs for the future. With a careful study of all factors which in any way influence the missionary and his work and an earnest, persistent striving to rectify faulty practices, to use what has proved of value, to make preparation to meet anti-Christian tendencies of whatever nature they may be, can one not reasonably expect for the future greater headway under God's blessing? Is not this the only manner in which an effective mission program can be formulated and put into practice?

History has formulated the best times for large-scale mission efforts, times of stress, times when governments are friendly toward Christianity, times when the foundations of cultural inheritance are shaken. *) History also has shown the results of such times being ignored by the Church. The Lord permits such opportune times to be consummated when those entrusted with the spreading abroad of God's Word fail to make the most of such propitious times. Will a person cling to Christ in true faith who has no knowledge of the devastation of sin, who holds no concern of his soul's salvation, who delights in the religion of man, made to appeal to the depraved nature of man? Could the Church think of sending scores of missionaries into a country when an actively atheistic government has the

*)History of Christian Missions in China-Latourette, pp.44-5

power of the sceptre? And without the Word of God, can a person learn of Jesus who has saved him from sin and destruction?

In 1929, Latourette, perhaps the greatest of Mission History historians, sets forth the ideal conditions for Christianity's opportunity in China, stating also the extent to which the Church must go to take advantage to the fullest of such conditions, should that time come:

Since Christianity necessarily runs counter to so much that is an integral part of Chinese culture and, if its inward spirit is caught and its essential experience shared by many of the Chinese, would largely reshape that culture; since, moreover, it has become identified with certain ecclesiastical and doctrinal systems that are alien to Chinese experience, it is obvious that in China it can have no easily won triumph. It can succeed only by bringing enough forces to bear and for a sufficient period to work a revolution. This necessitates, under the most favorable circumstances, the presence of thousands of earnest representatives of the Christian faith scattered over the entire country and working for centuries. The nominal conversion of the Roman Empire was carried on from within and involved winning a much smaller population than that of China, and yet required over three hundred years. The decidedly superficial conversion of the peoples of Northern Europe was achieved by missionaries who had all the prestige of a superior civilization and who were often backed by the authority of the state, and yet was accomplished only in about a thousand years. It would be an experience utterly new in human history if the Chinese race were to be won even to a nominal acceptance of the Christian faith either quickly or easily. The progress of Christianity would be greatly hastened if China should be brought into intimate contact with peoples who are professedly Christian and it would be still further hastened if that contact were to bring about any general disintegration of Chinese culture. Christianity would then come with a certain amount of prestige and would find less solid opposition from existing institutions. If this would

situation should arise, Christianity would be handicapped by the inconsistencies of the nations who professed it, but it would have a great opportunity to bring its essential message to China and to influence the reshaping of Chinese civilization. In other words, should such a condition ever confront Christianity, it would face one of the greatest opportunities and challenges of its history. *)

Various evidences are indicating that the Lord is placing before the Church still another opportunity in China, placing before the Church a challenge in the form of China as an open field. Dare the Church ignore it or slight it? God is not mocked; He does not permit opportunities to go unheeded indefinitely. Sufficient is the evidence from History to show that such periods of receptivity are extremely ephemeral.

A few missionaries in China can accomplish but a corresponding amount of work since the capacity of a person is definitely limited, even in the glorious work of spreading the Gospel. After thirty years of mission work by the Missouri Synod there are something over 700 communicant members. The largest number of Missouri synod missionaries to be in China at one time is nineteen. At the present there are twelve Chinese missionaries, several of which are in the States at present. **)

It follows, then, that, if results are to be obtained in an increasing degree, more and more workers, particularly nationals, will be needed to carry on the work until

*)History of Christian Missions in China-Latourette, pp.44-5

***)Lutheran Annual, 1942

the Lutheran Church in China is independent, able to carry on by herself.

To this end, more seminaries will be needed, or the present one expanded to far greater proportions than at present, in order to produce well-indoctrinated, capable national pastors at a rate many, many times greater than at present.

But to accomplish this, the first and greatest need at the present time is to send missionaries, not merely five or six, but many more, send them regularly as the opportunity to do so presents itself--until China is able to take over this work, satisfying the demands out of her own ranks.

