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CHINA MISSION
YEAR BOOK
1925

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SHANGHAI



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THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

THE CHINA MISSION YEAR BOOK 1925

(THIRTEENTH ISSUE)

Edited by the National Christian Council under arrangement with the Christian Literature Society for China

Editor

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Secretary of the National Christian Council

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PREFACE

IN presenting to the readers the 1925 edition of the China Mission Year Book the editor wishes in the first place to express his appreciation of the willing collaboration by the writers of the many valuable articles herein contained. The task of an editor is, in such a case as this, a somewhat thankless one. Contributions have been sought from many busy people. None have received any remuneration for their work. Some have been pressed to write against time. In a number of cases a good deal of preliminary work has been involved in addition to the actual preparation of the article. Readers and editor alike owe a big debt of gratitude to these writers, a debt which will become increasingly apparent as the volume is carefully studied.

Their thanks are also due to those who have assisted behind the scenes in various ways, among whom the editor wishes especially to refer to Mrs. Gilliland who has read all the proof and prepared the index and without whose help the work could never have been completed.

The National Christian Council, under whose auspices the China Mission Year Book is produced, does not of course accept responsibility for the views of individual writers. In dealing with such topics as the political situation or the state of the church it is inevitable that personal bias enters in. Each writer is left perfectly free to express his own views in his own way.

A few writers have been unable to produce the articles asked for and in some cases promised. This means that the plan of the Year Book as originally conceived has not been fully carried out. The editor has been under the necessity of filling in one or two gaps himself. Such as remain will probably not be apparent to the reader. The excellence of the material which is presented will, it is hoped, compensate for any omissions. Two features which have appeared in previous volumes, but not in

this one, must, however, be noted. The editor is extremely sorry that the sections on "New Publications in Chinese" and on "Bibliography of Books, etc., dealing with China" for which readers of the Year Book have previously looked to Mr. Clayton and Dr. Rawlinson, respectively, could not be included this year. On certain other subjects the reader may be referred to previous Year Books, particularly that of 1924. On such topics, for example, as Recent Religious Movements, or in reporting some societies whose work is much the same from year to year, it has not seemed necessary to repeat what was well said a year ago.

The present editor is new to this work and only undertook it reluctantly when it seemed that no one else could be found for it. His conception of the service which the Year Book may render is not that of a mere record of events and statistics. His hope is that the reader may gain a true impression of the inner life of the Church in China and of the situation which it is facing to-day. In order to gain this end different points of view are welcomed, and in dealing, for example, with such a matter as the anti-Christian movement, it will be found that there is some overlapping and some difference of viewpoint among the writers. This would seem to be a gain rather than a loss. Of course the *main* object is to present actual happenings in an unbiassed way, and thus to enable the reader to form his own conclusions; but this does not reduce the writing of articles to mere compilations.

Without attempting to summarize the large amount of material contained in the Year Book, the editor ventures to make a few introductory remarks which may guide the reader in his journey through the volume. The general order of the 1924 edition has been followed and the same section headings used. In some cases articles seem really to belong to more than one section and those who wish to concentrate attention on one subject will do well to look over other sections than that which is most immediately relevant. For example, the student of the educational situation should read, in the section devoted to medical work, Dr. Hume's article on "Medical Education in China To-day," and the student of coöperative movements will

find much light on his problem in other sections than Part IV, such as Parts VII, VIII and IX.

All readers, whatever their special interests, are urged to read the first two parts which give the background political, social, economic, religious, for the rest of the book. Mr. Green's survey of the political situation and Mr. Zia's study of the Anti-Christian Movement may justly be singled out as of peculiar importance in this connection. In Dr. Bowen's chapter we have an attempt to show the significance of this background for the Christian worker.

It is no easy matter to form an estimate of the true state of the Church in China. The writers of the first five articles in Part III have had peculiar opportunities for studying the situation and have made it their business so to do. The net impression of their presentations, coupled with a reading of the editor's article on evangelistic work, should give a pretty fair picture of the case as far as it can be gathered together and presented to an outside student. In the remaining chapters in Part III certain special aspects of the Church's life and work are picked out as of particular interest to-day.

The extent to which missions and churches are now acting together is one of the outstanding features of the Christian movement. While it has not proved possible to gather into one article a single impressive statement of this matter, the cumulative effect of the chapters in Part IV and others scattered through the volume will be very considerable. The movement towards an ever larger measure of coöperation has come to stay and is not appreciably checked by small groups which, for different reasons, fear its effects. The broad fact is that the Chinese Church demands it and that the missions, on the whole, favor it whole-heartedly. Whereunto it will grow, who shall say? The article on the Y.M.C.A. by Dr. Yui indicates the way in which coöperation and "indigenization" run hand in hand.

The variety and extent of evangelistic work can be but inadequately set forth in Part V. Workers in this field seem often slow to take up the pen, and the editor regrets that some have been so occupied with the work

itself as to fail to find the needed time for telling about it. Notwithstanding this difficulty we are brought face to face in this section with some very interesting and encouraging work and with some of the problems confronted by the workers in this field. The editor's hope was to have presented an even richer variety.

The Christian movement in China becomes less and less describable as the Missionary Movement. In almost every problem the Chinese Church is a factor of growing importance. The small Sixth Part may be taken as an indication of the restricted field in which the missionaries, as missionaries, are interested in any special way. Even here the second article on the Missions Building might better have been included in Part IV.

It is impossible to read Part VII without gaining some sense of the extremely interesting and indeed critical position now faced by the Christian educational forces in China. This should be studied along with such articles as those by William Hung and Miss MacNeil in Part I and the two first articles in Part II. It is scarcely too much to say that the future of missions in China will be largely determined by decisions reached and policies worked out in the educational field during the next ten years. Will the Chinese Church take to herself the great educational enterprise of the Church and make it her own? Will China find a place for education under non-government and religious guidance? Can Christians make good their claim to have a distinctive and valuable part to play in the educational development of this nation?

That medical work in China is entering on a new sphere of usefulness is apparent by a study of Dr. Maxwell's article. The emphasis is changing in certain important directions, not the least important of which are illustrated in the articles which follow in Part VIII. More thought must clearly be given to preventive work, to research, to training of Chinese doctors and nurses. The close association of missionary and other doctors in China is a happy and hopeful factor in the situation.

In the wide field of social and industrial effort one can only hope to touch on some outstanding facts and efforts. Whatever may be true of the past history of

churches in other lands, Part IX makes clear that the Church in China is already keenly alive to the urgent necessity of applying Christian principles in all departments of life, in the home, the factory, the country, and so forth. Along with these chapters should be read Mr. Reisner's article in Part III, and, as a background, the later chapters in Part I. Much is being done in this field also which cannot be adequately reported.

One important development in the literary world has not found a place in the Year Book as it is yet too soon to do more than merely refer to it. This is the formation of a group of Chinese Christian writers as a result of two retreats held last year. This group expects to produce a steady stream of indigenous literature and so greatly strengthen the forces reported in the four articles included. The reader who wishes to study further in this field is referred to the 1924 Year Book where there is a good deal of material not repeated this year.

The impressions the editor has gained in reading over the material sent in are too varied to be even summarized in this preface. To some who have contributed to the amazing work so rapidly surveyed in the Year Book we pay a tribute of respect and gratitude as we pass our eye over the list of those who have been taken from our midst during one year. We are not able to include in the list the names of noble Chinese leaders who have also added their share and passed to their reward. Let us unite in the prayer that all who have any part in carrying on the work may worthily take up their burden and help, in humility, faith and love, to solve the grave problems now confronting the Church in this land. In this hope the editor commends this volume to workers in China and other fields who care for the coming of the Kingdom of God.

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PART I

CHINA TO-DAY

CHAPTER I

THE POLITICAL CONDITION OF CHINA IN 1924

O. M. Green

Even in writing early in March, with peace nominally restored throughout the country and an imposing Reorganization Conference sitting in Peking, it is impossible to view the events of the past year and their probable outcome with any degree of hopefulness. Too many parties and persons are left out in the cold or stand in undisguised antagonism to Marshal Tuan Chi-jui and the Anfu faction. The Southwest, headed by Tang Chi-yao of Yunnan — the province one recalls, whence sprang the opposition which wrecked Yuan Shih-kai's "empire" — is openly hostile; the Kuomintang, with whom goes the rest of the South, stands acidly apart; Chang Tso-lin of Manchuria has parted from Tuan: it is even reported that an alliance between him and Wu Pei-fu against Peking is not impossible; at any rate Wu Pei-fu is not finished yet, as the clamant objections of Hupeh and Hunan to have him within their borders clearly indicates; Feng Yushiang, in more or less gilded exile on the Northwest Frontier, while ruling the district with his usual thoroughness, remains a factor of great uncertainty: he has latterly recruited several thousands of additional levies for his army in eastern Honan; and while the Reorganization Conference talks grandly of cutting down the army, everywhere generals are increasing their forces.

The outstanding feature of the first half of the year was the extraordinary growth of the domination of Wu

Pei-fu. Early in February his lieutenant in Szechwan, Yang Sen, captured the provincial capital and, with the flight of Hsiong Keh-wu and Liu I-chiu into Yunnan, controlled the province. In April Wu Pei-fu sent troops to strengthen the hold of his ally Chao Heng-ti on Hunan. Hupeh he held, of course, through his creature Hsiao Yao-nan. Eastward he planted a portion of the Navy at Tsingtao and fed it from the revenues of the Kiao-Tsi Railway. In Nanking Chi Hsieh-yuan, overlord of Kiangsu, Kiangsi and Anhui, was his ally and a faithful one as events proved. In May, Wu Pei-fu caused Chou Yin-jen to be made Tuchun of Fukien, thereby securing that province and releasing Sun Chuan-fang to attack Chêkiang — the seat of Chang Tso-lin's ally, Lu Yung-hsiang, — from the South. And thus by midsummer, excluding portions too remote to affect the issue, Wu Pei-fu held a paper control of all the essential provinces of China proper.

Meanwhile Chang Tso-lin had not been idle. A fascinating book might be made of the consolidation of his power in Manchuria, his vigorous repression of "squeeze" by subordinates, the increasing prosperity of the Three Eastern Provinces and the disciplined and well equipped army which, with the aid of foreign experts, he gradually built up. We do not know the details, but when in September Chang moved his armies towards the Great Wall against Wu Pei-fu, he is estimated to have possessed 130,000 of the best drilled and officered troops ever seen under a Chinese general. Feng Yu-hsiang's "Ironsides" are thought by some experts to have been better, but they were very inferior in numbers, probably not more than 20,000 at most. Yet all through it has been treachery far more than soldierly qualities which has decided the war.

The conflict opened brightly for the Chihli (Wu Pei-fu's) party. The admission into Chêkiang by Lu Yung-hsiang of two fugitive Anfu generals from Fukien, which was a technical breach of the previous September's peace treaty between Lu and Chi of Nanking, gave a semblance of excuse to the quarrel; and the long-standing grievance

of the Nanking Tuchun that Lu controlled the rich district of Shanghai and Woosung, which is properly in Kiangsu, gave it the necessary acrimony. On September 5 the first brush between Chi's and Lu's outposts occurred at Quinsan, after which Lu fell back on a line stretching from Liuho on the Yangtze, by Anting on the Shanghai-Nanking Railway to the regions of Sungkiang. Three days later Chi very nearly broke through this line and the prospect of Shanghai being invaded by thousands of fugitive troops caused an international naval force to be landed and the Volunteers mobilized for the defence of the Settlements. But Chi was ever more of a politician than a soldier. Many of his generals were old and worthless and although his troops undoubtedly fought with great bravery, his advantages were never followed up and Lu's machine-gun nests proved too strong for the attack. Lu had to be betrayed twice — first in Chêkiang by Pan Kuo-kun opening the southern border of the province to Sun Chuan-fang; then at Sungkiang by Chen Yao-san, of the 4th Division, refusing to come to his aid, before Chi could reach Shanghai, Lu himself fleeing on October 14 to Japan.

In the north Chang Tso-lin's armies had struck at the Great Wall while the internal line of attack, intended to reach Peking viâ Jehol, had made no progress of any note. It was a case of personality against equipment. Wu Pei-fu's presence among his troops was as invaluable as "Wellington's long nose on the morning of a battle" and, with odds in men, money and material against him, he fully held his own. With Chi now supreme on the Yangtze and able to send north the reinforcements borrowed from Wu Pei-fu, the prospects of the Chihli party were decidedly rosy.

But on October 23, the issue was decided by Feng Yu-hsiang seizing Peking, compelling President Tsao Kun to resign and declaring that there had been enough fighting and that all parties must settle their differences by negotiation. This is not the place to judge of Feng's action, which has indeed been the subject of immense controversy; but whatever his expectations, it is fairly certain they

have not been realized. He tried hard to persuade the veteran Anfu leader and ex-Premier, Tuan Chi-jui, to come to Peking and assume the reins of Government, but Tuan declined to leave Tientsin until, on November 9, Chang Tso-lin arrived and promised his support. Meanwhile Wu Pei-fu had rushed back from Shanhaikuan, but on November 5 his war-worn men were easily defeated outside Tientsin by Feng's fresh troops, and, collecting what troops he could, he fled by sea and river to Hankow. A further attempt to regain Loyang in Hunan proved futile and he settled near Chikungshan until at the beginning of March he removed to Yochow, whether because Hupeh turned him out, or with a view to making for Szechwan, has yet to be shown.

The triumph of the Anfu party now appeared complete, but their conception of how to make use of it, very quickly revealed, is one of the worst of omens for the future peace of China. Tuan Chi-jui arrived in Peking on November 22 where he was joined by Chang Tso-lin two days later, was instituted Chief Executive and was recognized by the Powers on December 9. He had already issued an appeal to all leaders in the country to sink their differences and combine for the unification of China, and had received a promising response from the Yangtze Tuchuns. One inclines to the belief that Tuan himself is sincere but his followers are too strong for him. On December 12 the prospects of unification in the sense of anything beyond a division of spoils among Anfu partisans was shattered by a mandate cashiering Chi Hsieh-yuan. For a day or two Chi tried to defy Peking, but his peculiar *protégé* Chen Tiao-yuan, governor of Hsuchowfu, betrayed him — one of the worst acts of treachery in all the lamentable series — thus opening Kiangsu to the advance of Lu Yung-hsiang, who had come back from Japan and had been appointed Pacificator of Kiangsu, with the aid of Chang Tso-lin's 1st Army. Chi retired to Shanghai, collected his old troops of the 6th division, attacked and seized the Kiangnan Arsenal and, in alliance with Sun Chuan-fang, commenced a movement against Nanking, himself along the Shanghai Nanking Railway, while Sun was to develop a

flank attack by the west of the Taihu. Whatever chances Chi might have had — and the Fengtien army's prestige was greatly enhanced by a regiment of White Russians, whom Chang had recruited among the refugees of Manchuria — were again disposed of by treachery, the Navy turning on him at Chinkiang and the 19th division at Wusih. On January 28 of this year Chi fled to Japan consigning his troops to the charge of Sun Chuan-fang, who was granted peace on condition of withdrawing from Kiangnan Arsenal (which he first very thoroughly looted and spoiled) in order that the Rehabilitation Conference, called together by a mandate of December 24, might meet in a semblance of peace. On February 4 the Arsenal was solemnly handed over to the Shanghai Chinese Chamber of Commerce and Shanghai was declared "demilitarized" for ever. But the grip of the Fengtien Army on all the rest of Kiangsu remains as unyielding as ever, and nobody believes that the proclaimed peace is more than the shadow of a dream.

It is necessary now to turn for a moment to affairs in Canton. In the ranging of parties, the late Sun Yat sen was the ally of Chang Tso-lin and Lu Yung-hsiang; and when on September 5 Chang declared war on Peking, Sun also announced another "punitive expedition." But he had neither men, money nor support and the enterprise failed dismally. It would appear to have been the curse of Dr. Sun's career that he allied himself ever with the least stable elements. His prestige with the mob remained enormous. But the overseas Chinese, who once contributed hundreds of thousands of pounds annually to his war chest, have largely withdrawn their support; the respectable citizens of Canton have become utterly disgusted by his crushing perquisitions and tyrannical government, and by his letting loose of Yunnanese mercenaries in Kwangtung; and more and more the year has seen him driven into the power of the "Red" wing of the Kuomintang, which certainly acts under the tutelage of, if it is not actually controlled by, Borodin, the Soviet envoy in Canton. Dr. Sun's quarrel with the Merchant Volunteers of Canton is typical of his utter lack of states-

manship. This force, the formation of which really dates from the Revolution of 1911, had, in the autumn of 1923, begun to develop actively, as a means of protection against the aliens from Yunnan, Hunan and Kwangsi who thronged the province, and it is said at present to have branches in 72 towns and villages of Kwangtung. A wiser man than Dr. Sun might have found in the Volunteers a chance to put himself at the head of a truly national force. But his overweening conceit could see in them only a challenge to his own supremacy. On August 13 he seized a consignment of arms arriving by the Norwegian str. Hav, although the Volunteers actually held a permit from his government to import them, and refused to give them up. The quarrel, reinforced by other grievances, developed into a general strike, which Dr. Sun was actually preparing to settle by bombarding a part of Canton when a vigorous protest and threat of retaliation by the British Consul-General deterred him. Finally he consented to give back to the Volunteers a portion of the arms. They were actually taking delivery when they were set on by the Kuomintang "Red" troops and a regular battle ensued. The Volunteers concentrated in the suburb of Saikwan, where numbers of them were killed by the Reds and a large portion of the suburb burnt down. This outrage drew down on Dr. Sun the execrations of Cantonese in all parts and undoubtedly had much to do with his flight from Canton on November 13. He made his way by Shanghai and Japan—not venturing to trust himself to the railway—to Tientsin and ultimately reached Peking on December 4, where he at once took to his bed suffering from an internal complaint, to which he ultimately succumbed on March 12. But he had strength enough left to quarrel violently with Tuan over the constitution of the Rehabilitation Conference, which he declined to support unless it were made elective, and included merchants, students and workmen. From this pronunciamiento the Kuomintang has taken its cue.

Some other incidents of interest should be noted during the year although their political import is as yet hard to gauge. The most spectacular was the expulsion by Feng

Yu-hsiang on November 5 of the Ching Emperor and all his household from the Imperial Palace. The true motive of this act, which greatly scandalized the Chinese, has never been explained. Released from the virtual prison, in which Feng had immured him in the house of his father Prince Chun, by Tuan Chi-jui, the Emperor took refuge first in the Japanese Legation and has recently made another flight to Tientsin. There are wild rumours afloat that the Japanese dream of enticing him to Manchuria and inducing Chang Tso-lin to set him up as Emperor of the ancient province of his ancestors. Anything in the present condition of China might happen: but it is obviously impossible to verify these rumours and imprudent to take them too seriously.

The servants' strike at Shameen, the foreign settlement of Canton, was a good example of Bolshevik influence. It was due in the first instance to an injudicious set of municipal regulations, compelling all Chinese employed in Shameen to wear special badges, with consequent loss of face not to be endured. But this regulation the Shameen Council instantly amended and the strike would very easily have been settled if the servants had been allowed to deal directly with their masters. But agitators took charge, called (or drove) out every Chinese from Shameen and from July 15 to August 19 the foreigners had the novel experience of cooking their own dinners, emptying their own slops and making their own beds. Eventually the strikers gave in, largely due to the influence of Chinese merchants who were losing heavily by the strike. The terms of settlement were drafted with regard for Chinese "face," but the Shameen Council won in all essentials.

On May 31, after repeated breakings off and resumption of negotiations, China recognized the Soviet Government of Russia and on June 7 a Russo-Chinese Treaty was signed, the full text of which may be found in the "North China Herald" of June 21. Chang Tso-lin at first refused to recognize the treaty, but on the outbreak of the war with Peking he found it advisable to secure his rear by making a separate agreement with the Bolsheviks, the essence of which was that he handed over to them the full control

of the Chinese Eastern Railway. Comrade Karakhan, who had negotiated the Russo-Chinese Treaty, became the first Ambassador to China and has since added greatly to the normal discomforts of the Diplomatic Body by pulling against it on every possible occasion.

This is hardly the place to speculate on the effect of Soviet propaganda in China. Undoubtedly the Russo-Chinese Treaty was a powerful consideration with Japan in inducing her to agree to the compromise which led to the Russo-Japanese Treaty signed on January 20, 1925. Bolshevism could be seen in the Shameen strike and in the extraordinary outburst of anti-Christian violence among the students of Hunan, Canton and some centres of Chênkiang, which occurred towards the close of the year. At the Pinghsiang mines in Hunan, the workmen are said to be organized on Soviet lines in remarkable compactness; and in all industrial centres Soviet agitators are undoubtedly very active. One hardly sees a country like China, of millions of peasant proprietors (the last to be attracted by Bolshevism) at one end and military autocracies at the other, following in the deplorable paths of Russia. But the Bolshevik influence has brought a new factor into the distracted state of China, which cannot but cause grave anxiety to the governments of other countries, and provides yet another element militating against unification.

Proverbially difficult as it is to see the wood for the trees, one is tempted to wonder, as one surveys the events of 1924, whether there is any wood to be seen. In all the maze of civil war, treachery, selfishness and political intrigue with which the year is crowded, one can find no clue to any central purpose, nor any motive beyond the most sordid self-seeking on which to found hopes of a united China. The theory of the Rehabilitation Conference is that it shall evolve a programme and scheme of financial reorganization, military reduction and constitutional reformation, which shall be submitted to a National Assembly to be hereafter elected: and in theory — like Mulvaney's "little orfficer" the Chinese are unrivalled at "theowrizing" — this sounds well enough. But there

is nothing to indicate that the Conference is more than a mere Anfu caucus making hay while the sun shines. Already there are signs of a new party arising, with a totally new programme and not devoid of formidable support in the Southwest.

CHAPTER II

MAIN TENDENCIES IN LITERARY CIRCLES

William Hung

In the following paragraphs an attempt will be made to sum up some of the chief directions in which the leading writers in China have been expressing themselves during 1924. It is, of course very difficult to summarize in such little space the very large literary output of a whole year. Our chief attention must be given to the comparatively small group of creative thinkers whose work is producing the largest influence upon students and educated people.

We may divide our subject into consideration of three main interests—the political, the philosophical, and the literary.

Political Writing It is a noticeable fact that during the larger part of 1924 the output of writing by Chinese on political subjects was markedly less than in recent years. In fact during the larger part of the year there was what might almost be described as a complete silence on political issues on the part of a group which had previously been deeply concerned with them. Towards the end of the year writings on political matters began to appear from this group, stimulated by the change in the political situation and the new sense of hope which had been stirred thereby. The main reason for this comparative silence was that men began to be very pessimistic in regard to politics and felt that their energies had better be directed into more fruitful channels. On account of this feeling of pessimism some of the leaders of thought in China have refused to accept invitations to join the present Rehabilitation Conference.

So far as there has been a definite tendency in any one direction in the political writings of the last few months it may be said to be directed towards the problem of how to resist the imperialistic designs of foreign nations

upon China. There has been a great deal of interest in the ways in which foreign imperialism has been met in various countries and the examples of Turkey and Russia have been quoted frequently with approval. The main interest in the Russian experiment on the part of these leaders of thought seems to be not so much that certain theories are being worked out or that an attempt has been made to set up a Communistic government as the fact that Russia has attempted to meet the pressure of foreign capitalistic imperialism by using a peculiar weapon. The weapon of Communism is regarded as perhaps the most effective way by which the aggressive policies of capitalistic nations can be checkmated. For this reason even many thinkers who are not philosophically inclined towards communism are beginning to look favorably upon it as the weapon which China must in her turn use to resist foreign aggression. To them it appears that the choice lies between military resistance developed by China herself on the one hand, and the development of some type of Communism all over the world on the other. They realize that in this country militarism has been a deplorable failure bringing great disaster, therefore, they are quite willing to listen to the Russian suggestion of communistic experiment.

The above position is taken by a small group of men, but the statement of it has had a wide influence. Others outside this group are placing more stress upon the necessity to abolish militarism in China and to work for a genuine expression in the life of the people of the ideals of democracy. Such writers plead for the maintenance of the Republic; the revision of the Constitution, as adopted in October, 1923; a revision of the relation between the provinces and the central government; the working out of a cabinet system with real responsibility resting in the Parliament, the reconstruction of finance and an alteration in the treaties with foreign powers. Constructive programs along these lines are in sharp contrast to the views of the Communistic group who would be willing to throw the whole country into an even greater chaos than the present, believing that a new government would emerge from the wreckage.

Indemnities In addition to the above classes of writers, there are others who have been directing attention more particularly to certain specific problems. These are generally professional men, educationalists, as well as a certain number of politicians. They write on such issues as the Gold franc question, the Treaty between China and Russia, and the use of the Boxer Indemnity. In regard to the last named matter there has been strong approval of the method adopted by Russia, largely because the return of the money has not had strings tied to it. The action taken by Great Britain has been pretty generally resented while the American scheme is still regarded as *sub judice*. The plans proposed by Japan have also come in for a great deal of violent criticism. It is assumed that both Japan and Great Britain are anxious to use these funds in order to further their own ends rather than help China.

Philosophical Much of the very finest writing that has been done in China during the last year has been directed to the controversy between science and metaphysics. Writers from all parts of the country have participated in what has proved to be a very keen discussion. Most of the writers have taken a very strongly partisan line on one side or the other. Periodicals published in many different centers have joined in the discussion and there is no doubt that the net result has been a greatly increased study both of science and of philosophy. This may be regarded as a great gain; but on the other hand it is unfortunate that the partisan spirit has been promoted. People have been labelled on one side or the other with scornful names such as, "The ghost of metaphysics" or "The slave of science." The preponderant amount of writing has been on the side of Materialism, and among the students, there seems to be an increasing following for this group rather than for those who have maintained the spiritual interpretation of the universe.

Literary The comparison between Chinese and Western civilization and literature has been again this year a prominent subject of discussion. To some extent this problem has been related to the science-

metaphysics controversy. The advantages of Western civilization have been advocated by a very considerable group especially among the younger men, whereas others under the leadership of Liang Chi-chao have emphasized the value of Eastern culture and have been more sympathetic towards the visit and the message of Rabindranath Tagore. The General tendency seems to be to adopt many things out of Western life, but to seek to preserve certain elements in China's own civilization — art, literature, etc. — which are felt to be of permanent value.

At the same time the emphasis in Chinese Classics upon a strict code of ethics is not appreciated by many of the younger generation and this is particularly evident in matters concerning the relation of the sexes and the relation of teacher and student. Literary writings of middle school and college students are increasing in number, their temper is generally iconoclastic and their subject matter, often, sex.

Quite a good deal of worth while work has been done in Historical Criticism of Chinese Classics. A painstaking effort has been made to establish the dates of various writings and to ascertain the dates of the birth and death of the greatest writers of the past.

A number of very good articles on Chinese philology have appeared. A scientific study of the numerous dialects is now urgently called for and seems to promise rich returns in the future.

The new poetry is still growing in volume; but only a very little portion of it can be said to be first rate.

CHAPTER III

CHANGING IDEALS AMONG WOMEN

Eleanor MacNeil

Changes in
Social Order

More than any other group in China the educated young women have been affected by the tremendous changes in social life which are coming so quickly. The new order has broken down more quickly than it has built up, and so freedom has come to large numbers of girls far ahead of any understanding of how to use it. From an ordered, controlled, secluded life they have been thrown, sink or swim, into the complexities of a changing society which is not ready for them. While the uneducated woman may have changed not at all in her ideas, and only slightly in her habits, and while back in the provinces and country towns there are many families who do not know that a new hour has struck, in the larger towns and great educational centres girls and women are now in process of deciding which way Chinese womanhood is to develop.

Unprepared-
Bewildered

In conversation with a great many younger women, the general impression gathered has been of bewilderment: things move too fast: freedom comes without any knowledge of how to use it. Decisions have to be made without sufficient experience or understanding. Responsibility for one's own life often means only puzzlement and unhappiness. Which way should I move? Where is safety? A woman says, "if only we could go back to the days when we did not have to think!" But asked whether if they could they would have the clock put back, one and all say, No; there is more possibility of happiness this way. Only it all goes too fast.

If the whole family were moving at the same rate it would not be so difficult; but the older people often feel completely incapable of meeting the new ideas which are afloat. The younger members of the family are just as

likely as not to tell them "You do not know anything about modern ways, and I do. This is quite proper for me to do; it is new style. I can quite well take care of myself." So that instead of having the Western background of family understanding and protection, the modern young woman is often left to stand very much alone.

Problems of Re-adjustment In the larger cities the whole complex life of Western women seems to have been imported entire, to be carried by a small group of Chinese women who struggle vainly to be equal to the demands made upon them. They are limited, not by capacity, but by the physical impossibility of being in three places at once. Clubs, Church affairs, Y. W. C. A., social events, international friendships, committees, entertaining, finance campaigns, speeches, articles, all claim the attention of women who already are carrying the none too light load of family obligations which the Chinese social system entails. Where available women to meet all those demands can only be numbered in dozens instead of in hundreds, one can heartily sympathise with the woman who, with a distracted look in her eye says, "We can't stand it, we truly can't. We will go crazy if people keep on asking so much of us." One of the gifts of the West to China seems to be nerves! Too many of the modern young women are overstraining their strength in a valiant effort to be equal to a situation which is none of their making.

Various Groups There are three groups which need to be mentioned separately, each of them influencing very decidedly the development of opportunity for women. While there are of course many women who cannot be classified under any one of these three, still they are clearly visible in their extreme manifestations.

Ultra Radical Group The ultra-radical group is found chiefly among government school students, and among women who are taking an interest in politics and semi-political movements. Russian literature is being widely read by this group, and there are very advanced papers and magazines which cater to their tastes. Rebellion to everything established is essential. Short hair, careless dress, cigarettes, personal freedom, delight in new ideas, contempt for the softer side of life, insistence

on equality with men — so does the New Woman of China repeat the New Woman of the West who first made her appearance thirty odd years ago. With all this there is a passionate interest in ideas and ideals, a good deal of reading and thinking, a great deal of talking, and often a readiness to go to any lengths of personal discomfort and sacrifice for the things which they believe. There is real fire and energy of action among these women, though often for want of direction it is wasted. Friendship between men and women is one of their cherished ideals, co-education and joint action are a matter of course. The shrilly feminist note is not often heard; in fact an article on women's freedom is just as likely to have been written by a man as by a woman. This group is largely anti-foreign in tendency.

Ultra Feminine Group The second class is that of the ultra-feminine. In the port cities there is growing before our eyes a "society butterfly" class, educated, accomplished, wealthy, making a fine art of clothes, dancing exquisitely, going its own way unchaperoned; changing fashions in sleeves and hairdressing, looking for admiration rather than companionship. The tendency here is to copy exactly all the mannerisms and luxuries of the West. Chinese ways for Chinese people is a phrase without meaning to them. It is impossible to discount the influence of this group. They are changing girls' ideas of what constitutes a good time. They are emphasising femininity as cleverly as a chic Parisienne. They are making homespun virtues look rather unattractive. Prohibitions are useless to keep young people steady in the face of this enchanting colourful new freedom. There must be a better understanding of the facts of life and of its values.

The Majority Group The third group is less voluble than the first and less visible than the second. To it belong the people who are steadily working at changing conditions by continued deliberate effort: teachers in schools who are teaching the art of living in addition to the subjects in the curriculum; students teaching in free schools all through the long hot summer; young married women bringing up "better babies" and being companions to their husbands; women

in social and church work, growing wise and sympathetic as they meet problems both general and personal; girls in business offices trying to make a standard for women working with men. These are the solid and most influential section of society. Western ideas are adopted as they fit conditions, but there is a tendency away from the idea that everything foreign is necessarily good for China. The way in which women of this kind keep strictly to Chinese dress with almost no foreign modifications indicates their type of mind. They are ready to judge a thing on its merits rather than simply to follow a fashion.

Women's Organizations Organizations such as the Women's Suffrage and the Women's Rights Movements show that the social consciousness is growing. Although such movements find a difficulty in securing continuity and harmony of conflicting interests, they do not differ in this from similar movements in the West, which had at first to provide women with a training in the art of working together.

Difficulties Still Ahead of the "New Woman" Society at large is hardly ready for the new women, and indeed how could it be! The modern Chinese woman has travelled as far in ten years as the Western woman in two generations. So the sheltered woman in her home is suspicious of the woman who goes out of the home to earn her living. She can hardly believe that two girls working in an office with ten men can be "nice." Chattering tongues make life hard for many young women who have outraged none of the conventions, and yet are given gratis the reputation of being too free. Men too are not yet ready for the freedom of women. It is not so long since a young man practically never saw and certainly never spoke to a young unmarried girl of good family, and so there are still many men who take it for granted that an independent modern young woman is ready to meet them halfway. Here of course a sensible woman is her own protection, but the younger, less experienced girl often gets into complicated situations. There have been instances not a few of marriages made by mutual attraction and consent, without the old-fashioned investigation into the families

on both sides, where after marriage the man has been found to have a first wife already, and to have married the second under false pretences. If a man is attracted by a young woman, he often writes letters to tell her so, and she dare not repulse him too forcibly for fear of the revenge he may take by making free with her name among his friends. While in the realm of ideas and high character, probably no men in the world have welcomed women's education and leadership more openly and simply than Chinese men, on another plane Chinese young men need to learn more of respect for women before it will be easy for the modern girl.

Meeting a A Western observer watching the tremen-
New Situation dous change which is taking place cannot
 refrain from paying a tribute to the balance
and poise which Chinese women as a whole are showing as
they meet the impact of the new order. No women in the
world have been made to move so far in so short a time,
and it is hard to think of any women of any country who
could have kept their heads better in the confusion than
the Chinese women have done.

CHAPTER IV

THE CRIMINAL CODE AND THE TREATMENT OF PRISONERS

Thomas C. Blaisdell, Jr.

Lack of Civil Code A visitor to one of the civil courts in Peking was informed by the judge in charge that as far as the civil law was concerned it was necessary for him to pass judgment in accordance with his own knowledge of custom and general legal practice for there was no code which he could follow.

Criminal Code In striking contrast to this uncertainty in the Civil Code is the criminal law. The Criminal Code is the only one of the six codes which has been completed and passed by Parliament. It is the only one which is legally in operation. Other legal practice is based on custom and the uncodified laws. The police law which is very active is determined by each city. There is a special court for the trial of officials, which sits only in Peking. The result is that officials are seldom brought before it and that when officials are tried it is not according to due legal process but by the military courts. These courts operate parallel with all other courts and, due to the tremendous power in the hands of military officials, almost any offense may be brought before them for judgment.

Martial Law Over and above even the military courts is martial law and at times the trials under this law may be called "trials" only by courtesy. This would seem to indicate that there is no "due process of law." However, in the great majority of cases criminals are brought to trial and judgment is passed with an expeditiousness which some Western countries might well envy.

Miscarriage of Justice Miscarriage of justice tends to take place in cases where there is a change in the political government and former officials are being tried. Labor leaders and student "agitators" on whom officials look with suspicion also suffer at times. However, foreigners should not forget similar miscarriages in Western countries. Notable instances are the Dreyfus and more recent Caillaux cases in France, and the slight attempts to do justice in the case of "reds" in America.

Treatment of Prisoners Along with the advance in the codification of the criminal law has gone the advance in the treatment of prisoners. Prisons as places of punishment were not known under the Manchu Dynasty. Only the few years before the Republic saw an attempt to introduce Western methods of dealing with criminals. Manchu prisons were used only to hold the criminal until he could be brought to trial and punished. Little attention was given to him. He and his friends were responsible for his food and care and in case he had no friends he had to depend on fellow prisoners. These detention prisons still exist in some places although their management has been reformed. They are usually several long rooms with the usual k'ang (brick bed), on which as many as twenty or thirty sleep. Connected with these rooms is a court in which the prisoners are allowed some freedom. The sleeping rooms have wooden bars across the front which give them the appearance of large cages. The mud walls which surround the court are usually topped with nothing more than bramble bushes and the locks on the doors are of simple construction. At times prisoners have been kept in these prisons without trial for as long as three or four months. To-day the food is properly cared for and the degree of cleanliness is high in at least some cases.

Penitentiary System The penitentiary system has been worked out with a considerable degree of thoroughness. Beginning with the early years of the Republic there has been a building program which has been consistently carried out. Some of these penitentiaries have accommodations for more than a thousand prisoners while the smaller ones hold about two hundred. At least those

in the Peking district cannot be said to be crowded. Altogether some forty-nine of these modern prisons are scattered in the eighteen provinces. If those in the Peking area are fair samples they are certainly on a par with the best prison buildings of the west.

Reformatory System The treatment of prisoners is in accordance with reformatory practice in the Western world. The Chinese delegates to International Prison Congresses brought the reformatory system back to China. The result is that reformatory labor has been introduced into at least some of the prisons. Theoretically it is in all of them. A large variety of trades is taught the prisoners, including printing, lithographing, tailoring, carpentry, shoemaking, toymaking, basketry and bricklaying. Juvenile prisoners have a certain amount of schooling and are kept separate from the adults. According to the daily schedule the prisoners are out of their cells and at work from eight until four-thirty during the winter months and from six in the morning till five at night during the summer months. They are given a half hour period in the morning and afternoon for exercise which consists in marching around a court. At all times the rule of silence is in force. Good behavior and good work may result in privileges for the men and in shortened terms. Parole is being used increasingly with very satisfactory results.

Freedom from Military Interference The whole prison system has benefited by a comparative freedom from interference by the military officials who have been content to have special places for detention of prisoners in whom they are interested.

Increased Number of Political Prosecutions One of the outstanding features of the year has been the number of arrests and trials of political cases by the military authorities after changes in political power backed by military successes. The most striking of these are the arrest and imprisonment of former officials of the Chinese Eastern Railway and some of the officials of the Ts'ao Kun government in Peking after the *coup d'etat* of October 23rd. Both under the Ts'ao Kun government and the new government, newspaper editors have been imprisoned for printing

news which the authorities disapproved. Under the former Peking government the action taken against labor organizers and government university students who took part in labor organizing was severe. These people have been seized and held without trial in a number of cases. These instances of the overruling of judicial procedure by a strong government remind one of similar actions of recent months in Europe.

CHAPTER V

THE LABOR ORGANIZATIONS AND THEIR ATTITUDE TOWARD SOCIALISM

H. C. Shen

The political conditions of our country have a great influence over the activities of labor organizations. In February 1923, General Wu Pei-fu prohibited the opening of the Laborers' Union in Hankow which resulted in a fight where over 40 people were killed. He also dissolved by force all the labor organizations in the provinces which were under the control of the Chihli Party, and ordered that the active members of these organizations be arrested. Until to-day there have been no formal labor organizations North of the Yangtze River. Although some groups of laborers have carried on the movement secretly, they have done very little work. Of these groups, the railway laborers are the strongest. But the formal laborers' association cannot be organized for another two months.

Canton is the place where the labor movement of our country started. But on account of the fighting, the labor movement there has had no further development during these past few years. As every class of laborers in Canton has its own organization, the number of labor organizations there exceeds that of any other place of our country. In these organizations, there are many leaders who really have done some work for the welfare of the laborers. The Engineering Workers' Association is the strongest among all labor organizations in Canton. The laborers of that city have a strong faith in the three principles of people promoted by the Kuomintang — that is, the right of the people, the livelihood of the people, and racial equality among the people, especially the second clause, because it gives the laborers protection. The propaganda of the Kuomintang for the laborers has borne much more fruit than that of the socialists

and communists, because the ideas of these two groups are not suitable to the conditions of our country.

Shanghai's labor organizations date from 1905, but only a few of them have lasted long. They were organized when the laborers were stimulated for different reasons, but their ardor soon cooled off and the organization failed. Although some of them maintain their name, most of them have disappeared entirely. Some of them were dissolved through the oppression of employers. As a general rule, when the laborers found they could not maintain their living on their income and became aware of the necessity of making a united effort for the increase of their wages, they organized an association, but when their demands met with either success or failure, they became disinterested in the organization and did not pay the fees. So most of the organizations were not maintained for long. But during these past three or four years, the laborers in Shanghai have been a little more interested in organization work than they were three or four years ago. They organized not only an association for each class of laborers, but also a union of organizations. Those organizations which were not established chiefly for the welfare of the laborers were not allowed to join. The union publishes a weekly, which, although it does not oppose socialism and communism, does oppose the communists, because the communists of our country do not aim at the application of their principles, but at making money by fraud. For example, the General Association of the Laborers of the Peking-Hankow Railway was organized through promotion of the communists. When it was organized, the communists claimed that the association belonged to the communistic party. After the tragedy of February 7, 1923,* they raised money from the people on the pretense of using the money to support the victims and their families, but they put the money into their own pockets, leaving the families of those workers who were in prison in hunger and cold. Therefore the workers of the Peking-Hankow Railway hate communists very much, and most labor organizations of our country

* See following chapter.

thereby suspect communism and socialism. Many socialists regret this very much but they cannot clear away the laborers' suspicion at the present time.

The labor movement in Hunan and Hupeh was very successful from 1921 to 1923. But after General Chao Heng-ti, the Governor of Hunan, killed Hwang and Pong, two laborers, and General Hsiao Yao-nan, the Governor of Hupeh, killed many workers of the Peking-Hankow Railway and dissolved all the labor organizations by force, the labor movement in these two provinces has made no progress. As the laborers of these two provinces have not made a deep study into socialism, and as the socialists there have not propagated their ideas on a large scale, it is not clear whether the laborers favor socialism or not.

In a word, most laborers of our country have not been very active during these past two years, the chief reason being the oppression of the militarists and the chaotic conditions of our country. Except the laborers in Canton who believe in the three principles of the people, most laborers are not intelligent about any principles. They are doubtful about socialism and communism, because some communists took advantage of the laborers' name for making money. This is the general condition of laborers with regard to their attitude concerning socialism.

CHAPTER VI

THE LABOR MOVEMENT AND MILITARISM

T. C. Blaisdell

"A thorough reconstruction will be carried out. The party of militarists and those imperialists will be overthrown and cleared away. Then will come the true democracy." These words are taken from a proclamation issued by the Kwangtung General Labor Union in support of the "People's Conference" advocated by Dr. Sun Yat-sen and his followers. They are significant of the attitude of the organized workers towards the military authorities. The depth to which this antipathy goes can only be shown by a brief review of the development of the labor movement in China within the last few years.

The Hongkong Seamen's Strike The labor movement dates from the strike of the seamen in Hongkong. The Seamen's Union, representing only a minority of the workers, presented demands to the employers for an increase in wages and a conference was called. It failed to bring agreement and on January 12, 1922, sailors, firemen, stewards, and all other workers in Hongkong harbor left their ships. Attempts on the part of the Hongkong authorities to mediate failed. In the frantic efforts which followed to break the strike, crews were brought from North China and the Philippines, British navy men were used, and union organizers were arrested for going on board ships to call out workers. On February 2nd the waterside workers came out in a sympathetic strike. Finally the government outlawed the Seamen's Union and arrested anyone found wearing its button. During most of the month approximately 250,000 tons of shipping lay idle in Hongkong harbor. After the assassination of a wealthy Chinese who had been instrumental in securing strikebreakers the government placed the colony under what amounted to martial law. A crowd of several

hundred who tried to cross British territory in violation of emergency regulations were fired on by the authorities and eleven were wounded, of whom four died. Two days later a settlement was arrived at granting substantial increases in pay and taking the ban off the seamen's organization. Testimony has been given again and again to the remarkable order which was preserved throughout the strike. One writer says that "in spite of great provocation there was apparently extraordinarily little in the way of violence." The leaders of the men were unceasing in their attempts to have the workers "maintain self-control."

Support From
Other Parts of
the Country

While the strike was in progress there were unmistakable signs of sympathy from workers all over the country. On January 20th the Guilds of Canton issued a statement urging the strikers to hold out for a favorable settlement. During February the railroad workers at Kaifeng, Chengchow and Changhsintien took up collections for the benefit of the men who had been out of work so long. At one time the workers hoisted a flag on their train. "We support the Hongkong Seamen." In addition to the Peking-Hankow and Canton-Hankow railway workers, those on the Lunghai and northern lines, the Peking-Mukden and Peking-Suiyuan, came forward with contributions for the encouragement of their brother workmen in the south.

A Labor
Movement
Comes into
Being

Throughout the year 1922 there was a succession of strikes affecting the Hanyang Steel and Iron Works, the water works, and the electric light plant in Hankow, the Peking-Hankow and Canton-Hankow Railroads, and the silk filatures of Shanghai. Shanghai also witnessed a continuation of the Hongkong seamen's strike when the workers on Chinese coastwise vessels struck because of a failure to live up to the Hongkong agreement. In this strike also the newspapers commented on the great orderliness of the workers.

At times university students helped in the organization of unions, but in most cases the workers themselves were the leaders, as was shown by the repeated instances of strikes being precipitated by the dismissal of union leaders

working in the mills. In spite of "communist propaganda," on the whole these strikes were directed at improving working conditions, and getting shorter hours and higher pay. Usually the demands included the recognition of the workers' organizations.

In much of the literature distributed there were exhortations to the workers to fight for their own class as opposed to the capitalists. There was some talk of "world revolution" but in spite of inflammatory words there was little violence on the part of the strikers. So much can not be said for the military authorities, and thus the workers linked up in their minds the capitalists and the militarists. In most of the strikes the forces of the government, the military, the police, all who are said to stand for "law and order," seem to have been on the side of the employers. A judge in a Chinese court in Shanghai is quoted as having said during the trial of arrested union leaders that "inciting to strike is punishable by death." Again and again the troops were called in "to protect property," or to protect strike breakers from being influenced by strikers, which to the workers meant taking the side of the employers.

The Militarist
Reaction

The workers had come to regard the military who were in power as their enemies. The militarists saw this movement undermining their authority. When further disturbances took place their full force was thrown against the workers' organizations. A meeting of the union representatives at Changhsintien on February 7, 1923, was broken up by the military forces and several men were killed and more wounded.

With equal ferocity the strength of General Hsiao Yao-nan in Hankow was thrown on the labor representatives there and a regular "round-up" of labor leaders took place. The lawyer, Yang Shih, who had been legal counsel for the Ricksha Men's Union and who had taken an active part in the labor movement was arrested and beheaded after a "trial" by military court. Marshal Wu Pei-fu said that "after the execution of the ring leader, Yang Shih, there will be no serious labor disturbances in the Central Yangtse Valley for a long time to

come." The statement of the Shanghai judge that "inciting to strike was punishable by death" had come true.

At the same time Marshal Ts'ao Kun issued a telegram to the government warning against a nation-wide labor movement which on the surface would be a demand for troop disbandment and the abolition of the tuchuns but would in reality be directed against the government. The Kuomintang were being accused of complicity in these strikes.

Shortly afterwards when the Wu Pei-fu-Ts'ao Kun combination came into nominal as well as actual power, the attitude of uncompromising opposition to the labor movement continued. In North China it was driven completely underground. The railway union headquarters were closed. The officials were arrested early in 1923 and held. So severe was the opposition that in Tientsin it was impossible for welfare organizations to do elementary educational work in factories.

After the overthrow of the Chihli clique by the forces of Chang Tso-lin and the "National Armies" the union leaders were released,—it is supposed through the influence of Dr. Sun Yat-sen. They immediately went to work to re-establish their weakened union. 1924 closed with a slightly more liberal policy in evidence towards the unions.

CHAPTER VII

CHINA'S NEW TREATIES

M. T. Z. T'au

Until the beginning of the Great War in Europe nineteen States enjoyed treaty relations with the Republic of China. These are, in the chronological order of their first treaties with Peking; Russia, Great Britain, the United States, France, Belgium, Norway, Sweden, Germany, Portugal, Denmark, Holland, Spain, Cuba, Italy, Austria-Hungary, Japan, Peru, Brazil, and Mexico. To-day the number of such States has increased to two dozen and the names of the late comers are Chile, Switzerland, Bolivia, and Persia.

The treaties between China and these latter states are very much shorter than those concluded between China and their predecessors, with the single exception of an unratified agreement between China and the former Congo Free State (1899) which consisted of merely two articles. As in the case of the earlier treaties, these new treaties are not all uniform. For example, both the Sino-Bolivian (December 3, 1919) and the Sino-Persian (June 1, 1920) treaties provide that the French text shall be the text of authority in the event of any divergence of interpretation between the other corresponding texts. On the other hand, both the Sino-Chilean (February 18, 1915) and the Sino-Swiss (June 13, 1918) treaties provide that any such disagreement shall be decided according to the English text, "which shall be obligatory for both Governments." The former, it will be noted, were concluded between 1919 and 1920, while the latter were concluded between 1915 and 1918.

Refusal to
Grant Further
Extra-territorial
Rights

The prevailing national sentiment against the further grant of extra-territorial rights to the new comers is reflected in these and other new treaties. In the case of Bolivia,

the rights of extra-territoriality were expressly withheld in an exchange of notes effected after the signature of the treaty; in the case of Persia, such rights were expressly denied to its nationals in the treaty proper itself.

A Declaration annexed to the treaty between China and Switzerland reads as follows:—"The Plenipotentiaries of China and Switzerland have further agreed upon the following Declaration: With regard to consular jurisdiction, i. e. extra-territorial rights, the Swiss Consuls shall enjoy the same rights as are or may be conceded to the Consular Agents of the most favoured Powers. When China shall have improved her judicial system, Switzerland shall be ready with the other Treaty Powers to give up the right of consular jurisdiction in China."

The treaty between China and Chile is silent on this particular point. The question whether or not a Chilean consul in China can exercise consular jurisdiction over the nationals of his government in virtue of "the same rights, privileges, favours, immunities and exemptions as are or may be conceded to the Diplomatic and Consular Agents of the most favoured Powers," conferred upon him by Article II of the Sino-Chilean Treaty seems now to have been answered in the negative. For when the Chilean Consul, though Honorary, in Shanghai last year attempted to exercise such jurisdiction over a Chinese who claimed Chilean citizenship, and subsequently invoked the assistance of the Diplomatic Body in Peking, his efforts proved abortive.

Post-bellum Treaties with Germany, Mexico, Japan and Russia Apart from the universal treaties to which China, like many other Powers of the world, is also a party — such as the Austrian, Hungarian and Bulgarian peace treaties of 1919 and 1920, as well as the Washington treaties and agreements and resolutions of 1921 and 1922 — the Republic has concluded new treaties with Germany, Mexico, Japan and Russia, mainly as an aftermath of the Great War. As is well known, China refused to sign the German peace treaty at Versailles because of the Allies' award of Shantung to Japan as a spoil of war. In order to restore the diplomatic and commercial relations between the two States a separate preliminary treaty of peace was

concluded between them in Peking (May 18, 1921). Among other things the former rights of extra-territoriality were likewise expressly renounced by Germany, and in future "lawsuits in which Germans are concerned shall be tried in modern courts and by modern codes, and the assistance of German lawyers shall be permitted."

On September 26, 1921, an exchange of notes was effected between the Chinese Minister in Mexico and the Mexican Foreign Minister, embodying an agreement (called "*modus vivendi*") of fourteen articles for the regulation of Chinese labour immigration into Mexico and *vice versa*, and the amendment of the Sino-Mexican treaty of December 14, 1899. Part of the concluding article reads as follows:—"The Government of Mexico is pleased to previously declare to the Government of the Republic of China, that my Government is willing to express on one of the amendments of the above-mentioned Treaty the renouncement that will be made by Mexico to the Consular Jurisdiction in China."

The new treaties (1922) between China and Japan relate to the restoration of Tsingtao and the rehabilitation of Shantung, including the redemption of the Shantung Railway. Their contents are more or less familiar to the public. (For the texts of these Sino-Japanese treaties and the Washington treaties etc. of 1922, see the "Washington Conference Supplement" of the *Chinese Social and Political Science Review* (Peking) April 1923.

Perhaps the agreements concluded between Most Significant of China's New Treaties China and Soviet Russia on May 31, 1924, are the most significant of China's new treaties. Although the principal treaty is designated an "Agreement on General Principles for the Settlement of the Questions" between the two States,—namely, for definitive settlement at a conference between their plenipotentiaries,—yet its provisions bind Moscow to renounce not only the former rights of consular jurisdiction and extra-territoriality, but also "the special rights and privileges relating to all concessions in any part of China," and the Boxer Indemnity.

Moreover, Moscow agrees to conclude new treaties etc. with Peking "on the basis of equality, reciprocity and

justice, as well as the spirit of the Declarations of the Soviet Government of the years of 1919 and 1920." Such new treaties will include a redemarcation of the boundaries between the two States and the drawing up of a new customs tariff for each other's goods.

It is interesting to note that the text of authority in all these new treaties with Mexico, Japan and Russia is English. In the case of the first two States, this is merely continuing their former practice, but in the case of Russia it is a departure from her traditional custom of adopting French as the authoritative text.

A signatory of the Austrian peace treaty, China is an original member of the League of Nations. As such she has affixed her signatures to numerous universal conventions, notably the Protocol of Signature relating to the Statute of the Permanent Court of International Justice. In virtue of his election in September 1921 by the Assembly of the League of Nations, ex-Premier Dr. Wang Chung-hui is at present assisting the Court as a Judge.

CHAPTER VIII

THE GOOD ROADS MOVEMENT

Mr. Wu Shan

[Translated by Garfield Huang]

Early
Beginnings

The National Road Construction Association of China had its beginning through the influence of the Pan Pacific Road Construction Association and was started in May, 1911. It registered with the Peking Government in September of the same year. Soon after that the Minister of the Interior instructed the different provincial authorities to promote construction of new roads in their own territories. In this way the name and purpose of this organization was first made known to the whole nation. In December of the same year the chairman, Dr. C. T. Wang, and Mr. Wu Shan, general secretary, in conjunction with the initiators of this movement, started the first membership campaign which lasted for four weeks and as a result secured a membership of 11,000 and fees amounting to over \$30,000. A little later branch associations were started in several provinces and several motor road companies were soon formed. Much publicity work was done through Chinese and foreign newspapers and through the monthly magazine and annual report of the Association.

Growth of
Association

At present there are twenty-six branch associations established in different provinces and more than forty branch associations in process of formation. The number of members amounts to more than 110,000. Membership fees amounting to \$100,000 have been received. Through the efforts of this Association more than 38,000 li of highways have been constructed and over 30 motor road companies have been formed. The charts, pictures and statistics of the Association were exhibited in a special room reserved for the Association on the third floor of the Commercial Museum Building,

General Chamber of Commerce, Shanghai. Under the auspices of this Association a special course on road construction engineering was started with Mr. Kuang Chiao Shi, one of the officers of the Association, in charge. At present that course has an enrollment of more than forty students sent by the different provincial authorities, different branch associations and also some self supporting students.

The monthly magazine has more than 5,000 subscribers many of whom are living abroad.

Membership The third membership campaign has recently taken place. The military and civil authorities in different provinces organized their own teams to secure members for this organization. Even the Japanese and American merchants in Shanghai organized into teams to support this work. Up to the present many requests have come from Chinese abroad, (from the South Sea Islands, America and Europe) asking to join the Association.

Any person who is in sympathy with this work is welcome as a member no matter whether Chinese or foreign or to what political party he belongs. One reason why this work has grown so rapidly throughout the whole nation is that it has received the moral and material support of people from all walks of life in different provinces.

Program The people of the whole nation have given the fullest support to the proposed program of the Association to construct national boundary highways and to rehabilitate the territories in the north formerly occupied by Russia, and to the suggestion that the Boxer Indemnity funds be devoted to road construction and the income from the roads be used for educational purposes. It is a matter for satisfaction that despite the political rivalries between the South and the North and the disturbances in different provinces, the work has gone on successfully.

This four-fold program for the construction of good roads throughout the whole nation has been carefully worked out and is stated briefly in the following pages.

1. *Construction of New Roads by Military Labor.* The Association strongly urges the Minister of the Interior to consider the suggestion of converting the military into

laborers for road construction. The magazine of the Association has from the beginning tried to arouse people's interest in this aspect of the question. It is believed that this is one hopeful means of solving the problem of disbanded soldiers. Several pamphlets have been published for distribution to the whole nation regarding the work already accomplished in Shansi and Chekiang by this method. Through this publicity preparations have been begun for the construction of new roads by military labor in the Provinces of Hunan, Kwangtung, Kiangsi, Szechwan, Yunnan, Kweichow, Chihli, Honan, Fengtien, Kirin, Shensi, Kansu, Kiangsu and Fukien. The Association has also requested the Minister of War to instruct the military leaders throughout the whole country to carry on this road construction program according to the methods already practiced in Shansi and Chekiang. The future is most hopeful. We feel that in this critical time when the whole nation is clamoring for the disbandment of soldiers, the conversion of these soldiers into laborers for the construction of new roads is the best if not the only means for the salvation of China. We hope that in a few years' time the military leaders of the whole nation will see the importance of this work, throw away their guns and take up picks, turn away from the road that leads to destruction and construct roads that will give this nation life.

2. *Construction of New Roads in Every Magistracy.* The Association has sent from time to time literature to the Minister of the Interior requesting them to instruct the provincial authorities throughout the nation to establish in each province a Provincial Road Construction Bureau and Magistracy Road Construction Bureaus, so as to promote and carry out the new road program. These suggestions are being carried out in ten provinces. Other provinces have also taken steps to organize the same kind of bureau for road construction. We believe that in two or three years' time national road construction bureaus will be established in the whole nation, but just now among the more than 1800 magistracies only those in Honan, Chekiang, and Kiangsu have such bureaus; many new roads have been constructed in these provinces. The rest, on account of political and military disturbances and

financial difficulty, have not as yet been able to follow this lead. It is hoped by the Association that the people will rise up and push forward this important piece of work and not stand aside waiting for the action of the government and provincial authorities.

3. *Road Construction by the People.* In recent years through the publicity given by this Association the people in the whole nation have to some extent awakened to the necessity and importance of communication. Many motor road companies have been established with big capital. Some are running their business in conjunction with the local authorities; some are just private business enterprises. They are established in most of the provinces. This shows us what is possible. The time has come and the demand must be met.

In many places the enterprise of constructing new roads has met many obstacles, such as the superstition of "wind and water", the unreasonable price of land, in some places opposition from village elders etc. As soon as the Association is informed of these difficulties it either telegraphs or sends somebody to the place to help solve the problem. Pamphlets and magazines are distributed so as to enable the people to understand the purpose of the enterprise. Should the construction of new roads become general throughout the country we believe there would be no trouble of this kind in the future.

According to reports received from different provinces the local motor road companies are all doing satisfactory business. Travellers and merchants all depend upon them as the best means of communication. Every time a call is sent out to raise money for this purpose it is met with a most enthusiastic response from people in this country as well as from Chinese abroad. If our program in this respect can be realized it will be a great help in the improvement of communication and also in general progress. Before long we hope to see China stand side by side with the other Powers.

4. *Tearing Down City Walls.* For several thousand years the capital cities and magistracy towns have been kept in very unsatisfactory condition, both in regard to sanitation and communication. Peking was the first city

to adopt a new municipal system and construction of new roads, but what has been done is far inferior to that at Canton. The Association urges that capitals and big cities take Canton as their example for the construction of new roads, and that the magistracies and towns should take Nantung as their example. Since 1913 the Association has through the coöperation of all the newspapers tried to arouse the whole country to the necessity of reconstructing their provincial capitals after the model of Canton, and of taking down the city walls to allow for expansion as has been done in Nantung. By doing this the inhabitants will avoid over-crowding and can enjoy the well-constructed broad roads. It will help to free them from bad habits and superstitions and will give an opportunity for increasing business. We all know that the municipal achievements of Paris and New York are all from human labor. We must not think that we cannot get to such a state as New York or Paris, or even surpass them, if we will only break our old conservative habits and rise up for some real constructive town planning. Otherwise the dirty, narrow, crowded streets will remain the same even thousands of years hence. In addition to Tientsin, Shanghai, Nanking, Hankow, and Canton, which had already torn down their city walls, the following cities have also done it through the efforts of this Association: Hangchow, Changsha, Kashing, Yangchow, Tsinan, Chiaoehing, Wuchow. Chengtu, Yunnan, and Wuchang are all in process of tearing down their city walls and are enforcing a new municipal system. We earnestly hope that in a few years' time all other cities will follow in their footsteps so as to break the superstitious habits of the people and abolish all useless relics of ancient times. It will not then be difficult to attain to the standards of the cities of the West. At least we can enjoy the conveniences of modern cities like Hongkong and Shanghai.

Other Activities Contemplated This is a brief summary of the four-fold program of the Association. The

Association is also trying to tackle this problem from other angles, such as establishing a road construction bank, organizing automobile manufacturing companies, opening road construction model exhibits,

standardizing the terminology of road construction engineering, publishing a series of books on road construction engineering, experimenting in and recommending available materials for road construction. We feel that the solution of this problem is even more fundamental than deciding upon what kind of government we shall adopt,—such as the Presidential system, Committee system, etc. whether we shall have a national constitution or provincial constitutions. We believe that until we can solve the problem of communication we can never unify the language of the nation. Without better means of communication how can we expect a central government to function effectively throughout the whole nation? Certainly this is a big piece of work, even bigger than the constructing of the Great Wall and the digging of the canals.

More Help
Needed

Although we have at present over 100,000 members and several hundreds of officers, still the number is too small to carry out such a big program, which means the constructing of two hundred million li of good roads to do away with those inconveniences which have handicapped this great nation for the past 5,000 years, the taking down of more than 800 city walls, the improving of every city and magistracy to the grade of Canton and Nantung. We can only achieve this through the coöperation of the people throughout the nation who are interested and can see the urgency of this need. We feel that if we, the Chinese, will not rise up and solve this problem of our own, the day will come when other people will come in and do it for us. So in order to save China for herself we hope the people of the whole nation will give their fullest support to this great cause, which is the most fundamental way to promote agriculture, commerce, and industry, and to uplift the old Chinese civilization, as well as to make use of foreign culture and civilization.

CHAPTER IX

Revised in accordance with a Return made by the Foreign Secretary to the House of Commons on December 15th, 1924.
Details additional to those given in the Return, as to the machinery set up by U. S. A. and Japan respectively, are placed in square brackets.

THE BOXER INDEMNITY in relation to Chinese Education

PARTICULARS OF INDEMNITY under Treaty of Tientsin, 1901 : £97,500,000, to be paid off by thirty-nine annual instalments of £3,500,000 ; by moratorium agreed to in 1917, date of repayment of last instalment extended to 1945.

STAGES AND PURPOSES OF REMISSION

Country remitting	Annual Quota.	Operative Instrument of remission	Date of Instrument	Purposes stated in the Instrument, or otherwise	Machinery (if any) set up
UNITED STATES.	(a) £110,000		(a) May 25th, 1908, (as to 3/7ths).	(a) Education.*	(a) Ching Hua College set up by Chinese Government.
	(b) £150,000	(a) Resolutions (b) of Congress	(b) May 15th, 1924, (as to 4/7ths).	(b) Educational and Cultural activities.* * As decided by China.	(b) U.S. President at discretion to approve objects proposed [this power, by agreement, transferred by Chinese President's Mandate (Sept., 1924) to a Board of Trustees (sitting at Peking), consisting of ten Chinese and five Americans.]

JAPAN.	£270,000	Statute China Cultural Works* Special Fund Act. * <i>As defined under Purposes</i>	31st March, 1923.	(1) Educational, literary, sanitary, as well as relief works and any other work in China which has in view the develop- ment of culture in China. (2) Similar works, as above, for the Chinese residents in Japan. (3) Research works con- cerning China, made in Japan.	Statutory Committee to advise the Foreign Secretary, [consisting of Japanese only (sit- ting at Tokyo), in con- sultation with a similar Chinese Committee (sit- ting at Peking).]
FRANCE	£560,000	Statute approving the Chino-French agreement, made in Peking in July, 1922, concerning the China Indem- nity quota.	8th Feb., 1923.	(a) To liquidate debts of Banque Industrielle de China. (b) Balance for <i>œuvres</i> , i.e., Educational or Welfare purposes.	(a) No balance likely. (b) No special machi- nery set up.
RUSSIA	£1,000,000	Chino-Soviet Agreement	31st May, 1924.	'The promotion of Education among the Chinese people.'	Commission of three (two Chinese and one Russian) to decide. Unanimity necessary for action.
GREAT BRITAIN.	£400,000	(a) Decision of Cabl net. (b) China Indem- nity (Applica- tion) Bill, 1921* * <i>Now defunct.</i>	(a) Dec., 1922. (b) Bill passed its Second Read- ing and Com- mittee Stage, (May-August, 1921).	(a) 'Purposes beneficial to England and China.' (b) 'Educational or other.'* * <i>Proposed in 1921 Bill.</i>	Statutory Committee to ad- vise the Foreign Secretary, consisting of 10 members, and to contain at least one woman and one Chinese.* * <i>Proposed in 1921 Bill.</i>

OTHER QUOTAS: GERMAN (£700,000), cancelled by Treaty of Versailles, (June 28th, 1919), confirmed by Chino-German Agreement of May 20th, 1921.
 AUSTRO-HUNGARIAN (£30,000), cancelled by Article 113 of Treaty of St. Germain, (September 10th, 1919).
 Also, ITALIAN (£200,000), BELGIAN (£70,000) and DUTCH, etc. (£10,000), not as yet remitted. *January, 1925.*

PART II

RELIGIOUS THOUGHT AND ACTIVITY

CHAPTER X

CHINESE STUDENTS AND RELIGION TO-DAY

Herman C. E. Liu

In reply to the question, "What is your impression of the attitude of Chinese students toward religion?" some say Chinese students have practically no religion nowadays, while others say they are deeply interested in religion. Both statements contain some truth. As a matter of fact, it is difficult to classify students on the basis of their religious attitudes, for each student is a type in himself. This is especially true to-day, because the ideals of life and civilization to be found, are not only those of a large and complex country, but those as well of many other nations which have met and mingled together in various proportion in different minds. So one might well expect to find every kind of attitude toward religion that has been known at any time and in any land.

A careful analysis, however, shows that, on the basis of their attitude toward religion, Chinese students may be roughly divided into three classes: favorable, indifferent, and antagonistic. It is interesting to note that in the distribution, comparatively few are shown to be favorable or antagonistic, by far the largest percentage being indifferent to religion. The actual number may vary in different institutions, Government, Christian or private, but the ratio for the different groups remains almost the same. Of course, there are special schools to which this statement does not apply. These facts are shown by the following table:

<i>School</i>	<i>Favorable</i>	<i>Indifferent</i>	<i>Antagonistic</i>
No. 1	30%	50%	15%
" 2	10%	80%	10%
" 3	10%	80%	15%
" 4	15%	75%	10%
" 5	25%	50%	30%
" 6	15%	75%	10%
" 7	10%	80%	10%
Average	15%	70%	14%

I. Students Antagonistic Toward Religion Students who are antagonistic to religion, are, as a rule, very active in the anti-religious movement. This movement was started in 1922, hung fire for a time, but was revived this year. It appears to be a joint affair of the Young China Society, The National Student Union, the Anti-Imperialism Federation and the left wing or Communistic section of the Kuomintang.* A summary of their arguments is given as follows:

A. Reasons Against Religion Itself:

(1) Religion hinders human progress. It is conservative, ignorant and dogmatic.

(2) Religion is against peace because each religion claims the supremacy for itself and excludes all others. This causes war. For example, the Thirty Years Religious War in Europe, the Crusades and so forth.

(3) Religion is against science. It teaches mysticism and encourages superstition.

(4) Religion hampers the development of individuality because it requires prayer, repentance, and dependence on the Supreme Being.

(5) Religion is against life. It emphasises the future and neglects the present. It emphasises the spiritual and neglects the physical.

B. Special Reasons Against Christianity:

(1) Christian teachings are contrary to logic and inconsistent with assured results of modern science, for examples, the book of Genesis, Virgin birth, miracles, and Resurrection.

* For a fuller treatment see the next Chapter.

(2) Christianity has proved the advance guard of militarism. It seems to be that missionaries come first, then gunboats and treaties, and finally domination by Foreign Powers.

(3) Christianity is not adaptable to China. It is a foreign religion imposed on the Chinese, so it is unnatural and dangerous.

C. Special Reasons Against the Christian Church:

(1) The Church has committed many crimes in Western countries, such as the Inquisition in the Middle Ages.

(2) The Church supports capitalists and militarists and favors the aristocratic class.

(3) The Church makes use of various tricks to influence people to become Christians, such as giving money to the poor, and making Christian girls marry non-Christian men in order to win the latter to the Church.

(4) Most Chinese preachers and Christians consider the Church a "rice-bowl." Their character is bad, inconsistent and hypocritical. They are the "running dogs" of capitalists, and tools of foreigners.

(5) Missionaries of different churches have threatened officials, engaged in law-suits, and protected criminals. Some even have smuggled ammunition and stirred up civil war.

(6) Most Christian students in missionary institutions are not patriotic because the foreigners give them a wrong point of view, and they are not allowed to participate in patriotic activities.

The above points seem to be the main arguments and of course there is nothing new in them. However, it is interesting to note that the revived movement is different from that of 1922. They may be compared as follows:

1922

Platform—Against all religions on account of superstition and capitalism.

1924

Against Christianity, especially its educational work on account of imperialism and foreign exploitation.

Publications — writings and hand bills appear in different papers.

Promoters—students from government and private schools.

Organization — not definite.

Little support from other bodies.

Regular weekly and special bulletins.

Students who have attended Christian institutions.

Definitely organized, with Central Committee in Shanghai and fifty branches in different parts of the country.

Close coöperation with Communistic section of the Kuomintang, Student Union and so on.

What is really significant of the anti-Christian movement? Is it a permanent or a transient tendency? In response to a request for comments on these questions, a prominent Chinese educator, (Christian) says, "the anti-Christian movement is going on like wild fire. If it is not checked or re-directed, it may unite with the reds, and stir up another Boxer trouble." Most people do not take it so seriously. It appears that the young students who are quite active in the ostensible movement, are *more anti-foreign than anti-religious*, and *perhaps it is engineered by politicians as a means to an end*. If these suppositions were true, such a movement could not be permanent. However, we think it is very significant, and will affect the Church of Christ in China. We should give serious consideration, not to the half-baked arguments put up by hot-headed agitators, but to the arguments advanced by mature students and thoughtful scholars such as Liang Chi-chao, Cheng Tu-siu, Hu Shih, regarding religion against science and philosophy and religion, especially Christianity, against Chinese civilization.

II. Students Indifferent to Religion

In "indifferent students" we include those who are neither interested in nor antagonistic toward any religion. In other words they are the agnostics. It is interesting to note

that there is a large percentage of these among Chinese students. What causes their indifference? A synopsis of a few selected cases studied, is herewith presented:

Case 1. Second-year student in a Christian senior middle school: "My father is a Confucianist, and my mother believes in Buddhism and Taoism. I was an adherent of these religions at home, but since I have come to this school, I am not antagonistic to nor interested in any religion, but in science."

Case 2. Third-year student in a Government Middle School: "Some are enthusiastic about religion and some are antagonistic to it. Both must have some good reasons. What is the use of quarrelling anyway? Let everybody have his own way. What we should care about is good character. As for me, I think my character is fair, so I am indifferent to any religion."

Case 3. Junior in Christian College: "The only religion that has appealed to me a little is Christianity, its philosophy and love of service; but I am full of doubt regarding the existence of God, the personality of Christ, and the infallibility of the Bible."

Case 4. Sophomore in a Government college: "Religion may appeal to some people, but I am not interested in nor opposed to it. What I am trying to get is the right sort of philosophy of life."

Case 5. Junior student in Government college: "What China needs most, is not the revival of Buddhism, nor the introduction of Christianity, but universal education. I quite realize that religion, from past to present, has greatly influenced mankind. I wish somebody would apply the scientific method to study the history of religion in order to ascertain what results have been good and what bad."

Case 6. Sophomore in a Christian college: "Science cannot be the only solution of human problems because it is too materialistic, and tends to make people hard-hearted and pessimistic. Religion may solve some of them, but the personality of God and Jesus are a puzzle to me. The anti-Christian movement influences my viewpoint a good deal, so I remain indifferent."

Case 7. Freshman in a Government college: "I was a Christian before. Lately I found many of my Christian friends are atheists and wear the cap of religion. I began to wonder whether the majority of Christians were hypocrites, and am questioning my own faith."

Case 8. Sophomore in a Christian college: "I have not yet given much thought to the problem of life, nor have I experienced any trials and difficulties in life, so I am not sure whether religion is of any use to me or not."

The causes for indifference to religion as cited in the above cases, may be summarized as follows:—

1. Intellectual difficulty.
2. Lack of adequate knowledge.
3. The influence of materialistic philosophy.
4. Bad example of nominal Christians and preachers.
5. Anti-religious atmosphere.
6. Home influence.
7. Nationalism.

III. Students Favourable toward Religion

No statistics are available for the number of students who believe in different religions. As a matter of fact, it is very difficult to divide the Chinese, except Christians, into separate mutually exclusive churches or religious communities. The three old religions in China, Confucianism, Buddhism and Taoism, are rather complimentary than antagonistic to each other. Consequently, no clear line of demarcation properly exists between them. For general purposes, we may say that the shrines of each one are open to all and availed of by all. There are, however, a small number of advanced students who are strictly Confucianists and who heartily despise both Buddhism and Taoism. This number is gradually increasing. Lately, there is also the movement for the revival of Buddhism, but very few students have joined, though some like to read its classical literature.

During the past year, there were a few new religious movements in which a small number of students were interested. We refer first to the Society of Universal God. It is a society professing to extract the good element of all

the religions of China, Buddhism, Taoism, Confucianism, Mahommedanism and Christianity. Its followers believe that all religions contain some truths. They plan to gather together the good points of each and create a new religion. This society attracts many student adherents, especially in the interior cities. Another society of like nature, is the World's Great Religious Union. This was started in Szechwan. The leader taught that by meditation one could live without food and medicine, and avoid death. A few students are found to believe in it seriously, and practice meditation with folded hands like Buddhists. There is again another movement which is called Taoyuan. Its purpose is the worship of the most Holy Primeval Father, the founder of the five religions, Christianity, Confucianism, Taoism, Mahommedanism, Buddhism, and the gods, the saints, the worthies, and buddhas of the whole world throughout all generations.*

Christianity has a far larger number of student adherents than other religions in China. According to the report of the Chinese Educational Commission, there were 214,254 students in Christian schools in 1922. If we estimate a quarter of them to be Christians, then there would be more than 53,000 of them. Since the World Student Federation Conference, held in Peking in 1922, the Christian students have come to realize a very strong National consciousness. They requested the National Committee of the Y. M. C. A. to appoint student commissions to study their problems. As a result of the work of these commissions, the National Student Christian Movement was launched. Its purpose is (a) to create a living faith in a living God, (b) to develop a spirit of loyalty to Christ and (c) to inculcate the spirit of service among students. During the past year, the movement has been very active. Through the local student associations in different schools, they have promoted the following program:

(a) The inculcation of habits of private devotion, Bible study and personal evangelism among students.

* For a fuller account of these faiths, see the 1924 Mission Year Book.

(b) Life-work guidance and recruiting for Christian service.

(c) The furtherance of popular education and citizenship training.

(d) The investigation of social and industrial conditions, and the promulgation of industrial justice and social welfare.

(e) The educating of public opinion toward the abolishing of moral abuses.

(f) The promotion of international peace, and the study of all causes of war.

A study of individual Christian students has revealed many interesting facts. It seems there are four classes of Christian students:

1. Blind followers.
2. Shallow believers.
3. Forced believers.
4. Truth seekers.

The last are true Christians, but very few in number. Probably not more than 10% of the whole Christian group belong to it. These bona-fide Christian youths as a rule, are very faithful and active in religious work, but they are not satisfied with the church and the religious instruction in the school. They say that they do not get much help from the sermons. They get sick of compulsory Bible classes, religious services, and the Western brand of religious atmosphere in the schools. The following is a summary of replies made by a group indicating the demands which Christian students make on the Church:

1. To have a real indigenous Church.
2. To adopt a rational faith.
3. To preach a social Gospel and practice it personally.

In view of the above facts, what policy should Christian workers adopt regarding students? Are we going to ignore the anti-Christian movement because its followers are, after all, so few in number? Are we going to despair because the majority of Chinese students are indifferent to religion, and the real Christians so scarce? Our reply is, emphatically, No. This is the time of all times that we

should strengthen our student work with a new spirit. We should study the psychology of our students and adapt our program and method to suit their spiritual need. Let us minimize our denominational differences, cease the quarrel between fundamentalists and modernists, and bring the love and spirit of the Living God to the millions of future leaders of China.

CHAPTER XI

THE ANTI-CHRISTIAN MOVEMENT IN CHINA

A BIRD'S-EYE VIEW

N. Z. Zia

Since the outbreak of anti-foreign and anti-Christian feeling which culminated in the Boxer uprising in 1900 there has been until recently very little outward expression of any such sentiment. In the last two or three years, however, a movement animated by a somewhat similar spirit, but entirely different in its manifestations, has arisen. The contrast between the Boxer uprising and the present anti-Christian movement can easily be seen by stating a few of the outstanding contrasts.

Scope: In 1900 the movement was limited to a few provinces, mainly in North China; now it has spread to practically all the large cities in the country.

Composition: The movement in 1900 brought in mainly loafers and country people; now educationalists, leaders of thought and the majority of students are affected.

Motives: The movement of 1900 was largely inspired by superstition and led by unthinking religious reactionaries; now the new spirit of nationalism and the scientific spirit are the most important factors.

Method: In 1900 it was largely a question of mob psychology and fear; now the movement is one of searching inquiry and logical analysis.

Expression: In 1900 the expression took the form of physical force; now the means chiefly relied upon are propaganda through literature, lectures, etc.

The anti-Christian movement in its present manifestation may be considered under five main headings.

I. The Period of Incubation Since the outbreak of the New Thought movement there has been an emancipation of spirit in China manifested by an avalanche of literature. The whole country has been covered with a flood of literature discussing such intellectual problems as the relation of science and religion.

Many who have been abroad have come back having seen the worst side of Christendom. The foundations of faith have been shaken. In the year 1920 the Young China Association, organized by a number of leading students in Peking and elsewhere, passed a resolution by which the membership of the Association was limited to those who have no religious faith. This act stirred up a definite opposition movement which led to a period of very keen but inconclusive discussion on the problem of religion. Three series of lectures were arranged in the following year by the same Association. In these prominent scholars such as Wang Sheng Kung, Liang Hsuh Ming, Chow Tso-jen, Tu Hsiao-shih, Lee Shih-cheng, and others dealt with religion from different points of view. The Nanking Branch about the same time invited Dr. C. W. Luh to give a series of lectures and the Society for the Study of Philosophy in Peking National University asked Prof. Bertrand Russell to lecture on the same subject. These lectures revealed very different points of view, some of the lectures being strongly anti-Christian while others were more independent or more noncommittal.

The magazine, "La Jeunesse" which has been recognized as the chief organ of the New Thought Movement, published February 1920 an article by Chen Tu Hsiu on Christianity in China. In this he urged Chinese to take into their lives the personality and passion of Jesus. Shortly afterwards an article on Christianity and the Christian Church was published by the same author in which he vigorously attacked the evils of the church, pointing out that it could not be regarded as representative of Christianity.

The same year a poem entitled "Amen" was published in the Weekly Review (published by the Republican Daily News), the author being Mr. Tai Tien Chou. This poem called for the complete abolition both of the Christian

Church and of Christianity itself. The following October The New Buddhist Society of Ningpo issued a volume in which Christianity was severely criticized from the Buddhist standpoint.

It will be seen that during this period various points of view were represented in the discussion and while doubts were freely expressed, no one opinion prevailed.

II. This period may be roughly divided again into that which began with the meeting of the World's Student Christian Federation in Peking early in 1922 and closed about the end of 1923, and a second period beginning in 1924 and coming down to the present time. During the first of these the opposition was largely occasioned by the Conference of the World's Student Christian Federation; during the second the attack has centered mainly upon the Christian educational movement as a whole.

On March 10th, 1922 a telegram was sent out from Shanghai as a manifesto against the World's Student Christian Federation. The telegram was signed by the Anti-Christian Federation. Five days later a fortnightly magazine called "The Vanguard" came out with a special number on the Anti-Christian Student Federation, publishing the manifesto and the names of the constituent organizations as well as three articles on the Anti-Christian movement and a reprint of three others which had appeared elsewhere. The main line of argument was (1) that science and religion are incompatible; (2) that Christianity is the tool of imperialism and capitalism and is a means of oppressing the weaker nations.

On March 21st a telegram was sent out from Peking to all parts of the country signed by seventy-seven persons connected with various educational institutions in Peking. This announced the organization of the Anti-Religious Federation, its object being as therein expressed to further the truth of science and to do away with the moral restraints of religion. On the 9th of April a convention of the Anti-Christian Federation was called in Peking and lectures were given by Tsai Yuen Pei, Lee Shih Cheng, Lee Siu Chan and others. This was followed by a wide

response from students in other centers. The following June the first edition of "Anti-Religious Essays" was published including many important articles written by Bertrand Russell, Tsai Yuen Pei, Chen Tu Siu, Lee Shih Cheng, Wang Ching Wei, and others.

Following this outbreak of activity very little was done in an open way until the summer of 1924. In a number of places mission schools suffered from strikes and there was a tendency towards concentration upon Christian education as a point of attack. In October 1923 The Young China Association issued a book entitled "Nationalistic Education" (Chung Hwa Book Company). Two of the articles in this book contained virulent attacks on Christian education in China under the titles, "Christianity and Emotion", and the "Problem of Missionary Education" respectively. From this time on many attacks were made against the administration of Christian education largely by students who had withdrawn from Christian schools through dissatisfaction with the authorities. The agitation for the "restoration of educational rights" has been no less popular latterly than that for the restoration of customs rights and of extra-territorial rights.

During the summer and autumn of 1924, four important educational conferences took a distinctly anti-Christian line.

The fifth annual conference of the Young China Association held at Nanking in July 1924 passed the following resolution: "That we strongly oppose Christian education which destroys the national spirit of our people and carries on a cultural program in order to undermine Chinese civilization."

The third annual conference of The National Association for the Advancement of Education held at Nanking in July 1924 passed a resolution petitioning the educational authorities in Peking to insist on the registration of foreign schools and colleges in China. It was recommended that this registration should only be granted on condition that religious teaching be excluded from the curriculum of studies.

The sixth national conference of the Students' Union held in August 1924 in Shanghai decided to start a movement for the restoration of educational rights and for the denunciation of educational enterprises started by foreigners in order to spread religion.

The tenth joint meeting of the provincial educational associations of China held in October 1924 at Kaifeng considered a recommendation brought up by five different associations aimed at a strict regulation of foreign education in China. The recommendations as modified after discussion were to the effect that (a) education should be entirely separated from religion, and (b) that foreigners should not be allowed to control educational enterprises in China.

III. Most of the leaders in the Anti-Christian Federation have at some time been students in Christian schools. In many cases they left these schools and participated in the Anti-Christian movement because they were dissatisfied with their experience of Christian education. They formed a committee in Shanghai with a chief executive, secretary, two publicity agents and one librarian. Fortnightly meetings are held, the first being on the 2nd of August, 1924. This meeting passed a manifesto and decided to issue a weekly anti-Christian paper. Their purpose is to oppose Christianity and its various activities from the point of view of both patriotism and science. On the one hand they determined to study the Christian religion and activities, and on the other hand to carry out a campaign of publicity through lectures and literature. City, school, and college branches have been started in many centers in the provinces of Anhwei, Chekiang, Honan, Hupeh, Hunan, Szechuen, Kiangsi, Shantung, Shansi, and Shensi, as well as in Canton, Peking, and Tokyo. Among other places college branches have been formed in Southern University and the College of Law in Shanghai.

In order to stir up a nation-wide agitation against Christianity the week December 22nd to 27th, 1924 was set aside as an Anti-Christian Week, the whole nation being urged by telegram to carry on an active propaganda.

A pamphlet entitled "The Anti-Christian Movement" was published by the Federation in coöperation with the China Young Men's Society. The newspapers reported parades, lectures, and the distribution of handbills in Tsinan, Wuchang, Hankow, Kiukiang, Shanghai, Soochow, Hangchow, Hsuehow, Shaohing, Ningpo, and elsewhere. In some places the movement went so far as to interfere with the Christmas celebrations in churches. In Changsha the Federation adopted as its slogans: "Overthrow Christianity which kills people without shedding their blood"; "Stamp out the mission schools which make men the slaves of foreigners"; "Bring to an end the foreign cultural program which saps the national spirit." The foregoing facts give some idea as to the strength of the Federation.

There are in addition to this a number of other organizations whose object is not solely to attack Christianity but who adopt a somewhat similar attitude toward it. A few of these may be mentioned: *The New Student's Society*, organized by Cantonese students and publishing a monthly magazine, "The New Student"; *The China Young Men's Society*, located in Shanghai and issuing a weekly, "China's Youth". This publishes articles against Christianity. It was this society which coöperated with the Anti-Christian Federation as mentioned above. *The Society for the Theory and Practice of Knowledge*, organized by students in the High and Normal College, Canton, and publishing articles against Christianity in the supplement (The Voice of Education) of a commercial journal issued by seventy-two trade organizations; *The Communist Party*, which opposes all religion including Christianity; *China Young Men's Union*, which issued a manifesto against Christianity at its third national conference; *The Youth Club*, of the Republican Party of Canton (Kuomingtang). It is reported that this club has approached the Civil and Educational Commission of Canton asking it to insist on the registration of mission schools, involving the prohibition of Bible courses in the curriculum and all religious services, and also depriving foreigners of the right to hold administrative positions in such schools. The *Young Men's Union of Canton* for

Combating Cultural Agression which sent out a telegram against Christian education on the 11th of July 1924.

IV.
Anti-Christian
Literature

The literature of which we have information includes the following;

Periodicals and
Magazines

The Anti-Christian Supplement of the Republican Daily News of Shanghai, entitled "*Self Awakening*". This was issued weekly from August 19th to December 25th, 1924. These twenty numbers contained sixty-one anti-Christian articles. The supplement has now been changed to a fortnightly issued every other Wednesday. The paper itself occasionally contains editorials critical of Christianity.

The China Young Men's Weekly issued by the China Young Men's Society. Seventy numbers have been published containing eighteen articles against Christianity.

Young Men's Light, a fortnightly issued by the Young Men's Literary Society of the First Middle School of Canton. Three articles against Christianity appeared in the second and third numbers.

The New Student Fortnightly, issued by the New Student Society of Canton. The twenty-seventh number contained two anti-Christian articles.

The Guide, issued weekly by Chen Tu Hsiu and Chu Chiu Pei and others. Its aim is to attack imperialism and capitalism and it occasionally publishes anti-Christian articles.

Pamphlets and
Books

"*The Anti-Christian Movement*" containing five articles issued by the Anti-Christian Federation and China Young Men's Society; "*Nationalistic Education*", by Yui Chia Chu (Chung Hwa Book Co.), containing two anti-Christian articles; "*Collected Essays*" by Chen Tu Hsiu (East Asia Book Co.), containing two anti-Christian articles; "*Buddhistic Christianity*," by Chang Chiun Yi, containing among other articles one strongly criticising Christian literature; "*Errors of Christianity*" with a special appendix concerning Christian prayers, by C. C. Nieh.

The articles referred to above may be classified according to their nature as follows: against Christian education—36; against the church—5; against the Bible—

1; against missionaries — 5; against Christian literature — 2; against Christians — 11; against Jesus — 3; general attacks on Christianity — 34; total — 97 articles.

V. There are three main ideas behind the movement: anti-imperialism, science as opposed to religion, and the preservation and rebirth of Chinese civilization. The arguments used may be broadly classified as follows:

(1) Religion stands for the old conservatism and opposes us in our effort to develop the new culture and to make progress. Religion stands for division while we are working for the harmony of mankind. Religion stands for superstition while we desire the development of science. Religion stands for the attitude of dependence expressed in prayer, while we are working for self-reliance. Religion belittles life while we are seeking to develop individuality.

(2) Christianity is the forerunner of imperialism. China has suffered the loss of territory and has had to pay large indemnities to other countries on account of the missionary enterprise. These countries use Christianity as their tool in seeking to destroy the independent spirit of the Chinese race.

(3) The doctrines of the creation of men by God and the eternal life of the soul can never be explained by biology or psychology and are opposed by the theory of evolution. It is untrue to say that the man who commits sin can be redeemed, and this theory encourages sin. Christians are not alone in possessing altruism, the sacrificial spirit, and the desire to serve mankind. The Christian doctrine of turning the other cheek and giving up one's cloak is unreasonable.

(4) Christians claim to belong to the higher class and associate with rich men and officials; they tempt people with material benefits; they like to sit in high places. The church by the use of gifts to the poor urges them to join. By interfering with marriage arrangements the church sometimes brings about tragic results. (A case in Chengtu is quoted). The Church having been at work in China for over four hundred years has only succeeded

in leading a number of persons of the lower classes to substitute one God for another. Beyond teaching many people to worship the foreigners, the church has apparently done nothing valuable in China.

(5) Backed up by the imperialistic forces of foreign countries, the Christian preachers threaten local authorities and compel them to decide according to the foreigners' idea of right, not paying attention to the laws of the land, and thus protecting criminals. In some cases munitions have been smuggled in for the fostering of civil war. (The case in Hsing Yang is quoted). Christians do not practice what they preach but live in hypocrisy. Returning to their own land they emphasize the dark side of the Chinese people in order to raise money for their own support. This has created a bad impression of Chinese in the minds of foreigners.

(6) The administration of Christian schools is autocratic, conservative, and domineering. Christian teachers use threats and ill treat the students. Christian education opposes the patriotic movement and hinders the development of the individual. Christian schools are nurseries for traitors.

(7) The Jesus of history is unimportant. The Jesus described by Tolstoi and also Christ as set forth in modern teaching are used merely as a means to an end. The Jesus who is actually set forth by preachers both old and new, Catholic and Protestant, is narrow minded, hypocritical, selfish, revengeful, a mere idol.

(8) Christianity has always depended upon oppression. It exists for the strong. It has helped the feudal classes to take advantage of the common people. It is to-day a faithful servant of the capitalists in helping them to exploit the laborers. Thus a false church and a discredited Pope are maintained.

(9) Christianity teaches that women should be obedient and submissive. They are not allowed to teach. (Quoting the Epistle to Timothy). In Exodus xxii it is said that with money one can buy a woman, thus showing that Christianity does not regard women as human beings.

(10) The doctrines of Christianity are not so comprehensive as those of Buddhism. Its philosophy is less profound. The teachings of Christianity are artificial, narrow, idealistic, impractical, and hypocritical, caring more for outward expression than for inward reality, grasping at the trivial and neglecting the fundamental. They are entirely unsuited to the mentality of the Chinese people. Confucianism meets the need of the educated people in China; Buddhism that of the common people. Christianity on the whole does more harm than good.

For the above summary the writer has drawn from a number of different sources. Concerning the Anti-Christian movement naturally there are yet many things to be learned. The writer will value any additions or corrections which should be made in this attempt to summarize the views of others.

CHAPTER XII

THE EFFECT OF THE PRESENT SITUATION OF PUBLIC AFFAIRS IN CHINA UPON THE WORK OF MISSIONS. 1924

A. J. Bowen

**Unsettled
Condition** The present (1924) situation of public affairs in China is one of considerable disturbance over very widespread areas owing to brigandage, warring military factions, and general poverty caused by these factors and by famines. Brigandage is fairly general in nearly all of the non-coastal provinces except Shansi, while Fukien and Kwangtung are also badly affected, and there is more or less fighting in most of the provinces, both on the coast and in the interior.

This study of the effect of the situation upon the work of missions is based upon twenty-one replies to a questionnaire which was sent to missionaries living in widely separated areas, upon newspaper and magazine accounts of disturbances and discussions of the situation, and upon some personal interviews with thoughtful Chinese. Many of the replies indicate that the disturbed conditions have hindered in varying degree the work of missions.