This calls for appeals to be made to the Seminary faculties of Synod, to volunteers from the seminaries' student bodies to enter into the foreign mission work, and to Synod at large for an ever-increasing stress on the support of mission work.

For this campaign to conquer heathenism in China, the program to be followed is contained in the Geography and History of that country. The factors which the Geography of China presents reveal the details of the field of action. The factors which the History of China presents reveals the method of attack, the pitfalls to avoid, and the urgency of the campaign "while it is yet day." The weapon, of course, is always and only the GOSPEL of our Lord Jesus Christ!

SOLI DEO GLORIA!

THE NESTORIAN MONUMENT

The Nestorian Monument is a famous archaeological stela, known locally as "Ching-chiaopi," erected in 781 A. D. at Sian-fu in northwestern China. It records the introduction of Christianity into the Celestial Kingdom by Nestorian Missionaries in 631 A. D., under the name of "Luminous Doctrine." The celebrated tablet was erected at the zenith of Nestorian Christianity in China. It disappeared during the religious and political upheaval under the Emperor Wu-tsung who issued an edict against Nestorianism and Buddhism about 845 A. D.; the upheaval laid the city in ruins, and also marked the decline of Christianity in China, although in the thirteenth century Marco Polo refers to Chinese Christians as still maintaining their faith. In 1625, workmen digging in the Chang-ngan Suburb uncovered the valuable record and it was restored by Father Semedo, S. J. The first translation of this inscription was published by Father Kirchen, S. J. in 1636. Doubts as to its authenticity were raised, among many others by Voltaire and Renan; but the charges of a "pia frauds," laid to the Jesuit brotherhood, were disproved by Pere H. Havret, S. J., in his exhaustive work, "Le Siècle Chrétien de Si-ngan-fu" (1895). The stela which is ten feet high and weighs two tons, with a cross carved at the top, was re-erected, imbedded in a black niche, and long stood as one of a row of five memorial tablets, exposed to the atmosphere, in the enclosure of a ruined temple. About 1891 a shed was built over it, but in 1907, the priceless monument was entirely unprotected when a Danish explorer, Fritz von Holm, visited Sian-fu to try to procure the tablet in the interest of science. In this he was unsuccessful, but he obtained a perfect limestone replica which was brought to New York and placed as a loan in the Museum of Natural History (Metropolitan Museum of Art). In 1917 it was placed in the Lateran Palace at Rome. The local mandarins caused the original tablet to be removed to the "Pellin," an historical museum of stone records near the south gate of the city, where it now stands safely protected under a roof.

The inscription consists of more than 2,000 characters, Chinese, and Syriac (Estrangelo). It records an abstract of Christian doctrine and also a bit of record concerning the Nestorians. According to the monument record, the Nestorian Missionaries arrived in 631 and settled in Ch-ang-an in 636. This is the ancient name for Sian-fu. In 638 an imperial decree was issued stating that Olipon, described as

a Persian Priest from Tats'in, bearing sacred books and images had arrived in 636; that he had presented a form of religion which his majesty the Emperor T'ai-sung, an eminent ruler, had closely examined and found to be satisfactory in every particular; that henceforth it would be permissible to teach this new doctrine within the borders of the empire. The establishment of a church and monastery, to be served by 21 priests, built in the "court of justice and peace," was authorized. The Emperor's portrait was to be placed in the church. A description of the Emperor's virtues and of the work of the church is added. The Syriac Portions which bring the tablet to a conclusion give the name of the reigning Nestorian Patriarch Man Hanan Ishua that of Adam, Bishop of China, the names of the clerical staff and of 67 persons, including 61 in Chinese, the majority designated as Priests.

The following is a translation of the doctrinal portion of the inscription:

"Behold, there is One who is true and firm, who, being Uncreated, is the Origin of the origins; who is ever Incomprehensible and Invisible, yet ever mysteriously existing to the last of lasts; who, holding the Secret Source of Origin, created all things and who, bestowing existence on all Holy ones, is the only un-originated Lord of the Universe,--is not this our Aloha the Triune, mysterious Person, the unbegotten and true Lord?