**Effect on
Church Work** The missions have found it more difficult to finance the work from local sources, as often not only have the Christians fled, but friendly officials and men of wealth as well; and also because local currency has depreciated very seriously, affecting the support of pastors and churches. Fear and uncertainty have very greatly upset the people. The general outlook on life of Chinese Christians has been adversely affected. Many seem to have far less hope than they had a few years ago. This is manifested chiefly in a tendency to sit still

and wait for better conditions. There is also a sag in an aggressive will for progress and for overcoming or counter-acting unpropitious circumstances. One feels there is too much of a spirit of helpless, if not hopeless, submission to prevailing conditions and this vitally affects the general work of the church. There is no evident decrease in the willingness of the people to hear the Gospel, possibly they are more sincerely eager to hear it, but during the year it has been very difficult in many places for Christians, and non-Christians too, to attend the churches and chapels, either by day or night, owing to disturbed conditions, to martial law, and to actual danger to life and property. Looting and burning have occurred in many places. Many people, including some Chinese Christians and a few missionaries, have been carried off by bandits, and the distraction of mind that danger and confusion bring has undoubtedly had a bad effect. School work in not a few regions has been seriously interfered with, though government schools have suffered more in this respect than private and mission schools. Because the money for the support of much of his work comes from abroad, the missionary has been able to carry on his educational work with less disturbance than his fellow educationalist in the employ of the government, and his presence has been a stabilizing force in the surrounding confusion. Travelling and itinerating in the country districts have been made very difficult and in many areas rendered impossible. In some sections the increased difficulty of securing elementary justice, both for church members and non-church members, owing to more easily corrupted courts and court officials, has led to the temptation to use the influence of the church to help secure justice. In general, therefore, the actual carrying on of missionary activity has been hindered, though in not a few places new circles of influence have been made possible so that more people have been given an opportunity to know something about Christianity. Provincial and local authorities and magistrates have generally been friendly and as helpful in their attitude as could be expected. There has been indifference on the part of a few but rarely any active hostility, except where officials have compelled the cultivation of the poppy. In such cases, when the church has

protested and opposed such officials, they have frequently retaliated in ways harmful to the church.

Church and Politics Apparently political parties have not separated Christians and have not as such affected mission work. However, in the

Canton area there has been some party alignment of Christians, chiefly because of force of circumstances and so-called patriotic requirements. So far, in general, the average Chinese Christian seems to be an interested spectator rather than an active participant in political matters. Chinese Christians, like other Chinese citizens, do not greatly care what party is in power so long as their ordinary routine is undisturbed and a moderate amount of justice can be secured. When this is impossible the attitude is one of inability to change conditions and therefore of suffering silently.

Chinese View of Christian Education Outside of educational associations few voluntary associations of a non-political nature have so far affected Christian work.

The church, rather, has stimulated to some extent such associations to good deeds and suggested ways of public helpfulness. At least two Chinese educational associations, the National Association for the Promotion of Education, which met in Nanking in July 1924, and the National Federation of Educational Associations, which met at Kaifengfu in October 1924, have very specifically discussed Christian education. Their proposals, looking to the future control and more thorough nationalization of Christian education, are as yet tentative and have affected Christian work as yet only by calling greater and more widespread attention to it and probably by creating an unfavorable impression about it, especially in relation to its emphasis upon religious teaching, its foreign character, and its wrongly supposed tendency to denationalize many of China's youth. This movement on the part of Chinese educationalists, distinctly anti-foreign and anti-Christian in the minds of many, is very likely to grow in the next few years and to affect adversely mission educational work and policy. The actual effect of the movement during 1924 has not been great, as this year merely marks the beginning of its expression.

Church and
Bolshevism

While in some centres, chiefly those of the coast and foreignized cities, there is recorded considerable Bolsheviki and Soviet propaganda, it is as yet of relatively little importance in its effect upon Christian work. Apparently the younger students are more open to Bolsheviki ideas than others, though workmen in some industrial centres are being affected, and some Christians see both good and evil in these socialistic teachings. It would seem that a large part of the anti-foreign and anti-Christian talk and writing is inspired by this propaganda, and yet we possibly jump to conclusions too easily at this point. The general lawless situation — lawless tuchuns, lawless officials, lawless students, lawless soldiers, and lawless unemployed — is quite sufficient to breed most of the general lawlessness that undoubtedly exists. Christianity itself is felt by the most radical elements to be a disturbing and corrupting influence. The total effect of this anti-Christian movement upon Christian work in 1924 has not been very great, but because it accuses Christians of being agents of imperialism and of capitalism, and connects missionaries with anti-nationalistic teachings, it creates an unfavorable atmosphere for Christian work. Also the fact that this propaganda is entirely anti-religious, attacking all religions as useless and as superstition, weakens the faith of many of the young in any religion and is creating a new generation of irreligious, even anti-religious, people that is making the task of the religious teachers more difficult, whether they be Buddhist or Christian.

A very serious and fundamental adverse effect has been that of making it very difficult for the best modern-trained young men to function in Chinese society. The government (both national and local) has been too chaotic and disorganized to develop industries, schools, and the many things modern governments promote. Through the closing of many schools numbers of these eager young men are unable to find work. China as yet is unable to use in any adequate or constructive way her growing body of modern, well-educated youth. Any beginnings of a solution of this problem — the adequate use of young men

How can China
Use to the full
Her Modern
Trained Youth

with modern education — has been retarded in 1924. Unless these young men who are full of ideas and boundless energy are put to useful, nation building work they will become a menace to society as well as to themselves.

Anti-Christian Movement At least 25% of the centres reporting wrote that there was no unusual anti-Christian or anti-foreign attitude or activity. Such attitude or activity exists largely in student centres and in port cities, and because its promoters are prone to rush into print and break forth in fervid oratory, it receives an emphasis that one is led to believe the facts in the case do not warrant. Moreover a great deal of it is merely an indication of a most hopeful growing national consciousness. A good deal of it is not so much anti-foreign or anti-Christian as it is pro-China, growing out of a sense of injustice suffered by China at the hands of Western nations and of a legitimate resentment of Anglo-Saxon assertiveness and push. The total effect of the whole movement, it would seem, is much more beneficial than harmful to the cause of Christianity in China, for it is bringing the claims of Christ very vividly to the attention of multitudes who otherwise would not hear of them. It is most effective in its tendency to separate the true and significant in the teachings of Christ from the false and incidental interpretations, and it is compelling Chinese Christians and missionaries alike to give much more serious attention to interpreting Christ in the thought and spirit of China's own civilization — of allowing Christ Himself to make His own appeal to the Chinese mind, and to rid Christianity of much of its Western garb, expression and interpretation. This, at bottom, one believes is the real objective of much of the agitation against Christianity and, if so, is encouraging and extremely hopeful. Even at its worst, criticism, persecution, opposition have through history rather fostered and developed true religion than retarded its legitimate functions, and one feels that real persecution of foreign missionary and Christian believer alike would not be an unmitigated evil. Unfailing good will, perseverance in good works, genuine love rather than pity, and understanding sympathy — all of the fruits of the *Spirit* — need constant cultivation and many kinds of stimulus before

"Christ is formed in" the Chinese church; and how may He be made known except through Christlike lives, reborn by reincarnating His experiences in us His followers? And what better opportunity can there be than when opposition, criticism, danger, and disorders assail the church?

Activities of
Church Con-
tinued in Spite
of Adverse
Circumstances

To the credit of the Chinese church and of the missionaries we need to record that during the wars and disturbances of 1924 Christian men and women have been active and useful in relief and reconstruction work, in affording refuge and protection, in allaying fear by remaining calm and at their posts, opening church and chapel, running school and hospital. Possibly it would not be an overstatement of fact to say that during the year the church has been the most stabilizing organization in China, as well as the most constructive in maintaining and supplying many of those elements that are needful for a united and a strong China.

PART III

THE CHURCH IN CHINA

CHAPTER XIII

THE PRESENT STATE OF THE CHURCH IN WEST CHINA

Leonard Wigham

Owing to lack of time, it has not been possible to obtain adequate up-to-date information about Yünnan and Kueichow. In those provinces, besides the work among Chinese, it is well known that large and self-supporting churches have risen among the Aborigines. This movement is still continuing, and has already effected a great and happy transformation in the lives and outlook of many of the people. Two or three letters which have been received lead one to think the Chinese work in the South-west meets with similar encouragements and exhibits similar deficiencies to that in Szechwan province with which the writer is better acquainted. It would be well however that this article be regarded as dealing with conditions in the latter province only. And it should be added that lack of time has made it impossible to consult with Chinese Christian leaders and obtain from them the facts that they could abundantly supply as to the state of the Church. Opinions have been collected from representative missionaries, and, though the views hereunder given are thus those of foreign workers and observers only, yet those foreigners are in constant touch with Chinese, so that the survey need not be discounted as merely a foreign one.

Numbers

Latest reports give the number of full members of the Protestant churches in Szechwan as over 17,000; about 1,600 Chinese Christian workers

are reported and about 500 foreign missionaries. The annual percentage of increase has been large in former years, but of late the figures have not risen so rapidly. This arises partly from the removal of names of those who were on the books but cannot now be looked upon as Christians.

Evangelistic Work All the usual activities of Christian Churches are being pursued in Szechwan.

Evangelistic work in all its branches, itineration, colportage, visiting homes in town and country, street-chapel and guest-room preaching. All are being done, in many places with great energy, by both Chinese and foreigners. To support and raise the quality of these endeavours, much attention is given to Bible Schools, and the preparation and dissemination of literature, (including at least one West China Christian journal).

Education Education receives probably as much attention in the Szechwan Church, as in that of any other province. The university and schools of all grades flourish. Vocational and other special branches of education are receiving more and more attention. Free schools for the poor, young and old, and for the illiterate, men and women, are not forgotten. The co-ordination of all the educational work in the province, through the West China Educational Union, is proving of the greatest help in keeping up standards and in other ways.

Social Work Social work is being discussed and practically carried on in many cities and towns, and the Churches are making a stand against the menacing inroads of opium. Not in all cases, however, have church members been able to stand against the terrific pressure of officials in the matter of opium planting.

Medical Work Medical work in all its branches holds a high place in the Szechwan Christian Church, and the number of Szechwan-taught Chinese doctors is steadily growing. The University is pressing forward with medical education and in several centres Chinese medical graduates are doing useful work.

Hindrance of Militarism Among the hindrances the Church has to contend with, militarism is probably the greatest; in many ways it is harassing the

church, scattering its members, and weakening its forces. Yet amongst the soldiers are not a few officers and men who profess adherence to Christianity, and there is much cordial co-operation between these and the Christian workers.

Financial Stress Financial troubles loom too large in the consultations and in the minds of the Christians. The cost of living is extremely high. The support received from abroad is strictly limited, and does not go nearly as far as it formerly did. The Christians, mostly poor, do not find themselves able to supply the lack. Hence it comes that Church meetings which should be engaged with problems of evangelization and training of young workers for the Lord's service, have to give their time and thought rather to questions of how to make ends meet, to the detriment of the real work the Church should be doing.

Willingness to Give Yet in spite of hindrances, the power of the love of Christ moves the churches to give many gifts, (often out of their deep poverty). And their charity beginning at home does not end there. West China has sent contributions, perhaps small in themselves, but meaning much to the givers, to relieve the distress of the Japanese Earthquake, the floods in the North, and other such purposes.

Co-operation Inter-mission Co-operation among the Missions and among the Churches has long been approved and practically carried out in Szechwan. It is becoming increasingly effective, and more than ever the oneness of the Body of Christ is recognised as not merely a beautiful doctrine, but a tangible fact.

International Co-operation in management of and responsibility for mission work, between foreign missionaries and Chinese Christians has been much more largely practised than formerly. While the changes thus introduced are not universally regarded as altogether advantageous, yet it is evident to most that this kind of union must continue and develop, until the goal of a self-governing and self-supporting Chinese Church is reached. The first West China Christian Conference representing both missionaries and churches is to be held

in January, 1925, and Commissions have done much preparatory work for the Conference.*

State of Life of the Church The missionaries rejoice in cases where real spiritual life and progress is seen. In some churches and many individuals very clear and cheering evidence is given of growing spiritual understanding. Lives are being lived that bear the fruits of the Spirit. But very generally, not in a few stations or missions only, but in nearly all, there is a strong sense that the spiritual life is weak. The outlook is material. The thoughts are centred on the world's affairs, not directed to "the things that are above." Undoubtedly the large majority of our enrolled members are Christians and nothing else. They will hold to this profession through life; many of them would do so in the face of fierce persecution. But their lives are too much like those of the surrounding population, "They are conformed to the world" not "transformed by the renewing of their mind." There is far too little regard for Bible reading and prayer, and they make but little effort to observe Sunday. Their business methods, one fears, are but little raised above the level of those commonly practised by their non-Christian neighbors. This lack of spiritual vigor is felt by many to be most deplorable, and many are the prayers being offered that a new and brighter life may transform the Church.

Influence of the Church Considering the above-mentioned conditions it is not surprising that the Church is weak. A Christian has not, because he is a Christian, any great influence or respect among his neighbors. In some places indeed, the lives and actions of nominal Christians are bringing dishonor and shame upon the name by which we are called. Nor has the Church as a body any strong influence. Only fitfully, and but feebly, does it come forward and lead the people in social or other ameliorative movements. Reformers outside the churches often rather hold aloof from the Christians.

Needs What does Christianity in West China chiefly need? More and better education. Leaders endowed with spiritual power, and trained as well

* For an account of this gathering see Chapter 28.

as the Church can do it for the special work each has to do. Good government and peace, so that it may be possible to carry on the work without hindrance. A still greater willingness on the part of the Christian body to give money, time and strength to the work of the Lord. All these are greatly needed, and we should pray and work for them. But most pressing is the need for a real spiritual revival. Would that the Church might be filled and inspired and constrained by the Holy Spirit of God, so that it may become a "royal priesthood, a holy nation, a people for God's own possession," that it "may shew forth the excellencies of Him, who called" us "out of darkness into His marvellous light."

CHAPTER XIV

PRESENT STATE OF THE CHURCH IN NORTH CHINA

C. A. Stanley

In spite of floods and war and all the miseries which lie in their train there is in general a cheering report from the Church organizations over this North country. In some sections more than others aggressive work has been interfered with because of the above two scourges, with a little banditry thrown in for good measure. The report which follows is the result of considerable correspondence with Christian workers, both Chinese and foreign, scattered over as wide and varied an area as possible. It is an attempt to correlate facts disclosed by those on the spot who should be competent observers and intelligent interpreters of the movements around them. It makes no claim to comprehensiveness and contains probably all the faults of any attempted generalization. At least it may claim to be true to the facts wherever the facts happen to be!

What is the
Church

There has been advance in two directions and several dimensions, in a growing consciousness on the part of both the "insider" and the "outsider" of what is involved in the church and in this message of Jesus. Increase in membership of course there has been, but there is evident, along with this mere external accretion, this growth in consciousness which has many facets. On the part of the church member there is a growing group consciousness, — very slow but there; a wider initiative; a broadening capacity to try to think the hard things through and an eager desire to question; a slowly forming conviction that the "church" is his for better or worse; fairly general increase in giving, — from five to fifteen per cent; a sobering sense of the evangelistic task which confronts the church

and of the part the church should play in forming public opinion on all social questions; a deepening, though sometimes almost helpless, desire for more autonomy, and a steady increment of conviction that at least some missionaries mean what they say when they encourage this desire; a considerable willingness in some sections to control Mission funds without much regard for increase in Chinese contributions; a deepening sense of spiritual things,—one Chinese estimates that about one-tenth of the church is growing, seven or eight-tenths are stationary, and one or two tenths are in retrogression;—a steadily increasing desire for coöperation; and last but not least a conviction on the part of some church leaders that they have been inadequately prepared for their task. All the above is more characteristic of the city church and less so of the country church. Church premises within the “war areas” have proven to be regular “cities of refuge.”

The Outsider Many outsiders have a widening interest in the church recognizing in it one of the great groups which make for social progress and which must be reckoned with. There is considerable, rather wild, un-reasoning criticism from the student class which taken at its best is rather a good sign,—it is forcing the Christian group into the open to show what of worth it really does possess. There is much misunderstanding and some distrust of the church as an organization while there is a very real conviction that China must in some way have Jesus Christ. The use of church premises in the areas of disturbance as asylums for women and children has deepened sympathy. The “Tao Yüan,” “T’ung Shan She” spiritualistic cults are experiencing some expansion, how long-lived remains to be seen.*

City and Country The city church, because the financial problem is lighter, seems to function more easily. Because the more superficial ills of society are so patent it finds much which it might do crying for attention right at its doors. It is to be hoped that the superficial and more patent will not blind the eyes of the city church to the deeper thought and the

* See article in China Mission Year Book 1924, p. 59.

more essential effort. There is an increasing sensitiveness to its task. The country or village church group is lost and has yet to find itself. It has had insufficient nurture and inadequate training and lacks the sympathetic leadership of minds trained to the rural environment. It has as yet scarcely visualized its opportunity for service and consequently is benumbed by the absence of any conviction of its huge task in evangelism and the immense contribution it may make to its economic, social, and spiritual environment.

This need is being met by increasing facilities for the instruction and training of men and women from the country who are given the best there is, not with the idea that they should become the employees of any church or mission organization, but that they should go back to their homes and villages to work out in that environment the principles which have been impressed upon them.

Emphasis There is general expression of the necessity and difficulty of reaching women outside the Christian constituency, and of adequately training and nurturing those within. Illiteracy and social custom prove to be most serious barriers, toward the overcoming of which no high road has yet been found. In some sections people, both men and women, are leaning heavily on the "Thousand Character" course for illiterates. It is interesting with what unanimity two primary needs have been pointed out, — one the necessity for a deeper spirituality and an appreciation of the facts of the spiritual life on the part of the whole church, and the other the appalling lack of adequately trained, consecrated leaders. One organization is so convinced of this second need that it is raising a special fund to be devoted entirely to helping men and women to get the most complete training available. Up to the present ninety per cent of this fund has been contributed from Chinese sources. This unanimity of opinion shows very clearly where the emphasis is being laid and is perhaps the most hopeful harbinger of that Chinese church which is even now becoming, and which is to be,—a church which will think, and act, and visualize for itself.

CHAPTER XV

PRESENT STATE OF THE CHURCH IN EAST CHINA

Edwin Marx.

Political and
Business
Conditions

As the period of this report closes, all other considerations are overshadowed by the chaotic political conditions. East Central China, embracing the provinces of Anhwei, Kiangsu, and Chekiang, is generally one of the most favored sections of the whole republic. Apart from the occasional floods in the Hwai River valley, with their attendant distress to the population, this part of the country is remarkably free from natural calamities. It is said never to have experienced a famine; and except for some bandit restlessness in parts of Anhwei and northern Kiangsu during the past two years, the ravages of war and banditry, so prevalent in other parts, have not been seriously felt. There are parts of Southern Kiangsu and Chekiang provinces that have not experienced the hardships of lawlessness since the Tai-ping rebellion. Consequently, business has flourished, and the people have been, as compared with most parts of the country, very prosperous and contented.

How all this was upset last September, by the outbreak of war between Kiangsu and Chekiang provinces, which was taken up later by the Anfu-Fengtien parties against the Chihli party in the north, is history that need not be repeated here. As a result of these conflicts, there has been a practically complete change of officials in all these provinces; the military operations and the uncertainty as to authority have aided lawless elements to terrorize and prey on the people; communications are interrupted; travel is difficult and even dangerous; business is demoralized, many once prosperous firms and individuals having been forced into bankruptcy; a large percentage of the schools are closed indefinitely, and the people are nervous

and apprehensive, not knowing what a day may bring forth.

Statistics

It is not practical to attempt here to compile statistics regarding the number of churches, their membership, and missionaries. That information is collected and reported in other ways. Correspondents however from all parts of this area report gradual and steady growth in church membership, but practically no change in the number of churches and foreign missionaries. The only correspondents who deal in figures as to membership of churches, report 5 and 15 per cent net increase in their respective communities. A writer from Ningpo says: "This section does not need increase in the number of churches so much as increased activity, larger membership, and more preaching points maintained by local churches." Some mission work has had to be closed because of decrease of funds from abroad; but on the whole, work has remained about stationary in this respect.

Coöperation and Unity

No striking developments are discernible in the field of coöperation and unity. Coöperation in school work between Baptists and Presbyterians is becoming well established in Ningpo, and in hospital work between Baptists and Methodists in Huchow. One somewhat new development is the holding of certain types of union meetings, such as young people's meetings and evangelistic meetings. These are reported to be quite common in Ningpo and Hangchow. The spirit of coöperation appears particularly strong in Hangchow, where there is a union organization of all the churches. There is a similar organization in Nanking. The evangelistic forces in Wuhu have established a union committee to coordinate their efforts in that city. Under its direction a very successful meeting was held in March, 1924, at which about 1200 persons signed cards to receive baptism or to enroll in instruction classes. Meanwhile, there are very few or no definite steps to report in the direction of church union. Some say there is very little sentiment for it, while others say the desire is there if any practical way toward it could be seen. One correspondent suggests that a way to accelerate church union is for the foreign

missionaries to insist on denominational distinctness, as this will make Chinese solidarity assert itself, and union will come about!

Life and
Thought

From nearly all the urban centers come reports of the activities of new religious-ethical societies, such as those described in this Year Book for 1924, chapter VIII. Those most commonly mentioned are the T'ung Shan She (同善社) and the Red Swastica Society (紅卍會). These movements are still too young to predict what the probable scope of their influence may be, and whether on the whole it is increasing or decreasing.

The anti-Christian movement which has been smoldering under the surface for several years broke into sporadic eruptions toward the end of the year. These took the form of articles in the vernacular newspapers, demonstration meetings, and the distribution of literature. Such efforts were particularly noticeable in Ningpo, Hangchow, and Shanghai. Special demonstrations were planned for Christmas time. Up to the time of writing, the movement has not furnished cause for serious concern to the Christian forces. Many of the meetings have been failures, so far as attendance and interest were concerned, and in some cases the demonstrations are said to have caused helpful reactions toward Christianity. Thus far the movement seems to be, as nearly as we can judge it, solely negative and destructive in its methods; obviously prejudiced in its attitude; and ignorant of the cause it opposes, if not determined deliberately to misrepresent it. As long as these things appear to be true, the movement can scarcely present a serious challenge to the progress of Christianity in China. At the same time, the possible influence of such a movement should not be underestimated, and neither should the Christians ignore whatever truth there may be in the criticisms of their opponents, for among those who are genuinely perplexed and questioning are many sincere and good people. These questionings have not been allayed by the recent records of such prominent adherents of the Christian movement as General Feng Yu-hsiang and C. T. Wang.

The following report from a missionary in Wuhu probably is a fair picture of the life and thought conditions confronting the churches generally throughout East China:

"The thing that pleases me most as I try to comprehend the situation is the conviction that multitudes of people are coming to see much more clearly what the Church is. They are coming to realize the high and holy purpose of the church and to judge our preachers and members and our work by our own standards. Our ideals and preaching are thus taken seriously. I hear people talking on boats and in tea houses and private conversation in such a way as to show a growing comprehension of what the church is about. (e. g. I heard one man tell another that the Protestant Christians were mild, fair, just, and did not force people. This understanding is due in part to travel, conversation, preaching, distributions of scripture magazines and newspapers). In spite of the poor educational system general intelligence is increasing. Multitudes are feeling the need of more education and consequent dissatisfaction with things as they are. At Hu Chia Ten for instance there are now over thirty newspapers taken where a year ago there were only half a dozen. Business undertakings and foreign management have also helped. Since the mines were opened at Ti Kan there is a wholly different spirit in the place. Eight years ago every little girl must have her feet bound while now there is scarcely one. At Hwang Hu also the custom has changed almost over night. Our girls' schools have had an honored share in these changes for which we thank God. Such things, though shown in no church records, doubtless make easier the heart of God and are a part in the bringing in of His Kingdom. At Hwang Hu also where less than ten years ago no one thought of idol worship as bad, many now understand differently. On the other hand the sale and use of opium have greatly increased. Formerly I never saw it used openly nor smelled it. Now I can hardly

go along a street or especially on any boat without being nauseated by the smell of it. And many people are being debauched by secret traffic in this drug. It develops trickery and slyness. Also social immorality has I fear not decreased but rather increased. Social freedom and liberty for all classes has grown. Even the war has awakened some people to the need of taking larger interest in the affairs of their fellows."

Self-support, Independence, Devolution All districts report progress in the direction of churches supporting and managing their local affairs, and propagating and expressing the gospel in ways adapted to their own needs. The progress in these lines is principally among the churches; there is relatively little of it yet among the missionary institutions, such as schools and hospitals. From Hwai Yuan, in Anhwei, is reported a home mission movement that was launched more than two years ago. The field selected was Ting Yuen Hsien, and two Chinese workers are laboring there now. The interest is deep, and efforts of this kind would seem to mark a significant step forward in the christianizing of China. The Chinese members of the Christian (Disciples) churches have for a number of years supported and directed a work consisting of church and schools at Hsia Kwan, Nanking. Probably there are not a few other undertakings of this nature if they were all reported.

A point on which reports from all sources are agreed, is that the supply of adequately trained and dependable leaders is not keeping pace with the growing needs of the work. This need is felt more by the churches than by the schools and hospitals. The expressions on this point are so uniform and so emphatic, that they indicate clearly one matter which should receive the serious attention of those who are responsible for policies in the next few years.

National
Christian
Council

There is apparent a growing appreciation of the National Christian Council, sufficient to give encouragement to those who are supporting it, and those who are investing their

lives in it. But far too many of the churches know little of its program and its purposes, and care less. Those who are informed about the N. C. C. need constantly to exert their efforts to make the churches in China acquainted with the national organization.

CHAPTER XVI

THE PRESENT STATE OF THE LIFE OF THE CHURCH IN SOUTH CHINA

A. J. Fisher

In considering the present state of the life of the Church in South China I wish to repeat what is written in the 1924 China Year Book pages 114 — 119, with regard to such phrases as: "The consciousness that the Church is Chinese," "The Church is becoming indigenous," "The tendency to self assertion," and "The increase in self support." Each one of these aspects of the situation is more marked now than when those phrases were first used.

The Church is Evangelistic The South China Church believes in the wide spread and continuous preaching of the Gospel. We usually think of this as one of the peculiar functions of the missions, but I think the Chinese Church is at present outstripping the missions in its zeal for this work. The wholehearted way in which the Church has taken hold of the work of the Evangelistic Association is one of the evidences of this. This Association exists for the purpose of the evangelization of the masses. It was started with funds from abroad but the budget is now almost entirely underwritten by the Chinese Churches, practically every denomination sharing. Their method is that of holding special evangelistic meetings in city and country, where possible uniting the churches of the locality in one coöperative effort. This has been one of the most fruitful means for bringing men and women into relation to the Church. Three men are employed for full time. Two of these spend their entire time in preaching; one gives part time to the secretarial work of the Association. One of the evangelists, the Rev. Chau Tsuen Hing, thinks that the people have never been so

hungry for religious teaching. They want something that will help them in this time of turmoil, unrest and change. The Rev. W. H. Tipton of the Southern Baptist Mission says: "There is a decided interest in the winning of the lost to Christ. As a tangible evidence I would cite the interest shown in our tent evangelistic work, which for the last few years has been a most popular form of endeavor to spread the gospel and gather in the multitudes. Our entire membership has responded most heartily both in the matter of contributions and personal service".

Not everywhere does one meet with such optimism. One correspondent expresses the feeling that there is a "lack of real spiritual life; a lack of the — 'I believe and therefore have I spoken' kind of evangelism. Organization is being over done in some places. There is too much copying of foreign plans, shallowness of spiritual experience, lack of knowledge of the Bible and lack of real exposition of the scriptures in preaching." One can not escape the feeling that these are real facts and they constitute a problem of tremendous import to the Church. On the other hand we should know that the leaders in the churches realize these shortcomings and are trying to overcome them. Quite a number of RETREATS have been held for the deepening of the spiritual life. One hears a great deal said nowadays about the mystical element in the Christian religion and an emphasis is laid on the meditative religious mind as peculiarly fitting to the Chinese. One of the religious weeklies has for one of its objects the combating of materialism in the Church. Statistics show a continual increase in the number of Bible classes and the numbers attending them. Many of the Churches are putting large emphasis on religious education by improving the Sunday Schools and the use of the Christian Endeavor for the development of religious knowledge. There has been a marked increase in the activities of the work for and by women in the last few years. Many of the Churches are using the popular education method for reaching the masses. In all these activities service to humanity for Christ's sake is the dominant note.

**The Church
Believes in
Education**

Educational work is receiving a great deal of attention by the Church. Mr. Tipton says of the Baptist Church: "The growth of our schools has been almost phenomenal . . .

There is a genuine desire on the part of the Christians to carry their own responsibility for the education of their children". What is said of the Baptist Church may be said of the churches in general, though it has taken the lead in getting under the burden of the higher education for boys and girls. Most of the churches have day schools for boys and girls in connection with their church work. In the Church of Christ in China there is a movement on foot for the establishment of a general Board of Education that shall take care of the educational work of the Church, taking over as soon as possible the entire responsibility for the educational work that has been started by the coöperating missions. The large number of returned students, many of whom come back with a heart and will to help their own people, the large number of prosperous Chinese abroad and the increasing material wealth of the Church ought to make this a matter not impossible of accomplishment in the near future.

**Material
Progress**

The Church is making progress in material things. Within the year several very large churches have been completed. One in Canton

is of the institutional type costing over \$70,000—entirely raised from Chinese sources. It has become the exception for the missions to put large sums into church buildings.

Coöperative Stock Companies, composed largely of people of moderate means, have discovered the power of united effort and strength in business. There are a dozen or more such companies in the province composed entirely of Christians. Almost without exception these give a definite percent of their net income to the work of the Church. Some see a danger in this, as material prosperity does not always foster spiritual growth. This is not necessarily so however, and in these cases their wealth is generally used for good purposes.

**Self-support as
an End**

Self-support is of course a very desirable thing but it is not an end in itself. It is preached so much and so often that some

congregations have got the idea that when the church budget which has been presented at the beginning of the year has been subscribed the object of their existence has been reached. They feel as if they can rest for the remainder of the year forgetting that it is required first of all to give themselves to the Lord.

Moral Standards In some places there has been a lowering of moral standards, partly due no doubt to the times in which we live. We have had war and one revolution after another. Righteousness, truth and honour have been degraded, life cheapened, and the whole social life of the people has deteriorated. Can we wonder then that the Church has not escaped scatheless?

Effect of Anti-Christian Movement The Anti-Christian movement is having an effect both good and bad. Some are intimidated by it. Some are inclined to compromise as to some of the fundamentals of their religion. The majority are being led to reexamine the reasons for the faith that is in them and come forth the stronger and better for it. On the whole it may be looked upon as a blessing in disguise, and also as a sign that the Church is really gaining in influence to such an extent that its opponents are becoming alarmed and are trying by this means to counteract it.

People Eager for the Truth Christian truth and ethics have never exerted more influence or been more widely sought after. The circulation of the scriptures has been far above that of any previous year in the history of the Bible Societies in Kwangtung. The increase has largely been in the sale of colloquial New Testaments. The evangelistic workers report on every hand an eagerness of the people to listen to the presentation of the Gospel message.

Church and Mission Christian work is rapidly passing from the missions to the Churches. Many of the functions of the mission are now being taken over by the Church — the mission either coöperating with the Church or handing the work over entirely.

Summary To sum up the present state of the Church in South China in a sentence I would say that on the whole one should take courage and be glad for

splendid progress, for its fine and courageous leaders, for the realization of its great task and the willingness to shoulder it. There are many things that one can point out that are not what they ought to be or might be. These should not be overlooked for honest facing of hard facts is a necessity, and will help towards better things.

CHAPTER XVII

THE YEARNINGS OF THE CHINESE CHURCH*

K. T. Chung

As a pastor of a local congregation for eight years I have prized the opportunity to stand outside the Church and get a bird's-eye view of the situation. The impressions I give are based upon my travels touching thirty-three cities in the following eight provinces: Kwangtung, Szechwan, Hupeh, Kiangsi, Chekiang, Kiangsu, Chihli, Shantung.

I find there is a new consciousness among the clergy as well as the laity. There is a prevailing conviction that the Church is not equivalent to Christianity; Christianity is not equivalent to Christ. Christ is Life; Christianity is the way of expressing the Life and the Church is a living organism through which expression of that Life can be made possible.

But the history of Missions and Churches in China for the past 117 years has led non-Christians as well as Christians to identify the Church with Christianity and also to identify the type of Christianity usually preached with Christ. Therefore, no matter whether the Church is self-supporting or not, she is still foreign to the Chinese people. She is not an integral part of the community life of China. Thus she is not yet indigenous.

There is a deep craving for the reality of Christian faith in which I acutely felt the yearning of the Chinese Church. May I express it in the three following points:

To see Christ I. The Chinese Christians are longing to see Christ. Christ is the living God. Certainly He can manifest himself to us Chinese and we can feel His divine presence. He promised His presence where two or

* The substance of an address delivered at the annual meeting of the National Christian Council, May, 1924.

three are gathered together in His name. Again, He promised to be with His disciples until the end of the world. If Chinese Christians have no vital experience of the living Christ, where is the strength of the Chinese Church to come from? In this time of controversy between the liberal and conservative, Chinese Christians are compelled to go back to Christ and back to the Bible. Otherwise it simply means that those who are acquainted with conservatism will be classed as fundamentalists. What has new or old, liberal or conservative, to do with the Chinese Church? Neither of them are the real expression of our own spiritual relationship with the Lord Jesus. The Chinese Church is like the Hellenes of old who came to Philip, saying, "We would see Jesus." This is the yearning of the Chinese Church — to see Christ with our own spiritual eye and to call Him "My Lord, my God."

II. The deep yearning to find adequate expression for our spiritual experience in a language which is inherited from Buddhistic and Confucian literature. The gospel of Christ ought to be preached in the people's own language. I do not mean that hitherto we have not been preaching in Chinese, but I mean that the type of preaching is not able to touch the heart of the vast majority of the people because it is interpreted from a language other than our own. Who is the Chinese Wesley? Who is the Chinese Moody? How many Chinese Bible expounders are there? The non-Christians know more about the presence of foreign evangelists than of the Chinese. If the Church is not able to produce its own Chinese leadership in Bible exposition and preaching for the arousing of the nation to their responsibility to God, as the prophets of old, we have not much hope of winning "China for Christ."

The Chinese Church is not only yearning for adequate expression in words, but for daring application of Christianity to meet the needs of rural life, home, industry and various other problems of society. The Church with 8,000 pulpits reaching a community of one million every Sunday is a tremendous force in creating, moulding and

guiding public opinion which according to the old classic is the voice of God.

Who will lead China from her sojourn in the wilderness to the Land of Canaan? The whole country is looking for a Moses and a Joshua. What is to be our message and the adventure of faith today?

III. The yearning for a model Chinese Church. The Church is undergoing rapid change in its organization in order to adjust itself to the growing consciousness of the laity as to their relationship to it. There is the wide-spread demand for more worship in services, the need for sacred music and architecture to represent the aspirations of Chinese Christians. There is also friendly dissatisfaction with the present type of ministry. It touches the whole problem of finding an adequate outward expression for the inward spiritual experience. Everywhere is questioning, "What is the status of the Chinese Church?" "What is the relationship of Church and Mission?" "What type of western Church is to be perpetuated in China?" Therefore this is a time of adjustment between Missions and the Chinese Church, between laity and clergy, between men and women, between young and old, between members of the Church and non-members, — for it is said there are more Christians outside the Church than inside it.

It is wonderful to think how the young Church of China during the past 117 years has been nourished by more than 130 missionary societies. Every branch of the missions gives its best in strengthening her.

We can look forward to seeing the Chinese Church a bigger and more inclusive Church which can express the deepest aspiration for world citizenship,—a Church like the New Jerusalem coming down from heaven.

Let us all live in Christ and be so hidden in the Lord that the message preached through us may be the bubbling up of living waters to quench the thirst of the masses. We are not only to release the latent spiritual power which is ours if we yield ourselves to Him, and express it through the gifts with which He has endowed the Chinese race in her unique history of 6000 years, but also to find means to try daring experiments to witness to our fellow countrymen

that Christ is the dynamic for our social reconstruction and the ultimate hope of China and the world. Should not we as different branches of His Church in China love one another, and give our best to the model Chinese Church which is created in our hearts, so that she may be able to get the fullest nourishment from each denomination? We can then look forward to the day when the indigenous Church which we all pray for, study for, and work for, will actually be incarnated.

CHAPTER XVIII

THE PROBLEM OF THE CHURCH IN RELATION TO RURAL LEADERSHIP

John H. Reiser

Rural
Leadership
Essential

This article assumes that Christian leadership, both religious and secular, for the rural masses of China is desirable and that therefore such leadership is a worthy object of the organized Christian church. These premises will not be universally accepted, but the activities and programs of the Rural Church Committee of the National Christian Council and of the committee on Agricultural Education of the China Christian Educational Association, and the increasing interest on the part of a growing number of missionaries and Chinese pastors, evidence the deepening conviction that the rural church is responsible for more than the work of evangelization and the gathering of Christians into organized church groups for Christian worship. The rural church must accept the responsibility for community improvement, whatever the need may be, otherwise it cannot attain to a place of rural leadership. Nor can this place of leadership be secured without taking agriculture into account. If such leadership detracts from the spiritual message and functioning of the church,—as so many fear, then it is no worthy leadership.

Recent Progress The recent trip of investigation among rural churches made for the Rural Church Committee of the National Christian Council by the Rev. Morton Chu of the Hankow Diocese of the American Church Mission and the Rev. Chang Heng-chiu, secretary of the American Board Mission of North China, indicated clearly that very many of the rural Chinese pastors and preachers themselves feel a tremendous need of being able to offer help and leadership to the rural peoples in their every day problems of living and getting a living. This applied

both within and without the church membership. The present movement in Canton for a Normal Bible Training School for rural workers is a sign of the need for a type of Christian worker, the preacher-teacher, who should be able to assume a larger leadership in rural communities, and who, for the services he renders to the church, the school and the community, receives full financial support locally. A few theological seminaries are assigning faculty to newly organized Rural Church Departments, thus recognizing the importance of the rural church and the responsibility to their graduates who go to the country to work. Within recent months the American Board Mission has approved the development of, and already has made a start on, a rural training school for their workers at Tungchow, North China, and has approved a second center at Fenchow, Shansi. The Interior Mission of the Southern Baptist Convention has approved and made a strong beginning of a rural training center at Kaifeng. The Central China Teachers' College at Wuchang has recently added agricultural work as part of its requirements. The Reformed Church Mission at Yochow and Shenchow in Hunan is providing special work in agriculture. The Nansuchow station of the Kiangnan Mission of the Presbyterian Church, North, is carrying on a program of rural evangelism in which agricultural work has a definite place and purpose. The thirty odd agricultural missionaries in China are still further evidence of the more and more widely acknowledged fact, that definite responsibilities rest with the Christian movement in China to provide a better rural life.

Training Centers

The immediate problem of the rural church in relation to rural leadership is becoming clearly recognized as largely one of training rural workers. Outside of mission college work in agriculture, interest in the special training of rural workers is the outstanding development in agricultural mission work of the past year. Evidences of this were indicated in the preceding paragraph. The China Christian Educational Association at its last annual meeting approved nine centers for the establishment of rural training schools in China. These were the Central China Teachers' College, Wuchang,

to serve Central China; the University of Nanking, Rural Normal School, to serve East China; the Point Breeze Academy, Weihsien, to serve Shantung; the Kaifeng Baptist College, Kaifeng, to serve Honan; and one center each to serve West China, Shansi, Chihli, Fukien and Kwangtung. Definite progress has been made in each area, and special training is already being provided in four of them.

Summer Schools It should be noted that the above centers will provide special training more particularly to the teachers who will lead our Christian country schools. Much less progress relatively has been made to provide any special training for the future preachers and pastors. A perplexing and yet very important problem is to provide some special training for the thousands of preachers and teachers who now man our rural churches and schools. It is proposed to meet this problem, however, by summer or other vacation or special schools of one or two months, when special courses on rural problems and improvement will be stressed. These have already been attempted but the big work still lies ahead. During the Summer of 1925 the University of Nanking will offer special courses in agriculture and related subjects in at least eight different centers in coöperation with local missionary bodies.

Requirements in Rural Leadership A Christian leadership in the rural community does not presume the necessity of a highly technical agricultural training. It does presume a knowledge of methods and agencies that can be used to bring about rural improvement and ability to use them. It presumes on the part of the pastor or teacher, what is of even greater importance than training, a loyalty to and belief in the rural people and a conviction that great progress in their economic, social and religious life is possible. The farmers, for example, now believe and have for centuries believed, that smut in wheat is sown by the roving and dissatisfied spirits of those who died without offspring to provide for them. Here is a social, religious and economic problem all in one, and the key to the quickest solution is in the control of the smut by recognized methods of seed treatment that have been used successfully in the West for many

years. Any teacher or pastor, if he wanted to exert himself, could easily learn how to demonstrate the treatment. Incidentally, the subject of diseased wheat and its control could provide excellent discourses for sermons. Christ used similar ideas with telling effect. To lead the rural people out from their present economic, social and religious restrictions, either by personal demonstration or by helping them to help themselves, should be a prime effort of the Christian rural church. The pastor or preacher-teacher or teacher who will help these farmers in their every day problems and thus gain their confidence can be assured of a following in religious matters.

Christian missions in China have never wanted their preachers to do anything else but evangelize and preach and organize churches, nor have they expected much more of their teachers than to teach in the school, and coöperate with the pastor or the itinerant evangelist; at least, this has been so until recently. It is interesting to note that requests for the services of the Department of Extension of the University of Nanking, College of Agriculture and Forestry, have come most frequently from evangelistic missionaries and that at least seventy-five per cent of the field work of the Department is done in connection with conferences of pastors, or on country church circuits. The reason for this is fairly clear, namely, a desire to bring help and promise of better things to the farmers through the church. It is further evidence that the church is beginning to try to serve the wider interests of the rural people and it is a fair assumption that its own strength will increase in proportion to the services it can render the country side and to the leadership it can train and have used.

CHAPTER XIX

SELF-SUPPORT — IS IT GROWING?

James Maxon Yard

My subject as given me by the Editor was, "Recent Developments in Self-Support." After making investigations in various parts of China and in various missions I discovered that there had been no marked development during the past two years.

What is The more I study the matter the more I
Self-Support? realize that the question of self-support goes
deep down into the very heart of the Church.

We are very far afield if we think of this subject in terms of dollars and cents. One Chinese correspondent wrote that there was progress in his field "because the people begin to realize that the Church is *theirs*." Usually they regard it as a sort of club whose work is largely done by a well-paid foreign secretary. The rank and file do not know much about its working; they have not much voice in its management—they see no reason why they should support it. Most of the members are poor. The foreigners seem to have plenty of money. "What do they care if I do not contribute my mite?" is the attitude of the average man.

Can we establish real churches? Have we come to the place where we can give authority and responsibility to the local church, so that the pastor and the members will all realize that it is theirs? The authority, the plans, the responsibility, the burdens—all theirs. How long must such statements as the following flay us with their cords of truth? "The church in Fukien is surely an example of the vitality of an exotic growth with its financial roots in an alien soil some ten thousand miles away. It flourishes after a fashion, but at a *terrible cost* of inwardness and indigenous life,—and no Moses in sight yet to get it out of the Wilderness."

How to
Solve the
Problem

Some think we should solve the problem by books on tithing. Others say that we must preach more sermons on sacrificial giving. That is all very well; but I think the root of the difficulty is more obscure than that—it is not so easily uncovered as those pious observations would lead one to believe. It is my opinion that missionaries can do very little toward actually finding a solution. The root of the matter is buried deep in the social and family life of the Chinese people and unfortunately missionaries are too far removed to understand some of the most important matters involved. Whenever any church or any group of churches becomes really Chinese, whenever any local Chinese community becomes really Christian, there the church will be self-supporting. I doubt if self-support in most cases will be attained by any merely mechanical process of reducing grants by 10% each year. It might be achieved that way if it were purely a financial problem. It will, in many cases, come suddenly, like the sunrise, when the hour has struck, when certain conditions have been met. Of course, the spirit of sacrificial giving is one of the conditions but not the only one by any means.

Another matter that needs to be kept clearly in mind is that we are discussing self-support as it relates to *churches*. Many Christian communities are disturbed and discouraged when they think that self-support means becoming financially responsible for hospitals, schools, universities and the entire unwieldy and expensive organization that missionaries have established. Such institutions should be eventually turned over to Boards of Trustees or Foundations and not to churches. In the West such work is largely supported by Christians but the responsibility is not borne by local churches—not very often even by groups of churches.

Little Visible
Progress

There is not much visible progress to report, but there is much intelligent appreciation of the real difficulties involved, and many Chinese and missionaries are diligently at work on the problem. The National Christian Council is prepared to help by studying special fields and particular social conditions; by sending speakers to meetings met to

consider self-support; and by making available through printed reports all methods that have been successful and all experience that bears on the subject.

It is early dawn, and some churches already see the shining light of the new day.

CHAPTER XX

SOME EXPERIMENTS IN DEVOLUTION OF
MISSION RESPONSIBILITY
IN THE
NORTHERN BAPTIST MISSION IN EAST CHINA

J. T. Proctor

The task of transferring responsibility from the missions to the churches or to organized groups of Chinese is at once the most important and the most fascinating task of mission administration to-day. The task is essentially two fold; the mission must be prepared to give up the responsibility and the churches or organized groups must be prepared to receive it. The solution of the latter task involves practically all that is really essential in the mission objective. In the nature of the case these two tasks must be carried on simultaneously. It is one thing to let the mantle fall from shoulders which have long carried it; it is another thing to see to it that the mantle falls on other shoulders where it will fit and *stick*. The editor of the Year Book has requested me to give a very brief statement of some experiments of an ordinary mission in meeting these responsibilities.