"Dividing the Cross, He determined the four cardinal points. Setting in motion the primordial spirit (wind), He produced the two principles of Nature. The dark void was changed, and Heaven and Earth appeared. The sun and moon revolved, and day and night began. Having designed and fashioned all things, He then created the first man and bestowed on him an excellent disposition, superior to all others, and gave him to have dominion over the Ocean of created things.

"The original nature of Man was pure and void of all selfishness, unstained and unostentatious; his mind was free from inordinate lust and passion. When, however, Satan employed his evil devices on him, Man's pure and stainless (nature) was deteriorated; the perfect attainment of goodness, on the one hand, and the entire exemption from wickedness, on the other, became impossible for him.

"In consequence of this three hundred and sixty-five different forms (of error) arose in quick succession and left deep furrows behind. They strove to weave nets of the laws wherewith to ensnare the innocent. Some pointing to natural objects, pretended that they were the right objects to worship; others denied the reality of existence and insisted on ignoring the duality; some sought to call down blessings (happiness or success) by means of prayers and sacrifices; others again boasted of their own goodness and held their fellows in contempt. (Thus) the intellect and the thoughts of men fell into hopeless confusion; and their mind and affections began to toil incessantly; but all their travail was in vain. The heat of their distress became a scorching flame; and, self-blinded, they increased the darkness still more; and losing their path for a long while, they went astray and became unable to return home again.

"Whereupon one Person of our Trinity, the Messiah, who is the Luminous Lord of the Universe, veiling His true Majesty, appeared upon earth as a man. Angels proclaimed the Glad Tidings. A virgin gave birth to the Holy One in Ta-ch'in. A bright Star announced the blessed event. Persians saw the splendor and came forth with their tribute.

"Fulfilling the old Law as it was declared by the twenty-four Sages, He (the Messiah) taught how to rule both families and kingdoms according to His own great Plan. Establishing His New Teaching of Non-assertion, which operates silently through the Holy Spirit, another Person of the Trinity, He formed in man a capacity for well-doing through the Right Faith. Setting up the standard of the eight cardinal virtues, He purged away the dust from human nature and perfected a true character. Widely opening the Three Constant Gates, He brought to light Life and abolished Death. Haring up the bright Sun, He swept away the abodes of darkness. All the evil devices of the devil were thereupon defeated and destroyed. He then took an oar in the Vessel of Mercy and ascended to the Palace of Light. Thereby all rational beings were conveyed across the Gulf. His mighty work being thus completed, He returned at noon to His original position (in Heaven). The twenty-seven standard works of His Sutras were preserved. The great means of Conversion (or leavening, i.e., transformation) were widely extended, and the sealed Gate of the Blessed Life was unlocked. His Law is to bathe with water and

and thus to cleanse from all vain delusions and to purify men until they regain the whiteness of their nature.

"(His ministers) carry the Cross with them as a Sign. They travel about wherever the sun shines and try to reunite those that are beyond the pale (i.e., those that are lost). Striking the wood, they proclaim the Glad Tidings (lit., joyful sounds) of Love and Charity. They turn ceremoniously to the East and hasten in the Path of Life and Glory. They preserve the beard to show that they have outward works to do, whilst they shave the crown (tonsure) to remind themselves that they have no private selfish desires. They keep neither male nor female slaves. Putting all men on an equality, they make no distinction between the noble and the mean. They accumulate neither property nor wealth; but giving all they possess, they set a good example to others. They observe fasting in order that they may subdue "the knowledge" (which defiles the mind). They keep the vigil of silence and watchfulness, so that they may observe "the Precepts." Seven times a day they meet for worship and praise, and earnestly they offer prayers for the living as well as for the dead. Once in seven days they have a "sacrifice without the animal" (a bloodless sacrifice). Thus cleansing their hearts, they regain their purity. This ever True and Unchanging Way is mysterious and is almost impossible to name. But its meritorious operations are so brilliantly manifested that we make no effort and call it by the name of "The Luminous Religion."

CHINESE INFLUENTIALS WHO HAVEBEFRIENDED CHRISTIANITY

Taken From

China Faces The Storm, by Ronald Rees

Dr. Sun Yat-sen was born in 1866. His father was a Christian peasant. He seems to have had an imperfect notion of all that is involved in being a Christian. But whereas many public men in China are at least alleged to have lined their own pockets, I have never heard Dr. Sun accused of any interest in making money. In fact, he died a poor man.