The Northern Baptist Mission in East China is composed of 94 missionaries, including men and women, with a total Chinese staff of 441 workers and with an expenditure this last year, including salaries of missionaries, board grants, and all fees from churches, schools and hospitals, of Mex. \$631,913.00. This mission has been experimenting for some years, along with most other missions in this part of China, with joint departmental committees reporting to the mission. These committees have been composed of Chinese and missionaries. They were supposed to meet once or twice a year and reports were made to the annual mission meeting. In this annual

meeting the Chinese who were on the joint committees were not present. This plan has been faithfully tried out and has been abandoned. For obvious reasons the Chinese serving on these committees were working at a serious disadvantage and they never seemed to get really under their responsibility. There was considerable awkwardness in the effort to make place for two pairs of shoulders under one mantle.

The mission is now making experiments along three lines which will be in turn briefly described.

Joint Boards of Control The more promising middle schools conducted by the mission either alone or jointly with other missions, have boards of control. The same is true of the Shanghai College and the University of Nanking in which the mission is coöperating. On all of these boards of control there are Chinese serving. In most instances these Chinese are appointed by the provincial association representing the churches. In this way they are responsible back to the appointing bodies while at the same time they serve on boards which have real responsibility. So long as Chinese were serving on joint departmental committees reporting direct to the mission the responsibility was in a very real sense taken out of the hands of the Chinese as they were not members of the mission which finally acted on their report. Those conditions in the system of joint departmental committees which made it so difficult, if not impossible, for the Chinese members to assume real responsibility do not obtain to anything like the same degree in the case of the boards of control. The actions of these boards of control, while not absolutely final, are so nearly so that it has proved possible to develop in some degree a sense of real responsibility on the part of those serving on them.

Complete Responsibility for Evangelistic and Primary School Work of the Mission Including the Use of Board Grants There are 42 churches connected with the work of this mission. These 42 churches are organized into four district associations with an average number of 10 churches each. These district associations are delegated bodies composed of some five to ten members from each local church, making an annual attendance of approximately 100. In this

annual association meeting there is elected a district executive committee composed of from six to eight Chinese members. The evangelistic missionary in each district is ex-officio a member of this district executive committee. All the churches in these four district associations are organized into a provincial association which also meets annually. This provincial association elects an executive committee of seven Chinese to which the mission executive appoints two missionary members. This committee thus composed is known as the association executive committee. The total appropriation made by the board for evangelistic and primary school work is transferred by the mission in a lump sum to this association executive committee. The amount involved for the current year is \$25,286. This association executive committee has full responsibility for all matters concerned with evangelistic and primary school work. All its actions are printed as information but they are not reviewed by the mission. This association executive committee in turn makes grants in lump sums to the four district executive committees. These district executive committees in turn make grants to the local churches or for the support of evangelists and other such activities. These committees have full responsibility for employment, appointment and transfer of evangelists, for the stimulation of the missionary spirit in the churches and for furnishing the required leadership in all the activities of a growing Christian constituency. The district committees must report fully to the district associations which elected them. There is no question of their not being held accountable for the way in which they discharge their obligations. The same is true of the provincial executive committee. It is safe to say that no experiment in the whole history of the mission has been more successful in locating responsibility on the shoulders of the Chinese churches or in developing a more real and vital sense of proprietorship in the work which the churches are attempting to do.

Transfer of a
Station

About three years ago the mission, in consultation with the association executive committee, decided to make another experi-

ment. This consisted of transferring to the association executive committee all the work of the mission in one of its stations including, in addition to the evangelistic work, a boys' middle school and a hospital. At the time of transfer the mission was fortunate in having an unusually good Chinese staff in both hospital and middle school. In the hospital there was a returned Chinese student who is now superintendent of the hospital, a graduate of the Nanking Union Medical School and a graduate of the Tsinan Union Medical School. In the boys' middle school as principal was a graduate of the Shantung Christian University. The point of differentiation between this experiment and the one previously mentioned is that responsibility is transferred for institutional work involving both larger amounts of money and the use of a much more highly trained staff. It has not been found possible as yet to dispense entirely with missionary workers. A short-term lady teacher of English has been retained in the middle school under the Chinese principal and a foreign nurse has been retained in the hospital. It is only fair to say that this experiment has not as yet reached a stage of such complete transfer of responsibility as has been reached in the case of the evangelistic work. The responsible Chinese in connection with these two institutions have insisted on keeping up, for a period of three years, at least, a double relationship with the association executive committee and with the mission. It is fully expected, however, that within a very brief time the association executive committee will assume as full and unquestioned responsibility for the entire work of this station, including its two institutions, as it now has for the less highly organized evangelistic work of all the districts.

Experiment Under Consideration	For some time both Chinese and mission leaders have had under informal consideration a contemplated fourth experiment. This will involve the transfer to a board of education
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of the full responsibility for the administration and conduct of the eleven middle schools connected with the mission. In these eleven schools there is now being expended a total of \$258,661 including salaries, grants,

and all fees. The difficulty is to get an educational board composed in such a way and so related to the churches and the whole Christian constituency that it can and will assume real responsibility. This of course involves the necessity of the board's being in a position to meet deficits in current expenses and to secure funds in limited amounts at least to make possible increases in plants. Merely to ask so many Chinese individuals to constitute a board and to vote on questions which are now the responsibility of the mission without this new board's being in any sense accountable for the consequences involved in its use of funds, is not a solution of the problem. The composition of the board now under consideration is as follows: two Chinese members appointed by the provincial association executive committee, two missionaries appointed by the mission, and five additional Chinese to be appointed in the first place in joint consultation between the association and the mission. Vacancies in the case of these five to be filled by the remaining members of the board. To this board thus composed of nine persons, two missionaries and seven Chinese, there will be added as ex-officio members without vote, the Chinese general secretary of the provincial association and the executive secretary of the mission. It is hoped that this board will have the confidence of the churches in such degree and that it will have such contacts both with the whole Christian constituency and with friendly non-Christian patrons and supporters of these schools that it can gradually secure in a large degree both moral and financial support from the entire communities which these various schools serve.

These four experiments, including the one under contemplation thus roughly and briefly described, give abundant evidence that this mission has not yet solved its problem. The writer feels that in a sense an apology is due for thus intruding on the general public this description of imperfect experiments. In doing so he is trusting the judgment of the responsible editor of the Year Book that such a description may in some mysterious way be helpful to at least some of the readers of the Year Book. In addition the writer is so vitally interested in

this whole fascinating problem that he is willing to endure the embarrassment and to incur the criticisms which will be inevitable, in the hope, which he trusts will not be in vain, that others may be persuaded to make public the results of similar experiments and that very many may be stimulated to concentrate on this one outstanding problem of missions for the generation on which we are now entering.

CHAPER XXI

MISSION DEVOLUTION IN NORTH CHINA THE QUESTION OF ORGANIZATION

Rowland M. Cross

A study of recent mission history in North China shows that the Missions have made progress in devolving upon the Chinese Church responsibility for the direction of the affairs of the Church. This move has proceeded along different lines in the various missions.

Y.M.C.A. It is a significant fact that the Y.M.C.A. when it was organized in Peking in 1907, had from the start, a board of directors composed entirely of Chinese.*

The L.M.S. The London Mission with its emphasis upon the indigenous church and the autonomy of the local church made it easy and natural for their stronger churches to become independent of mission control. In 1912, two of the churches in Peking which had been fostered by this mission became independent and their example was followed by the larger Mi Shih church two years later. A number of the most important of the fourteen churches in the North China Federation of the Chung Kuo Chi Tu Chiao Hui are the outgrowth of London Mission work.

The A.B.C.F.M. In 1914, the American Congregational Mission became a part of the joint Chinese-foreign organization known as the North China Kung Li Hui. The responsible bodies are the Station and District Associations and the North China Council with their committees. The membership of each of these groups is half or a majority Chinese. The Mission as a separate organization has practically ceased to exist. Requests for new missionaries, the location of missionaries and the in-

* See also Chapter XXX.

vation to return after furlough, the control of nearly all property, the disbursement of funds and even such "personal questions" as language study are all under the direction of Chinese-foreign groups.

The M.E.M. A study of the reports of the Methodist Episcopal Church conferences shows marked progress in mission devolution. The enlargement of the powers of the Eastern Asia Central Conference of the M. E. Church in 1920, and the appointment of a joint finance board for all of China have greatly increased the powers of the Chinese members of that church. They have gone far in the development of a trained Chinese leadership. For instance, in the North China Conference (1920) out of 74 ordained men, 35 are graduates of Peking University. It is the policy in this Conference to have Chinese district superintendents with a missionary as associate.

The Presbyterian Church In 1922, the Policy Committee of the China Council of the Presbyterian Church (North) suggested to the missions the formation of "coöperative associations" of Chinese and foreigners which should, with the presbyteries, absorb the functions of the mission. In Peking, such an association formed of 12 members, six Chinese chosen by the Chinese churches and six foreigners chosen by the Mission, has had real powers. Within the past year, action has been taken looking to the transfer of larger authority to the presbyteries. The Manchurian Presbyterian Mission (United Free Church of Scotland and Irish Presbyterian) in 1922, adopted a new plan of relationship of church and mission, in which it is to be noted that only special questions such as missionary salaries and language study are to be left in the control of the mission council.

The S.P.G. In the English Anglican Mission (S.P.G.), in Peking, increasingly important functions have been assumed by the Diocesan Board of Missions. This board has special responsibility with regard to evangelistic work. It is composed of the Bishop, the diocesan treasurer, two clergymen and one deaconess anointed by the Bishop, and two laymen and laywomen elected by the synod. Funds raised in China are under the direction of this board and funds from abroad at the discretion of

the bishop. The tendency is for all funds to be put in charge of this board. Another interesting development has been the new missionary diocese in Shensi, where the responsibility is borne entirely by the Chinese Church and where it is hoped that ere long there may be a Chinese bishop.

A church-centric Period

From these instances of devolution in the various missions operating in Peking, it will be seen that we have entered upon what might be called a *church-centric* period. The missionary is going to be identified more and more closely with the Chinese organization. At a meeting of the Peking Missionary Association in November, 1923, 90% of those present voted that the missionary should become a member of the local church.

But although we are becoming church-centric, it must be observed that we have been far too slow in this process of mission devolution. At the Foreign Missions Conference of North America in 1923, a leading Chinese pastor made this statement, "Let us say with all kindness that the Missions have been altogether too fearful of surrendering their control." A careful study of the minutes and reports of the Peking Missions for the past twenty years shows that, while there has been frequent sensing of the need for closer coöperation with the Chinese Church, very often there has not been a willingness to pay the price of thoroughgoing change.

Financial Control

Intentionally or unintentionally, the control, in many cases, is still kept in the hands of the missionary. It may be through the fact that the Chinese members of joint-committees are "mission-paid", or it may be because decisions made in a joint committee are referred back to a missionary or to a mission council for final action. It may be through the means of "specials" or "specifics" as they are sometimes called. The missionary who gets a large number of these special gifts from the home constituency feels that he alone has the right to disburse them, as holder of the money-bag, and he has thus an undue influence. In one of the North China Missions there is a determined move in several of the stations to bring even these specials under joint committee

control. This will go far toward removing the justification for the statement made by a Chinese Christian member of that Mission Church some years ago, when he said, "If these foreigners say that they have no money for this, don't you believe them. They have money for what they want to do."

Who Is to Direct
Mission Policy

There are a number of questions which we are learning to ask ourselves these days. For instance, "To what extent should the Chinese Church at the present time direct Christian work?" In the February number of the Chinese Recorder is an account of a True-False test that was conducted in the Peking Missionary Association. The results of that test are well worth our study. Seventy-one out of the eighty people who voted said, "all policies and organizations concerned with mission and church relationship should have as their objective the complete elimination of mission control." A large majority voted that it is desirable for the Chinese Church to have full control of its affairs even though a portion of its funds come from foreign boards. The old position that control should be based on the degree of self-support no longer seems to be tenable. Yet one is led to wonder just what was understood by "its affairs". For instance, more than half of the group voted that there are certain questions relating to the church and mission which could be best discussed in a preliminary meeting of foreigners only. The danger of these "preliminary" meetings is brought out by the statement of one of the six Chinese members of this voting group who said that he voted affirmatively on the question because he knew that the missionaries would have a preliminary meeting anyway! Too often important matters have been "decided" in these "preliminary" meetings. Twenty-three members of the group felt that it would be unwise to give the Chinese Church complete freedom in determining the creedal basis of church membership! On the other hand, one of the religious bodies in Peking, two years ago in joint meetings in which the Chinese far outnumbered the foreigners, prepared an entirely new manual of rites and ceremonies which is now being used with real satisfaction by that denomination.

What Is Our
Practice in
Regard to
Leadership

But another set of questions which we are asking ourselves deals not so much with what should be our ideal but with what is our actual practice. How far are we becoming church-centric? Are Chinese being placed in positions of highest responsibility, such as heads of schools, chairmen of important committees, etc.? In church affairs do we get responsible Chinese opinion? Are we enlisting the enthusiasm of young, active Chinese Christians in what we are attempting to do? How far are laymen given a share in the administration of the church? To what extent are the women of the New China taking their place in the church councils? Two of the striking things about the new organization of the Manchurian Presbyterian Missions are first, that on both the Policy and the Finance Committees, women are given important places, and second, that the synods are no longer confined to church officers.

How Much
Organization
Does Church
Need and Want

When the question of mission-church relationship was being discussed in Peking, one of the missionaries asked. "What has been the reason for giving larger responsibility to the Chinese? Has it been in order to strengthen the denominational organization or has it been to build up the Chinese church as a whole?" One cannot find a satisfactory answer to this question from a study of minutes and reports and it is probably true that where the purpose of change has been to strengthen the denomination, the feeling of the missionary has been that in this way the whole church could be most benefited.

This brings us, however, to a third consideration with regard to organization, one that is being urged upon us in Peking and in North China generally, namely, "*How much organization does the Chinese church need and want?*" Professor D. J. Fleming, author of a book on Mission Devolution, asks this pertinent question, "Is the arrangement (mission-church machinery) *simple enough* for the conditions actually on the field?" It is this question that we must now take up.

Over Emphasis
on Machinery

At a recent Peking Missionary Association meeting, a leading Chinese Christian said in effect, "You Westerners continually think in

terms of organization but this problem of the relation of the Church and Mission is not one of organization." We find our student secretaries and Christian students fretting under a burden of complicated machinery. "Why is it necessary to have all of this arrangement of ready-made committees etc. in order to carry on Christian work in a school? Why have an elaborate city-wide organization? Why not let committees, and the fewer the better, grow up to meet felt needs, rather than begin with a large organization and then make the activities fit into this organization?" Last year one of the Chinese student workers wrote an article on the "machine-like life" in which he expressed the danger to the spiritual life caused by the necessity to keep so much machinery in action. The Peking Christian Student Work Union which has brought about efficient, united action on the student problem of Peking is now trying to reduce its machinery of committee meetings, etc. The general Chinese verdict would seem to be the less machinery the better.

Over Emphasis on Size May it not be, too, that in some cases we have been thinking in national and international terms to such a degree that we have built up an organization which presses heavily upon the local group? It often happens that men and women who are doing remarkable work in local fields are drawn away to take national positions. Now that we have a heartily-supported and valuable coördinating agency in the National Christian Council, is it not time for the separate denominations to consider reducing their national organizations to a minimum? The loose federation of the Chung Kuo Chi Tu Chiao Hui in North China has steadily refused to unite with similar churches throughout China to form a national organization. They feel that it would be a sacrifice of life. They are ready to coöperate but they seek local affiliations. The feeling among several Protestant religious groups in North China would seem to be that the time has come to emphasize the district or section of the country with local united effort rather than to stress the larger units.

Burden of Institutions

Is it not well to ask whether the very size of our mission-church organizations does not

bring in serious financial problems which seem to make the continued handling of the funds by the missionary seem necessary? The size of our plants, our equipment and our annual budgets present almost insuperable difficulties to our Chinese colleagues. The anti-Christian leaders, also, are prone to point to our great organizations as evidence that Capital is back of the Christian church.

Transition The retirement of the missionary may call for greater sacrifice than he has yet thought of. It may mean not only the turning over of responsibility for our church-mission organization to the Chinese but it may involve further, the willingness to see radical changes in the organization which is dear to us—changes in the direction of something that is much simpler and more suited to Chinese life. The Peking missionaries on the questionnaire referred to above, voted almost unanimously that their “own present plan of mission-church relationship” is “transitional.” The problem of self-support, of self-propagating life, of self-direction on the part of the Chinese church may require not only the retirement of the missionary but the retirement, as well, of much of the elaborate machinery which he has built up. This may be a necessary step in the “transition” to an indigenous church in China.

CHAPTER XXII

THE VALUE OF THE RETREAT AS A METHOD

Luella Miner

A Method for what? Not for transacting routine business. Much misapprehension and consequent prejudice must be overcome before the type of retreat promoted by the National Christian Council will be widely welcomed. As a method a so-called "Retreat" has often been used to get busy people together to work through the agenda of a board or university, to "put over" some new project, or to change some undesirable situation. Just enough religion was brought in to excuse the use of the term "retreat," but not enough to create an atmosphere or prove the value of the retreat as a method. The suggestion that the annual meeting of a certain mission station be preceded by a retreat led by a National Christian Council member, to which about twenty of the eighty delegates should be invited, met strong opposition, which was explained by the fact that a senior missionary of the station had often held a private preliminary conference at which the important questions pending were discussed, and at the annual meeting those delegates who had not been invited to this "caucus" felt that they were voting on matters more or less "cut and dried."

Retreats	One other point on the negative side may be
Must be	mentioned. The exclusiveness of the twenty
Limited	member retreat is only seeming,—unlike that
in Size	of the caucus. Its inclusiveness works through

its spirit if the members are truly representative of all classes which it is desired to bring into deeper fellowship and more effective coöperation. For "sharing" is the watch-word of the retreat. The fellowship starts in the group but spreads to the larger body, the sharing is a process which centers in the retreat but knows no frontiers. It is not a "holier than thou" type which

forms the nucleus, but a group chosen because the individuals are representative and themselves feel the need of that which the retreat can bring.

To the value of the retreat as a method science and experience, psychology and history, bring their witness, which we attempt to outline under four heads.

1. The Value of Withdrawal and Silence In withdrawal the soul asserts its freedom. It is not the slave of routine, of the telephone and the chit-book. If the retreat can be held

where nature's primeval spaces are not barred by city walls, and no sound of bell or clock jar the silence, the soul escapes, to some extent, the limitations of space and time, and enters into a divine experience in the mere escape. Before the group meets for the first time hearts are being brought into harmony with the deeper music of life. If such physical withdrawal is not possible, and nature cannot furnish the freedom and the atmosphere, the artificial, or perhaps one should say the self-determined, silence of the first meeting must furnish them, and it can do it if free souls, attune with the Divine, are there to share their gifts.

With true withdrawal comes first the sense of freedom, then a new perspective. In the hectic routine through much of which you whirled yesterday like a soulless atom, certain values shine like stars, and much sinks from the new vision as worthless.

As yet we know too little of the new psychology which stresses the functioning of the sub-conscious or unconscious to utilize its witness to the value of the retreat as a method; but it is certain that, in its quiet, powers which lie dormant in the storm and stress of the daily routine awake to active service. All that is new or creative in the realms of truth, goodness, and beauty is born in brooding silence. Edman in "Human Traits" says;—"Quiet seems to be for most men an essential condition of creative thought," and Wallas writes;—"No man is able to produce creative thoughts, either consciously or sub-consciously, if he is constantly interrupted by irregular noises." To those who are interested to study the psychology and technique of silent communion with God, Evelyn Underhill's "The Life of the Spirit in the Life of

Today" is recommended. The so-called mystical vision, the realized conversation with Christ, demand, at least for their beginning, absolute quiet in the realms of both sense and spirit. No effort of the will can make the soul oblivious to the alien sights and sounds which break through the spiritual ether with such disturbing power that the soul is blind and deaf to all else.

The Christianity of the nineteenth and twentieth centuries which has been introduced into China is largely practical, and rightly aims to prepare men and women for "the crowded ways of life", but may we not question whether it has brought the full values which should arise from growing appreciation of the silence and solemnity of sacred places in time and space, in nature and in souls, which would fortify the soul in its ministries on those crowded ways? The turning back to Buddhism, or to the delusive promises of modern Spiritualism, of many who have failed in our churches and schools to find satisfying realities in Christianity, suggests that the retreat, which integrates mystic communion and active service in a harmonious rhythm, might bring into Chinese Christianity an element which it much needs. In the proclamations of the present anti-Christian student movement it is stated that terms like "God", "Jesus" and "Love" are empty names to Christians, things which they cannot touch or realize. Perhaps this is true of many, but in the retreat they may experience the "feel" of God. "The highest cannot be spoken," says Jacks, neither can it be written; but it can be realized in a retreat, and lived through every hour of every day. Dr. Hodgkin has said that there fresh forces are set free to work in the spiritual realm, that God is waiting to press in with fresh power for the daily tasks. The waiting in this silence is not passive, but active, urgent, rich in the thrill and tang of the life that is life indeed.

2. The
Evolving of
the Common
Mind

Out of the creative quiet of the retreat comes the new thought. The group atmosphere with its subtle interpenetrations produces corporate thought. In "The New State" Miss Follett says, "The essential feature of a common thought is not that it is held in

common, but that it has been produced in common . . . As long as we think of difference as that which divides us, we shall dislike it . . . Differences must be integrated, not annihilated or absorbed". In the round table conversation of the retreat, which should never degenerate into a debate, differences are inevitably brought out as each makes his frank contribution; and each contribution should bring not strife but enrichment, while we wait for that high moment when differences will be "integrated into a unity". The Spirit which brooded over the chaos out of which the cosmos evolved blends these mental and spiritual elements into that most wonderful creation of Divine and human minds, a corporate thought. This thought finds first expression through the lips that react most quickly to that which is in the hearts of all: then this common mind finds varied but harmonious expression as one after another again makes his contribution, speaking of that which has just been born in his soul. And this spiritual whole is greater than the sum of all its parts. "Creating is the Divine adventure"; and never is the sense of Divine fellowship keener than when with reverent awe one sees his little contribution integrated into what he now recognizes as the Divine will; and never is the sense of human fellowship deeper than when he sees fused into the common mind elements springing from the convictions of a brother who once seemed opposed to him.

Under the second head the intellectual effect of interpenetration and fellowship was stressed; here its emotional aspect is viewed, but the two cannot be separated. The realization of what it means to be a member of the body of Christ is a type of experience more difficult to attain and more fruitful for service than the simple sense of the Divine presence in the individual soul. Dr. Hodgkin has said that we get unity only as a spiritual experience in Christ, not through organization. John and Paul have much to teach us on this subject which we have not yet appropriated. Miss Follett says, "The emotions I feel when apart belong to the phantom ego, only from the group comes the genuine feeling with", the vital sympathy. Because it is vital it is exhilarating

3. The Experience of Corporate Communion With God

and joyous. Less preaching about unity, fewer conferences on faith and order, and more group meetings bringing together diverse Christian elements through the vital force of the unifying process, will give that experience of corporate communion where, as one living body, we feel the vivifying power of God, and apprehend His purpose. From the group this experience may enlarge until a vast congregation realizes the quiet joy of interpenetrating thought and feeling, and becomes in very truth a temple filled with the Spirit of God. This is real united worship and corporate prayer, and it leads to coöperative service.

4. Unified Purpose and Fruitful Cooperation Unless the retreat leads to this, its intellectual team-work and emotional sense of one-ness have been a delusion. On the other hand, if they have been genuine, they culminate naturally in such a working together that Jesus' promise "greater things than these shall ye do" seems possible of realization. A study of the coöperative work following retreats will prove that the unified purposes of men release the dynamic resources of God. The cart, organization, is no longer put before the horse; but power, working through unified life, organizes it to work out its Divine ends, just as the life principle in the seed shapes the blade and the ear, and the full corn is a natural, not a mechanical, result. The retreat helps to remove our work from the dead world of mechanics to that world of nature and grace where miracles are wrought, those "greater things" which in the spiritual realm we shall learn to regard as the natural results of working out the plans of God with unified hearts. This is the revealing of the sons of God for which creation waits and groans.

PART IV

COOPERATIVE MOVEMENT IN CHINA

CHAPTER XXIII

THE NATIONAL CHRISTIAN COUNCIL

A Bird's-eye View

Henry T. Hodgkin

Origin

The National Christian Council of China came into existence in May 1922 as a result of the National Christian Conference. That conference may be said to have been the first occasion on which the Church in China had had an opportunity of discovering itself, of becoming self-conscious. For two and a half years the Council has sought to carry forward the inspiration and spirit of that unique gathering and to accomplish the work specifically committed to it. To what extent has it succeeded? What is the showing of two and a half years of work?

Results of Work

Perhaps the largest result is that which can least easily be tabulated or weighed. Close co-operation between Chinese leaders and the missionary body, growing mutual confidence, the sense that we are engaged in a joint enterprise of national significance, the joy of standing shoulder to shoulder in facing hard tasks,—these are matters which are recorded in the deeper consciousness of each one who is drawn into fellowship with the Council. They are achievements of the first importance, vitally affecting the future development of the Kingdom of God in China—none the less because no committee has been at work in planning them and no record of them can even be attempted.

It is not unreasonable however, to seek an answer more specific and detailed to the questions asked. In giving it we remind ourselves of the fact that two and a half years is a very short time in which to estimate the value of such work, and that even from that period about a year must be deducted during which the Council was assembling its secretarial staff and thinking into the precise nature of its task. Even now it can scarcely be said that the Council's work is more than well begun. As a record of beginnings, then, rather than as one of achievements let the following summary be read.

1. The
Spiritual
Life and
Evangelistic
Work of the
Church

Unless the Council can touch the deepest needs of the Church it must largely fail. There is a general recognition that the evangelistic spirit in the Church is, in many places, far below what it should be and that actual evangelistic work is left largely to the few salaried workers and even by them is often done in too formal a way. To answer this need it is not enough simply to put on a nation-wide evangelistic campaign. It is not so much more machinery or better methods that are needed. It is a richer spiritual experience, an overflow of life, and better thinking of what the task of evangelism to-day really means. The Council has sought therefore to touch this vital problem through the holding and the stimulating of retreats. What exactly is meant by the term as now used is set forth in the chapter on Retreats, by Dr. Luella Miner.* The service of the retreat can be thus expressed. It brings together a group of leaders in intimate fellowship to pray and wait upon God. It thus leads to a deepened religious experience. Further it provides opportunity for facing the larger issues which often go by default in our busy lives. It helps us to discover God's way for individual and corporate advance. It is not an end in itself—a spiritual luxury. It is rather a practical yet spiritual (practical indeed because spiritual) way of focusing thought and prayer on the essential tasks of the Church, its needs and weakness, the sources of power, the call to advance.

* Chapter XXII.

The National Council has persistently directed attention to this method. Retreats have been held by the secretaries in many centres both large and small. The secretaries go to such centres not to "put over" any policy or ideas, but to meet with a local group and help them to draw more largely on the Divine resources. Such retreats have been mainly international, but some have been exclusively for Chinese, others for missionaries. Again and again they have brought fresh inspiration and hope; they have inaugurated some forward step; they have led to the reconciliation of differences; they have brought light on specific problems; they have shown what the next step should be for the particular group or locality. The National Christian Council does not come to any place saying, "We can show you how to do such and such a thing better." It comes saying, "Let us together see if the Lord has some better thing to show us."

Retreats are now being held in many cases without any visitor from the National Christian Council. This is, of course, greatly to be encouraged. At the same time the service of the N. C. C. in this field does not seem to have ended if we can judge by the many requests which come for this particular kind of help.

The evangelistic service of the Committee opens out from such retreats. In one or two cases definite series of evangelistic meetings have followed. The Committee sees several directions in which fresh service may be rendered if it has strength to move forward into a wider field.

2. **The Anti-Narcotic Movement** The promotional activities of the Council are and must be confined to those matters in which there is substantial agreement among the various constituent bodies. Among such questions a few have to be selected as more urgent than the others, for it is clear that to occupy the whole of this field is far beyond the strength of the Council. Moreover it is necessary to discover those problems which especially need to be handled co-operatively and which no existing group is able adequately to deal with. In this general field the narcotic menace seemed to stand out preeminent. The curse of opium which had once been dealt with so courageously and effectively has come back to China with

almost as great a menace as formerly. In addition to opium smoking, there is to-day the far more insidious danger due to the use of morphia, cocaine, and heroin. These drugs are very easily smuggled into the country and, in the littoral provinces especially, gained a wide prevalence during the years of opium prohibition. In fighting these evils the Church seemed to be the only body to initiate action. If the Church were to lead the Council was obviously the organ through which it much work.

A preliminary survey of the field and the early work done by Dr. S. H. Chuan showed clearly the necessity of a far more vigorous attack upon this evil, resting as it does upon the military necessities of warring political leaders and the avaricious aims of strongly entrenched financial groups. No skirmishing, no rush campaign, would suffice. The Council, therefore, sought to mobilize all the available moral forces in the country to combine in a steady and determined effort to eradicate the evil. The special article (Chapter LXII) shows what has already been done. Again it is only a beginning. But even this beginning could never have been made if there had not been a body like the Council voicing the Christian sentiment, taking the initiative in drawing others together, lending its staff, contributing the main part of the finances and generally standing in to the utmost of its ability, until the national movement had gathered momentum enough to go forward in its own strength. Looking forward to, it may be, five years of strenuous work the N. C. C. hopes still to take its full part as one of the organizations but no longer to bear the major share of the burden.*

3. **The Church and Modern Industry** Hardly anything that the National Christian Conference did has attracted more attention than its action in taking issue with the spirit of commercial exploitation by adopting three industrial standards as the first steps in a policy of Christianizing industry. The Committee of the N. C. C. which has followed up this action has been an exceedingly vigorous one. In Miss Agatha Harrison, Miss W. T. Zung,

* For a full treatment of this topic see Chapter LXII.

Mr. M. T. Tchou and others, the Y. W. C. A. and the Y. M. C. A. have made a great contribution to the cause. The situation, as it appeared to the committee, was simply this. Modern industrial methods were coming into China like a flood. In other lands they had led to terrible hardship, the suffering of women and children, labour conflicts on an ever-increasing scale, a general state of unrest. China is beginning to pass through similar experiences. The spirit of Christ prompts us to care for the little ones who are caused to stumble, to work for mutual understanding and peace, to build in His name the City of God on earth. If the Church will not respond to this call there is not likely to be any other body to stand for the Christian way of life amidst these perplexing problems.

Thus the situation has been studied in many different aspects. Conditions in the factories have been investigated, the public conscience has been stirred. A notable example of this is seen in the child-labour work (see Chapter LXIII). Dame Adelaide Anderson, recently principal factory inspector in Great Britain, has been persuaded to devote months of hard work to a study of conditions here and has made invaluable contributions towards their betterment. Small local conferences have been held to talk out particular local problems. Study outlines have been issued and study groups formed. A committee which could look at the whole nation, study the problem in the large and coordinate the various activities was certainly needed if any really effective service was to be rendered in this field. This the Council has supplied. At the same time local activities are in the hands of the various constituent bodies. A very hopeful prospect opens up in the work of the Commission described in Chapter LXV. If an institute can be set up which undertakes continuous research and investigation some of the committee's activities can be lightened or relinquished. Yet the need of coordination and the development of constructive national policies remains. The Council is indebted to Mr. J. D. Rockefeller, Junior, for putting into its hands a fund which enables it

to press forward in this field much more rapidly than would otherwise be possible.

It has been pointed out that in each of these fields of activity far more opens out for future service than anything which has so far been accomplished. This is even more true of other fields in which the Council is also at work. All that can here be done is briefly to summarize these.

The Indigenous Church The main aspect of this large question which has claimed attention so far has been the life of the rural churches and the problem of rural church development. Studies are being made in many parts of China and results compared.* Other problems are being taken up in small group conferences in various places. Nearly every worker in China is seeking fresh light on some aspect of this far-reaching question. Questions of self-support, church government, relation of school to church, training of leaders, etc., etc. require far more [consecutive, concentrated thinking. Light may only come slowly, but the difficulty has been that we do not know enough what others are doing nor have we got near enough to one another in really facing ultimate issues. The N. C. C. is desirous of serving the missions and churches in this direction.

The Home Life In all parts of China family customs are changing and Church leaders are perplexed as to how to meet the situation. The Home for Christ is the ideal which the Church and Home Committee has taken. What does this mean? How may it be effectively brought about? Literature has been prepared and the field is being canvassed. It is very clear that there is a demand for help from the Churches.†

Religious Education The Education Commission which visited China in 1921-2 pointed out that in the field of religious education our missionary work was often weakest. Yet if we fail here what is the value of success elsewhere? To bring together those engaged

* See especially Chapters XVII and XVIII.

† See Chapter LXI.

in this field, to see wherein our failure lies, to coordinate what is being done, to see that gaps are filled—these are some of the functions which a body like the N. C. C. can fulfil. Its special committee seems only to be at the beginning of its task yet already something has been accomplished as may be seen by reference to Chapter LI.

International Relations

In all parts of the world Christian leaders are being driven to face anew the question "What is the will of Christ for our international life?" Groups in the Christian colleges under the guidance of the N. C. C. are studying these questions and a small conference held last summer carried this study forward in a helpful and suggestive way. The Committee functions as a national group of the World Alliance for Promoting International Friendship through the Churches. Under the leadership of Professor T. C. Chao it is expected that much more will be done in the coming years.*

Other Lines of Service

This record of a start would not be complete without a few words about some other lines of service. The Council has issued the monthly Chinese Bulletin under the title "China for Christ" and a bi-monthly English one; it has edited the China Church Year Book and the China Mission Year Book; it has produced the Missionary Directory; it is planning again to take up the collection and issue of statistics. Its secretaries have devoted a large part of their time to travel believing that a national organization can only serve as it keeps in close personal touch with its constituency. Through Mr. Lobenstine it serves the cause of Christian Higher Education to which he is giving a good part of his time. Through Dr. C. Y. Cheng it serves the Chinese Home Missionary Society of which he is President.

As was said above, the Council's larger usefulness cannot easily be put into words. The Church today faces an assault which drives us to our knees and which bids us look earnestly and critically into all our work. There

* See Chapter XXXII.

is need for the kind of patient investigation on which the N. C. C. is specializing. There is need that the Christian forces stand together, that we understand one another and help one another as never before. No racial or sectarian boundaries must keep apart those who are one in Christ. If the Council can translate this conviction into action there need be no question as to the place it will have in the life of the Chinese Church of tomorrow.

CHAPTER XXIV

THE CHURCH OF CHRIST IN CHINA

A Movement for Organic Union between the Presbyterian and Congregational Churches in China

C. G. Sparham

Early History Although special actions affecting this movement have from time to time been reported in the China Mission Year Book, it may be well briefly to outline the history of the movement, and for this purpose two dates should be borne in mind as of outstanding importance, namely: 1918 and 1922.

In April 1918 the Federal Council of the Presbyterian Church in China held its fifth and last meeting. This Council had for eleven years worked for the organisation of one Presbyterian Church in China. During the year 1917 it had become clear that the situation was approaching a successful issue, and that the formation of a general assembly should not be long delayed.

Possibilities of Wider Union About this same time it was also noticed that in many parts of China the organisation of the churches associated with the American Board and the London Missionary Society was developing on lines very similar to those of the Presbyterian churches, and informal consultations with a view to exploring the possibilities of union took place between members of the missions and churches concerned.

The result of these consultations was encouraging, and as the time of the fifth meeting of the Federal Council drew near, delegates of the London Missionary Society and of the American Board gladly accepted the cordial invitation of the Presbyterians to be present with them at the Council, which was fixed for April 13th to 18th, at Nanking.

Articles of
Agreement
Adopted

On Saturday, April 13th, all being gathered together, there was an informal comparing of notes. On Sunday there was a special united service at which a Chinese Presbyterian pastor preached, and a missionary of the London Missionary Society administered the Lord's Supper. On Monday and Tuesday, April 15th and 16th, the Council went into committee of the whole, Presbyterians and Congregationalists at this stage sitting and voting side by side, and the following Articles of Agreement were unanimously adopted:

"Articles of Agreement between Presbyterian Council, London Mission and American Board Churches:

"We, the representatives of the above bodies, having conferred together during the meeting of the Presbyterian Council in Nanking, it seems to us that the time has come to take action looking toward church union along the following lines, which we submit as recommendations to our respective constituencies.

"1. The Principle. The formation of a union between the churches of the Presbyterian Council, London Mission and American Board Mission, and the extending of a cordial welcome to other like-minded churches that may be desirous of entering the union.

"2. The Name. The name shall be the Federal Council of Christian Churches in China (中華基督教聯合會).

"3. The Object. The object of the Federation shall be such comparison of views and adjustment of practices as shall prepare the way for ultimate organic union.

"4. Committee. A Committee consisting of 12 members (with 12 alternates) six to be representatives of the Presbyterian Churches, three of the L. M. S. Churches and three of the American Board Churches shall be appointed by their respective Churches. This Committee shall confer and make recommendations to their constituent bodies as to (a) the formation of a Federal Council; (b) Articles of Belief, Constitution and Rules of the proposed union. The Presbyterian body is asked to appoint a convener from among its representatives.

"5. Meeting of Council. After the Committee has drawn up a plan of union, and after such plan has secured

the approval of the constituent bodies, the Committee shall call a meeting upon such basis of representation as shall have been agreed upon."

On Wednesday, April 17th, 1918 the Federal Council having completed its deliberations, resolved itself into the Provisional General Assembly of the Presbyterian Church in China.

The Next Step An early act of this Assembly was to vote that the action of the Federal Council with reference to union with Congregational bodies be regarded as an action of the Assembly.

The joint committee which had been appointed got to work, and in January 1919 met at Nanking and adopted a credal statement and plan of union. These were submitted to the churches and missions concerned, and were published in the China Mission Year Book for 1919 (Appendix C.).

First General Assembly In 1922 a conference in furtherance of the union was called, to meet at Shanghai from April 27th to 29th, during which days the Presbyterian General Assembly was also in session. There were then present official representatives of the following bodies:

- a. The Presbyterian Church in China.
- b. The Synod of the Church of Christ in Kwangtung.
- c. The Synod of the Church of Christ in South Fukien.
- d. The Churches and Church Councils associated with the London Missionary Society.
- e. The Churches and Church Councils associated with the American Board of Commissioners for Foreign Missions.

This conference worked over the plan of union and doctrinal statement which had been presented by the Committee of Union.

Question of Name It was resolved to adopt the name (中華基督教會) The Church of Christ in China.

Some of the missionary delegates demurred at the idea of any one Church adopting a title of such wide meaning. The Chinese delegates asked to be allowed to decide this point themselves; and while they disavowed any claim to an exclusive use of the name, they refused to adopt any other. The doctrinal basis and plan of union

as adopted by the Committee on Union were reconsidered, amended and adopted, with the exception of the clauses bearing on the question of the powers of the General Assembly. These were referred to the Executive Committee of the Provisional General Assembly for examination and report. The Constitution as adopted was reported to the churches and missions concerned, and was widely circulated among interested friends. It was also printed in the China Mission Year Book for 1923, (Appendix II.).

What has been Accomplished For over two years this question of union has now been before the various presbyteries, and the church councils of the Congregationalists; while we have not at present the final voting, there is reason to believe that the proposals for union are for the most part regarded favourably.

In three important centres, Kwangtung, South Fukien and Hupeh-Hunan, union has been accomplished, and Synods of the united church have been formed. In each case a very vigorous church life functions.

The Synod of Kwangtung The Synod of Kwangtung (with which for this purpose the churches in Hongkong are included) consists of seven District Associations (or Presbyteries), and of 19,733 communicants. This Synod is taking up with great vigour the various questions of church life and wide and thorough evangelisation. It has greatly gained by having the full time service of one Chinese, and one missionary secretary, the Rev. Chou Kwan Hoi and Dr. A. J. Fisher. The churches formerly associated with the following missions are now incorporated in this Synod of the united Church:

- American Presbyterian (North)
- Canadian Presbyterian Mission
- New Zealand Presbyterian Mission
- London Mission
- American Board Mission
- United Brethren Mission
- Swedish American Mission

NOTE.—The Presbyterians associated with the English Presbyterian Mission in Swatow and those associated with the Northern

Presbyterian Mission in Hainan, while entirely sympathetic to the idea of union, and having voted in favour of it, are, owing to differences of dialect or distances and difficulty of travel, not for the present incorporated in the Synod of Kwangtung.

The Synod of South Fukien consists of six District Associations (or Presbyteries), and has 9,600 communicant members. It includes all the churches in South Fukien formerly associated with:

The English Presbyterian Mission
The Reformed Church in America Mission
The London Mission.

In addition, two District Associations have been organised in North Fukien from churches associated with the American Board. This group of churches is not yet large enough to form a Synod by itself, and owing to difference of dialect between North and South Fukien, representatives of the churches cannot fully co-operate in the work of the South Fukien Synod. They have, however, organised on similar lines, and touch is maintained by exchanging visits of fraternal delegates.

The Liang Hu Synod consists of seven District Associations (or Presbyteries), of which six are in Hupeh and one in Northern Hunan. There are about 5000 communicants. The churches formerly associated with the following missions are incorporated in this Synod:

In Hupeh,
The London Mission
The Church of Scotland Mission

In Hunan,
The American Presbyterian Mission (North)
The Reformed Church in the United States Mission.

Benefits of Union The results of the union, wherever they have been observed, are specially helpful to a fuller, stronger church life.

When one church organisation is associated with one mission, however the constitution may be worded, it is almost inevitable that at times the mission dominates the church.

When, however, the churches associated with two or more missions are organised as one Chinese church, the whole movement becomes church-centric. The church gains a healthy liberty, and the leaders are soon clear as to the thing they want, and as to how they may achieve it. The coöperating missions then take their place behind the Church, and, inasmuch as the common aim is the strengthening of the Church, union proposals for educational and other work rapidly develop between them. Under such conditions the church shows a new initiative, and a new courage. It is prepared to accept new responsibilities and, being thrown back upon God, develops spiritual power and true wisdom.

The result is apparent in wider and more vigorous evangelistic work, in philanthropic work and social service, and in all efforts for church upbuilding, as, for example, in the securing of a steady supply of suitable men for the ministry, and giving more generously to the support of pastors and evangelists, and also in the erection of new church buildings.

It must be admitted on the other hand that **Difficulties to be Faced** there are difficulties. Each group of churches is usually found to have formed its own traditions and settled its own customs; although the differences may not be great an amount of patience is needed to secure the desirable co-ordination. One of the chief problems is in the matter of preachers' salaries. Pastors, it may be assumed, receive their salaries from the congregations they serve, but the salaries of evangelists are often paid from funds of which a proportion comes from the foreign mission, and each mission in consultation with its church has had its own scale. If this system is continued after union has been achieved, lines of demarcation and spheres of influence will remain within the one church. At all costs this must be avoided. The Chinese Churches, and if necessary the Mission Boards, must increase their gifts, so that all salaries may be paid on a similar scale, and after this the Mission should cease to make payment to the individual men or congregations, and should make its contribution as a grant in aid to the synod. This process looks simple on paper, but may in fact

prove very difficult. Once, however, the point aimed at has been achieved, the synod can take over the administration of the salaries fund, and rapid progress may be anticipated from a church which has now become truly autonomous.

Date of
Assembly

The Executive Committee of the Provisional General Assembly is to meet in Shanghai in May 1925.

Constitution to
Be Obtained

Shanghai.

Copies of the Constitution of the Church of Christ in China may be obtained from the writer at 23, Yuen Ming Yuen Road,

CHAPTER XXV

SOUTH FUKIEN UNITED PREACHERS' CONFERENCE

T. Cocker Brown

This Conference, which has met annually for the last seven years, is the child of the United Missionary Conference of South Fukien, an annual gathering at which practical problems are discussed and action taken in matters of common interest.

The Missionary Conference had concerned itself with the question of Bible Study for preachers and had planned a syllabus for personal study leading up to regional conferences for united study. Such gatherings had been a regular feature of the policies of all the missions up to that date and in earlier days examinations had been the normal climax.

For a long time, however, there had been difficulty in maintaining interest and attendance, while the inspirational element, the essential point in the scheme, always proved most difficult of accomplishment.

It was therefore felt that gatherings on a larger scale, able to secure the services of well known speakers from other districts, and to bring together a larger proportion of the leaders in church life, and afford a wider scope for social intercourse, would give greater hope of achieving both the inspirational and educational aims in view.

A united committee, under the leadership of Mr. T. M. Elliott of the Y. M. C. A. took the matter in hand, a generous grant was secured from the Milton Stewart Fund and the Conference came into being.

Aims of the
Conference

The man chiefly before the mind's eye of those who organized the Conference was the average country preacher.* Such a man is often completely cut off from his intellectual peers and

* NOTE : a "preacher" means an unordained evangelist.

the stimulating influences of contact with such, while he is set in the environment of a "heathen" society and a primitive church; the atmospheric pressure of his surroundings tends to crush out any spiritual life he may once have cherished and he is exposed to all the poisonous infections of his social world.

To fortify such a man against the adverse conditions of his work was the chief aim of the Conference and the means used were mainly devotional addresses and Bible study, the latter being designed to stimulate his appetite for its further pursuit and to give him some idea of effective and systematic methods both for his own study and in leading others.

By a common exploration of the main problems of the Church, social, ethical, and doctrinal it was planned to give the preachers a sense of corporate interest in such questions, so that they might face them, not as individuals, unequal to the demand for a solution, but as members of a large group whose duty it was to find the way out with all the strength and wisdom that a group, under the guidance of the Spirit, can command.

The main problem of the Church, the unevangelized mass of the population, was the one chiefly envisaged, and to this problem it was planned to lead the united body of church leaders, to seek a solution in the atmosphere of a great inspiration and the confidence of hope born therefrom.

There was a hope too that preachers might learn the blessed art of fellowship in holy things, the thing that sends men on the quest for truth with a few chosen friends and a heart fearless of what his quest may reveal, stimulated by and fearless of other men's opinions.

Achievements That the Conference has scored any phenomenal success in achieving its aims would doubtless be an extravagant claim, but that it has met an urgent and felt need is shown by the level of attendance maintained through seven years of constant political upheaval. No year has passed without at least one district being cut off from all possibility of attendance by war or the prevalence of banditry, and in no year have preachers been able to leave their churches with any

sense of security that trouble would not arise in their absence; yet the attendance at the Conference has been steadily maintained at just a hundred. At last year's gathering a photograph was taken of ten men who had attended every one of the seven conferences. Under every head of its aims as set forth above, the Conference has scored notable successes from time to time, but two outstanding points call for notice.

In the very first year, as we faced the problem of the untouched masses outside the Church, there came a quickening of conscience and a clearing of vision and the Church embarked upon a five years' campaign of preaching to those outside, the aim being to preach the gospel in every village within a ten *li* radius of each Church.

The ceaseless troubles of the period have hindered the Church in the attainment of its aim, and there has been some failure in organisation and slackness in performance, but much has been done. Not a few churches have actually accomplished their objective, new people have been brought within the circle of the Church, and more important than all, the Church has accepted in this effort her responsibility for the evangelization of the southern half of the province.

Another important achievement of the Conference, has been the cementing of the newly consummated union of the two churches in this area. The union was in the last stages of discussion when the first conference was held and was completed soon after, but nothing could have been more powerful in giving effect and reality to the new machinery created than the Conference. By bringing together the leaders on both side in an atmosphere of spiritual unity and to a gathering where the basis of all the thought was coöperation in a common task, the Conference gave life to the movement. It is not too much to say that the union could scarcely have become effective without such a series of conferences.

The successes of the Conference have in a large measure been due to the participation and influence of the group of able and devoted Chinese pastors who have

helped to plan the Conference and been the most regular attendants.

Organisation of the Conference The Conference has met now for seven years and for the first six was fortunate in receiving generous grants from the Milton Stewart Fund. These it is no longer possible to get, and last year the cost was met by subscriptions from some of the churches and individual missionaries supplementing a generous gift from an anonymous donor. The travel and part of the board of those attending the Conference has been thus met.

The place has been a question of great difficulty. For the first two years the School of the R. C. A. Mission at Tongan was put at the disposal of the Conference; then to escape certain drawbacks two large non-Christian schools were tried where accommodation was more plentiful but the Christian atmosphere missing. Finally we have come back to Tongan and find there the Christian setting for our meetings and the spiritual atmosphere which more than compensates for the few drawbacks that attach to the place.

The list of speakers indicates the purpose of the Conference to avoid any narrow line of thought or interest; the aim has been to get men who are doing effective spiritual work and are able to speak of it in such a way as to stimulate others to the great task.

The Rev. Duncan Macleod, of Formosa, has visited the Conference three times and came each time with a message full of inspiration and spiritual force. Rev. Ding Li Mei, Dr. Warnshuis, Rev. R. A. Jaffray, Mr. E. H. Munson, Mr. Peter Ch'uan, Rev. J. Goforth, Rev. C. S. Wang, Rev. Ch'en Wei P'ing, Dr. Hodgkin and others have brought messages as different as their personal characteristics and each with its distinctive value and impress.

The Bible study has been carried out by local men; there has always been a series of addresses to the whole body of the Conference with group study in addition. This is the point at which the Conference has come nearest to failure, not that very useful work has not been done, but the hope of training preachers in the method

of study by discussion, pooling of ideas and united exploration of difficult themes, has in part failed, and the results hoped for in the Conference and in the introduction of new, more fruitful methods of Bible training in the churches have not been achieved.

In other directions, however, the spirit of enquiry and discussion has not been absent and the future holds out great hopes of achieving a big mental and spiritual awakening among our preachers.

No account of these conferences would be complete without a reference to the work that Mr. T. M. Elliott has accomplished in organising the gatherings; not only has he achieved signal success in the details of arrangement which mean so much to the fruitfulness of a Conference, but he has never allowed those attending it to forget the primal spiritual aims of the meetings. In no small measure the success of these gatherings has been due to his work under the guidance of the Divine Spirit.

CHAPTER XXVI

THE FIRST CHINESE CHRISTIAN CONFERENCE IN HUNAN

J. A. O. Gotteberg

The First
Chinese
Christian
Conference in
Hunan

The first Chinese Christian Conference in Hunan was held in the auditorium of the "Milton Stewart Hall" of the Hunan Bible Institute, Changsha, June 28—July 2, 1924.

In 1903, 1907 and 1913 there were provincial missionary conferences, the whole of the proceedings being in English. In this Conference Chinese was not only the official language; it was the only language. There was no need for interpretation, as all missionary members were conversant with Chinese.

The Committee
on Arrange-
ments and the
Hunan Bible
Institute

The Committee on Arrangements, with Rev. C. S. Liang, of the Norwegian Missionary Society, as its able chairman, had done excellent work in preparing everything in connection with the Conference, and the

Hunan Bible Institute cordially invited all the Chinese members of the Conference to be its guests during the Conference. Everything was done by the Bible Institute to make them comfortable, and they had a most delightful time. Both the work of the Committee on Arrangements and the generous way in which the Hunan Bible Institute entertained its guests could not but make this Conference a success.

A Most Suitable
Hall for a
Conference

All the meetings of the Conference were held in the "Milton Stewart Hall" of the Hunan Bible Institute. This beautiful building of ferro-concrete, with sloping floor and

comfortable chairs for an audience of 500 proved to be a most suitable hall for a conference of this kind. The lighting is secured by throwing strong lights on the white

ceiling, so that although there is good light everywhere, there are no shadows and no lights to bother the eyes. The acoustic properties are very good, and even those who spoke in an ordinary tone of voice could be heard.

Members of the Conference It was decided by the Committee on Arrangements that the members of the Conference should consist of 240 Chinese and 60 missionaries. Of these 266 attended the Conference; most of them were Chinese. The Conference was also attended by many visitors, most of whom were from the various Churches in and around Changsha, but there were also quite a few from other parts of the province.

An Ideal Chairman Mr. M. K. Hsiao, of the Hunan Bible Institute, was elected Chairman of the Conference, and Rev. J. A. O. Gotteberg, of the Norwegian Missionary Society, and Rev. M. S. Cheng, of the American Presbyterian Mission, were elected vice-Chairmen. Mr. Hsiao was an ideal Chairman and presided with dignity and efficiency.

Early Work of Missionaries in Hunan Rev. G. G. Warren, of the Wesleyan Methodist Mission, gave on the opening day a review of the early work of missionaries in Hunan, which was listened to with great interest, especially by the Chinese, to whom most of the story was quite fresh and new. Some of the heroes of the story were present in the Conference, including, indeed, the Chairman, whose hairbreadth escapes from Chalingchow in both 1899 and 1900 (the Boxer year) were very remarkable.

The Devotional Part of the Conference The morning sessions of the Conference were all given over to the devotional part of the Conference.

The Morning worship was most profitably conducted by Rev. H. C. Hwang, of the American Episcopal Mission in Hupeh. Mr. Hwang was formerly for many years in charge of the work of the American Episcopal Mission in Changsha.

Bishop Roots of the American Episcopal Mission, and honorary secretary of the National Christian Council of China, was another of the special speakers. His addresses

dwelt very largely on the importance of prayer, and he always left time at the close of his address for a prolonged period of silent prayer. On one occasion he pointed to the great world problem of drug using, especially as related to the opium curse in China.

Rev. Marcus Cheng, of the Swedish Missionary Society, Kingchow, Hupeh, gave four notable addresses on Colossians. The first two addresses were doctrinal and the basis for the last two which were intensely practical. The first was, "Christ, the Head of the Church," which was followed by the complementary thought, "The Church, the Body of Christ." Mr Cheng's two practical addresses were dependent on these thoughts. The third lecture was on "The Christian Home." On this occasion the speaker said a great many things that would have been utterly out of place for a foreigner to say to a Chinese audience, but which need to be said, for the home is still the weak point with the Chinese Church. In his fourth address on "Financial Repentance," Mr. Cheng pointed out in very realistic manner the blessing that there was in store for the man who would give all that he had to the Lord, but that the blessing must not be made the object of our giving. These four addresses made a great impression on the visitors and the members of the Conference and were greatly appreciated by all.

Reports and Discussions The afternoon sessions were taken up with reports and discussions on city evangelism, country evangelism, hospital evangelism, educational work, and on methods for the suppression of popular evils. It was refreshing to see with what enthusiasm the delegates entered into the various discussions. Sometimes the opinions expressed were not of the highest value, but always the earnestness of the speakers was worth while.

Cordial and Enthusiastic Vote of Thanks In the evenings speakers and members of the Conference had meetings in some of the Churches in the City and at the meeting place of the Conference. The closing meeting the last evening was very fine, and the Superintendent of the Hunan Bible Institute, Dr. Frank Keller, and Mrs. Keller received a most cordial and enthusiastic vote of

thanks for the great service they had rendered to the Conference.

The Hunan Christian Council The Conference unanimously voted for the formation of the Hunan Christian Council. This is made up of forty men and women, representative both as to Church, geographical district, and type of work. The Constitution of this Council is similar to the Constitution of the Christian Council of China. Mr. M. K. Hsiao, of the Hunan Bible Institute, was elected Chairman of the Council, and Rev. J. A. O. Gotteberg, of the Norwegian Missionary Society, and Rev. M. S. Cheng, of the American Presbyterian Mission, were elected vice-Chairmen.

Opinions About the Conference In closing I would like to state that it was a great privilege to be present at the first Chinese Christian Conference in Hunan. Bishop Logan H. Roots has given Rev. Walter T. Steven of the Hunan Bible Institute permission to publish his opinion that "the Conference, both as to accommodation of delegates, suitableness of meeting place, despatch of business, and spiritual helpfulness was one of the best that he had known." And Dr. Frank Keller writes in an article about the Conference: "The way the Chinese leaders came forward, their real grasp of the various problems as brought out in the discussions, the high spiritual tone and the spirit of unity that characterized all the sessions filled our hearts with joy and hope."

CHAPTER XXVII

THE INTER-MISSION PROVINCIAL CONFERENCE AT TITAO

Robert B. Ekvall

Missions and
Work Represented

Although a conference composed of the missionaries of two missions, the China Inland and the Christian and Missionary Alliance together with one independent missionary, in any other province would hardly be styled a representative conference of Protestant missionaries, yet in Kansu when such a conference met in the C. and M. A. headquarters station, Titao, from July 26th to August 3rd it represented a large majority of the work done in this province. True the S. A. M. have a number of stations near the Shensi border, and there are a number of independent missionaries, some more or less aggressively Pentecostal, who were not represented, nevertheless the first statement holds. There were 56 foreign and 37 native delegates and although this does not seem to be a very large number it was by far the largest representative gathering ever held in this province. The territory and work represented were varied. Some had spent their time itinerating among uncouth Tibetans, some wrestling with the problems of Middle School management, and some had been running hospitals and trying to instill medical knowledge into the heads of indifferent students. All kinds of pastoral work were represented, from that where numerous and practically independent outstations indicate long established work, to the newest station where the Christians can be counted on the fingers of one hand.

Sessions both
Business and
Devotional

With the exception of a series of devotional meetings arranged for the new missionaries of both missions, all the sessions of the conference were held in Chinese to do away with the obvious embarrassments of a bi-lingual gathering. The

day was begun with a devotional service followed by a session for the discussion of some allotted subject, until noon. In the mid-afternoon there was another business session and the day closed with a short period devoted, the first few days, to the hearing of reports and when these were all turned in, used as a devotional period. The schedule was not crowded thus allowing ample time for the business and various other committees to meet and expedite a considerable amount of business.

A digest of the individual station reports shows substantial progress along the usual lines of missionary activity and some noteworthy advances in special ways, such as the opening of a number of new stations in both Chinese and Tibetan work, the establishing of a hospital in the Moslem center of Hochow, the opening of a Middle School in Lanchow, and a very marked increase in out-stations. Unfortunately there was no delegate from the C. I. M. work under Dr. Kao in the far northwest present, but the conference received a written report of his work that indicated very gratifying results in the opening and evangelizing of a number of new places. Reports from the standing committees on the use of the phonetic script in teaching women to read, and the women's home course of Bible study were very encouraging. It is to be regretted that some of the other reports, namely, those on Moslem work, self-support, and self-propagation, were not so encouraging.

The discussion of such subjects as self-propagation, the training of native workers, the evangelization of unreached areas, the relationship of our schools to the government educational system, and the Bible in church life, naturally resulted in the adoption of a great many resolutions that we can only summarize in the briefest manner. In the training of native workers great stress was laid on the value of Bible Schools in preparing both evangelists and Bible women. The matter of self-support and self-propagation was investigated most thoroughly and a very definite line of advance mapped out, including the use of the budget system in church finance,

Summary of
Year's Work
and Reports of
Standing Com-
mittees

Findings from
Subjects
Discussed and
Resolutions
Adopted

proportionate self-government, and the establishing of a provincial secretary to correspond with, and advise native officers appointed by each church to foster this important aspect of Christian life. Discussion of the Bible in church life resulted in the making out of a home study course for men similar to the one already in use for the women. In the matter of mission schools the conference voted against registration and thus coming under government supervision. In regard to the evangelization of the unreached areas an important decision was reached. The conference strongly endorsed the plan that each mission fit and prepare at least one evangelistic band composed of from eight to twelve members to go into unopened districts and stay in each place until there is a nucleus of a self-supporting native church and then move on to the next place.

The Devotional Aspects of the Conference The devotional services, both the English, that were attended by many who could hardly be called new missionaries, and those conducted in Chinese, were the means of much blessing to all gathered. Along with the closer understanding of the needs and problems of each other's work and the field as a whole came a burden of prayer that God would mightily use His servants to the salvation of not scores and hundreds, but of thousands, and even at this early date results are beginning to appear.

Special Features We were fortunate in the fact that Mr. Gibb of the C.I.M. was able to be present and through him the conference had that touch of fresh inspiration that comes with a message from the outside. His devotional services both in Chinese and English were fruitful of much blessing. As the gentry and officials of the city were very much interested, a special service was arranged when they were all invited to be present; the *raison d'être* of the conference was stated and an appreciation of their interest voiced. Perhaps none of the sessions were as thoroughly enjoyed as two of the evening song services held in English. Not only was a surprising amount of vocal talent unearthed in the various solos and quartettes, but the united singing was to many a loved echo of the time when we praised God in our own tongue to the accompaniment of pipe organ or piano.

Continuation
Arrangements Considerable pains were taken that the continuation committee should not only have the responsibility of arranging for the next conference to be held in 1928, D.V., but through the work of corresponding secretaries to see that some of the many fine resolutions of the conference be put into actual practice, that working together we may labor more efficiently for God to the end that souls may be saved. A publication committee was appointed, and a bulletin will be out ere long, which can be had by applying either to C. I. M. headquarters, Lanchow, or C. & M. A. headquarters, Titao.

CHAPTER XXVIII

THE FIRST GENERAL CONFERENCE OF THE CHRISTIAN CHURCHES OF SZECHWAN

K. J. Beaton

Constitution of Conference In the city of Chengtu, there was held January 18-25th, 1925, the first General Conference of the Christian churches of Szechwan. The unusually peaceful conditions prevailing throughout the province at the present time and the fact that four of the annual meetings of the various Missions working in this territory were held in Chengtu this year, made it possible to secure unusually strong delegations. In consequence the four hundred and forty-four delegates (287 Chinese and 157 missionaries), constituted a group of leaders such as had never been gathered together in West China before. Considering the poor transportation facilities in Szechwan, requiring from three to sixteen days to make the journey to Chengtu, it was a great joy to know that from at least three of the Missions, practically every ordained Chinese minister, every graduate Chinese doctor and the Chinese principals of primary and middle schools throughout the province were present.

Reception The Conference opened with a Reception given by the Chengtu Christian Council at which Yang Sen, the Governor of Szechwan, with his military band, the President of the West China Union University and others, fittingly welcomed the delegates. A choir of fifty Chinese voices and a foreign choir of forty under the direction of Dr. M. F. Yates sang, "The Whole Wide World for Jesus", and the "Hallelujah Chorus", respectively. From this first meeting every one was tremendously impressed by the potentiality of the gathering.

**Distinguished
Visitors**

The presence in the Conference of the Rev. K. T. Chung of the National Christian Council, Dr. W. W. Peter of the Council on Health Education, Rev. J. M. Yard, Secretary for China of the World Service Movement of the M. E. M., and Bishop G. R. Grose of the M. E. M., helped in creating a splendid spiritual atmosphere and gave direction and effectiveness to the discussions and subsequent resolutions. Special mention should be made of the addresses and interviews of Mr. Chung, who was undoubtedly the outstanding figure of the whole Conference. His daily devotional addresses, which lifted the practical problems that the delegates discussed from day to day into the presence of the Head of the Church, made us all realize they are His problems too and that their solution lies in our unity in Him.

Actions taken

Some of the more important actions of the Conference may be summarized as follows: —

Recommended to the West China Union University the furtherance of research in the economic and social problems of the country and the establishing of branch offices in other places. That a course in Rural Church and Country Life Problems be given to students of the Union University in the Department of Religion, beginning in the Fall of 1925, also a summer course of one month each year open to all Christian workers beginning in the summer of 1925.

Recommended that the Church as a whole and Christians as individuals should unite with the various sections of society in each district in the furtherance of mass education and in bringing into such efforts the spirit of Christ.

Recommended the establishment of a Council of Public Health Education in this province; that the University should have a Public Health Department to be in charge of the public health work of the province, as well as the education of the students in this Department and that the Canadian Methodist Mission be asked to release Dr. Wallace Crawford for full time work in this field.

Recommended the revision of the Constitution of the Szechwan Christian Council with request for full time services of Rev. Donald Fay of the American Baptist Mission, Rev. Lincoln Chang of the Methodist Episcopal

Mission and Mr. W. R. Shao and Rev. K. J. Beaton of the Canadian Methodist Mission.

Recommended the organization of a Christian Literature Council in Szechwan as a Department of the S. C. C. and the conversion of the C. M. M. paper, "Christian Hope" into a union project and from a monthly into a weekly.

Recommended to increase the number of Chinese professors in our Bible Schools.

Recommended that industrial training be established as a part of women's education.

Chinese Leadership But more important by far than any resolutions passed was the spirit and general attitude of the Conference. The official language of the Conference was Mandarin and all the discussions were carried on in that language. Ninety per cent of the time in the discussions was taken by Chinese members of the Conference. Each one of the eight subdivisions which met separately all day Wednesday had a Chinese chairman. Of the addresses given from the platform of the Conference the great majority were given by Chinese. The two chairmen, Rev. Donald Fay and Rev. Lincoln Chang, both graduates of the Union University who have had post-graduate study in America, handled the Conference with great tact and skill and won the unstinted admiration of all. This is the first outstanding revelation of the Conference, the number and quality of Chinese leaders already serving Jesus Christ in Szechwan, and it is surely prophetic of the dawning of a new day.

Harmony The second remarkable feature was the harmony of the gathering. The fact that all the delegates, missionary and Chinese, were billeted on the campus of the beautiful Union University helped greatly in this. From beginning to end the motto of the Conference "ZEALOUS TO PRESERVE THE UNITY OF THE SPIRIT IN THE BONDS OF PEACE" captivated and held all hearts. There was absolutely no missionary versus Chinese feeling manifested. There was absolutely no hint of denominational rivalry. Four hundred and forty delegates realizing in their own lives unity in Christ and carrying that spirit out into the resolutions passed and back to the congregations represented surely is an augury

of a not very distant time when West China will realize in fact as well as in faith "That we are not divided, all one body we". No other organization except the Christian Church could have called together in a city two thousand miles inland, a Conference representing four or five nationalities, which throughout a week of earnest discussion developed a growing consciousness of unity. It was a demonstration of the vitality and progressiveness and the unity of the Church, not only to the great outside world which misunderstands and misinterprets us, but also to the delegates themselves whose very isolation makes the vision of the Church as a world-wide conquering power very difficult to obtain.

Hopes for
Future

One thing more should be said in order to convey a net impression of the great Conference. The response of the whole gathering to the deepest spiritual appeals made from the platform was remarkable. Day by day the intensity of conviction deepened and it became increasingly evident that the Church in Szechwan is being built on a solid foundation of spiritual experience. Jesus Christ is a living reality in the spiritual consciousness of these delegates. Through them and their colleagues in the local churches He will go on building the Kingdom of God in Szechwan with far better and more consecrated workmen than ever before in our forty years of missionary history.

CHAPTER XXIX

PROVINCIAL AND CITY FEDERATIONS

Henry T. Hodgkin

Significance of Local Federations The extent to which the Christian forces in China really believe in the desirability of united work may be judged not only by the support given to the National Christian Council and to national movements to bring together various denominational groups, but also by the amount of effective local coöperation. It would not be fair to press this too hard because in many cases the available workers are overtaxed with the activities of their own group, and funds do not permit of any adequate expenditure on federated activities. The development of Christian enterprise has been so largely along sectarian lines that it needs something more than a passive acceptance of the principle of coöperation to make new channels. Perhaps the churches will only be driven to really strong effort in this direction by the pressure of the emergency they have to meet, whether in facing grave moral evils such as opium and gambling, or in resisting the direct attack of the anti-Christian movement. In any case it may be well to look frankly at the situation so far as it is revealed by available information on local federations.

Extent We have record of twenty-four centers in which a certain degree of coöperative activity has been achieved as a regular part of the organization of the Christian forces. In addition to these places there are probably a few others which have not reported and no doubt there are many where the local forces coöperate on occasion, as for example during the Week of Evangelism or in the anti-opium campaign. We must remember that coöperation is a spirit rather than an organization and where the latter is wholly lacking the former may be much in evidence.

Confining ourselves to the twenty-four centers, it is found that in five or six of these the coöperation is limited to one particular field and that no attempt has been made to form an inclusive federation through which the different groups can regularly function together in regard to educational, evangelistic, moral, industrial and other matters. The cities which have reported local federations with a general aim are the following:—Peking, Tientsin, Nanking, Hangchow, Tsinan, Nanchang, Yunnanfu, Sian, Kaifeng, Moukden, Kiating. From several others which are known to have such work no report is to hand at the time of writing. The following statements are therefore based upon facts supplied by these eleven cities.

Bodies Coöperating In each case the attempt has clearly been to unite *all* the Christian forces including the Y. M. C. A. and Y. W. C. A. Schools and colleges are included in some cases, as for example in Hangchow where no less than seventeen organizations participate, including five educational units and one hospital. In several cases Chinese independent churches coöperate. In one or two cases the Y. M. C. A. while helping as a uniting factor is not included as a voting unit in the federation. In several centers, however, the Y. M. C. A. has been the agency through which the federation has come into existence and it has rendered especial help both in providing workers and a meeting place. Usually there is a representative basis though in two or three of the cities mentioned above the organization is still very loose and while meetings are held regularly, there is no formal constitution.

Aims The stated aims are very similar and the following may be taken as typical if rather fuller than some.

“The aim of the Nanking Church Council shall be to assist the churches of the city in the promotion of a true spirit of coöperation. This aim shall be attained in three ways.

- “(1) By the exerting of every effort in helping each church to reach the highest possible standard of Christian activity.

- (2) By establishing and promoting coöperative endeavor throughout the city as far as the Council's finances will permit.
- (3) By coöperating in all helpful movements of Chinese Christians within the city, and the federation of the Christian churches throughout the province.

"The above methods are especially emphasized in the hope that people of all classes in Nanking will be turned to Christ, looking toward the establishment of an indigenous church unhampered by western divisions.

"The Church Council exists for mutual helpfulness, and not for the limiting of the activities of any denomination. Nor does it at this time anticipate organic union."

A simpler expression given by a less organized group is —

"To discuss important problems of the churches, to foster good will among them and to promote coöperative work."

In one case, Tsinan, the statement is explicit that it is "not to take action in matters of policy and doctrine."

The actual work undertaken shows a wide variety. Peking reports the conducting of the "Week of Prayer" meetings, retreats for church leaders, industrial study and service, raising funds for Japanese earthquake relief, helping the Korean church in Peking. The Week of Evangelism figures very prominently in most cases. In Hangchow, for instance, it was very carefully planned, special literature was prepared, publicity in the local press was organized, and in addition to the use of 70,000 tracts locally, a hundred thousand were sold to other centers using those prepared for the city campaign. In certain places a monthly retreat for Christian workers is now a feature of the movement, this having originated in several cases after a retreat held by one of the National Christian Council secretaries. Nanking has established a community center where Christian workers from all parts of the city frequently meet for prayer and conference and where an exhibit is on display which gives an idea of the Christian work in the city. In nearly every case some definite pieces of com-

munity service have been attempted. The anti-opium campaign figures in most reports. In some places child welfare work, "baby weeks," school clinics, and other similar activities are undertaken. In most cases some definite attention is being given to industrial problems both by way of the study of existing conditions and in attempts to improve the same. Programs of educational work in this field have been carried out in one or two centers. In the districts affected by the war Church federations have been foremost not only in rendering relief of civilian and other sufferers, but also in opening up discussions with a view to the cessation of hostilities. In Hangchow an interesting feature is the preparation of a history of the sixty years of the Christian church in that city. It is hoped that the book will be published during the year. Yunnanfu organizes a summer Bible school for men and women. Sian carries on work among prisoners and poor widows. In another case prison evangelism is mentioned and in one or two centers efforts have been made to help rickshaw coolies through the provision of shelters.

Underlying Spirit This brief summary indicates the variety of the undertakings. It may be well, however, to emphasize that the main strength of these movements, so far as the records show, seems to be directed towards the evangelistic work of the church. Several are, by their origin or constitution directly related to the National Christian Council. Their existence and that of the Provincial Federations may be regarded as a localized expression of the same spirit which has created the N. C. C., and it raises the question as to what is likely to be the future of that body. Will it rest as now mainly upon the suffrages of the great denominational groups organized nationally? Or will the time come when local organization will be perfected and the national council rest upon geographical rather than upon sectarian units?

Needs and Problems When we come to consider the needs and problems of the local federations we find that several speak of the need of a full-time secretary. In Hangchow and Nanking alone has such help been available. These are the federations which show far the most active life. In several cases there is a sense of

partial failure, many large opportunities envisaged, little power to enter in and seize them. In one case we read that the activities are "seriously hindered for lack of a true union spirit between foreigners and Chinese, for lack of Chinese leaders and for lack of national outlook." In a number of cases expression is given to the need for closer association with the national movement, more frequent visits of secretaries. Through local coöperation the Chinese Church is beginning to come to great self-consciousness and to a sense of national responsibility.

The results of local coöperation are also felt in a quickening of spiritual life and a deeper sense of unity. "Each mission has been warmed by seeing others' enthusiasm; Christians are more prayerful; Sunday attendance increased; the spirit of mutual help is greater." "Much more zeal shown by all the churches in the spirit of coöperation which has never been so shown before." "The various meetings held during the year have promoted and increased the spiritual content of the churches and enabled them to give attention to their problems." Such are a few of the comments on the results of this work.

Provincial Federations Turning to the provincial or semi-provincial federations we have records of such in Kwangtung, South Fukien (United Church), North Fukien, Chekiang, Kiangsu, Hunan, and Szechwan. These bodies also vary in their effectiveness but are similar in aim and method. The aim of the last named, for example, is described as follows:—

"The object of the Council shall be to unite the Christian Churches throughout Szechwan for the purpose of advancing the cause of Christ:

- (a) By fostering friendly relations between the Churches and by promoting a spirit of co-operation.
- (b) By the discussion of effective methods of Evangelism and by participation in direct evangelistic work.
- (c) By seeking to promote the cause of education and the development of Christian schools."

In all cases these councils wish to maintain a close relation to the N.C.C. and in several cases have adopted the same Chinese name, only using the provincial instead of the national designation. All are representative in character. In Kwangtung the union is at present only for Evangelistic work and is known as The Kwangtung Evangelistic Association. Plans are under discussion for wider activities including especially the field of religious education. In North Fukien the work undertaken touches several fields, evangelistic, moral welfare, student volunteer, industrial, and Daily Vacation Bible School, and it is considering both the medical and educational work. The Hunan Council has only been organized recently as a result of the first provincial council held in June 1924. The Szechwan Council has a longer record of work behind it. Its departments include evangelistic, educational, medical, literary, and social service.

These provincial organizations may still, in the main, be said to be in an experimental stage. They represent a feeling after united effort, interchange of experience, common facing of the task, a deeper spiritual fellowship. Difficulties of transport, multiplicity of activities, shortness of finance, lack of clear definition of function — such are some of the problems which are not yet fully solved. Perhaps the chief one is the last. What place have these organizations in a movement which has grown up on other lines? They seem like a cross section. Is strength to be put into local groupings or into national sectarian ones? It is not easy to find time and money for both in addition to the regular duties of Chinese leaders and missionaries. Those capable of leadership in a large way are still sadly too few.

In this article no attempt will be made either to predict or to indicate a judgment of the relative value of the two plans. Suffice it to point out that the last few years have shown a marked advance in local coöperation as well as in national sectarian groupings. The Church of China, as it comes itself to face the problems of coöperation and church unity, will doubtless indicate a preference for one method or the other. Or it may advance far along both lines simultaneously. In any case it would seem that the path of wisdom

for the missionary is to study the point of view of his Chinese colleagues as they work out their passionate desire for a united expression of the Christian conviction, and to seek to be their servant in following the guidance of the Holy Spirit in this as in all other matters.

CHAPTER XXX

THE INDIGENIZATION OF THE Y. M. C. A. IN CHINA

David Z. T. Yui

Early efforts The Y. M. C. A. at first was not a Chinese organization. It was introduced into China as early as 1885 when the first student Y. M. C. A. was inaugurated in a mission school in Foochow. At the General Missionary Conference in Shanghai in 1890, a resolution was adopted "commending the objects of the Association and appealing to the International Committee of Y. M. C. A.'s of North America to send representatives to China to develop activities similar to those which had proved so successful in America." In response, Mr. Luther D. Wishard was commissioned to come out to study the field, and "to determine whether or not there lay an obligation on the Associations of North America to propagate their ideals to China." Meanwhile, two more student Y. M. C. A.'s sprang up among the mission schools in Shantung and Chekiang respectively.

Pioneers Honoring Mr. Wishard's conviction that "the Associations of North America must assume the responsibility of helping to found strong student Associations throughout the Chinese Empire", the International Committee in 1895 sent out its first secretary to China in the person of Rev. D. W. Lyon, who, after careful study, decided to start the work in Tientsin. In 1896, Mr. John R. Mott as General Secretary of the World's Student Christian Federation made an extensive visit in China and assisted in forming "The College Young Men's Christian Association of China" which through various stages of evolution has later become the National Committee of Y. M. C. A.'s of China. "The year 1898 saw the accession of Messrs. F. S. Brockman, R. E. Lewis, and R. R. Gailey and the next year of Mr. W. G. Southam to the staff of American secretaries." In 1899, an experi-

ment in the formation of a city Association for business and professional men was conducted in Shanghai, under the leadership of Mr. R. E. Lewis.

Present Position Now, both the Associations of North America and of China rejoice in the fact that the Association Movement in China has become indigenous. According to the report for 1923, there were 42 City Associations and 203 Student Associations, all self-governing and self-supporting and uniting themselves under the National Committee of Y. M. C. A.'s of China. In the World's Committee and in the World's Student Christian Federation, the National Committee of Y. M. C. A.'s of China is given full recognition as a National Movement and is being accorded all privileges and responsibilities pertaining thereto.

Policy To those who were associated with the Y. M. C. A. in China at the very beginning, it would probably seem only yesterday when the American secretaries were arriving to initiate the work. Now, the Movement is practically being controlled and directed by Chinese leadership, lay and secretarial, and financed by the Chinese people who have indeed a strong sense of responsibility for and proprietorship in the undertaking. What has brought about this change? What are the elements in the Y. M. C. A. that appeal so strongly to the Chinese people? What is its fundamental policy? What principles and processes have been successfully employed? We propose very briefly to answer these questions.

1. What was the policy of the International Committee in starting Y. M. C. A. work in China? Simply to transplant the American Association Movement as such into China? Or, to build up a nominal Chinese Association Movement and to dominate it with American money and personality? Or, to effect a China-American Association Movement which in the end will be neither Chinese nor American? Thanks to the International Committee, the work was started with neither weak idealism nor hazy ideas. The International Committee, in no uncertain terms, instructed its secretaries to come out and help develop an autonomous, independent, and self-supporting

Association Movement in China. In addition, the secretaries came with equally clear and earnest convictions of their own along the same line. Not only that, these men did not spare themselves to see that these instructions and convictions gradually but definitely appeared in the organization and spirit of the Chinese Movement. They practised what they believed and professed. Positions on the Local Boards of Directors and on the National Committee were gradually and are now being completely filled by Chinese Christian men. In the first year of the Republic — 1912 — the Chinese Young Men's Christian Association Movement was officially recognized by the Chinese Government in Peking.

2. The first period of Association work in China has been rightly designated as a "Period of Investigation and Discovery."

In view of the immensity of the field — to mention nothing of great difficulties and perplexities — and of the meager resources of men and money at their command, the sagacious statesmanship of the first few secretaries led them to decide to study the field and its needs and problems and then to formulate a policy and program on which they could concentrate their full strength to the greatest advantage. As a result, the following policy was adopted:— (a) They would start Association work in national and provincial capitals and large educational and commercial centers in the hope that these in a short while might become "model" Associations for other places in different parts of the country; and (b) they would want to appeal to and win the student class and the literati of the country who were oftentimes designated as the "Gibraltar of China." In 1902, Professor C. H. Robertson of Purdue University came out especially for this work, and in 1911 made his maiden trip giving his well-known Science Lectures. The results bear full evidence to the importance of investigation and study at the start and the wisdom and effectiveness of this policy.

3. Another important point in the policy and practice of Association work in China is that each local Association, with the exception of the salaries of one or more foreign secretaries for one or more

terms of service which are being provided by the International Committee, is started on a self-supporting basis. We do not believe in subsidizing any of the local Associations with money towards their current expenses. Any city that wishes to have a Y. M. C. A. earnestly enough ought to be willing adequately to support it by itself. Our experiences now covering more than twenty-five years assure us that we have been on the right track in this matter. Our help to the local Associations always takes the form of service rather than money, and we give the service of secretaries for a long or short period as the case requires.

Finance The National Committee each year receives a certain sum of money from the International Committee as a contribution to help finance its work, and this on a gradually diminishing scale. It is important to point out (a) That the International Committee claims and has no control over this money after it has been remitted to the National Committee; (b) that the International Committee does not desire even a joint control over this fund with the National Committee; and (c) that the International Committee has complete confidence in the National Committee which has as full control of this fund as of any money it receives from any source in China or elsewhere.

Property In the matter of property, we always encourage the local Associations to provide and own their land and building and other equipment. We are, however, grateful to the International Committee for its generosity in providing a good number of our local buildings and also a large part of our national headquarters. In nearly all cases, the Chinese Association Movement provides the land on which these buildings are erected. In presenting these buildings, the International Committee lays down the following conditions which are usually accepted without any difficulty:—(a) These buildings should be used permanently for Y. M. C. A. work; (b) they should be kept in good repairs and (c) an adequate staff should be maintained. As the International Committee deals only with the National Committee and not with any of the local Associations direct, the present

generally accepted arrangement is for the National Committee to hold in its name both land and building. On the other hand, when a local Association itself provides both land and building, it holds them in its own name. Happily the number of such cases is steadily growing. All these buildings, with very few exceptions, are recognized as Chinese property. If for any reason we are unable to prevent the loss of one or two of them, we prefer losing them to flying over them foreign flags for protection.

4. The Chinese Association Movement is characterized by its lay control and is on an absolutely democratic basis. The full control of a local Association rests in its active membership. By active membership, we mean the Chinese members of the churches in a given community who, not by any ecclesiastical gesture or by church appointment or election, but by their own free election, have joined the Y. M. C. A. The Association, therefore, represents a Movement over which the lay-men preside and through which they are united in a community-wide as well as a nation-wide service for young men and boys. It is a thoroughly voluntary, inter-denominational, lay organization and service. We are tempted to add the word, "undenominational," because these active members do not carry into the Y. M. C. A. any of their denominational differences, misunderstandings, or rivalries. Do we not see in this arrangement the closest and best possible relationship between the Church and the Y. M. C. A.?

At its Annual Meeting, the active membership elects a Board of Directors from among its own number to which will be entrusted the affairs of the Association. The Board in turn will invite a General Secretary and appoint the rest of the secretarial staff. The Board is really the legislative body in a local Association and is responsible to the active membership, while the General Secretary and his staff form the administration and are responsible to the Board. Up to the present, we have experienced very little difficulty in this form of lay and democratic organization. Indeed, we thoroughly believe in it and our belief is thus far amply justified by results and the present form of

organization is in accord with the temperament of our people.

The National Committee The National Committee is no less democratically organized, as it is the creature of the local Associations assembled in Convention.

Both City and Student Associations are represented on the membership of the National Committee which is responsible to them. In fact, the National Committee members at the last Convention in Canton were elected at the nomination of the local Associations, thus knitting together the National Committee and the local Associations into one absolute consolidated Movement. The National Committee receives its mandates from Convention to Convention, and it meets annually to decide upon the policy and program of each year's work. An Executive Committee of nine National Committee members meets monthly to transact business between the Annual Meetings.

Student and City Associations 5. In China, we firmly believe that Student and City Associations should be knit in one Movement, and they are. Herein lies a main source of our strength. In some other countries, the two types of Associations are separate, and there may be special reasons for the separation. Perhaps they were never united. Here, we really started by doing student work, and it was not until the third Convention in 1901 that the Association Constitution was amended to admit City Associations. Ever since the City and Student Associations have been component parts of one China Association Movement. Our experiences show that the former lends stability and dignity to the Movement and also supplies much mature experience and support, while the latter meets the need of idealism, inspiration, courage, and youthful spirit and constitutes a chief source of supply of both lay, secretarial and church leadership. Nevertheless, each Association, be it student or city, practically preserves its own autonomy and is conscious of its own identity, and has free and ample scope to develop its own work and meet its own special needs. At the same time, they are coöperating with one another to the fullest extent.

Fourfold Program 6. The Association's recognition of the essential unity of man's nature and the

importance of its all-round development, and hence the introduction of the so-called Fourfold Program tremendously appeals to the Chinese mind. The Association program to help develop each boy and each young man along all of the spiritual, intellectual, physical and social lines, came just at the psychological moment. Our people were looking to the West, particularly to America, for some panacea for China's ills, and their attention was at once arrested by the Association appeal. The Association emphasis on youth and on education immediately struck a chord of deep sympathy in the Chinese mind, as we had been emphasizing the same ourselves for centuries. The other features of the program were also heartily approved not only because they were attractive in their newness but because they were exceedingly practical and helpful. In other words, the philosophy of the Association, both theoretical and pragmatic, quickly won the approval and admiration of the Chinese people.

Adaptability 7. The Y. M. C. A. as an organization has fully demonstrated its ability to adapt itself to existing and new conditions. It is needless to substantiate this statement to any student or careful observer of the Movement. Indeed, the Y. M. C. A. has come to China with almost "no predetermined and unyielding policies or methods," for it desires to serve the youth and boys of this land in the most approved and helpful way. We recognize the fact that the foreign secretaries in our Movement consciously or unconsciously did and still do carry over with them ideas, ideals, methods, experiences, etc., from the West. Fortunately, they do not insist that we should accept them; we do not ourselves accept them blindly; nor have we rejected them, good, bad, or indifferent, just because they have come from the West.

China's Needs Must Determine Methods of Work The experiences of Y. M. C. A.'s in other lands do have both positive and negative values for us, and we must, and have been trying our best to, evaluate them for our benefit. At the same time, we clearly recognize the fact that our main duty is to study our own needs and to help meet them in our own ways. We need briefly to refer to the Popular Education Movement and

the Citizenship Training Campaign as indications of our later efforts to create types of service especially for the needs of this hour. Our foreign secretaries not only do not object to them on the ground that these services are not found in the program of the West but support them heartily and help further develop them because they see the timeliness of the undertaking. In fact, our foreign secretaries are perhaps even more anxious than their Chinese associates to develop in the Association Movement a stronger and stronger Chinese spirit and to incorporate in its organization and program a greater and greater measure of Chinese genius. The Movement is pushing itself in this direction.

8. We deem it very important to point out that by "adaptability" we do not mean surrender of any of the vital elements in the Association. In the course of its development, the Association has had plenty of opportunities for exchanging our birth-right for some red pottage. We have been offered money, property, influence, and unlimited support, if we were willing to become a Young Men's Association instead of a Young Men's *Christian* Association. At times we were faint like Esau and the red pottage was rather inviting. Thanks to God, we were true to our purpose and not only retained the word, "Christian," in our name but also have been trying to be *Christian* in reality. What if we had for some red pottage sold our birth-right? We do not believe that the Chinese would want to have and support any organization that could be so easily induced to give up its fundamental purpose. We have been taught for centuries to despise any person or organization that proves disloyal to what it professes; and, more than that, to stand firm to our professions, cost what it may. The determination of the Association Movement to be thoroughly and loyally Christian in every possible way may have lost some red pottage but has certainly preserved its birth-right and blessings. Many believe that the Association Movement has perhaps been chosen of God to render through its distinctly *Christian* character a special service to the people of China at this hour.

Is the Y
another
Denomination

9. The question has been raised as to whether or not the Association Movement in China is developing itself into a regular denomination parallel to different Christian Denominations at work. If by this is meant nothing more than a suggestion that the Association Movement in China is still mission work, then the only reply is an emphatic "No" as well as a cordial invitation to study the Movement. On the other hand, if it suggests that the Y. M. C. A. is perhaps tending to assume the place of a, or the Christian Church in China, then the suggestion is absolutely groundless and should be dismissed from our minds without further ceremony. However, we do recognize that the Y. M. C. A. derives its main strength from the Church, mission and Chinese. We can not organize an Association without Church members who make up our Boards of Directors, our secretaries, and the very core of our Association organization and life, the active membership. We are often compared to an arm of the Church, and are, doubtless, the Church's special agent to work among and with the young men and boys of the community. We believe the Association Movement is loyal to the Church and is supporting it in every possible way. Special mention may be made of the Student Volunteer Movement to recruit students for the Christian Ministry as the Association's special contribution to the Church. The Association is doing this because of its unique position and intimate contact with the students. The Association's position is neither to become a mission work nor to usurp the place of the Chinese Christian Church, but rather to be a group of Christians, voluntarily organizing themselves into an autonomous movement, and working as the Church's special agent among and with young men and boys. This means supporting the Church in every way and this policy has received and is, we believe, still receiving the approval of the Chinese people, particularly the Christians.

Foreign
Secretaries

10. How can we justify the Chinese Association Movement as autonomous and independent when there are some seventy or eighty foreign secretaries occupying important positions

in it? In answering this question, we wish to point out that:—(a) As a rule, our foreign secretaries do not exhibit any sense of racial superiority; (b) There is absolutely no difference among our secretaries on racial or national lines; (c) There is no extra-territoriality in the China Association Movement, for all foreign secretaries work under the constitution and practices of the Movement much in the same way as Chinese secretaries; (d) The Association is no philanthropic work for an inferior race, nor a mission work for the "heathen Chinese".

On the other hand, (e) All secretaries, foreign and Chinese, are on a basis of equality, due recognition being of course given to their respective positions in an Association; (f) There is complete trust in one another; (g) There is mutual recognition and respect for ability, integrity, and nobility of character; (h) Foreign secretaries recognize and are proud of the autonomy and independence of the Chinese Association Movement, and are, we are aware, perfectly happy to work nationally under the direction of the National Committee and locally under the Board of Directors, all Chinese, and also under Chinese General Secretaries; and (i) Most inspiring of all, foreign secretaries have the John-the-Baptist spirit. They practice their belief that the Chinese secretaries must increase and they themselves must decrease;—this not only in numbers (in 1923, 86 foreign secretaries and 342 Chinese secretaries) but in every way. While foreign secretaries are helpful in many things, we firmly believe that their primary function is to help train Chinese secretaries and to witness for Christ, and because of this they have a permanent place in our Movement. Our answer to the question at the beginning of this section is that foreign secretaries are no longer "foreign"; they have become absorbed and drawn into the very life-blood of our Movement which is fast exhibiting itself as a distinctly Chinese movement.

Chinese Leadership 11. The International Committee at the very beginning was clear in its own mind that, while a good number of foreign secretaries would be needed to make a good start of the work, the China Association Movement must not be dominated

by foreign leadership either lay or secretarial. As a corollary, the International Committee almost on the very first day of its service in China made an earnest effort to search for, develop, train, utilize and uphold Chinese Christian leadership. In 1897, two years after the inception of the work, Prof. M. U. Ding of Foochow was chosen and sent to the Conference of the World's Student Christian Federation in Williamstown, Mass., U. S. A. to represent the China Movement. In 1899, Mr. S. K. Tsao accepted the invitation with Mr. R. E. Lewis to start the first City Association experiment in Shanghai. Mr. H. L. Zia, in 1903, became the first editorial secretary of the Movement. Three years later, Mr. C. T. Wang was appointed General Secretary to take charge of the Chinese Y. M. C. A. in Tokyo. In 1915 Mr. F. S. Brockman relinquished the National General Secretaryship and Mr. C. T. Wang was appointed by the National Committee as his successor. In the following year Mr. C. T. Wang resigned in order to resume the Vice-Chairmanship in the Senate in Peking, and the writer, having had only a little over three years' experience in Association work, was asked to assume the National General Secretaryship. At present out of 43 local Associations 20 have Chinese General Secretaries. Have we not been running great risks? We should add that in this connection no attempt is being made to place any special premium on mere Chinese nationality. We have been emphasizing qualities of leadership, and at the same time recognizing the fact that Chinese secretaries should assume full responsibilities for the Movement just as soon as such leadership becomes available. We have thus far not experienced much difficulty in attracting strong Chinese Christian men for our service. Meanwhile, it will sound paradoxical when we say that even now our most urgent need is the strengthening and further consecrating of our Chinese secretarial leadership. The stronger this leadership the more indigenous the Chinese Association Movement.