Dr. Sun pays homage to the ideal of kindness and love, not self-assertion and conflict; he recognized what Christian schools and hospitals have done, and is ready to learn from others that China may return to her true spirit, which should be the spirit of all peoples. He says: Kindness and love are also part of China's high morality. In the past no one discussed love better than Lao-tze. His "love without discrimination" is the same thing as Jesus' "universal love."

Mr. C. J. Soong, a friend of Dr. Sun Yat-sen, was a Shanghai businessman. He and his wife were warm-hearted Christians and active church members in Shanghai, he being a "local preacher" in connection with the Methodist Episcopal Church. They had three sons, well known as T. V., T. L., and T. A. Soong, and three daughters who married respectively Mr. H. H. K'ung, Dr. Sun Yat-sen, and General Chiang Kai-shek.

Good stories are told of the elder Mr. Soong's evangelistic zeal. One tells of a young missionary who had recently arrived in Shanghai, who was called on at short notice to give an address to students at the Shanghai Y. W. C. A. on a Sunday afternoon. Mr. Soong was asked to interpret for him. The young missionary proceeded to discourse on international relations, but after a few paragraphs, Mr. Soong, basing his remarks on John 3, 16, gave the students a strong Gospel message on his own account. His daughter, Madame Chiang Kai-shek, adds another sidelight on his Christian activities. "My father," she said, "established a printing press in Shanghai to publish the revolutionary writings of Dr. Sun Yat-sen, and for several years his presses were kept busy printing for the Bible Society the Gospel which is the most revolutionary book ever written."

Dr. K'ung, brother-in-law of the Soongs, minister of finance in 1933 (succeeded T. V. Soong) is a direct descendant of the sage Confucius (K'un Fu-tze). He is the founder and chairman of many philanthropic and social institutions. He founded a Christian secondary school in Taiku, Shansi province. He is a member of a local Congregational church there. He serves on the board of two Christian universities. Madame K'ung graduated from Wesleyan College at Macon, Georgia.

Madame K'ung's sister (Soong Mei-ling), the wife of Chiang Kai-shek, graduated from Wellesley College with high honors. She is one of the lights in the New Life Movement. She was baptised into the Methodist faith and is a very active Christian. A great influence on her husband, she acts as his interpreter (in English) and his personal advisor.

General Feng Yu-hsiang became a Christian under the influence of Christian friends. He married a secretary of the Y. W. C. A. in Peiping, and has carried on a great deal of evangelistic work in the armies he commanded. His soldiers were noted for good discipline. Some, however, have criticized the part he has played in political life as a kind of Christian warlord.

The following is an excerpt from the Easter Eve broadcast to the Chinese nation by the Generalissimo Chiang in 1938:

"In recent years during my spare time, in the midst of strenuous work, I have initiated several social movements, among which the New Life Movement has met with some success. Notwithstanding, I feel that there is a tendency in the movement to stress outward performances at the expense of improvement of the heart and to emphasize material things to the neglect of spiritual values. Wherein lies this weakness? It is because some misunderstand the New Life Movement, and merely adopt a new form of conduct without beginning a new spirit within. The result is that such persons act only under an outward urge and drop back to their former state of inertia when the urge is withdrawn. As a matter of fact, civility, righteousness, integrity and modesty are all a part and parcel of a new spirit within. Only those who truly manifest this new spirit within may be said to have the New Life. I would, however, make this further contribution today by adding that if we wish to realize the virtues of the New Life Movement, we must have not only a new standard and spirit of action, but a new inner life. In order to possess this new inner life, we must have the spirit of universal love and the will to sacrifice of Jesus Christ."

"My Spiritual Conception of Good Friday"--Chiang Kai-shek's Good Friday speech on March 26, 1937:

Without religious faith there can be no real understanding of life. Faith in the cause of a revolution is not unlike religious faith. Without faith, human affairs both great and small are difficult of achievement. Often when face to face with oppositon and possible danger we mortals are prone to retreat and to abandon our work half-way. Such lack of confidence in ourselves is often due to the absence of a strong religious faith.