12. We should not be led by the above statement to think that the China Association Movement has become a reality all of a sudden. "Rome was not built in a day". It has taken

All not yet
Accomplished

our Movement almost thirty years to reach its present stage which is yet imperfect in many ways. It has been a gradual evolution. Nor should we think that our Movement has had no trials, difficulties, disappointments, and failures. We had plenty of them but have, through the Grace of God and the most hearty and generous coöperation of the International Committee and other Christian bodies, for which our hearts are filled with profound gratitude, succeeded in rising above them and in using them to strengthen our faith in God and in man. Nor should we consider the indigenizing process succeeding or complete when either (1) We have merely adopted a Chinese name and hence we can hang a Chinese sign-board over our door-way; or (2) We are on a partially or completely self-supporting basis; or (3) We have a Chinese Committee or Board of Directors which will largely function as a rubber-stamp; or (4) We have a few Chinese assistants or helpers who are ever ready to take orders but who have not the strength of character or ability to initiate; or (5) We have erected without or with very little Chinese money a few buildings as centers of our work; or (6) We have a well-educated but back-boneless Chinese leader who will consciously or unconsciously follow foreign leadership or traditional lines of service. To be sure, not a few of the above are important elements in the indigenizing process, and we should not overlook them. But, no movement can become truly indigenous until the very thought-life and its sub-conscious being has been transformed, and until the very genius of the people for and by whom the movement is organized has found a vital place in its policy, organization, and program. It means sinking its roots deep in the native soil and gradually bursting forth in leafage, flowers and fruit. In this direction, the China Association Movement has indeed a long way to go, and, we are thankful, an excellent start has already been made.

Mutual
Appreciation
and Trust

During these days, our minds are filled with problems of international and inter-racial misunderstanding as well as coöperation.

Where can we find a more remarkable and resultful piece of international and inter-racial coöperation

than the indigenization of the Y. M. C. A. in China? On the one hand, there is no philanthropy or condescension or domination, but an eager and unselfish desire to introduce a most helpful service to young men and boys. On the other hand, we do not find much humiliation, indifference, or passiveness but response and determination to carry on and to make it indigenous. At the same time, mutual understanding, appreciation and trust and Christian fellowship have marked the Association Movement from the very first. The International Committee has placed at the disposal of the China Association Movement without restriction or strings not only its funds for work in China, which is hard enough to do, but also the most precious personalities in its secretaries which is the most difficult thing in the world to do. The China Association Movement, while showing genuine appreciation of the most generous help from the International Committee, has not allowed itself under the circumstances to develop a sense of dependence and helplessness but has determined to use the help as a means to call forth its own true worth, to make a supreme effort to succeed, and to be true to the fundamental purpose of the Association. Not only that, the China Association Movement cherishes a strong hope that before very long it may have a very valuable but distinctly Chinese contribution to offer to the world's service to young men and boys. This may perhaps make up a good page in the history of international and inter-racial understanding and coöperation.

CHAPTER XXXI

THE PROGRAM OF THE Y.W.C.A.

Helen Thoburn

The Young Women's Christian Association of China was transplanted from western stock some twenty-five years ago. 1924 is the first year in which it may be said really to have taken root.

Personnel

Although the great majority of the foreigners loaned to the organization have been from the United States, it is not, as many people still persist in thinking, a part of the American Y. W. C. A. It owns its first and a very real allegiance to a World's Committee with headquarters in London, and through that committee secretaries from six countries are contributed to China, which rejoices in the international character of the staff. Eight British, 3 Scandinavian, and 57 American young women, or 68 foreigners in all, work with the 74 Chinese secretaries in thirteen city centers and at the national headquarters in Shanghai. This staff is also responsible for 92 Y. W. C. A.'s in government and mission schools.

The Y.W.C.A. has long existed in most of the countries of the world, and has found that it can maintain its common Christian purpose but assume widely different forms as it adapts itself to the women of each land. Its whole aim in China has therefore been to become as quickly as possible, essentially Chinese. The year 1923 saw the culmination of this aim in the holding of the first national convention in Hangchow in October. Here 82 Chinese voting delegates (not counting foreigners or visitors) representing approximately 9000 members came together and organized the national Y.W.C.A., thus indicating the end of the foreign era. With characteristic courtesy, as soon as the organization thus became their own they turned around and

extended the privilege of membership to foreign women resident in China. In the months since the Hangechow Convention the Chinese leaders have, in a totally new way, taken over the Association as their own. And then they have begun to say, "But it does not yet give us what we really need."

Difficulties at
Present Facing
the National
Organization

This period of questioning, and of beginning to send down real Chinese roots, coincides with four very hard sets of circumstances, three of them good in themselves could they have come less suddenly and in a less extreme form.

1. The one wholly regrettable one is of course the war. Its financial toll is obvious; the strain upon Chinese girls and women in the war-centers is less so, but affects their confidence and their spirit of resourcefulness just when they have been venturing into public life.

2. The anti-Christian movement in so far as it attacks Christianity *per se* seems to have affected the organization only indirectly as yet. The Y.W.C.A. has a strong belief in the contribution women may make to the expression of Christianity and the life of the Church. In China it has not begun to do what it longs to in this direction. It has staked a good deal on trying to express Christianity through all its work rather than under a religious label here and there: there is no one, for example, on its staff at present in China with the title of "Director of Religious Education." This presupposes a greater articulateness than has yet been achieved, on the question:—What have Chinese women and girls to contribute to Christianity in China?

3. Because of the present status of mission giving abroad, foreign contributions have, within the last two years, been drastically cut. The money coming from abroad has covered the salaries of the foreign staff for all China and a few budget grants for the headquarters' work. All of the local budgets and Chinese salaries are secured in this country. \$111,773 was raised in China in 1923. This is encouraging, even when contrasted with the \$492,809 contributed that same year from abroad, which naturally always seems even more disproportionate than

it is in reality because of the expense of importing foreign leadership. In this questioning period the Association is glad that as yet it owns very little property in China; it is thus the more free to make adjustments. But salaries and running expenses must be provided, and adequate means have not yet been evolved for the greater measure of self-support which will now be necessary. Chinese women do not accept the western method of annual campaigns, and as yet no substitute has been found.

4. The foreign staff has within one year decreased from 86 to 67. A normal decrease would of course be good, as hastening the development of a Chinese staff, but this cut has come far too fast to be recouped by adding more Chinese to the staff. At this point it should be made plain that the Y.W.C.A. can never be compared to corresponding work carried by men. Chinese women are many years behind men in modern education; and when a woman marries, her professional work almost always stops. The changes on the Chinese staff are very frequent — practically all the resignations other than for marriage are because the years spent in Association work have quickened the desire for more education. In this setting, the members of the local boards and the National Committee are feeling their way, this year, into what a truly Chinese program would be.

International Work Certain features of the work inherent in its international character and experience go on undisturbed. Mrs. H. C. Mei and Miss Ting Shu-ching were the Chinese representatives at the meeting of the World's Committee of the Y.W.C.A. held last April in Washington. A friendly exchange of visitors and delegates to various conferences is being developed between the Associations of China and India, and China and Japan. At one of the most acute points of international entanglement, the effect on China of modern industry, the Y.W.C.A. has thrown all its resources in with the Christian Church as a whole. A part of this story is told in Chapter LXIII.

Social Work With other social measures before the whole church, the Association has tried to coöperate, particularly in war relief, in the Anti-Foot-

binding Movement and to a small degree in the anti-opium work.

Physical Training One of the regular features of Association work, in origin most truly Western, is its program for health and play. Reductions in the foreign staff mean that this year there is no Y.W.C.A. representative on the staff of the Council on Health Education, nor is there any secretary for physical education at Y.W.C.A. headquarters. Nevertheless this work is at an encouraging stage. 1924 saw the transfer of the Normal Training School for Physical Education from Y.W.C.A. auspices to those of Ginling College. Chinese women physical directors will therefore have the best educational foundation for their technical work. Four summer camps were held by the Y.W.C.A. in 1924. Everywhere formal gymnastics are giving way to free recreation, serving family or other community groups. An experiment in a children's playground in Shanghai was successful because the children, at their mother's insistence, were taught Chinese characters too! Education is one of the things the women of China most readily understand. Wherever the Y.W.C.A. has had a part in the Popular Education Movement it has strengthened its whole work.

Student Work The Y.W.C.A. carries out its biggest educational program through the Student Christian Movement, as the student Y.M. and Y.W.C.A.'s increasingly like to be called. The student work is so familiar that it will not be treated in this article. The 6000 student members of the Y.W.C.A. are perhaps its most encouraging asset.*

Girls' Work Westerners in China expect of the Y.W.C.A. a "girls' work" program like that in certain other countries. The American secretaries in particular, on the city staffs, could effectively give most of their time to forming girls' clubs. But the Chinese women to whom the organization belongs are not as yet fully conscious of girls as *girls*, because until so very lately the girlhood stage

* See Chapter XXXV.

here, as in other parts of the Orient, has been hurdled over.

The New Home What, then, do they want? Again and again when the question has come up during the past year, they have said in no uncertain terms, "We want activities and training that center around our homes." As one of them worded it, "All this international and national and public spirit is good, and we must have it, but our hearts are not free for these great outside questions while so many of us are troubled about our own home life."

Better Homes Institutes, whenever they have been held in Y.W.C.A.'s, have brought out crowds such as could be drawn by no other means — women, and men too. Government school men students, for instance, thronged to one such held recently in Peking. For even the student Associations want this kind of help. Social problems, from home decoration to the new standards for relationships of men and women, are the burning issues of the day. The Committee on the Church and Home of the N.C.C. has asked that "family clubs" be started in student Y.W.C.A's.* There is a demand for help with children, in religious training especially, and one of the foreign staff is to give her whole time to experiment along this line.

The Association in the West has not had to meet this problem to any wide extent before: it was constituted more to meet the needs of young women outside of their homes. Never have so much wisdom and faith been needed as now, when the more experienced secretaries from abroad will need to wait, and wait, while this new adaptation is being worked out by the Chinese.

Training for Service The ever-pressing problem of training under these circumstances becomes acute. The Y.W.C.A., if it is to meet what the community asks of it, is thrown back upon the few Christian colleges for women more than ever before: even as it has affiliated with Ginling College for physical education, it must count upon all such institutions, especially for Religious Education and Home Economics, from the

* See Chapter LXI.

departments concerned, and for the training in writing, in the departments of Chinese and English literature whereby Chinese young women will help to form the new social ideals. With Yen Ching University the Y.W.C.A. has just effected a plan whereby two Y.W.C.A. secretaries work with the sociology department to give the training for community service needed by Associations, institutional churches and the like.

Chinese General Secretary As this is being written, a call is on its way to a Chinese woman to the national general secretaryship of the Y.W.C.A. of China, beginning next year,—a consummation which for sheer lack of time since women's education began, it has taken all too long to reach. In the next Mission Year Book, it should be possible to record a far greater step towards the final rooting of the organization deep in the soil of Chinese life.

CHAPTER XXXII

THE WORK OF THE COMMITTEE ON INTERNATIONAL RELATIONS OF THE NATIONAL CHRISTIAN COUNCIL

T. C. Chao

Research work
on International
Problems

When the Committee on International Relations was appointed by the annual meeting of the National Christian Council in 1923, it was instructed to do research work on international problems and promote the study of international problems in Christian colleges and in the Christian Church in general. During the year 1923-4 the Committee communicated with the Christian colleges and asked them to form study groups among the faculty and students to investigate problems assigned to them. Many of the colleges in consequence of this began to take a fresh interest in this type of investigation. Although they are not ready to present the results of their study in systematic form, a great deal of progress has been made. Ginling College, Yenching College for Women, St. John's University, Hangchow Christian College, Soochow University and a few others have done some work on the subjects they have agreed to study. The following are some of the subjects which they hope to consider:

"Nationalism and Racial Antagonism."

"The Social and Moral effect of the Impact of the East and West."

"The Characteristics of Eastern and Western Civilizations."

"The Christian Basis of International Relations."

"The Philosophic Basis of Internationalism."

"The Creation of Public Opinion for International Friendship."

"The Church and its Contribution to International Life."

"The Problem of the use of Force and War."

"The Place of Women in Bettering International Relations."

Relief to Japan After the great earthquake in Japan, a delegation of the Committee was sent to that country to take a message of sympathy from the National Christian Council to Japanese Christians. This was an attempt on the part of the Committee to improve the understanding and increase the sympathy between the Chinese and Japanese Christians. Various churches in China contributed to the relief of sufferers from the great earthquake and the sum that the National Christian Council sent to Japan by the delegation was \$ 5143.77.

Study of Text-books Some study was made of the textbooks used in primary schools to see whether statements were made in them which were prejudicial to international goodwill and justice. After careful study under the direction of Miss S. C. Ting; nothing was found on international problems that tended to arouse ill feeling on the part of other nations. This fact was attributed by some to the generous attitude of the Chinese people toward other nations and by others to the fact that all the textbooks for the primary schools must undergo a careful examination by government authorities. In the investigation of the textbooks, assistance was secured from a group of Chinese educators, especially from Mr. W. T. Tao, the General Secretary of the National Association for the Advancement of Education. Dr. Tao assured us that there was nothing in the Chinese textbooks which would prejudice international friendship. It was, however, pointed out in a letter from him that textbooks of the same grade from other countries, especially those of the United States, contained statements concerning China which did not do justice to the Chinese people nor to Chinese civilization.

Publications During the first year of the existence of this Committee, a small amount of work was done in the way of publication. A few pamphlets were printed and circulated. Several papers appeared in the "China for Christ" bulletin.

**Summer
Conference**

In the summer of 1924 a conference was called and held on Kuling under the direction of the Committee. Representatives from most of the Christian colleges, both faculty and students, attended the conference. There was a unity of spirit, an enthusiasm for international fellowship, an eagerness to practice international living during the three days of the conference, and an attempt to understand many of the problems, such as "The Church and its Responsibility to Promote international Goodwill," "The Christian Schools and their Responsibility to better the Understanding of people of different Nationalities that they touch," "The Characteristics of the Chinese Civilization and the Possibilities of China to make a contribution to the World," "The Anti-Christian Movement and the International aspects of the Opium Problem." Bishop L. H. Roots of Hankow and Dr. Westman of the Lutheran College, Hunan, made special contributions to the plans and discussions of the Conference.

**Changes in
Method**

During the preceding year subjects were assigned to the colleges for study and investigation. This is not satisfactory inasmuch as the assignment does not take into consideration the special interests of the faculty members and students of the various colleges; consequently, a change was made during the Kuling Conference in making a new list of subjects and in asking the representatives of the various institutions to choose them in the light of their past study, their interest, their situation and the facilities that they have. Each college is given the opportunity to choose two subjects and to study on one of them. Since that conference, study groups have been formed in the colleges for fresh investigation of some of the new problems. In one of them an International Club of the Faculty has been formed for the study of various questions and for the interpretation of the East to the West and the West to the East. One or two of the Christian colleges have offered an elective course to students on international relations.

Future Plans

Not long after the Kuling Conference last summer, war broke out between Kiangsu and Chekiang which made traveling rather difficult, and

retarded the work of the Committee, which was not able to meet and formulate its plans for the year 1924-25, but it is hoped that during this year it will be able to offer prizes for essays written by middle school students, both boys and girls, on subjects of vital concern, assigned by this Committee. A continued study will be made of text books used in the middle schools. If possible, suggestions will be sent to various Christian institutions of learning to create an interest among the faculty members and teaching staff in regard to the work of the Committee.

The Committee realizes that while there are a great many problems to be dealt with outside of the Christian institutions, there are many immediate problems of an international character within these institutions which should be dealt with immediately in the Christian spirit. This is especially important, because the whole Christian movement is faced with both the Anti-Christian Religion and Anti-Christian Education Movements.

World Alliance There is one word more to be said. This Committee is the China Branch of the World Alliance for Promoting International Fellowship through the Church. The Alliance has supported this Committee financially and has kept a close relationship to it in the way of interest and information. Last year Miss S. C. Ting, Associate General Secretary of the National Committee of the Young Women's Christian Association of China, a member of this Committee, was asked to take a message and report from us to the World Alliance on her trip to the United States. Mr. T. Z. Koo also has been asked to represent this Committee in his travels in both Great Britain and Europe. In all this the Committee has attempted to secure direct relationship between it and the churches in the West through the living contact of our representatives. It is hoped that more of such contact may be made possible in the future.

PART V

EVANGELISTIC WORK

CHAPTER XXXIII

REVIEW OF THE EVANGELISTIC WORK OF THE CHURCH IN CHINA AND STUDY OF PROBLEMS CONNECTED THEREWITH

H. T. Hodgkin

The following review is based on information obtained by the Committee on Retreats and Evangelism of the National Christian Council. It is presented not as complete and exhaustive, but as giving some material which may be checked up by readers from their own knowledge and read along with the reports contained in the following chapters.

What Do We
Mean by
Evangelism? Evangelistic work may mean either the sum total of all the efforts in school, church, hospital, etc. to present the Gospel to the people, or it may be taken as meaning special evangelistic efforts directed to the securing of decisions to follow Christ, and enter the Church or to study the Bible. In the main what here follows refers to the work of Evangelism in the second and narrower sense. It must therefore be very clear that we are dealing with only a part, and it may be only a small part, of the total evangelistic effort of the Church in China. At the same time what is said in regard to the spirit and motive in Evangelism must have some bearing also on the wider problem of the total evangelistic impact of the Christian upon the non-Christian forces in the country.

Without in the smallest degree making light of the steady work done through all these agencies, it will be

agreed by all Christian leaders that there is a large place for the special effort if wisely used. It is quite possible that the extent of its use in proportion to other types of work should vary under varying conditions and circumstances. The decline of the use of any method, even one so important, cannot be taken as a proof of decline in the spirit of evangelism, nor can its wide-spread use be regarded as any sure sign that the Church as a whole is awake to its duty to those outside. With this understanding we may study the situation and learn what lessons we can.

Extent of There is no doubt that a great deal of
Evangelism evangelistic work (in the sense above defined)
 is being done in China to-day. In Kwangtung emphasis is being thrown very strongly on this aspect of the Church's duty. A recent retreat urged that the wide open doors in the province should be taken as a providential indication that even at some temporary cost to other branches of work, the evangelistic campaign should be pushed with all possible vigor. The demand for the Scriptures in this section is unprecedented. The Evangelistic Association has many demands upon it and is able to give help in a number of places. In Hunan the work of the Biola Bands is being continued and is widely appreciated by various churches. Similar efforts have been undertaken in other provinces, as for example the tent evangelism in Shantung which, though still in its infancy, is yielding good results. In Szechwan and in other border provinces there has been a large amount of traveling evangelistic work by groups and by individuals. Evangelistic work among soldiers is reported from several centers with very gratifying results. Even where the permanent additions to the church are few in comparison to the large numbers who show some signs of interest, it is generally felt that the efforts are of value and there is little if any disposition to depart from these time-honoured methods.

There is, however, another side to this picture. In a number of centers, and especially where the church has been established for many years, there seems to be a very distinct falling off in evangelistic fervour and activity.

One writer says, "My judgment is that, on the whole, evangelism isn't happening." He adds, "What evangelism there is, is left almost entirely to salaried workers whose duty it may be supposed to be. The ordinary Christian doesn't seem to care a brass button what happens to the man outside. The ordinary leader is so busy sitting at an office desk or administering the church, attending committees, discussing politics, civics, ecclesiastics and what not that though his conscience isn't at all easy about it, as a matter of fact he gets very little done that he is supposed to be there for." This opinion read to a representative gathering of missionaries from a wide area provoked a response from many signifying their agreement therewith. From another section of the country the opinion given is that evangelistic efforts are of little use in reaching outsiders while of great value in quickening the spiritual life of the church members. In several retreats the local leaders have agreed that very little direct evangelistic work was being done, that what was done enlisted very few workers and brought little visible result.

There is some evidence that women's work is distinctly more flourishing than that among men, and this may be due to the fact that some of the causes mentioned below affect women less than men.

While very thankful for all that is being done and for the blessing which undoubtedly rests upon it, it would seem clear that there is room for heart searching both as to the reasons why there is a falling off in some sections of the field and as to the comparatively meager results in a number of places where vigorous efforts have been made. The aim of this article is not so much to propound remedies as to stimulate this patient thought and heart searching until the answer to the problem may be shown to each individual and group.

Reasons for Decrease in Evangelism	Why is there not more Evangelism? The most fruitful way to answer this question will certainly be for individuals and groups to question themselves in a prayerful spirit seeking Divine help in order that they may see what are the deepest reasons. It will be well to try to see how far these are due to external and how far to internal causes.
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We need also to try to discover whether we are being led in any way to change our methods in order that the one Everlasting Gospel may be brought more effectively to the minds and consciences of the people. The study of the situation reveals the following points which may serve to stimulate thought.

Uncertainty as to Message First, there is a wide-spread uncertainty as to the message itself. Again and again Christian leaders are found who are genuinely puzzled in regard to some elements in the Christian Gospel. They are not sure whether the points on which they lack conviction are part of the essentials of the Gospel or whether it is legitimate to hold one's judgment in suspense on them and still set forth the Gospel message. The deeper challenges of the anti-Christian movement and the writings of Mr. C. C. Nieh and others have stirred many thoughts in the minds of people in some cases inadequately prepared to meet these difficulties. Many feel a need to re-think their whole position and yet the responsibilities they carry give them little if any time so to do, the literature at their disposal is not exactly what they need, those who could help them are too busy, opportunities are not provided for quiet meditation, frank interchange of thought and united prayer. So the situation is aggravated and the message is either not given at all or given uncertainly. It is scarcely possible to overstate the extent to which this cause operates in the larger centers and those most affected by modern thought. It is often not revealed to missionaries or other leaders because there is a fear lest these doubts should be branded as heresies and the person in question should lose his position and his opportunity to serve. It cannot be too clearly stated that in many cases the Christian conviction itself is unshaken and there is still an earnest desire to serve. But the way in which to state and pass on the experience is not clearly seen, and for the reasons given, solutions are not being found. The difficulty referred to is certainly not confined to Chinese, nor to those in minor positions in the church.

The Pressure of Affairs Again, the pressure of "affairs" tends to crowd out Evangelism. Not only in the

matter just referred to does the "busy-ness" of Christian leaders militate against the preaching of the Gospel. The affairs of the church take a great deal of time from some of the very best men and women. When an outstanding leader is discovered the tendency is, at once, to load him with executive responsibilities. If the preaching of the Gospel is to be living and powerful it must come out of a life which has enough leisure to strike its roots deeply. The very men who should be apostles, freed for the giving of their spiritual message, are often spending far the largest part of their time in serving tables. When they get away for a few days of "retreat" they at once realize the immense relief. The difficulty of securing even two or three days for such spiritual and intellectual intercourse emphasizes the overburdened state in which many live. We must seriously ask the question, "Is the organization of church work, committees, etc., imposing on the leaders of the church a burden which is preventing the church from doing its primary work?" If the answer is in the affirmative steps must be resolutely sought for dealing with the situation. How far is it the creation of the westerner, forced upon and not native to the Church of China?

A third reason is that there is too intimate
 Financial a connection between Finance and Evangelism.
 Standing and Almost unconsciously we tend to take the
 Evangelism position that the extent of the work depends
 upon the financial resources available. One of our
 correspondents suggests that the very opposite may be
 true. He says, "Buddhism in these latter days is militant
 and is making converts because of the folk who really
 believe in it and sacrifice for it. I sometimes wonder if
 the church isn't many times too rich. 'It is looked upon
 as a means of livelihood' says a trenchant Buddhist critic,
 'though the foreigners may talk of the power of God.'" Some of our correspondents believe that there is a large
 place in China for the full-time evangelist drawing a salary
 from the church or Mission and doing little else beyond
 holding evangelistic campaigns in one place after another.
 There have been several outstanding examples of such
 leaders and no doubt it will be true as in the early church

that some are called to be "evangelists". One writer speaking for a local group says, "It is the general opinion that there is ample scope in China for Christian workers who will give all their time to the holding of evangelistic meetings.....The wide experience that such evangelists acquire enables them to put the Gospel in a way that all can understand. The call for them is very strong amongst Christian workers here." He adds, however, "Personally the only doubt in my own mind is as to whether it is fair to the men themselves on account of the wear and tear on their own souls."

From another part of the country we have this view: "The professional whole-time evangelist, I think, is not a desirable feature to introduce into the Chinese religious landscape." Another writer says: "The cure to my mind is most emphatically not in the special missionary. They will only make it worse, because the more you use them the more will it be taken for granted that evangelism is a specialist's and not everybody's job." If the preaching of the Gospel is regarded as almost entirely the paid worker's job, the shortage of funds will, of course, mean a falling off in the work. The whole question of the place of the paid ministry in the life of the Church of China has been eagerly canvassed in one or two retreats and probably will come up increasingly for discussion in the near future. The way to a solution must be sought through prayerful discussion and with an open mind.

Lack of Deep Finally, there is, too often, a low level of
Spirituality spiritual life and experience. A church that
conceives Christianity chiefly in terms of
agreement to certain statements or performance of certain
rites can never be an evangelistic force. There is evidence
enough that in many parts persons have been admitted to
church membership on confession of faith with but a very
meagre personal experience, perhaps with none at all. Is
it any wonder that a church so built up shows but a feeble
desire to evangelize? Again and again the poverty in this
realm has been brought to light in letters, conversations
and retreats. In one retreat the Chinese leaders urged the
danger of the large accessions to the church recorded in
certain places and movements. In another it was pointed

out that the pressure by the missionary organization for "results" which could be tabulated as increasing self-support or enlarged membership was bringing second-rate men into the ministry and keeping out a better type. Repeatedly the poverty in worship has been brought to our attention and the need of deeper reverence and a truer sense of God's presence in public worship as well as at the family altar. Another cause of this lack of spiritual vigour in the church is said to be, in some places, race divisions. "There is no greater hindrance to evangelism, from whatever cause arising than this awful schism in the Church of God. For where this racial animosity is, there Christianity cannot be. It poisons the very life of the Church; it is the very opposite of love, and how can people who are guilty of it even try to spread a Christian love that is foreign to them? They may be interested in church government or even in church finance.....but they won't want to spread the gospel that brings no peace to their own hearts." If the above remarks can be made in regard to the feeling of racial animosity which is recorded only in a few places, are they not still more true in regard to breaches of love caused by theological controversy, the spirit of which seems to have entered into quite a number of Christian groups?

It is not suggested that these four causes exhaust the subject. It appears from the enquiries made, however, that they stand out as those chiefly felt in different parts of the country. To deal with these effectively will be one of the chief methods whereby a finer service may be rendered by the church in the field of evangelism.

Meager Results Why is the Evangelistic work done not more fruitful? The reasons given under the previous heading must, of course, be considered in answering this question also. But in this matter we are also concerned with questions of method. Among the points which require attention are the following:—

Inadequate Preparation It appears that in a good many cases evangelistic campaigns have been gotten up and carried through, as one correspondent says, "in too much of a hurry and with too much of a rush to make the best results possible." The local church sometimes takes but little interest in the whole matter.

Good preparatory work is reported in some cases by enlisting many workers in the local church and by continued prayer.

Lack of any There is a widespread feeling that less
Thought-out thinking goes into the evangelistic work than
Plan into some other departments. Where the
 best results are obtained it is clear that some
one has been doing hard work in this direction. There seems to be a feeling, especially in student evangelism, that the best results are to be obtained not by pushing to an immediate confession of faith, (save in groups where much careful preparation has been done) but rather in getting students to join Bible classes or study groups by their attendance at which the reality of their desire to know more of the truth can be tested. Reverence for the personality of the enquirer or convert is a most important matter if we are to secure genuine converts of the right type.

Unsatisfactory Almost every case where enquiry has been
Follow-up made reveals failure here. One writer re-
Work ports a church where the local helpers
 "deliberately lost the list of names in order
that they might escape the work of visiting and keeping in touch with individuals." Another tells of a "ten days' campaign where out of one hundred and thirty cards signed there has resulted so far only one baptism," i.e. after 6 months. The Committee has sought for light on this problem and for places where good follow-up work can be recorded, but with comparatively little success as yet. It is to be hoped that the annual meeting may bring further light on the question. The fact that many are illiterate and cannot read their Bibles presents a very real obstacle which is being dealt with in some cases by use of phonetic script or the 1000-character method.

Failure to use One further point, urged from various parts
Chinese of the field, is the failure adequately to use
Background the rich material in China's own religious
 past as a means both for making contacts and
for building up a true and fuller religious message. It is felt that many Chinese preachers and graduates from mission schools have not the necessary training in the

Chinese classics and do not know how to use this material to advantage. At a time when the national spirit is very strong this task is the more keenly felt. But quite apart from the pressure of the present situation, is there not here a field which demands a far larger amount of thought, patient work and careful instruction?

Methods for Improving Evangelistic Work How may evangelistic work be increased and improved? The way to meet the present situation will, of course, be determined by the causes in any particular case. This review is not intended to lay down any policy for advance, but rather to help those who may be studying the situation to work out their own solutions. A few general lines may be indicated.

Need for Analysis A perfectly candid facing of the situation seems to be a first essential. How can the real roots of the trouble be brought to light? There is need of patience and sympathy in order that real mutual understanding may be achieved. To be shocked by doubts and difficulties is a sure way to close the door to a further expression of them. We need to give one another credit for sincerity and an earnest desire to see and follow the truth. Misunderstandings, racial or theological, can be removed only in a spirit of Christian love and real respect.

Prayer The situation calls for much prayer. The difficulties are not on the surface, but take us into the heart of what we understand by the Christian Gospel, what is our actual experience of God in Christ, how we may make a real contact with the souls of others. This kind cometh not out but by prayer. Our correspondents urge the need for a call to prayer, not in any mechanical way but so laid on the hearts of all believers that we shall not rest content until new light shines in our hearts and on our way.

Some have expressed the opinion recently that the time has passed for the missionary to do evangelistic work himself. To the church in China this work must indeed increasingly pass. We need to recognize this fact. But there is abundant evidence that the missionary who is called and qualified is still needed himself in the ranks of

the evangelists, not indeed in many cases as the leader directing the group, but often as one among the brethren putting in his strength, experience and devotion.

Need for Leadership Repeatedly we hear of the need felt for one or more real prophets among the Christians of China to lead the Church into fresh realms of spiritual adventure. The need may include a fearless exposition of evils which have grown up through tradition, through compromise with evil or through a thoughtless transfer to China of practices used elsewhere. There is no doubt a longing in many places for a voice calling the Church of China to step forth into the promised land. Can we use our time in prayer to better advantage than to pray for such a voice or voices?

Personal Evangelism At the same time we are reminded that there is grave danger in reliance on the few specialists in this field. More than one of our correspondents has urged that it is personal evangelism which is needed rather than great meetings and we have been reminded that the majority of converts in a number of places are brought in through personal contacts with ordinary Christian folk.

Retreats It is still clear that the retreat is a method of particular value in helping the Church to face the situation. The time spent in prayer and meditation repeatedly leads to new discoveries of God's will as we talk together of the things of the Kingdom. Perfect frankness, true humility, the habit of seeking for that which our Master brings to us through other personalities, a quietness of spirit which is not always oppressed by the desire to get on to the next job,—these are some of the things which are helped by and which contribute towards a retreat.

Yet we cannot close without the reminder that the chief way in which to gain a truer spirit of evangelism is to do the work itself, rather than to talk about it. Only as we get into touch with men and women in spiritual need do we so feel our own unworthiness that we are driven to prayer and self-discipline. It is in doing God's work that we learn more of how to do it.

Aim for
Quantity
Rather than
Quality

To many it seems that at the present epoch it is quality rather than mere quantity which must be our aim. Of course we want to bring many more within sound of the Gospel, and it is our passionate desire that very many may find in Christ their Lord and Saviour and may see in Him the God whom they seek. It is nevertheless true that the Church is weak to-day, in part, because it is too large, i.e., because it contains too many who have come in more for what they can get than in order to give their all to Christ for the salvation of men. Has the Gospel been presented, as our critics are saying, as an appeal to selfishness? Have not some found their way into the Church and even the ministry because they desired material advancement? Is the daring spirit of the first Christians found in our churches when they face grave moral evils within the Church or outside her borders? Is there the warm spiritual fellowship which overcomes all differences and compels the onlooker to say, "Behold how these Christians love one another"? Such are some of the questions which may lead us, under the guidance of the Holy Spirit, to a deeper place of penitence and of power.

CHAPTER XXXIV

THE WEEK OF EVANGELISM

George A. Clayton

In the limited space allocated to me I cannot attempt to state the history of the movement which has come to be known as the "Week of Evangelism." It has been observed with growing zeal from 1918 to 1924, and there is every indication that the "Week" will be more widely observed in 1925 than ever before. Speaking for the Religious Tract Society for China, 390,000 special tracts, 180,000 special choruses and 18,000 posters were needed to meet the demand in 1924. Of the special China for Christ Bulletin issued by the National Christian Council 50,000 were called for, and reprints were made locally in two or three centres.

It has been no part of my duty to collect reports on the way in which the "Week" has been observed, but I can quote from six reports sent in from the churches in one district in the Hunan Province. These are probably quite typical.

1. An Ren hsien. Campaign from the 1st to the 6th of the New Year. Five volunteer workers were secured. There was house to house visitation, preaching in the Chapel in the afternoon, and in the house of a Christian at night. The workers were heard gladly and many hearts were touched.

2. Chang Ning hsien. Campaign from the 5th to the 15th. There were three volunteer workers. These engaged, together with the Evangelist, in house to house visitation throughout the period of the campaign.

3. Chu Ting. A five days' campaign. There were twelve volunteers who divided into bands, three, two or even one man in a band. These went from house to house, preaching in the mornings. At two in the afternoon they

returned to the Chapel where they preached on the six suggested subjects for the Week of Evangelism. At the following Wednesday evening prayer meeting, more than fifty were present. Cottage prayer meetings were held each evening of the campaign.

4. Heng Shan hsien. During the six days' campaign the volunteer workers increased from 8 to 12. These workers visited daily in the homes. The attendance at the evening meetings at the Chapel increased from 60 to 300. A total of 680 of the Week of Evangelism Tracts were distributed, together with 84 portions of the Scriptures. The Campaign was not without some results: A Confucian scholar came to the Chapel and said, "I want to become an inquirer in your Church;" two church members made a new start in the Christian life; a merchant came to the Chapel and told the Evangelist that he wanted to be a disciple of Jesus.

5. Lei Yang hsien. The Campaign opened with neighborhood prayer-meetings among the Christians. There were three volunteer workers. As a result of the Campaign 3 enquirers were enrolled and many more promised to be regular attendants at the Church.

6. Sin Shi Giai. In the Campaign here, there were two volunteer workers. As a result of the effort, 2 men and 1 woman were enrolled as enquirers. There were better results and more volunteer workers in the surrounding country towns.

In another letter which I have received it is stated that the missionary and his colleagues went for a week at a time to each of several village centres and spent the early hours of each day in Bible Study, the hours between morning and evening rice in visiting surrounding villages, and the evenings in meetings with the Christians and others who were attracted. In a third case the "Week" at a mission centre — a county town — inspired the local Church with the desire to visit systematically every part of the county, the campaign to last over many weeks.

I am convinced, after close association with this movement since its inception in China, that it calls forth

the spirit of evangelism in any Church which makes full use of the method by enlisting the co operation of the members of the Church. If only the regular evangelists share in the work, it does not become an evangelistic opportunity for the whole membership.

CHAPTER XXXV

STUDENT EVANGELISM

O. R. Magill

I. A New Evangelism, a permanent but the "ism" has to be modified to meet the age." One wonders if we have yet discovered the proper "ism" which this generation of Chinese students, either government or mission school, requires.

It is not so much a question of an older or a newer evangelism but rather one of a narrower or wider; narrow in the sense of its appeal attempting to bring students to God via only one type of experience, as over against one that recognizes the widely varying conditions of individuals and strives to understand and show God's sufficiency for each. It must also be wider in the sense of the "fishing" being but a part of an educational process of "feeding," so evangelizing the intellect, the emotions and the will. In the terms of a writer in *The World To-morrow*, the tendency is to emphasize rather the great declaration of Christ, "I will make you fishers of men" than his later command "Feed my sheep."

In the end the real test of any evangelism is its abiding quality and its reality, not the suddenness or singularity for which many seem to look.

II. Changing Conditions We are rapidly moving into a period when students will no longer accept Christianity unless it appeals to their reason as well as to their emotional nature. The time has passed in China when the Christian faith can be imported wholesale. There was a time when students were interested immediately by the story of what Christianity could do for them as individuals and for their country. Now they need to have cleared away for them the problems that have arisen in regard to the value of religion, the truth of

Christianity and the so-called sins of the church. In the midst of the welter of criticism which is levelled at the church and the foreigner students begin to lose their ready confidence in the Westerner, while at the same time there is rising up within them new aspirations for race and country which they find do not harmonize with the implications of a religion that teaches the doctrines of brotherhood of man, non-resistance, love of neighbor, etc.

III. Forces at Work As never before in the history of Christian missions in China the forces at work have turned their attention to students. This means that there is rapidly coming a recognition of the strategic importance of this potentially great though numerically small group. It also means that there is a realization of inadequate returns in Christian lives that are counting in permanence and effectiveness for the Christian cause in the community, for the outlay in mission schools in men and money. It also means that many have begun to realize that many of China's and the Church's great Christian leaders of the future must come from among the government students. Nine missionary societies other than the Y.M.C.A. and Y.W.C.A. had special student workers in ten of the great government student centers last year. Besides the ninety-six Y.M. and Y.W. local Student Secretaries, both Chinese and Foreign, and more than seven hundred volunteer workers, the National Y.M. and Y.W. staffs, the National Christian Council staff and several connected with the national work of the denominational boards gave proportionately of their time to direct evangelistic work among students. Eighteen national leaders pledged at least a week each season to be spent in as many schools in direct evangelistic work for students.

Every mission school has had resident on its campus, in its faculty and student body, evangelistic forces that we are constrained to believe have only begun to realize their possibilities. Christian students have scarcely accepted the challenge of their opportunity, yet no others can so effectively reach and influence their non-Christian fellow students. Some progress was made during the year in several institutions in training student workers both for

work in the mother school and for deputation work in sister schools.

IV. **Methods Used** The methods used have varied greatly over the whole country, as do also the opinions of what constitutes evangelism. It is doubtful if any two denominational groups would give the same definition or approve of exactly the same methods. There has also been a great variety of approach in different parts of the country by the same organization, for example the Y.M. and Y.W.C.A. In the main, however, the following means have had a widespread use:

1. *Large Meetings :*

We mean by this term meetings which endeavor to reach in large numbers students of a middle school, college or university grade in distinction from the smaller meetings dealing with them by college classes or social groups. Almost all the Christian schools have held, during the year, from one to five series of such meetings of from three to ten meetings each with a direct evangelistic objective. In some of the schools these efforts have been highly organized campaigns of the more popular type with individual workers, prayer groups and discussion groups working smoothly for the winning of large numbers of decisions. In others they have been quieter and more dignified presentations with very little effort to bring about decisions for baptism at the time, but rather depending upon the normal religious activities of the school year to produce results. It is being more widely felt that decisions for baptism should come in the most natural way without being forced and as a natural expression of what the student himself has discovered and arrived at.

Among government students the day of the great mass meeting where large numbers are asked for decisions has passed. Experience seems to point to the fact that unless intimate contacts have already been established, and each individual can be followed up wisely, more harm than good may be done. The large meeting, however, still fills a need as shown by the fact that more than 100,000

government students attended 500 religious meetings held in the Y.M.C.A. student centers during the year.

2. *Small Group Meetings :*

Among the most effective efforts made during the year have been those through small informal meetings with homogeneous groups of students, where the message was given through a short talk in conversational style and then followed by a free discussion. These have been made very effective not only during a campaign but regularly through the year where the right type of leader has been available. Conditions and circumstances should determine the wisdom of using this method, but without doubt it is one of the most effective means of winning government students. The most natural opportunity to make an open avowal of decision to go forward with Christ as Lord comes in such groups, especially if they have met often enough to become well acquainted.

3. *The Discussion :*

As supplementing addresses, especially the type provocative of thought, the opportunity for discussion, preferably at a different time than the address, has been an innovation in China during the past two years. It is especially effective in leading students to make their own discovery of God. The flow of difficult questions from students in several instances has almost overwhelmed the leader, but has opened the way for a message that could be aimed at a definite mark. This method requires a leader with wide experience, a thorough knowledge of the whole field of religion, and an ability to think quickly. A few points regarding such groups emerged from a discussion by a group of evangelistic leaders and may be of value :

It is most important to establish a sense of confidence in the leader. Students often do not care to speak because of timidity. It is often the fear of the consequences of a question that keeps them from expressing themselves. In order to bring about such confidence we need to honor the students by making them feel that they are in a position of equality with the leader. We need to take men at their best. The leader should always show that he is taking the

student attitude of mind. This can be done through the opening addresses of a campaign by a certain type of talk. It might be well to have questions written out and handed in, especially just following an address. These can be taken up in discussion groups.

4. *Personal Evangelism:*

There is no evidence that Chinese students to any large extent have become interested in individual work for individuals. In certain schools groups of students have banded themselves together to do personal work; but the result has too often been rather a forced and unnatural attempt that in many cases has resulted in repelling rather than in winning. This does not mean that there are not students who have persistently and tactfully set about to win their fellows to the Christian way of life.

One is led to wonder if personal work done just at the time of an evangelistic meeting can ever be very effective. Confidence in the individual, built upon friendship, is an essential that cannot be overlooked, and Christian friendship that expresses its interest in the individual only at such special times is not conducive to confidence.

It has been noted that the best work has been done in those schools where,

- (1) Conditions are such that the students have opportunity in their ordinary school life for the development of a normal fellowship built on the friendship basis, and
- (2) Where the faculty of the school has set the right example.

Quoting from a recent study made of this subject:

"We have probably lost much of our effectiveness in the use of this method because of confusion, viz:

- (1) Personal work has been thought of as a peculiar method of dealing with persons to win them to the Christian life, whereas it is a way of dealing with them in all phases of life. The personal relationship is one of the fundamental relationships of life. It is also probably the one most commonly experienced.

- (2) On the other hand we have pulled this method out of its setting in the social relationships of life and out of its connection with other methods of approach and have endeavored to erect it into an activity apart from the other elements of the program. It is one tool in a kit of several for accomplishing our task."

5. *Detail of Typical Campaigns:*

Dr. Hodgkin at Cheloo University.

There was quiet but earnest preparation at Cheloo University for Dr. Hodgkin's eight-day campaign Nov. 9-16 when he gave himself especially to the religious needs of the University. These meetings aroused wide and sustained interest on the part of students and faculty alike. The response to both the morning addresses and the evening discussion hours was highly gratifying. Practically the whole student body attended fully both morning and evening meetings with a sustained and growing interest.

After the first evening the questions poured in thick and fast. The questions grouped themselves mainly about certain larger problems, and as the number accumulated Dr. Hodgkin was able to reply not in detail but by going back to fundamental principles which would serve as a basis for the answering of individual questions, and would give a line of thought which the student could himself pursue. The response to this message was due in large measure to the soundness of the approach to student religious experience through the door of the mind, the willingness to tackle the most vexing questions and the complete respect for the personality of the questioner.

There was abundant evidence that a deep impression had been made upon the thinking and the religious convictions of the students. The Christian leaders among the students, especially the officers of the Christian Association, threw themselves wholeheartedly into the work of preparation and conduct of the meetings in a way that must mean much to their powers of leadership during the rest of the year.

"Dad" Elliott at Foochow.

During early December, "Dad" Elliott went to Foochow for a week's campaign among the students of the Christian middle schools of the city. It was so arranged that the students from the schools at Nantai could come together about a thousand strong each morning for an hour, to hear an inspiring message which traced the great world religious issues of the day right down to the campus, and challenged the students to begin to solve these smaller beginnings or else fail on the larger. "Dad" then went into each school separately, and several times into those schools that were too far distant to hear the morning message. Each afternoon at four a group of leading students from each school, who had been meeting for prayer and personal work prior to the meetings, came together for twenty minutes of devotion and then broke up into their several groups to discuss the application of the morning message to their own school and work out concrete plans for follow-up. Other leaders met with smaller groups of student leaders in each school for discussion of problems and plans growing out of "Dad's" message.

On the morning of the last day at the close of the address it was decided to ask for students to make some kind of forward step. Several hundreds indicated their determination to do so in writing upon cards which had been placed in their hands. Some of these were decisions to accept Christ; others were decisions regarding life work; most indicated a changed attitude toward religion and a determination to follow the truth wherever the search leads.

In the afternoon two or three hundred of the student leaders met for a retreat and a final message from "Dad". It was an inspired group and if the dynamic of the lives of those students will continue to carry through with the plans that were made there the school life of Foochow will be revolutionized.

6. *Results:*

The writer does not propose to give in any adequate way the results accomplished among students by evangelistic efforts during the year. That is obviously impossible.

There is no organization attempting to collect and tabulate any comprehensive statement from all the Christian forces. Figures at best are only one means of measuring results. The Y. M. and Y. W. through the local Student Associations have collected figures from the widest field covering schools of all types and denominations, of middle school and above. They also have a more or less complete report of work done among government students.

The following figures, provided by the Y. M. C. A. Student Division, are significant. In 201 schools with 41,570 students enrolled, 13,937 of whom were Christian, 2,343 students were baptised during the year. 33-1/3 per cent are baptised Christians and 17 per cent of that number were baptised during the year.

In the main government student centers 718 students were reported by the Y. M. C. A. as deciding for Christianity with 265 actually joining the Church. Although this is less than half the number reported as deciding for Christianity during the preceding year, the actual number joining the Church is considerably increased. This bears out the statement made above that the mass evangelistic meeting culminating in decisions is becoming less popular than before, and indicates that decisions obtained in other ways are being better followed up.

The Challenge of 1925 There is enough spiritual dynamic potential-ly in the lives of the Christian students and faculties of both Christian and government schools, if awakened and released and guided to express itself, to revolutionize the school life of the nation in a generation. The writer does not pretend to have wide enough knowledge of the situation to point out the reasons for our apparent failure to awaken this sort of life among students. But is he mistaken in feeling that student Christian life so far has met with so little of real challenge in what we have presented as its task, in what it has met to overcome, that it has become stagnant? Has it not been far too easy a life in the protected atmosphere of the Christian school? Has the life of the Christian schools not tended to produce far too many of the "hot house" variety of Christian students? Have there not been far too many

students unconscious of the challenge in the life about them?

It seems to the writer that in the anti-Christian movement, the Christians in the schools, both students and faculty, are faced with such a challenge as has never come to this generation. It is his conviction that they ought to be exposed to its blasts, accepting it as an unparalleled opportunity. It should awaken all the latent loyalty and bring into action all the unreleased powers that are wrapped up in the lives of the Christian youth within both the Christian and government schools, expressing itself in literary production, in vitalized personality, in speech and in Christian living.

Should our plans for the year not be made in the light of this opportunity and challenge? Already the young Christians are being stirred as never before to defend their faith and to accept the challenge. Already the organizations that have contact with students are making plans to meet the attack and are shaping their whole program accordingly.

The Y. M. C. A. is calling together the Executive Secretaries of Summer Conferences for 1925 in order to study the problems and reach a common mind on the theme and program that will make the greatest contribution toward meeting this challenge.

CHAPTER XXXVI

THE RELIGIOUS POLICY AT YENCHING UNIVERSITY

J. Leighton Stuart

Purpose of the Christian College The Christian college in China has been founded as an integral part of the missionary enterprise. It exists for the purpose of winning its students to Christ and of fitting them for His service, as well as in order to do its part in all other ways toward the strengthening of the Christian community and to witness to the meaning and value of Christian faith. The funds contributed for its physical equipment and for its annual maintenance have been given chiefly, if not entirely, with these objectives in view, and are being expended with an unqualified desire for attaining them. There is therefore no question whatever as to its function. The problem as to what methods can be used to best advantage is, however, a perplexing one.

The Present Situation among Students The intellectual awakening which for some years past has been surging through student circles has produced a reaction against all religion as a "left-over" from the superstitions of the past, discredited by present-day scientific knowledge. More recently the organized attacks against Christian education (whatever may be the sources from which they are being inspired and financed) are creating a further revulsion against religious propaganda as imperialistic in spirit, and in some way associated with capitalism and the political or economic exploitation of China by western nations. Students in the Christian colleges are quite familiar with these and similar currents of thought and are more or less under their influence. Most of these students, perhaps, have come from mission middle schools in which they have been surfeited with compulsory attendance on religious exercises, and required courses of religious instruction not always well-taught. Others come

from government middle schools in which the little that they may have learned of Christianity has put them on guard against any inclination to accept its teachings. All this is aggravated by their new and rather sensitive nationalistic self-consciousness, and their restless discontent with the existing order. Finally there is the demand, becoming more and more articulate, for the revision of the treaties which alone permit us to conduct these institutions as we please, in defiance of the policy the Chinese Government would enforce if it could. Such a policy would forbid all required religious exercises or courses of study, and would possibly even cancel the right of foreigners to maintain schools under any conditions. The net result of all this ferment is a mood of religious indifferentism on the part of the great majority of students. They prefer to ignore the whole issue and to concentrate on their studies with a view to improving their economic status. Even the better Christian students are feeling and fighting against this blight of indifference.

A Constructive Policy

What then should be the program of the Christian college as it attempts under such conditions to realize its religious purpose? Speaking for the one with which the writer is connected the first emphasis has been to make it a demonstration of Christian principles at work. A faculty of heterogeneous elements—Chinese and Western, European and American, men and women, representing a wide variety of denominational upbringing and covering almost the entire range of theological opinion—are consciously applying the teachings of Jesus to all the mutual relationships of their daily living, and to their administrative problems and institutional activities. They are trying to act on the same basis in all their dealings with the students who in their turn are encouraged to observe the same procedure. Racial prejudices cannot survive in such an atmosphere. Financial issues, including the salaries of all concerned, are discussed together in an effort to find the Christian solution for them. Internal differences of view or disappointed plans, criticisms by other missionaries or attacks from anti-Christian sources, are all treated as opportunities for revealing the Christian spirit. Educational standards are

determined upon with the thought that the Master is honored when His name is associated with proper requirements honestly maintained. For the same reason all pretence or euphemistic statements in our bulletins and catalogs are avoided, and every effort is made to keep within the simple realities. Those vocational courses are planned for which seem to contribute most to the advancement of the Christian cause or which permit the fullest exercise of Christian ideals.

In other words, we of Yenching University have reached the conviction that the primary need in China to-day, at any rate in student circles, is not so much the proclaiming of historical facts or the defense of theological doctrines concerning our faith as the witnessing to the transforming dynamic and spiritual idealism of this faith in our corporate life. If we can so function as actually to have a distinctive atmosphere and character in contrast with non-Christian institutions we shall have given a testimony more far-reaching in its influence and more convincing than if we merely induce a number of our own students to a profession of Christian faith. Such testimony cannot but commend the Christian message to many both within and without the institution and lead them to Him who alone is the inspiring cause of the phenomenon. At a time when many educated Chinese are familiar with the external facts of Christianity and in a revolt against its propaganda such a Christianized standard of communal life is a message to the outside public and furnishes the environment in which those within its fellowship can be encouraged to adopt for themselves the Christian way of life. Every facility is supplied for such study and for practice in Christian living.

Services on Sunday and a daily chapel are made as attractive as possible but attendance on them is without any compulsion. A wide variety of courses on religion is included in the curriculum and there are voluntary Bible and religious discussion classes organized chiefly by the student Christian leaders. The position is unreservedly taken that religious truth has nothing to fear from scientific or philosophic

thought, and that therefore all truth ancient or modern may be freely and fearlessly taught and sought, in the confidence that harmony between Christian faith and human knowledge in other fields will be arrived at by every earnest and unprejudiced learner. The faculty are expected to form personal contacts with students in the hope that these will lead to religious interest and decisions. Beginning with next session there will be a well-trained director of religious activities giving full time to this one task and bringing to it a rich experience in leading students to Christ. The Department of Religion and the post-graduate School of Theology are being reorganized in such a way as to offer a wide range of elective courses in these subjects, enabling students to major in them with or without vocational intent both in undergraduate and graduate study. There is the further effort to awaken a desire for Chinese interpretations of Christian faith based on personal religious experience and Chinese psychology and racial culture, framed in the light of those historical expressions of that same faith of which we western missionaries are the stewards. Perhaps more than all else do those who are dreaming out the Yenching ideal yearn to see many of its students, both men and women, deciding, while in college, to offer themselves for that specialized training which will fit them for being the colleagues, and in time the successors, of missionaries from other lands, and among the most consecrated and highly qualified builders of the Church of Christ in China. Such young men and women preëminently, and all others in such measure as each may have caught its meaning, will thus give evidence that the University is really living according to its motto drawn from two of the greatest words of Jesus: Freedom through Truth for Service.

CHAPTER XXXVII

EVANGELISTIC WORK IN SZECHWAN

H. J. Openshaw

The year under review has seen no remarkable spiritual movement among the Churches in Szechwan. However, there has been some good spade work done in schools and churches, and evangelistic campaigns have been held in a score of centres. Special interest in the study of the Bible has been evidenced in several places and retreats have been held, with benefit to church leaders, in three cities.

General Evangelism The Szechwan Christian Council, through its Evangelistic Committee, planned and executed two extended evangelistic campaigns. The evangelists visited thirteen cities and large market towns, reaching students, church members, outsiders and prisoners. Several of the communities were stirred and the church members revived. A large corps of workers was enlisted in these campaigns and personal workers' bands were organized. The Methodist Episcopal Mission, Canadian Methodist Mission, China Inland Mission, Y.M.C.A., and Baptist Mission all set apart leaders to help in this piece of coöperative effort. A total of 366 addresses was delivered during these campaigns and 1780 were enrolled as inquirers. Literally thousands of tracts and scripture portions were broadcasted, reaching into districts where no messenger of the Gospel ever penetrates. In the several cities visited cordial invitations from Government schools of all grades were received and many helpful contacts were made. But far and away the most satisfactory work was done with our own Christian school students, and the response from both boys and girls, those who are to be the future leaders of the church, was most gratifying. The faithful work of devoted teachers was evident in the foundation work which had been done, making the appeal for decision and dedication by the Missionaries easy.

Student Evangelism The Chengtu Y.M.C.A., assisted by the various church leaders, put on a special campaign for Government School students at Chinese New Year time. A total of 3000 students attended the four meetings; inspiring addresses were delivered and 466 signed cards expressing a desire to study the Bible. Thirty-four Government schools were represented in these meetings.

The 'Y' also held a Student Summer Conference for picked men. There was a student enrollment of 110 and 44 signed up expressing the desire for a personal interview on religion.

Literature Evangelism Literature has figured prominently in evangelism and missions are really beginning to face the problem of appointing men especially for this work. An investment in money, still very inadequate, is also being made.

The Canadian Mission Presses have been worked to their capacity, turning out great quantities of catechisms, hymn books, Gospel portions and no less than one million Gospel tracts.

The Bible Societies have continued their splendid warfare, and the three Societies operating in West China, The American Bible Society, The British & Foreign Bible Society and the National Bible Society of Scotland, have circulated portions making a magnificent total of 1,789,000.

The West China Religious Tract Society report shows that its total circulation was over 2,000,000.

A new evangel has appeared during the year, with a monthly circulation of 2500 and reaching an increasingly large constituency. I refer to the CHRISTIAN HOPE, published by the Canadian Mission, though really serving all the churches.

Who will estimate the sum-total of good accruing to the Church in West China, and to the great unleavened mass, from this splendid service rendered by all these hand-maids of the church!

Soldier Evangelism In the past, notwithstanding exceedingly friendly contacts with a number of military leaders, no special openings have come for

Christian service among the thousands of soldiers who press us on every side. One Captain Chae Yao Hsien in the Twenty Second Division on his own initiative organized a Y.M.C.A., and has had preaching for the troops. He has been outstanding in his friendly relations with the churches and Y.M.C.A.

In the southwestern part of the province a remarkable opening came for work among the troops of General Chow Hsi Cheng's division. The General extended a pressing invitation for a visit by Christian leaders; an evangelistic band was formed, representing four organizations, and eight happy days were spent at his army headquarters heralding and teaching the good news of the Kingdom. The General treated the visitors most cordially and recommended by speech and actions the message of the Christian Church. He avowed his belief that, "Only religion can save the Nation or the individual, and that the Christian religion is the best, and the true and direct way of access to God." This opening is being followed up.

Rural Evangelism An interesting experiment in Rural Evangelism has been conducted by a senior missionary on the Faculty of Religion at the Union University. Together with a group of students studying for the ministry he has for the past five years systematically visited six nearby market towns, conducting weekly meetings in temples, tea shops and chapels. When the work was started there was not a single Christian in any of the places. Forty members and sixty probationers are now reported, and barring the cost of travel, most of the expense has been covered locally. Here we have a valuable suggestion for pushing evangelism, at once practical, in that the students gain first-hand experience in preaching and building a work up from the base, besides meeting people who are the backbone of the Nation. Church members might likewise be used in such endeavor. Then too the expense connected with carrying on work of this nature is light. The Evangelization of Rural Communities might well be an immediate objective of the Chinese Church.

Personal Evangelism The Evangelistic Committee of the Szechwan Christian Council is the body to

coördinate the work of evangelism throughout the Province, but it is greatly to be hoped that each Mission will see the importance of stressing evangelism and that they will set aside some of their best Chinese and foreign leaders for this work. However, the task of evangelizing Szechwan's 60,000,000 people is so tremendous that we must enlist, inspire, educate the whole rank and file of our church membership to become soul-winners, personal workers, evàngels, or we shall always be confronted with the "unfinished task." With such a force we shall at once "increase the momentum of evangelism" and quickly extend the borders of the Redeemer's Kingdom.

Finis Military occupation, together with disturbed conditions, has militated against aggressive evangelism in some districts. But experienced workers agree that "Szechwan was never so open to the Gospel as now. The people amid their political strife and general unrest, are seeking a spiritual message."

It has not been possible to secure reports from workers along all Szechwan's "far-flung-battle-line," but it is evident that all are alive to the urgency and need for evangelism. Colporteurs, missionaries and Chinese leaders have reached many remote regions, while from the Tibetan Marches we have the inspiring message that "some 160,000 portions of respectable literature have been placed in the hands of the 'wild men' of Tibet."

CHAPTER XXXVIII

RECENT EFFORTS IN EVANGELISM IN THE METHODIST EPISCOPAL MISSION

L. J. Birney

Causes of
Weakness

After four years of effort to increase the evangelistic returns in the Central China area of our Church, during which many methods and plans old and new were tried, the writer is convinced that the fundamental present evangelistic need is a more deeply spiritualized Church membership. I do not suppose that the Chinese membership in the Methodist Church is below the membership of other churches in spiritual vitality. From what studies I have been able to make I judge that the conditions in this respect are much the same in all the churches. There are many and marked individual exceptions, but I am convinced that, as a rule, the prevailing idea of Christianity and the Christian life in the thought even of those who have accepted it and are members of the Church, places the emphasis upon doctrine and form rather than upon *life*. They are not to be blamed, but rather to be helped, and led into an experience of a more vital Christian faith. To set about the task of doing this would seem to be not only the logically first but the most effective means of reaching those who are not yet evangelized. It has ever been so. It will continue to be so. What boots it so far as the real growth of the Kingdom and the Church is concerned if a million members are added to the Church within the year if they know little or nothing of an inner divine power to cleanse and keep from sin, if they have no personal knowledge of nor witness for a living, present Christ, who sends men forth with power to turn a world upside down, — power to achieve for God and a better social order. Such a million would be a liability, not an asset. Additional Church members can mean little if they are added to churches that fail to reveal the inner

spiritual nature and power of Christianity. Converts will become like the Church to which they are joined.

The Remedy To deepen the life of the Church membership is far more difficult than to increase its numbers. The prime requisite is a spiritual ministry, a ministry that will keep a steady stream of spiritual life and power flowing into the Church, — but above all, will furnish a living demonstration of what the Christian life is. Our chief evangelistic effort in the immediate future, therefore, in Central China Methodism at least, is to create in large measure the only foundation upon which evangelism in the usual sense of that term can be effective or even safe. More meager numerical returns, in the interests of greater spiritual reality, will hasten the evangelization of China.

Need of Evangelism Along with this effort to enrich the spiritual life of the Church in the interest of evangelism, goes a greater spiritual emphasis in evangelism itself. It is exceedingly easy, West or East, in these days of religious education, religious psychology, modernism, etc., to stress but lightly or not at all the element of experience in the process of conversion, robbing it of conscious spiritual substance and consequently of power; exceedingly easy to stop with a doctrinal agreement, just short of a new birth; to fail to lead the convert on to a conscious personal relationship with Christ through which and through which alone the soul bursts into a new world of spiritual reality. It is especially easy to miss this in China, for China's mind is a practical mind and logical, and China's soul is not a mystical soul. Doctrine, therefore comes easy; a mystical perception and experience of the unseen does not. But that it belongs to China is attested by the many who have attained it in high degree. That it is a condition of religious power and irresistible spiritual momentum, the history of Christianity amply proves. We are striving, therefore, for a more positive "work of grace" at the beginning of the Christian life, though it be at the expense of numbers. Thus we may create not only a redeemed but a redeeming Church.

Methods Used Means and methods used by Methodism in the recent past throughout China have been varied:—(1) United campaigns held in some prominent

hall in important cities, to bring the Gospel to the attention of the city and create an inquiring constituency willing to attend the Church and be taught. (2) Continuous services in the churches of a city for a period of days, with brief messages, after which, those who desired might pass into another hall to be further interested, instructed and helped. In one such campaign in Peking, 3000 individuals heard the Gospel in a single day in one Church, which would seat but 250. At the close of the series those interested were brought into classes for continued instruction leading to conversion and Church membership. (3) Campaigns were held throughout conference areas in which groups of two to four churches would unite, the pastors going from one to the other. (4) The setting aside of specially qualified Chinese evangelists to assist the pastors in evangelistic work. (5) District conferences and retreats in which special instruction in this work was given and special spiritual equipment for it sought. (6) Personal evangelism has been urged against odds that are not encountered in the West. Privacy, such as is necessary for effective personal evangelism, is very difficult for the pastor to secure in China. Closer personal touch of teacher and pupil in our schools has been emphasized as the only means by which we can take advantage of the superlative opportunity there offered. The time and energies of the teachers and principals in our mission schools are sometimes so fully absorbed in teaching and administration that little is left to accomplish the very purpose for which these schools are founded and maintained. These and other methods of evangelistic work brought a 66% increase in the membership of the Church in China in the last four years.

CHAPTER XXXIX

RECENT EFFORTS IN EVANGELISTIC WORK IN THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

P. R. Bakeman

South China Mission-Opened 1836.

Location and Extent of Work 5 stations among Hoklo people all within fifty miles of Swatow.
3 stations among Hakkas extending into S. E. tip of Kiangsi.
Church members (1923) 5792.

East China Mission-Opened 1843.

5 stations in northern and eastern Chekiang.
Educational work at Shanghai and Nanking.
Church members (1923) 3165.

West China Mission-Opened 1889.

4 stations in central Szechwan. One remote station in process of transfer to an Australian Mission.
Church members (1923) 1852.

No account is taken here of the work among the tribes of S. W. Yunnan, projected from the Burma Mission of this society. Within ten years of the beginning of this work, baptisms were reported as 1804 (in 1923) and church membership as 10,150.

The "Intensive" Policy The trend of evangelistic work in the three missions in recent years is perhaps best understood in reference to the "intensive" policy adopted by the Home Board some ten or more years ago. This policy was described in the China Mission Year Book of 1916, p. 432 as the purpose "to limit the work in any given field, both in territory covered and in kinds of work attempted, to what can be supported by the Board in a reasonably satisfactory

manner." In plain language the policy meant stress on the education of leaders, the reaching of the more responsible classes of population, the fostering of churches that gave promise of early development to mature strength. This policy resulted in the early transfer of the Society's work centering in Wuhan to another mission. Its effect is seen in the withdrawal of all (except a few women workers) from Kinhwa in Chekiang; in the pending transfer to others of Ningyuenfu in Szechwan; and in the almost entire absence in recent years of any evangelistic expansion in all three missions. The evangelistic work in each mission has taken its tone from this general purpose, the results differing in accordance with the varying heritage, personnel, and local conditions of the three missions. But a broad line of common development in the past and of growing reaction in the present is traceable in them all.

The South China Field. The South China Mission was the only one of the three which had already, in expansion of rural centers and numbers of church members, what might be called an extensive basis.

Intensive Work upon an Extensive Basis In describing the evangelistic movement of the last year and a half, Dr. Waters outlines the mission history as follows: "The early years of the life of this South China Mission were years of persistent and extensive evangelism. After the Boxer year there followed ten or twelve years of rapid extension in church planting and building. Since then there has been a phenomenal development in our educational work. This last has not been without its splendid fruits and these must be conserved. It is true though that the educational development has been at the cost of neglecting the work of church nurture and evangelism."

It is this feeling which has led to the advance movement manifested in "a general evangelistic campaign extending through the year 1924. Special all day meetings have been held at central places for groups of churches, with consideration of topics such as 'The Church's Task To-day' and 'The Characteristics of a Model Church.' The fact of largest significance has been that the earnest spirits have so gladly welcomed the new emphasis on the importance of evangelism and the care of the churches."

Large public meetings were also held all through the year, many in the open air with six and eight hundred and not infrequently over 1000 men, women and children listening and looking at the pictures. "The door has been wide open everywhere". The significant point is that the initiative as well as the subsequent directing of the work lay with the committee of native leaders representing the whole field, who felt deeply that something aggressive must be attempted to promote new life and progress among the churches. This special campaign of 1924 has shown both to missionaries and to Chinese pastors and preachers that "the pendulum is swinging back. The response that the movement has called out gives promise of a new day."

The West China Field. A Balanced Development The work in Szechwan was less mature when the intensive policy was started and its need for all round development was more evident. As a result it would seem that in general a vigorous evangelistic growth has been maintained alongside the rapid educational development. Comparing the figures in the 1916 Year Book p. 63 with those of 1923, we find that, while the increase in church membership has been 50% in South China, and 80% in East China, West China has increased its members by 100%. "The increase in membership," writes Mr. Adams of Suifu, "is however a poor index of our progress. As a mission we are putting more stress on quality of membership." Yet, as in South China, there appears to be at present a renewed emphasis on evangelism. "We are stressing," he continues, "better methods of broadcasting the gospel." In Yachow and Kiating access is found to government schools. "Some of the most conservative mansions in the city, otherwise impregnable, have been thrown open to our Gospel message when presented by pictures, and the officers of the local army have listened most attentively to the illustrated story of General Feng." Large emphasis has been laid this year upon special evangelistic campaigns. These meetings, included retreats for the foreign and native workers, wide spread advertising and tract distribution, preaching "in church and school, in hospital and tea shop, in government school and home, in temple and jail," the impact reaching

far beyond the central stations into the rural communities. It is apparent that there is a new stirring of the evangelistic impulse in West China and that the churches are more adequately equipped than previously to conserve the results of the new enthusiasm.

East China — The mission in East China was already well started on a program of educational development and organizational emphasis, when its course was justified and given fresh impetus by the Home Board's "intensive" policy, with the result that the most thoroughgoing application of this stress on quality is found in this mission. In evangelistic work, to quote, "the emphasis has been on a trained ministry, self-support, and organization, local and general." There are twelve college graduates in the ministry, or one quarter of the total number of preachers. Considerable progress has been made in cultivating the sense of financial responsibility, especially in some of the city churches. Very real and vital advance has been registered in the sense of proprietorship over their own churches on the part of preachers and laymen, developing with their gradual habituation to the exercise of genuine authority, through district and general associations, over all policies and all funds pertaining to evangelistic work. The enlarging place of leadership taken by an able full-time General Secretary and the entrusting of all but the women's work of an entire station—school, hospital, and evangelistic work—to Chinese leadership exclusively, furnish further heartening evidences of healthy growth.

But, on the other hand, to quote again, "preaching to the masses and the effort to reach all classes in a given community, be it large or small, is largely neglected." In recent years no provision has been made for training preachers below the grade of college graduation. We have no lay preachers. The number of regular preaching places reported has shrunk from 81 in 1919 to 63 in 1923. Our evangelistic force in a mission of over eighty members consists of five families and two single ladies, one family and one single lady being engaged exclusively in city social work. Our Home Mission Society is all but extinct. The stress on quality and organization has reacted to suppress evangelistic

zeal. There is no outstanding evangelistic event or movement. Only recently is there evidence of a reaction and the sound of a "going in the tops of the mulberry trees." As in South China we are beginning to realize that a price has been paid for our gains in quality and efficiency. Some of us feel that the pendulum's swing of recent years with its development of schools, its stress upon highly trained leadership and close organization is about to be supplemented by a swing to democracy, an appreciation of the plain people, a wide-spread, warm-hearted, unfettered, forward movement of evangelism.

CHAPTER XL

TENT EVANGELISM IN SHANTUNG

Henry Payne

Tent Evangelism is evidently meeting a present-day need in rural work. Mr. Andrew Thomson's account of such work in Honan, which appeared in the 1924 Year Book, has been greatly appreciated. The present writer desires to tell of similar work carried on during 1924 in Shantung by the English Baptist Mission.

Methods of Work

It is significant that our Chinese brethren have for a number of years seen the value of tent preaching. At least six local churches have provided themselves with tent equipment on a small scale, which they use at holiday times and during festivals, manning their tents with voluntary workers, both men and women.

The Chinese Independent Church of Tsinan has a very fine tent equipment, and a strong band of preachers, with an adequate budget supplied from Chinese sources.

An Annual Budget

Our English Baptist Mission supports a band of five workers, three of whom are ordained men. It has an annual budget of Mex. \$1500.00. The band chooses its own leader and is given perfect freedom of action. There is an advisory committee of two (one Chinese and one foreigner) which gives guidance when called upon, but which has no executive powers.

The report for 1924 shows that the band has held gatherings at eighteen centers during the year, the average length of stay at each center being eight days. Three meetings a day were held.

Results

Over 400 names of men and women desirous of studying Christian teachings were received. In several of the centers visited follow-up work is being carried on.

The evening meetings were always well-attended. To quote from a report of this year's work:—"Sometimes the tent, capable of seating 500 people, proved far too small for the crowds desirous of hearing the Message. In one densely populated district, the audience numbered 5,000, and a street of food-shops sprang up about the tent, just as though it were one of the great religious festivals that was being held, instead of a gathering of the once-hated Jesus Sect. At this same center, no less than fifteen families burnt their family idols to testify that they would from that time cease to worship gods they had become convinced were false."

Meeting "In another city the Magistrate joined in the public welcome accorded to the band. Addressing the meeting, the Magistrate said he had noted with pleasure that their banner was inscribed with the words, 'Chinese Christian Church.' 'That was quite correct,' said he. 'It is not a foreign religion. It belongs to China just as much as to any other country.' He pointed out that the fifth article in the new Chinese Constitution gave freedom of worship and belief, and said he trusted that many would come and listen to the messages delivered in the tent. As a result of this recommendation, many merchants and students came regularly to the meetings in that city."

Equipment The tent (or marquee) used will seat 500 adults. It has two main entrances opposite the end where the platform is set up. A rope stretched from poles fixed in the ground makes a boundary between the benches of men and women guests. The men are usually allowed two-thirds of the ground space. When crowds are great the walls of the tent can be lowered, and this allows a large number standing outside both to see and hear the speaker.

Seating accommodation in the form of benches is always obtained locally. Most of these come from churches in the neighboring villages who seem always glad to assist in this way, realizing as they do that the coming of the band will bring reinforcements to their numbers.

Good use is made of diagrams and charts on hygiene, education, and the benefits of Christianity. These charts

are copied from originals belonging to the Tsinan Institute. They are hung round the sides of the tent and help to attract the reading class. A large colored map of the world faces the audience and at times comes in very useful. A good stock of hymns, choruses and scripture pictures are on hand. These are all written on calico so as to stand the wear and tear of a campaign.

A gramophone plays before each service, and not only gives notice that service time is drawing near, but also serves to occupy the time while the audience is being seated.

So far no woman evangelist has been officially attached to the band, which is perhaps an oversight, but much valuable work has been done by voluntary helpers, and where possible, women evangelists serving in the neighborhood of the meetings have been invited to attend.

Personal Work Personal work is indispensable to successful tent evangelism, and provision must be made for it. Two guest rooms are sufficient, one of which is for the women helpers, where at all hours visitors may feel free to come and talk of their difficulties.

Children's Services The children — a very real problem — are made welcome during the teaching of the singing of choruses and hymns, and usually prove apt learners. When the address is about to be given, one of the evangelists with a gift for children's stories leads the children out to an adjoining courtyard or temple and gives them a special address. If the crowd of adults is not large, the young folk may be permitted to stay in the tent, in which case several voluntary helpers are told off to sit with them and keep order.

Follow-up Work By far the greatest problem is follow-up work. The leakage is very great, at least 75%, most of which, we are convinced, could be avoided if adequate measures were taken to husband the fruits of this work. When meetings are held in districts where there are churches already established, the pastor and church leaders on the spot may be expected to help by holding evening classes for learners.

In our band, one of the evangelists keeps a record of names and addresses of enquirers, and sees that a copy

of this is put into the hands of the neighboring church leaders.

When new districts are being worked, the task of conserving results is one that yet waits for proper fulfillment. In our 1925 band we have attached a worker whose duties will be solely with enquirers. He will stay behind in the places where meetings have been held and arrange for Bible study classes, conducting these say, once or twice a week for a few months. The present writer believes that there should be three follow-up workers attached to each band, who should spend most of their time with learners. These follow-up workers should always be identified with the band and be seen taking part in some of the meetings. It might be well in cases where an evangelist was much used to attract new learners, for him to be left behind for a few weeks to shepherd these little ones.

During the hot weather, our band holds one or two classes to which new converts are invited. There is no reason why all members of the band should not undertake some follow-up work during the rainy season and when the farmers are too busy to attend tent meetings. Even at such busy seasons, it is possible to hold small evening meetings.

CHAPTER XLI

EVANGELISM IN THE NORTH WEST

A. Mildred Cable

The perpetual reiteration of such sentiments as are found expressed in the Chinese Recorder and in native newspapers, where the Chinese leaders zealously proclaim their desire for self-establishment, self-propaganda, and self-government, must give the foreign missionary food for serious thought, and cause him to ask what should be his relationship to a church in which these desires are finding so strong an expression.

It was the writer's experience, after more than twenty years' missionary work in the province of Shansi, to pay a prolonged visit to the city of Kanchow in the province of Kansu, where missionary work had been established and carried on for five years, by Chinese missionaries only. Kanchow lies six days' journey northwest of Liangchow, the furthest outpost held by any missionary society in Kansu. Beyond Kanchow there is no foreign missionary until Ti-hwa-fu (the capital of Sinkiang) is reached, a journey of forty-five days.

At the present time the Kanchow church membership is over seventy, and there are three hundred and fifty families who have destroyed idols and recognize themselves as enquirers.

It was a matter of great interest to me to see all that I had heard discussed in such detail at the Shanghai conference, worked out in practice. The following things made the strongest impression:

(1) The sense of responsibility for the evangelization of the vast untouched regions beyond, which was upon the church. It was striking to hear the prayers of these people and to find what had already been done. The little company of less than thirty baptized members had already sent two of its best men on a missionary journey of several

months' duration along the great northwest road as far as Twen Huang, visiting every city *en route*. A pioneer party visited Thibetan territory and others penetrated to the Mongolian passes.

(2) The Chinese missionary in charge resolutely refused to employ any salaried help. When the preaching band is out, its expenses are supplied from the Central Church fund and by the sale of Gospels.

(3) The gifted *young* men who have rallied around the Chinese leader, using their time and talents in the service of the church.

(4) The uncompromising attitude taken in matters of church discipline and towards non-Christian practices and superstitions in social relationships.

At the hour of our arrival there were already signs of a movement of the Spirit of God resulting in large numbers of men and women asking to be registered as enquirers. The danger of the adherence of such a mass of untaught converts was recognized and we were immediately requested to spend some months in teaching them. We have been asked to take no responsibility in serving tables, but to conserve our strength for the ministry of the Word. Several station classes were held to which large numbers came. These were followed by short classes in village centers where the attendance was even larger and many new enquirers were added. The whole expense of these classes was met by the Chinese themselves.

The burden which was upon the church with regard to the unevangelized districts found expression in a united effort to reach the city of Suchow, six days' journey to the northwest. A band of thirty men and women volunteered to go with us for the winter months. Some days of each week are given to propaganda and some to Bible study. For the expense of this campaign some foreign funds have been used, as it involved the renting and furnishing of premises.

From this group is gradually emerging a number of men and women evidently endued with the gift of leadership, and it is the expectation of the church that these will form an Evangelistic Band and travel up and down this tongue of territory as preachers of the Gospel.

As foreign missionaries our position in relation to the whole movement is that of invited guests. We have no settled residence, but move from city to city as occasion demands.

The plan of campaign adopted in Suchow is as follows:

(1) Every shop and courtyard in the city has been systematically visited and the inhabitants presented with a packet of Christian literature.

(2) Every restaurant has allowed us to affix the posters of the Stewart Evangelistic Fund to its walls, and all the prominent places in the city have thus been posted.

(3) Each evening a children's service is held and this has proved to be a most successful feature of the campaign. About one hundred and twenty gather regularly, and large numbers of adults attend with unfailing regularity.

(4) A large tent is pitched for the Sunday services as no room is adequate to accommodate the congregation.

(5) The students are formed into four bands with a church officer in charge. Each band is appointed its week-end work, which includes the visiting of neighboring cities, villages and farmsteads. It is hoped that within three years every city within possible range of Kanchow and Suchow will have had a prolonged visit from one of the evangelistic bands, and that each season there will be specialized Bible classes held in the two cities which form the bases.

At the end of nine months' work in a field where the Chinese church is self-established, self-propagating, and self-supporting I should suggest that a period of at least three years should be allowed to elapse before the foreign missionary makes his appearance, in order that the *final* responsibility for organization and action may rest upon the Chinese missionary, and that the young converts may have acquired the habit of regarding him as their leader. When the foreigner does come it should be at the invitation of the church and with the object of making the particular contribution for which he has been fitted by his training. I view it as most important that such visits should never take the form of

permanent appointments. The Chinese, like ourselves, need time, scope and opportunity to work out their theories to a practical conclusion, and this necessitates a recognized field.

In this part of northwest Kansu, Moslems, Thibetans and Mongols abound. The cities of Suchow and Kanchow are centers where men from Sinkiang, Turkestan and Russia congregate for business, and as such are strategic points. The Moslem population is daily increasing, and the question of Moslem or Christian supremacy has once more to be faced. A young deacon of the Kanchow Church recently made a powerful appeal to his fellow church members to respond to the call: "Come over and help us" from the Moslems, Thibetans, and Mongols, and to seek earnestly to equip themselves for this special work. The Chinese Church has heard the call and assumed the responsibility. Holding, as it does, these difficult outposts, it should be able to count upon the sincere sympathy and earnest prayers of the whole missionary body.

CHAPTER XLII

THE KOREAN MISSIONARIES IN SHANTUNG

C. A. Clark

In 1907, the independent, national Presbyterian Church of Korea was established with one Presbytery for the whole country. In 1912, the Church became fully organized with a General Assembly and seven constituent Presbyteries. To celebrate this latter event, the Church took up a great thank offering to send out a Foreign Mission to China. The American Mission in Shantung agreed to turn over to the Korean missionaries their field of Laiyang (來陽城) with a territory 60 li square; and, in 1913, three Korean ordained pastors were sent to begin work. They were all, of course, men with a good knowledge of the Chinese written language, and they very soon got a fair grasp of the spoken language, beginning to preach after only a little over a year on the field.

Growth of the Church

Their first report, made in 1915, shows on how small a scale they began:—total adherents 40, average attendance 30, new baptisms 3. In 1916, their total baptized roll was 12 and there were 30 catechumens, the total offerings amounting to 50 yen. That year, one of the three men came home sick, and, after some months of illness, died.

In 1917, there were 28 communicants, 35 catechumens and 26 new believers. Six prayer meeting places had been opened and there were three self-supporting day schools with 16, 10 and 6 pupils respectively. The offerings for the year were 120 yen. The church was kept open every day for prayer and many of the Christians availed themselves of it. The men toured the 120 villages and towns of their field and were most enthusiastic over their prospects. Towards the end of the year, something happened that caused dissatisfaction, and at the same time the way opened for the missionaries to go to America; so they resigned and left.

New Type of Worker

Three new and even better qualified men were sent to take their places. The wives of these men were academy graduates. One of the men was a college graduate. In 1922, a fourth man was sent. At the end of 1918, there were 32 baptized, 36 catechumens, 85 Christians in all, and contributions totalled 131 yen. One of the dwellings burned that year and had to be replaced at a cost of 700 yen.

Medical Work

In 1919, a Korean physician, a graduate of the Severance Union Medical College in Seoul, opened a private dispensary and hospital in Laiyang. There are now two doctors there. The Mission lends them quarters for their work, but otherwise they are self-supporting. The reports show that they have served the community well and have been honored several times by the community in oriental ways. They have also been consulted as to hygienic measures in the community.

Evangelistic Work

In 1920, evangelistic services in the villages were attended in places by as many as 300 people at once and 10,000 Gospels were distributed. That year, the American Mission agreed to turn over another section of territory with its developed work, and steps were taken to open another station in Chuk Meuk (卽墨). At Christmas, 200 people were fed and gifts sent to the prisoners in the jail. One Chinese gave 200 yen towards the new church in Laiyang. One of the branch groups raised 75 yen as a thanksgiving offering and it was used to employ two of the new converts as evangelists for seven months.

In 1921, at Christmas, there was another large celebration in Laiyang, and the poor and prisoners were helped, and then the whole church went out preaching from house to house, Korea fashion. Nine Chinese became tithers. 16 Bible classes of four days to a week each were held, besides one class for officers and one normal class. 26 new believers came in in one place and in another 20 Christians built themselves a church, donating money and labor. Plans were made for a Bible Institute to last a month. Including the new work turned over by the American Mission, the statistics at the end of the year show: 3 circuits, 10 Elders, 17 salaried Chinese workers, adults

baptized 30, total adults baptized 431, and total Christians 617. There were 13 day schools and contributions were \$991 Mex.

In 1923, revivals were reported held in many places, the Gospel having been preached with gratifying results to over 100,000 people. Sunday School work was being pressed and the pastors' wives were doing work for women. A Bible Institute with 8 enrolled was held, the students paying their own way. 18 others studied in a summer class and then went back to their home churches to pass on what they had learned. In Chuk Meuk, several men of the scholar class were won. In Yoo Kwa Chung, a church destroyed several years before was rebuilt. Christian Endeavor work was successful in one or two places. One more Bible woman was employed. Another small bit of territory was taken over from the American Mission.

The statistics at the end of 1923 show: 591 baptized, 815 total Christians, 25 meeting places, 19 day schools with 435 pupils (all self-supporting), 10 church buildings, 22 Bible classes and total subscriptions, 1482 yen.

Serious Effects of Drought and Floods 1922, 1923 and 1924 and the effects of the Tokyo earthquake on finances were bad, so at the 1924 Assembly, it was felt necessary to recall one of the four pastors, at least for the present. The total budget of the Korean Church for Foreign Missions, not counting what it does in the three Presbyteries in Manchuria and Siberia or its work in the Island of Quelpart or for the students in Tokyo, Kobe, Peking and Nanking, is about 20,000 yen a year.

The 1924 statistics are not yet in print but they were most encouraging as presented to the Assembly. The work now being carried by the Mission is quite large and steadily growing in a healthy way. It has been wholly managed by the Koreans, there never having been more than two or three American missionaries on the Foreign Board of 27 members.

Policy of Church The original orders of the Assembly to the missionaries were that they should take their ministerial membership to the Shantung Presbytery of the Chinese church and place themselves

under its general oversight, simply reserving the right to use their own methods in doing the work. Originally and again clearly in 1921, the Assembly instructed them to apply the methods used in spreading the Gospel in Korea — personal work by every member of the church from missionaries down to new believers, strong emphasis upon Bible study especially in classes of several days each, self-support as to the payment of salaries to church workers and as to erecting buildings and conducting schools, and high moral standards upheld by strict discipline.

Results Perfection in carrying out these instructions
Satisfactory has not been attained, but the results have
 been most satisfactory. Theirs was not a virgin field when they began. Other standards were more or less established already. Alongside of them were Baptist, Lutheran and Catholic missionaries using other methods. In the beginning, even before they had language sufficient to discuss with their Chinese friends the new methods, the Korean church and Chinese church were looking for concrete results. Pressure like this made it hard, but an examination of the above statistics from year to year will show that they have done very well. The Bible Class system seems to be well established — 22 classes in 1923 besides the Bible Institute and Normal Class, all self-supporting. Personal work is reported after the classes and at Christmas time and indirectly in the sending out of evangelists and the distribution of the Gospels. All the 19 schools are self-supporting and several of the evangelists paid wholly by the church and this method of support is being steadily pressed. Tithing is also strongly encouraged. The social Gospel to the poor and prisoners is not forgotten. Sabbath breaking and drinking and other immoralities have been disciplined as in Korea. The Christian groups in this field have not wholly arrived but they are "on their way," and it is hoped that the next ten years will find a church there of which all those concerned can be unreservedly proud and for which we may give thanks to the great Founder of Churches.

CHAPTER XLIII

MONGOLIA

W. R. Stewart

As this edition of the Year Book is being prepared for the press, The China Home Missionary Society is raising funds to send its first missionaries into Mongolia. It is therefore fitting that this number should give a brief resumé of the work that has already been done in that field by foreign missionaries. Forgotten, neglected, unoccupied, even unknown, are adjectives used to describe this land and people. To-day the need for more adequate occupation is really urgent and, fortunately, the door is open and the hardships not so great as in the past.

Nestorianism
in Mongolia

There is a well authenticated tradition, supported by the famous traveller, Marco Polo, that in the twelfth and thirteenth centuries there were thousands of Mongols who were Christians of the Nestorian faith. This fact is further established by the annals of that sect. Certain it is that there were Mongol and Chinese officials of this persuasion among the members of the court of Kublai Khan. In fact, Marco Polo records that this ruler, himself, observed the Christian festivals of Easter and Christmas with appropriate ceremonies. History records that the father and uncle of Marco Polo were commissioned by Kublai Khan to represent him at Rome in requesting that "Your pontiff.....send hither a hundred persons well skilled in your law.....When I am witness of this, I shall.....allow myself to be baptized. Following my example, all my nobility will then in like manner receive baptism, and this will be imitated by my subjects in general; so that the Christians of these parts will exceed in number those who inhabit your own country." After several years of delay, two Dominican priests did essay to make the journey, but turned back in the face of the extreme dangers and

hardships of the long overland route. In the following century there was a papal legate at the Court in Peking, but he was more of a diplomat than an evangelist. No results of either Nestorian or Catholic missions seem to have survived the Ming Dynasty which was strongly nationalistic and hostile to foreign influence.

Roman
Catholic
Missions

In 1842 the Holy See erected Mongolia into an Apostolical Vicariat. In 1844 the prelate commissioned the French Lazarist, Abbe Huc, and a companion to travel extensively through this dominion. The record of their experiences is one of the most readable travellogues of the nineteenth century. There are a chain of Catholic mission stations along the southern border of Mongolia, marking out the route this expedition covered. These missions claim some four or five hundred communicants of Mongol blood, but their work is now principally for Chinese who have gradually displaced the Mongols in this territory just north of the Great Wall.

Greek
Orthodox
Efforts

It is written that no less a personage than Peter the Great of Russia was interested in his day (1700) in the conversion of the Hutuktu (Living Buddha) of Urga, but evidently without success. The Greek Orthodox Church has since addressed itself to the Buriats, a numerous tribe of Mongols in Eastern Siberia, and record some thousands of converts to Christianity from among them, but little authentic information can now be gleaned of this fact, as Bolshevism has driven all to cover.

Protestant
Missions

Protestant missions to the Mongols began early in the nineteenth century (1817) when three missionaries of the London Missionary Society, Edward Stallybrass, William Swan and Robert Yuille, established work among the Buriat tribe, at Selenginsk, on the Siberian border, just south of Lake Baikal. Here they labored for more than twenty years. In 1841 they were forced to abandon the work by the Russian government, to whom representations had evidently been made that the missionaries were alienating the loyalty of the Buriats from Russia. They have left a lasting monument to their glory, not alone in the silent grave-

yards, where six members of the families lie buried, but in the translation of the entire Bible into the Mongolian language, which translation is still in use. Without their leadership, the score or more of Mongol converts were scattered or absorbed into the Greek Church.

**A Great
Pioneer**

Thirty years later (1870), as a result of the persistent efforts of Mrs. Swan, the L. M. S. again undertook work for the Mongols, sending out as their representative the Reverend James Gilmour. They were fortunate in the choice of this representative, who was not only a most ardent missionary and traveller, but had a ready pen and a wonderful power of description. As a result of his writings Mongolia became almost a household word among the British Christians of his generation. The Spectator expressed the matter most graphically when the editor wrote, "Robinson Crusoe has turned missionary, lived years in Mongolia, and written a book about it." The little mound, which is all that is left of his original station on the plain some forty miles north of Kalgan, on the road to Urga, is still pointed out. During the later years of his life he removed his headquarters to southeastern Mongolia. Here, in addition to his continued work for Mongols, he established a successful work among the border Chinese, and stations founded by him are still worked by the Plymouth Brethren. But Gilmour did not succeed in leaving any organized work among the Mongol race for whom he had undergone untold hardships and given his life's greatest treasures.

**Modern
Movements**

In the last decade of the nineteenth century the Christian and Missionary Alliance launched a bold scheme for the evangelization of Mongolia. Unfortunately their work was wiped out and all but two or three of their large staff who were in training, were massacred during the Boxer uprising.

The Scandinavian Alliance Mission has established a work for the Mongols at Patsebolong, directly north of Shensi and 350 miles west of Kalgan. It started as an agricultural and industrial mission for the Mongols, but the comparative ease of reaching the Chinese who have pressed into this territory has been a constant temptation to the missionaries to change their objective; however they

have persevered against many difficulties and discouragements. The Rev. F. A. Gustafson has sent in the following report of this mission's work:

"Since the death of Mr. N. J. Friedstrom (1920) and his wife (1921) this branch of the mission has been passing through a severe crisis. Mr. and Mrs. P. L. Danielson left for U. S. A. last summer, and there are now only three missionaries on this field.

"The evangelistic work at Patsebolong has been rather retrograding during the last few years, but a little awakening has begun at Lung-hing-chang (30 miles northeast of Patsebolong), the only place where work for the Chinese has been opened, with the result that nineteen were baptized on the eighteenth of November. Besides these there are more than thirty inquirers.

"Mr. A. F. Boberg has gone west to Wang-ye-fu and opened up work there, beginning last July. The opening of this station came as a result of the invitation from one of the Mongol princes and the friendliness of the people has been a great source of encouragement.

"Boarding schools are conducted at Patsebolong, one with thirty Mongol boys and another with fifty Chinese students. There are also classes for girls. These are all of primary grade. There is also a day school with fifteen pupils at the agricultural station. There are also small boys' and girls' schools at the Lung-hing-chang station.

"A medical work is carried on at Patsebolong, between 4000 and 5000 treatments having been given per year."