I have now been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. Never before has this sacred book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden, and I found myself placed under detention without a single earthly belonging. From my captors I asked but one thing, a copy of the Bible. In my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness. I am indeed grateful to all my fellow-Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support, for which I extend my hearty thanks to all Christians, and to which, before you all today, I testify that the name of God may be glorified.

The many virtues of Christ I cannot possibly enumerate. Today, being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ. His utterances from the Cross are our spiritual inheritance. Entreating forgiveness for His enemies, He cried: "Father, forgive them: for they know not what they do." Truly great is the love of Christ! In all my meditations I found these thoughts recurring and providing me with rich spiritual sustenance.

To illustrate, I am going to recount some of my experiences at Sian. Before I went to Shensi on my second trip I was already conscious of perverted thoughts and unusual activities in the army there. I had previously received reports of intrigues and revolutionary rumblings that were threatening to undermine the unity of the state. My immediate associates tried to persuade me to abandon the journey, but I replied: "Now that our country is unified and the foundations of the state established, the commander-in-chief of the armies has responsibilities for direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of

the state, and there can never be any consideration of my personal safety!"

According to the record of the New Testament, when Christ entered Jerusalem for the last time He plainly knew that danger was ahead, but triumphantly, on an ass, He rode into the city without anguish, without fears. What greatness! What courage! In comparison, how unimportant my life must be. So why should I hesitate?

My fondness for my troops has always been as great as the love between brothers, and this love drew me into the heart of the rebellion. Such disregard of danger in the face of duty caused deep concern to the government, worried the people, and for this numerous prayers were offered by Christian friends. In the midst of it all my understanding increased and my love multiplied.

Following my detention my captors presented me with terms and demands, with tempting words of kindness, with threats of violence and torture and with public trial by the "People's Front." On every hand I was beset by danger, but I had no thought of yielding to pressure. My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness withstanding temptation, His prayers in the garden of Gethsemane and the indignities heaped upon Him at His trial. The prayers He offered for His enemies upon the Cross were ever in my thoughts. I naturally remembered the prayers offered by Dr. Sun Yat-sen during his imprisonment in London. These scenes passed vividly before me again and again like so many pictures. My strength was redoubled to resist the recalcitrants, and with the spirit of Christ on the Cross I was preparing to make the final sacrifice at the trial of the so-called "People's Front." Having determined upon this course of action, I was comforted and at rest.

Following the settlement of the Sian affair, the rebels, knowing their unwise and treasonable actions, were naturally afraid. Remembering that Christ enjoined us to forgive those who sin against us until seventy times seven upon their repentance, I felt that they should be allowed to start life anew. At the same time I was greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

Ever since training the cadets and launching the expedition, I have repeated to my followers these two principles: 1. On detecting the slightest selfishness on my

part, or discovering plans contrary to the interest of the country and the people, any one may accuse me of guilt and put me to death. ". Should my words and actions betray lack of truth and good faith, or indicate departure from the revolutionary cause and principles, any of my subordinates may take me for an enemy and put me to death. I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith. They are in line with the spirit of the love of Christ and the forbearance and magnanimity of Dr. Sun Yat-sen.

The life of Christ reveals a long record of affliction and constant persecution. His spirit of forbearance, His love, and His benevolence shine through it all. No more valuable lesson has come to me out of my Christian experience.

Dr. Sun Yat-sen was a Christian, and the greatest thing he received from Christ was love--love for the emancipation of the weaker races and for the welfare of oppressed people. This spirit remains with us and reaches to the skies. I am an ardent follower of the revolution, and although my faith in Dr. Sun at the outset did not appear to have any religious significance it was similar to a religious faith. For this reason I became a follower of Dr. Sun and his revolution based on San Min Chu I.

Today I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith, and that men of character, because of their faith, cannot sacrifice their principles for personal safety in circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to confidence brought about by faith. On this Good Friday these reflections are ours. For such is the importance of faith in the revolution, and faith in religion.

What I have just said represents my spiritual conception of Good Friday, interspersed with a few facts out of my own experience. I offer them as a testimony and not in any sense to exalt my own worthiness and achievements. I take this opportunity to extend greetings to the Central Conference of Eastern Asia of the Methodist Episcopal Church and to express my thanks to Christians everywhere for their earnest and continued prayers on my behalf.

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