In addition to the foreign missionaries, there are three Chinese evangelists who coöperate in this work, two of whom speak Mongolian.

Work of
Swedish
Missions

One of the most promising efforts on behalf of the Mongols has been that of the Swedish Mongol Mission of which Prince Bernadotte was until recently the chairman. The first missionaries were sent out in 1898, but had to turn back on account of poor health. The second couple were killed by

the Boxers. The original objective of this mission was northwest Mongolia, one of the most fertile districts and one inhabited by some of the most prosperous and virile tribes. This idea was later abandoned, and the next representatives, Mr. and Mrs. Karlen, after getting the language, established a station at Hallong Osso, in 1908. This station is a short distance from the well from which it takes its name, and is situated ninety miles north-west of Kalgan on the caravan route to Urga.

This station, together with its branches, is now manned by a staff of ten Swedish missionaries. In spite of wholly inadequate equipment, they are doing a fine medical work among large numbers of Mongols and also among the Chinese colonists who have already pushed thus far into the Mongolian pasture lands.

A school with twenty scholars is conducted. Several of the older girls in this school are winsome Christian maidens. An orphanage with fifteen children is under the charge of a fine Christian Mongol matron. Several first-rate Mongol evangelists have been developed who help in the mission and make long itinerations among the widely scattered people who live in tents throughout the district. Twenty-four Mongols have been baptized by this mission, most of whom are coöperating in the work of the station. Dr. and Mrs. Joel Eriksson are in charge of this work.

**New Station
Opened** An out-lying station, sixty miles north of Hallong Osso, was established last spring at Gulchaggin. Here, under the patronage of friendly Mongol officials, a most encouraging work has been inaugurated. The station is manned by a married couple, Mr. and Mrs. Johansen, and Miss Hulda Wiklund. Another station, still farther north on the Urga trail is soon to be opened.

Red Cross Work. For several years (1916-1922) a quiet, inconspicuous, but helpful work was carried on in Urga itself by Red Cross nurses under this mission. In the spring of 1923 the time seemed ripe for a larger effort there in the capital city. Accordingly five missionaries and four Mongol helpers were sent there. A year later they were forced to abandon this enterprise, owing to the

tide of Bolshevism in North Mongolia, which influence was strongly anti-Christian.

Work of B. & F. Bible Society For many years the British and Foreign Bible Society has had a sub-agent in Mongolia.

Mr. F. A. Larson, who for ten years held this position, has made forty trips across the country and is the best authority on Mongolia to-day. He is now in business in Kalgan and Urga, and his work for the Bible Society has been taken over by Mr. Almsblad. Dr. G. H. Bondfield and his daughter made the trip across Mongolia with the Bible Society's caravan in 1910 and he has written a pamphlet packed with information about this neglected field. (See also his article in the 1917 China Mission Year Book).

Work for Chinese in Mongolia The Reverend Thomas Hindle and wife, Miss Fordham and Mrs. Wynds are also missionaries in Mongolia, affiliated with the General Council of the Assemblies of God (Canadian Pentecostal Mission). They have established the Mongolia for Messiah Mission at Gashatay, five miles south of Hallong Osso. Their work there is now wholly for Chinese, but the two last mentioned missionaries are considering opening a station for Mongols farther north. Mrs. Jacobsen, the wife of a Norwegian sailor, is also conducting an independent mission in Mongol territory, fifteen miles north of Hallong Osso. Other missions working along the border, established primarily for Chinese, are reaching some of the Chinese-speaking Mongols in their vicinity.

Proposed Survey The cause of Mongolia was presented before the Foreign Missions Conference of America in 1922 and action was there taken looking toward a thorough survey of the field and the more adequate occupation of the territory. The financial difficulties of the different American boards has held this action in abeyance, but the time is already at hand when such a comprehensive study of this country should be made. Three-quarters of a million dollars have been subscribed for expenses of the scientific expedition under the leadership of Roy Chapman Andrews, which has been working

in Mongolia in recent years. Surely the money will be forth-coming for this much needed missionary survey.

An Appeal to Christendom A group of influential young Christian Mongol men, educated in Peking, Tokyo and America, have issued appeal after appeal for work to be started among their own tribe in Northwest Manchuria (He-lun-pei-er), and other parts of unreached Mongolia. The situation is now peculiarly urgent, owing to the pressure inward on Mongolia from all sides of influences which will have a sinister bearing. The appeal of Mongolia to Christianity, voiced by Kublai Khan 655 years ago is now renewed by the youth of to-day — Shall it go longer unheeded?

PART VI

MISSIONS AND MISSIONARIES

CHAPER XLIV

LANGUAGE SCHOOLS

W. B. Pettus

The early method or lack of method by which students who did not know how to study were placed with teachers who did not know how to teach and expected to get the language, has given way gradually.

Early Days In 1887 The China Inland Mission founded its Training Homes for young missionaries. In 1907 Dr. D. Willard Lyon of the Y.M.C.A. conducted a summer school at Kuling, where secretaries of the Y.M.C.A. and Y.W.C.A. were started in language study. In 1910 the Edinburgh Conference recommended the development of language schools. That autumn Dr. W. Hopkyn Rees founded a school in Peking which has developed into the North China Union Language School, the oldest and largest of the union language schools in China. In 1914 a commission of three men was sent by the China Continuation Committee to visit the various language schools and classes, then existing, in China. This Commission visited all the schools except the one in Chengtu. At that time there was no agreement as to methods of teaching or the content of what should be taught. There were very few Chinese teachers and most of them of poor quality. There was only one foreign teacher who had had professional training in linguistics. The schools had little or no equipment and yet they had proved the value of schools over the old "sink or swim method."

Increase in
Efficiency

Since 1914 several of the schools then in existence have been abandoned, some because they were poorly located, others

because they were duplicating unnecessarily the work of other schools, and some because they were poorly conducted. Experience has shown that a language school should be located in the large mission center where several missions are working and not in a small one-mission station or at a summer resort, where the students would be isolated and would have little opportunity to observe and take part in mission work, to receive instruction from senior missionaries and to use daily the language they learned in the classes. In 1919 Dr. Frank K. Sanders visited China and wrote regarding language schools at Peking and Nanking: "At either Nanking or Peking the average student gains a far better, because more scientific, grasp of the language than he can gain in private study. The schools give to the average student the advantages which go along with unusual linguistic ability. It would seem that the mission group whose missionaries use Mandarin would need weighty reasons to justify it in a refusal to give its young missionaries the great advantage of a year at such schools. There are such groups, but they will decrease in number very rapidly, if the existing institutions continue their expert progressive management. Each school possesses the essentials of a well-founded language school: a principal who has been trained in modern methods of language mastery and is an educator; a permanent faculty controlled by him; a situation which may contribute toward the cultural and professional training of the missionary; an organization and management with such promise of permanence that policies can slowly develop. Each school is advancing toward a first rate equipment, including a library, and seems certain to take a growing part in the strategic advance of the immediate future in China."

At the present time Language Schools are being conducted by the West China Christian University in Chengtu, the University of Nanking, Soochow University and Canton Christian College. A class is conducted in Changsha, and the Fukien Christian University conducts a class for young missionaries when there is a sufficiently large group in Foochow. The largest schools, both as to the number

Number of
Schools and
Their Equipment

of Chinese teachers, the enrollment, the foreign staff and equipment, are those in Nanking and in Peking. The Peking school has a permanent full time foreign staff of 5, and 75 Chinese teachers. Its permanent buildings for which a fund of more than \$600,000.00 Mex. has been contributed, are now being erected and will be occupied in the autumn of 1925. They include classrooms, library, hostels and faculty residences. The buildings are modern structures, of reinforced concrete and brick, steam-heated and electric-lighted, and will do much to make easier the first years of residence in China.

The Nanking school has an attractive hostel and funds in hands for the erection of a classroom building.

Nanking, Peking, Chengtu, and Canton have principals who have received special training in the science of linguistics. In addition to the work on the language, the schools are offering lectures and seminars, supplemented with library work on Chinese history, religion, art, commerce, and institutions.

At the present time a score of Missionary Societies, as well as the legations, foreign business houses and Chinese Government Boards are using these schools and it is commonly estimated that six months or more is saved in the time necessary to learn the language. The bringing together year by year of hundreds of young people from different countries and various Church connections makes the language school virtually a post graduate course in things Chinese. These institutions have also been described as miniature conferences on "faith and order."

The Nanking and Peking schools have united in preparing and issuing a union course of study to cover five year's work. This course which includes a large percentage of electives has been officially adopted by a large proportion of the missions using these schools. Both of these institutions have also trained scores of Chinese teachers who are scattered through all parts of China and who are using the improved methods of teaching. Every one now recognizes that the center of the problem in the study of the language is not the book, but the teacher.

Benefits
Accruing

CHAPTER XLV

THE MISSIONS BUILDING

E. C. Lobenstine

Shanghai as
Missionary
Center

Next to London and New York Shanghai is the most important administrative center of missions in the world. Here are located the national headquarters of a considerable number of the largest missionary societies such as the China Inland Mission, the American Presbyterian Mission (North), the American Church Mission, the Methodist Episcopal Missions (both North and South), the National Committees of the Y.M.C.A. and the Y.W.C.A., the American, British and Foreign, and Scotch Bible Societies, and a large number of national, interdenominational organizations, such as the National Christian Council, the China Christian Educational Association, the China Medical Missionary Association, the Council on Health Education, the China Sunday School Union, the Women's Christian Temperance Union, the Bible Union, the Daily Vacation Bible Schools, etc. In Shanghai are to be found also a considerable number of organizations both denominational and interdenominational which are engaged in work in the three or four lower Yangtze Valley Provinces.

A Headquarters
Building

A dozen or more years ago a plan was projected looking to the erection in Shanghai of a headquarters building in which such of the above organizations as cared to do so might get together under one roof in the interests of Christian coöperation and unity and of administrative efficiency.

In 1917, through the efforts of the China Continuation Committee, the predecessor of the National Christian Council, a gift of gold \$150,000 was secured from a missionary physician, Dr. Fred J. Tooker of Siangtan, and

his two sisters, in memory of their father who had always been a student of and generous giver to missionary work. As the gift was insufficient to provide both the land and the building, the Board of Foreign Missions of the Presbyterian Church in the United States was approached with the request that they contribute to the enterprise a valuable site owned by them and located at 18 Peking Road. This property was occupied for many years by the Presbyterian Mission Press, and, after the removal of the printing works to the new site, served as residences for those in charge of the Press and as the offices of the China Council of the Presbyterian Missions (North). It also served for many years as a gathering place for out of town missionaries, and it would be quite impossible to report the amount and variety of the devoted service freely rendered during his long period of superintendence of the Press by Dr. G. F. Fitch and his associates to the workers of many different missions.

The Presbyterian Board very generously agreed to donate the land for the purpose of the erection of such a building and, when a more suitable location was found on Yuen Ming Yuen Road, one block back from the Bund, they authorized the sale of 18 Peking Road and the use of the proceeds for the purchase of the new site. This was considerably larger than the old site and necessitated the raising of an additional gold \$120,000, which was contributed by the Laura Spellman Rockefeller Fund.

The purpose of the building as set forth in the *Memorandum of Agreement between the donors of the building and the Board of Foreign Missions is as follows: "to promote the principles of coöperation and the spirit of fellowship and accord among the Christian forces at work in China; to forward the unity of the church in China; to encourage the most harmonious and efficient coördination of the work of all missionary agencies, both among themselves and in

* For full memorandum of agreement see Appendix 1, pages 406-8, *China Mission Year Book*, 1918.

relation to the Chinese Church; and to assist as far as possible in the equipment of the Christian forces in China to deal adequately with their task, both in the wide range of details and as a whole, and especially to assist the movement of coöperation and coördination represented in the establishment and the activities of the China Continuation Committee. The building shall be erected primarily for the purpose of the China Continuation Committee and its successors, in order to enable it more effectively to carry on the work it is doing in pursuance of the purposes and objects above stated."

The Building The building is of gray brick and re-inforced concrete construction with granite plaster trimmings. It is six stories in height and is 151 feet long by 48 feet wide. It is fortunate in having no high buildings between it and the Bund and from its upper stories commands a fine view of the Whangpoo River where the latter bends toward the northeast. The building is of fireproof construction throughout. It has a central telephone service, a central heating plant and all modern conveniences. On the five upper stories an eight-foot corridor runs from north to south with offices opening on both sides. These are 18 feet in depth and from 12 to 15 feet in width. On the third floor is a committee room that will seat about 120 people. A small library, an exhibit room and a rest room for ladies comprise the other public rooms.

Erection Work on the building began in December 1924. The building was completed and ready for occupancy in June 1924. The Building Committee, which spent many hours of hard work and which was responsible for the placing of all contracts and for seeing that the specifications were carried out, was composed of men from the London Missionary Society, The American Church Mission, and the National Committee of the Y.M.C.A., thus illustrating in the erection of the building the spirit of coöperation which is symbolized in the building itself.

**Organizations
Housed in the
Building**

At the present time there are housed in the building the following organizations :

1. *National Interdenominational Organizations:*

The National Christian Council, the China Christian Educational Association, the China Medical Missionary Association, the Council on Health Education, the Associated Mission Treasurers (in which organization are the treasurers' departments of the American Baptist Foreign Missionary Society, the Northern and Southern Presbyterian Missions, the Northern Methodist Mission, and the Women's Foreign Missionary Society of that Church, the London and English Baptist Missionary Societies), the Women's Christian Temperance Union, the Daily Vacation Bible Schools, the American Bible Society, and the National Bible Society of Scotland.

2. *National Headquarters of Missionary Societies.*

The China Council of the Presbyterian Mission (North), the Advisory Council of the London Missionary Society, the Methodist Episcopal Mission, the Methodist Women's Foreign Missionary Society, the treasurer's office of the Southern Baptist Mission, the Mission to Lepers, the Chinese Tract Society, the Religious Tract Society of London, the Milton Stewart Distribution Fund, the Chinese Christian Advocate, and the Chinese Recorder.

3. *National Headquarters of the Chinese Home Missionary Society.*

4. *Other Organizations.*

The East China Mission of the American Baptist Mission and the East China Christian Educational Association.

Control of the Building The deeds of the property are held by the Board of Foreign Missions of the Presbyterian Church in the United States of America, which, in consideration of the Tooker gift, undertook responsibility for the erection of the building and for the administration of the property in accordance with the purposes and objects of the building as above set forth.

Board of Managers in China The building is under the control and management of the National Christian Council, which has been recognized by the Presbyterian Board of Foreign Missions as the

successor of the China Continuation Committee. The National Christian Council appoints a Board of Managers, subject to the ratification of the Board of Foreign Missions which has power to reject any or all of the nominees and, if deemed best by it, to nominate and appoint others in their places. The Board of Management, under the agreement, determines the rentals to be charged for the use of offices. It is specified in the memorandum of agreement that these rentals shall be applied in maintaining the building, including repairs, insurance, taxes, a sinking fund, and other charges, and that the surplus rentals, if any, shall be used by the National Christian Council for the promotion of the purposes and objects set forth in the memorandum of agreement.

House Committee The Board of Managers appoints a House Committee which is responsible for leasing of offices, supervision of servants, and all other matters pertaining to the building. This committee is extremely fortunate in having as its chairman Dr. Henry Fowler of the Mission to Lepers, who is giving a considerable portion of his time to the work.

Financial Aspects The total cost of the building apart from land is Tls. 245,920. This is more than the amount secured from the original gift; the difference is being met out of accumulated income from the rental of Chinese houses and the rentals from the building itself. The building will be entirely paid for by the end of 1925 or the summer of 1926 without the necessity of a mortgage, which was authorized by the Board of Missions should it be found necessary.

Basis of Rentals A flat rate of Tls 1.00 per square foot per year, including light, heat, water, and land tax, but not municipal rates, is charged every mission or church organization in the building including the National Christian Council. In view of the fact that the Presbyterian Mission surrendered the headquarters of its China Council when it gave up 18 Peking Road, preferential rates were offered to it for its national offices. The Board of Foreign Missions, however, acting on the advice of the China Council, is for the present, paying

the same for its space as all the other occupants in the building.

Usefulness of
Building

That the building is contributing to the promotion of the cause of Christian coöperation and unity and making for greater efficiency, those who have offices in it will testify. It brings into daily contact with one another workers of different churches and nationalities and leads to a constant exchange of information regarding the experience gained by the several bodies in their work in China. It keeps the varied activities of the Christian enterprise, administrative, evangelistic, educational, literary, and medical, as parts of one whole, constantly before the minds of those who work in or who visit the building. It keeps to the forefront always the purpose of the Christian enterprise in building up strong Chinese Christian communities through the daily fellowship with the Chinese members of the staffs of such organizations as the National Christian Council, the China Christian Educational Association, the Chinese Home Missionary Society, the Council on Health Education, the Chinese Christian Advocate, the Daily Vacation Bible Schools, etc. It creates an atmosphere of understanding and trust between workers in different organizations. Last and by no means least it saves a very great deal of time in arrangements for and in attendance upon conferences and committees of which, in view of the character of their work, there must be many between organizations of the kind found here. Through its building telephone exchange most of the offices are connected with one another without the necessity of the calls going through the city exchange, thus saving a great deal of time.

The building stands as a testimony to the faith, not only of the donors, but of one of the great missionary societies, in coöperative movements. The Presbyterian Church North is engaged in more than fifty union movements in China alone, and its generosity in donating its valuable site for the purpose of the erection of this building is another and most convincing proof of its faith in the value and necessity of Christian unity in the accomplishment of the Church's task in the world.

CHAPTER XLVI

SCHOOLS FOR MISSIONARIES' CHILDREN

Eliza Roots

Answers to the questionnaire issued in preparation for this article were few but they revealed the facts (1) that the schools for foreign children in China are increasing rather rapidly; (2) that in the still rather small number of such schools there are no two whose conditions of situation or support or patronage are alike or even greatly similar; (3) that an increasing number of such schools are by no means purely missionary in their backing. As to the first point, sixteen schools which serve missionaries' children were discovered, counting as one the Chefoo (C. I. M.) Schools which are really three (i. e. Preparatory, Girls' School and Boys' School) and of these only one was founded before 1909. At least one new school has developed during the past year and no doubt there are others.

Differing
Problems

It has been found impossible to tabulate with any truth the results of the replies received. One cannot advantageously compare staffing or tuition rates of two day-schools one of which serves families of seven different nationalities and is largely supported by business firms, and the other of which cares for a large and homogeneous group of missionaries' children and is entirely unsubsidized by missionary boards or business firms. Much less can we compare the staffing problems of such day-schools and those of boarding schools in small communities where children must be cared for — body, mind and spirit — for ten or more months of the year; nor again of schools which with difficulty secure the necessities of scholastic existence, with those of a great day-boarding establishment like the Shanghai American School, which has all the resources of the rich American business community at its command, and which also, because of the service it so well renders a large missionary

clientele, can command the support of many mission boards. The latter no doubt has its problems, but they are not the same as those of the American Schools at Kikungshan or Kuling for instance. Another type is illustrated by the great Chefoo schools, grandparents of the movement, which date back to 1880, twenty-nine years before the oldest of our other representatives was founded. These schools are British in standard (though they receive all nationalities that are "European" or American), and one-mission in support and ideals. And they have attained to that glory of the homeland schools, -- a school history and tradition. They can report that, about 1,500 pupils have passed through their hands, -- 900 boys and 600 girls, -- and that "200 boys -- 80% of those eligible -- joined the Great War, of whom 34 lost their lives; and that at least 52 girls and over 30 boys have become missionaries." It will be many years before Chefoo's nearest competitor can acquire such a background as that!

Staff Problems In comparing the relation of staff to number of pupils in the various schools one must, of course, also observe the number of years' work offered and the age limits of pupils. A boarding school receiving very young pupils, or one receiving adolescent boys and girls under one roof, though only for classroom work and meals, must perforce accept fewer pupils per teacher than one which eliminates primary work and receives one sex only from 12 years old upward. This is why British schools as a rule receive only one sex for secondary education, while Americans refuse to receive tiny children as boarders and add staff in the upper school to provide more supervision. Another question enters into the matter of staff. It is what we may call that of special subjects. Here especially the day-schools in large centers have a special advantage over the more isolated boarding schools. Every school that receives girls should teach sewing and all schools should offer drawing, some kind of physical training and vocal music. All desire to give their girls cooking and the boys wood-work or other manual training. While outstanding teachers of these subjects are not to be easily picked up anywhere in the East, it is obvious that there will be some chance of finding such ready to serve as part-time

staff in Shanghai or Peking, whereas if Chengtu or Chefoo want them they must obtain them from the home lands with consequent responsibility for travel and for possible failures. For these reasons many schools simply go without one or more of these desirable courses.

Extra-curricula Advantages Probably the boarding schools in more isolated places will always be at a disadvantage in the matter of such extra-curricula advantages as concerts, lectures, art galleries and exhibitions; somewhat also in the matter of athletic competitions. In the case of older children especially, this will be atoned for by the greater freedom from the frivolizing effect of larger communities, and the degrading sights and sounds of non-Christian and exotic populations; and for all of every age by the purer air and greater opportunities for nature study. One wonders whether these schools are taking as much advantage of their natural assets as are the city schools of theirs. It would be a pity if children growing up in the midst of the beauties of hill and sea, and of flower and insect life should still be blind to it all. British schools seem less likely than American to fail in this direction.

Support The sources of support for these schools are as varied and as characteristic as other features. Some schools, like those in Chefoo and Chengtu, are financed by one mission only. Other few by a national group of missions. (The Kikungshan Swedish School is I believe, an instance of this.) Others again by several mission boards in coöperation. Others again, as indicated in earlier paragraphs, have been founded and supported without mission subsidy but counting largely on mission patronage. As one would expect, the fees charged vary greatly according to the locality and according to the amount of subsidy obtained from outside sources. Where there are "contributing missions" represented among the patrons these are expected to pay less tuition than those who have not contributed to the plant and the salaries. It is perhaps natural, too, that non-missionaries, who generally have larger salaries than missionaries, should be asked to pay higher fees than the latter. The enforcement

of this latter rule is no doubt partly responsible for the smaller number of business men than of missionaries who keep their children with them on into adolescence. The resultant small proportion of non-missionary children in our schools is probably a loss, not only to parents and children thus deprived of the companionship so necessary to maintenance of family solidarity, but also to the children of missionaries thus deprived of the broadening effect of contact with another background than their own. It might be wiser as well as more public-spirited to encourage non-missionary patronage of the missionary schools by asking of business people fees more nearly on a level with those asked of non-contributing missions. The former would probably respond not only with pupils but with practical interest in better plant and equipment.

Tendencies and Ideals The tendency, to increase the number of more or less local schools is not the ideal with which the movement began, nor is it, we believe, the final answer to the many problems it is encountering. When, by the present method of trial and failure, the best localities for boarding schools have been discovered, surely some kind of coördination or coöperation between them will be evolved. Prophecy is unprofitable, but one seems to foresee large day-schools always maintained in foreign communities such as those of Peking and Shanghai, where numbers make support possible and conditions make family life practicable. Similarly places with fine climate and stable political conditions seem inevitably destined to be the homes of boarding schools which, equally inevitably, must be subsidized — let us say by both missions and business firms — if they are to serve well the many isolated families who must use a boarding school and must themselves expend large sums on travel in order to reach them.

STATISTICS OF SEVEN TYPICAL SCHOOLS

BOARDING SCHOOLS	WHEN OPENED	BUILDINGS OWNED OR RENTED	STAFF		No. OF PUPILS		YEARS' WORK OFFERED	AGE LIMITS	NATION- ALITIES SERVED
			FULL TIME	PART TIME	BOYS	GIRLS			
American Sch. Tsingtao	1921	Rented	8	4	35	15	12	None	A., B., R.
Canadian Sch. Chengtu	1909	Owmed	5	5	52	51	11	6-16	A., Br., Ca., It.
Chefoo Sch. Preparatory For Girls, Boys	1880	Owmed	27		135	135	Prep, 10 B. 10-16 G. 10-17		Br., Am., Eu.
Kuling Amer. School	1916	Owmed	12		42	28	9	8-16	Br., Am., G., R.
Western Sch. Canton	1919	Owmed	2	1	13	20	...	4-14	AM., Br., G.
Day Schools									
Hillcrest Sch. Nanking	1911	Owmed	6	10	29	37	14 (2 Kind.)	4-17	B., A., R., Po.
Peking Amer. School	1918	Owmed	7	3	90	55	12	None	B., A., R., Ch., Du., Per., Jap

	PLANT PROVIDED BY	SOURCE OF PRES. SUPPORT	FEES PAID			BY			NON-MISSIONARY	
			CONTRIB. MISSIONS			NON. CONT. MISSIONS				
			TUL.	B'D. R'M.	RENT	TUL.	BOARD	R.M. RENT		
American School Tsingtao	Rented	Fees or gifts	...	...	...	\$150- 225.	\$375- 450.	...	\$210- 270.	\$390- 540.
Canadian School Chengtu	Can. Meth. Mission	Can. Meth. Mission	\$130- 200.	\$ 23- 23.	...	\$170- 225.	\$ 23.	...	\$200- 280.	\$ 23.
Chefoo Schools 3	C.I.M.	C.I.M.	...	...	...	...	...	...	...	...
Kuling American School	A.C.M. and A. Pr. Miss. N.	Con. Mission Summer Hotel Fees	\$ 45- 63.	\$225	...	\$ 90- 108.	\$225	\$90	\$125- 180.	\$225
Western School Canton	Cant. Chr. College	Con. Mission Fees	...	...	...	\$164	...	...	\$390	...

CHAPTER XLVII

THE MISSIONARY HOME

Edith Spurling

The Missionary Home from 1890 to 1900 was situated on the Seward Road and moved into its present premises, 38 Quinsan Road, during the Boxer outbreak. Mr. and Mrs. Edward Evans conducted it until the end of 1918 when they retired and it was committed to Miss Edith Spurling who had already worked with them for eighteen years. In the Summer of 1924 the Home was enlarged by the taking of the premises next door which were vacated when the National Christian Council and its companion organizations moved to the new Missions Building.

The Home has always been independent and self-supporting. Its object is to provide a Christian Home for travelling missionaries and their friends, of all denominations and nationalities; to do it as a needful part of missionary work believing this ministry to be the purpose of God, and to seek that the foundation truths of the Bible upon which the founders took their stand should be maintained to the glory of His name.

A few missionaries whose work is in Shanghai make their homes within these walls, but the number has necessarily to be limited to ensure accommodations for those who come and go through this city from all the provinces of China and from many Western lands. Many a friend of missions is entertained and thereby the opportunity they desire of meeting the noble men and women whose lives are given to the work of God in China, is afforded them.

The missionary arriving for the first time finds everything strange and the Chinese coolies, with their unknown tongue, who instantly single out newcomers, would involve them in hopeless confusion if left with no help on landing. Baggage and freight must be handled and

Customs passed. Exchange of monies must be arranged and much needless expense can be saved by entrusting these matters of business into the hands of those who do them as a part of missionary work.

For some time Mr. and Mrs. Beaman have made a valuable contribution to the cause by their efficient advice and management of these practical matters.

The difficulties of the travelling missionary are manifold. Not the least of these is the necessity for economy and the arising of unexpected exigencies for which there is frequently little provision. Hotels are out of the question. A Home is necessary where prices are moderate, and where fellowship in the Lord, with others who have given their lives in the same way to serve Him, may be enjoyed.

Every effort is made to maintain a home where the new arrival may be encouraged, the tired worker rested and the busy one assisted. The needs of mothers with families and those whose wardrobes require attention are remembered, and Miss Askin has for some years given much help in these matters.

The gathering together morning and evening for a short prayer service has been a feature in the conduct of the Home from the beginning and, never omitted, even on the busiest days, it has been used of God to strengthen and inspire His children.

There are many who come for conferences, mission meetings, committees and appointments of all kinds. From Shanghai every branch of missionary activity is dealt with. Many missions have their headquarters in this city, or if not, have arrangements with others for the taking care of their interests. The Spring and Autumn are the principal seasons for old and new missionaries going to and coming from the home lands and it is not unusual for the Missionary Home family at these times to number over one hundred. A crowd is easier to accommodate now with the extra rooms available through the enlargement of June 1924.

A few moments spent in scanning the names in the Autograph Book of the Home, commenced over thirty years ago, will show the many Missions served. Amongst

the most frequent are — the American Presbyterian North, the Southern Presbyterian, the American Baptist North and South, the Methodist Episcopal, the American Board of Foreign Missions, the Canadian Presbyterian, the Foreign Christian Mission, the Church of England Mission, the Society for the Propagation of the Gospel, the Canadian Church Mission, the Society of Friends, the Wesleyans, the English Baptist, English and Irish Presbyterian, the Lutherans, the Reformed Church in U. S. A., the Yale Mission, the United Free Church of Scotland, the Swedish, Norwegian, Danish and Finish Missions, the Bible Societies, the Brethren, the American Adventists, the Salvation Army, a number of small Missions, and many unconnected missionaries.

Much could be told of marked leadings and answers to prayer but space will not permit of this. It will suffice to say that the band of those who labor here stand united to receive their Lord's royal commands and to be amongst their fellows as those who serve, grateful to Him for the privilege.

The Motto of the Missionary Home, chosen many years ago by Mr. Evans is — "The brethren (strangers) bring forward on their journey worthily of God, because that for His name's sake they went forth. We therefore welcome such." This well expresses the underlying principle and object of the work.

CHAPTER XLVIII

CHRISTIAN MISSIONARIES AND THE INTERNATIONAL SYSTEM IN CHINA

R. E. Chandler

**A System
Which needs
to be Changed** Menton the words "Extra-territoriality" or "Concessions" anywhere in China, and you start a discussion. If not intelligent, it is sure to be heated, and inconclusive. You do gather that something is wrong. The international system here is unsatisfactory to many people, both Chinese and foreign; sometime, it is bound to be changed. Very few in any given group will argue that any of our international arrangements are likely to be permanent. At the same time, very few are ready to advocate specific steps towards a change. Missionaries are sensitive about their status in relation to the native citizens of the country; about their connection with the military force of their own nations; and about the effect of these upon the Chinese Church. A Britisher writes, "Many of us would like to be simple missionaries of the Gospel with no history of our nation's connection with China, no treaties, and no gunboats behind us. But there is all the history there."

What then, shall we do? Many would say that as individuals we can do nothing, we must simply wait for a revision of treaties. Others are not content with that. "To say that we as missionaries in China should never take a step which has not already been approved by our Government, would be to deny our birthright and forbid our making any contribution to progress."

**Foreign
Concessions** We may consider three aspects of the international system. They are "Concessions," "Extra-territoriality," and "Diplomatic Protection." These are to be clearly distinguished from one

another. Many would hold that the presence of the foreign concessions in China constitutes a great obstacle to this country in setting her own house in order. Others say, "Concessions are a great boon to China and an object lesson that she would be much poorer without." They are an "imaginary grievance." They are "islands of safety." But when one has watched the martial merry-go-round of the last few months, belligerent chiefs hastening from one "island" to another, one is led to wonder whether it would not be better for all if there were no concessions. Undoubtedly there would be hardship and real danger for many for a time, yet perhaps if these vantage points of mischief were removed, a state of equilibrium might earlier be reached. The Chinese themselves do not desire sudden changes in this direction.

Extra-territoriality "Extrality" is a point where the Chinese seem to be more restive. Probably all who are doing business, and have to enter civil cases against foreigners, find the system unsatisfactory. As for missionaries in particular, extra-territorial jurisdiction is not often of importance; they are seldom defendants in law-suits. They do benefit in a certain way because the missions have the right to acquire property inland. Willoughby* states strongly one disadvantage to foreigners. "So long as extrality is maintained, it is practically impossible for the Chinese Government to open up the entire country to trade, manufacture and residence by foreigners. Missionaries have some liberty of residence, others do not. This is a heavy price which the foreigner pays for extrality." We have many missionary opinions against any change in this system, especially at the present time of disorder. "Concessions and extrality are not a hindrance; quite the contrary; the Chinese could not deal with lawless foreigners." And again, concessions and extrality make "the one solid force making for order and peace in this country to-day." But the American Minister to China has recently spoken, publicly advocating progressive and evolutionary measures for the abolishment of extra-territoriality.

* Foreign Rights and Interests in China, pp. 72-73.

Diplomatic (or Military) Protection A third part of the system is Diplomatic Protection. This is indispensable. No one would think of abandoning what is known as "diplomatic protection." But, unlike concessions and extraterritoriality, it is not defined and limited by treaty or by international law. Because it is vague, because it often runs into military protection, and there is no way of determining what is "adequate" or "appropriate" military force, this system is subject to grave abuse. Here, it seems, individual Christians may make some stand. Some feel that they must make a stand. Diplomatic measures "range in a scale from mere diplomatic presentation of a pecuniary claim up to a declaration of war."

One point of unfairness towards China is clear. China is admittedly a weak country, unable to provide, much less to guarantee, a high degree of security. Yet the requirements by the Western countries are greater in this matter than in the case of countries more on a par. "For the killing of American citizens in China, Turkey or Persia, demands are made which would not be thought of in the case of a similar injury in a country of higher standards of civilized administration."* It is considerations like this which lead one missionary to exclaim, "I would rather be killed by bandits than have a military expedition of either Chinese or foreigners sent out to rescue me. They would do far more harm than I am worth." Meanwhile, "the treaties practically bind the Chinese to let every missionary up country." So, it is maintained, missionary occupation in dangerous regions should be put on a basis of volunteering. We may rightly demand that the Chinese Government, whose guests we are, shall do all in their power to safeguard us aliens as well as their own citizens; but we cannot expect that our safety will be guaranteed when we stay in dangerous spots. Missionaries who for various reasons cannot stay in the dangerous spots, should withdraw, without any implication of reproach.

In the matter of indemnities there has been a healthy reaction. From Boxer times down, some missions have

*Edwin M. Borchard, "Diplomatic Protection of Citizens Abroad", p. 406.

been unwilling to accept indemnities. This policy has a very good effect upon the better sort of non-Christians and Christians.

A Statement
on Record Many missionaries have felt that it would be well to go on record with a clear statement in regard to some of these points. No mission or church group is likely to do so; individual missionaries may and have done so. In August, 1924, twenty-eight American citizens in China sent a statement to their Minister (similar to a "Kuling Statement", under discussion in 1923):

"The undersigned, American missionaries, are in China as messengers of the Gospel of Brotherhood and Peace. Our task is to lead men and women into a new life in Christ which promotes brotherhood and takes away all occasion of wars. We therefore express our earnest desire that no form of military pressure, especially no foreign military force, be exerted to protect us or our property; and that in the event of our capture by lawless persons or our death at their hands, no money be paid for our release, no punitive expeditions be sent out, and no indemnity be exacted. We take this stand believing that the way to establish righteousness and peace is through bringing the spirit of personal goodwill to bear on all persons under all circumstances, even through suffering wrong without retaliation. This is what we understand the example of Jesus Christ to mean.

"We wish to be clear that we have no authority to speak for our missions or churches, and sign simply in our individual capacity.

* * * * *

"I am glad to sign the above statement as expressing my personal desire; and I wish this to be made known to the United States Minister to China."

A few sentences from the letter which accompanied the above statement may be quoted:

"The attitude represented seems to us to be the one consistent with Christianity in this land. We cannot conscientiously do otherwise than hold this attitude. In the application of the idea, we may not all be alike. In fact, few of us individually would venture to predict

just what we should do under given conditions of danger and stress. On the few simple points mentioned in the statement, however, we are entirely agreed; and we make these desires known to you, the responsible representative of our Government. A second and important reason for desiring to be clear on this attitude is that we are working for the *Chinese* Christian Church. We desire it to stand on its own feet. We realize that in the past the connection of the Chinese Christians with missionaries, and with the foreign military force behind them, has nourished a servile dependence, and has given justification to the stigma of "foreign church", and "foreign religion",—even a "religion of force." The Chinese Church of to-day can have nothing to do with such. And we Americans desire to stand on an even footing with our co-workers in that Church, so far as is possible while we are citizens of different countries."

Reaction In regard to the effect upon others of this stand which has been taken, opinions are as widely diverse as on the system which exists. Some hold that this is a very dangerous move; that it will be interpreted by the Chinese as a letting down of the vigilance of the American Government, and that foreign citizens in general will be more subject to attack. Others believe that the good effects upon the solid and stable elements in Chinese society will far more than offset any possible damage. Ransom is an individual matter, not a government matter. This is what one missionary writes: "If every Chinese man and woman could be fired with this spirit and no ransom ever offered, the present form of banditry would cease to-morrow, though robbery might continue. China needs nothing more to-day than men and women who are willing to be martyrs to principles. And we who claim to have consecrated our lives to her service are hypocrites if we reject for ourselves the high path on which we are urging forward our Chinese associates and our pupils."

Many Americans, missionaries and others, have urged that those who take the above stand ought to withdraw from American citizenship. The American Minister has not suggested such necessity.

We may close with the opinion of a Chinese pastor: "Your letter came to me like a comfort as well as a revelation. After all we are rejoicing that there is a group of Christian friends who have found the right track to peace." What effect would such an attitude have upon the influence of the Christian Church? "It will make the Chinese members feel that they are no longer protected by any outward force. Thus a growth of faith in God will increase, and a spiritual revival will come." And, what should the individual Christian, Chinese or Westerner, do? "We should all repent before God, for we have all wrongly understood the meaning of the Message of Christ."

PART VII

THE EDUCATIONAL WORLD

CHAPTER XLIX

GENERAL DEVELOPMENT OF EDUCATION IN CHINA

Sanford C. C. Chen

Speaking from the educational point of view the year 1923-24 was a very eventful one. It was full of changes and new movements. Some were naturally the outcome of the process of growth; others, effects of school adjustment to the new system; still others, responses to stimuli from without. Their effect upon education is tremendous, so tremendous that they characterize the present situation.

In this paper, the writer, instead of presenting the theme in a general statistical way as is often the case for a year-book, will point out a few of the typical changes and movements which have been and are still working in the making up of the situation.

I. Effects of Change of School System Upon Educational Development Since the official announcement of the new school system in November, 1922, the schools have been busy in adjusting themselves to the new system though their whole program of change has not yet been completed. As a matter of fact, all changes involve difficulties and loss of time and energy, and the change of a school system is no exception. Therefore, in the process of adjustment we find many undreamed of difficulties and unexpected results. The most significant are:—

(a) *In higher education*, we have the old system, two years of junior college, and three years of senior college. In the new system we have four years only. In adjusting the old to the new, we meet two unexpected difficulties.

One is, that in many colleges, for one reason or another, the first year's work of the old junior college is still maintained under the name of sub-freshman or preparatory class. On the other hand, the middle schools, one after the other, have begun third year senior middle school work. The old junior college first year work is, therefore, duplicated. The other difficulty is that in the middle schools many electives are offered in the third year, while in the colleges, with few exceptions, the freshman year allows only one or two electives. The difficulties mentioned above demonstrate the fact that the program of change has still to be worked out. It needs adjustment and readjustment.

In higher education we also find that all the professional schools have vied with each other in what we call 升格運動. The year of 1923-24 is significant if only for its large increase of new colleges and universities. At the same time the financial pressure upon them becomes greater and greater. Of course, there are many reasons for this, but the enlargement of budget without consideration of resources is at least one of them. They run on a college basis while their income is little or no more than that of a professional school.

There have been many school revolts on account of the change of a professional school into a college or university. When this change took place the students felt that the college president should be a bigger and more famous man than their old school principal. Accordingly, one after the other, the old school principals were discharged while the new presidents appointed by the government were rejected. Administrative committees or councils have often been organized as bodies of control, so that to-day we find that many institutions are without presidents.

(b) *In secondary education*, we also find difficulties in adjusting the old four-year middle school to the new six-year system. For various reasons, it is impossible and unnecessary to change all old middle schools under provincial control into new senior middle schools. The problem arose in the provinces as to which of them should be made senior middle schools. The following were some of the principles proposed and actually tested:

(1) Some provinces changed all old middle schools into junior middle schools and established new senior middle schools, giving only the last three years' work, as we find in Anhwei province.

(2) Some provinces appointed a few strong, old middle schools to do senior middle school work, either because of their good location, or, because of their strong equipment or faculty, and decided that others should give junior middle school courses, as we find it in Kiangsu province.

(3) Others consolidated all the schools of secondary grade located in the same city,—for example, the normal schools, agricultural schools, vocational schools, middle schools and so forth into big, six-year middle schools with several departments under one administration, as we find in Chekiang province.

As the result of such changes, we find that they have not been getting along very peacefully and happily, and reactions are discovered here and there. So the field of secondary education is still in the process of adjustment. Time and energy are needed in making the change.

(c) As to the *normal schools*, they run parallel to the old four-year middle school, with an addition of one year preparatory; while in the new system, in provinces like Kiangsu, it is six years. The course of study of the first three years is similar to that of the junior middle school save that three or more hours' work is required on "Introduction to teaching," while the last three years' work is of a professional nature. Other provinces, like Anhwei, made it three years, admitting only junior middle school graduates and doing full professional work equivalent to senior middle schools. As to which of the above-mentioned plans is best, no one can say definitely. Some say, however, that the first plan gives more thorough and efficient training; while others assure us that the second is more economical, and, also that it is democratic because junior middle school graduates who are mature enough to select vocations are admitted.

In the new system, special provision is made for training teachers for lower primary schools, especially for rural schools. In Kiangsu the growth of such teacher-training institutions is surprising. According to the last

statistical returns, in all except two or three hsien, there are one, two or sometimes three such institutions giving either one, two or three year courses. They are largely financed by the hsien treasury with an annual subsidy of \$3,000 from the province.

At the Seventh Annual Conference of the Federation of Provincial Educational Associations in Canton, the need of reorganizing the local educational control was considered.

II. Reorganization of Local Unit of Educational Control

The same emphasis was given in the Tsinan Conference called by the Peking Ministry of Education. The Canton Conference recommended that, in the province there shall be a Board of directors (省教育參事會) to be composed of seven persons, two of whom are to be appointed by the civil governor, two to be elected by the Provincial Educational Association, and the other three to be elected from the provincial and private secondary schools. The Board is to represent the whole body of schoolmen; while the Commissioner of Education acts as the Executive head of the Board.

For hsien and big cities, the Canton Conference recommended that, there shall be a school board made up of seven to nine persons representing laymen which shall control all schools in the district. The hsien or city superintendent is to be appointed and supervised by the Board and he is to act as its executive officer. In Tsinan, the following modifications were made: (1) The Provincial Board, with not more than nine members, is to be selected from educational experts and recommended to the civil governor for appointment by the Commissioner of Education. (2) The city or hsien school board is to be composed of nine, seven or five persons to be appointed by the city mayor upon recommendation of the superintendent of schools.

The announcement has not been received enthusiastically. We can find, even to-day, that the old system prevails in several provinces.

In the year 1923-24, the government was in the hands of the Chihli party. Both money and energy were largely spent in the matter of unifying the country through force. The

III. Services Contributed by Educational Associations

Ministry of Education, did not encourage educational activities or take active leadership in matters of educational improvement, and was not able to deal with student strikes and school revolts. No attempt was made, neither was any measure taken, to prevent the Bolshevik element from entering into education. Worst of all, the Ministry was unable to maintain its own status, and the strike of the office staff caused the whole machine to stop running for some time.

However, the progress in the science and art of education was not checked. Individual educators and educational groups were very active in service. They never felt disappointed when serving China through education. I wish to mention a few of the active associations and their remarkable contribution to education.

(1) *The National Association for the Advancement of Education*

The most remarkable contribution made during the year was the service of Professor Twiss. As a result of this service there was formed in Peking a Commission on the teaching of science under the directorship of Dr. Y. G. Chen. The work of this Commission is: (1) to determine the objective of science teaching in schools and colleges; (2) to determine minimum standards in science equipment; (3) to provide laboratory manuals for teachers; (4) to examine and recommend laboratory apparatus; and (5) to provide ways and means for improving the efficiency of teachers.

The Association also secured Professor McCall's services. Under his leadership a series of tests and measurements was made. This was the first thing of the kind ever constructed by Chinese and for the use of Chinese children. Professor Terman, of Yenching University, then applied these tests and measurements in a nation-wide survey, and, although there are many short-comings, as we find from their application, we are satisfied with the movement itself. It gives to our school people the idea of objectives, and a means of judging school work.

The Association also held a national exhibition of educational processes and school results last summer in the old Examination Hall at Nanking. Exhibits were

sent in from all the provinces, as well as from the South Sea Islands, Japan, England and the United States. It was the first educational exhibition we ever held in China.

It was due also to the efforts of this Association and its coöperation with other institutions that the Board of Trustees, for the control and disposal of part of the indemnity funds returned by America, was organized.

(2) *Federation of Provincial Educational Associations*

This group has made some valuable contributions during last year. The most important one is the determination of minimum standards for the new school system, comprising the following :—

- (a) The standard curriculum for elementary schools.
- (b) The standard curriculum for junior middle schools.
- (c) The standard curriculum for senior middle schools.
- (d) The standard curricula for all grades of normal schools.
- (e) The standard curricula for all kinds of vocational schools.

The first three were made and published in 1923 under the title of 新學制課程標準綱要. In each curriculum, for instance, the elementary school curriculum, it gives first the general objectives of elementary school education, then the subjects to be taught in order to attain these objectives, then some good methods of teaching, and lastly, the minimum requirements for graduation. Standards for each school subject have also been made. In each subject, it first gives the aims of teaching, then the standard requirements in subject matter, and then the suggested method of teaching. Standards for normal school and vocational curricula were made in 1924 and are now about to be published.

(3) *The National Association for Education of Illiterates*

This Association was established in the summer of 1923, with its head-quarters in Peking. The movement was started by the Young Men's Christian Association and

was later incorporated with the National Association for the Advancement of Education. The inauguration of an independent and national office took place in August, under the name of 中華平民教育促進會, with Madame Chu Shiong Chi Hwei as the chairman of the Board of Directors. Madame Chu and Dr. W. T. Tao visited many large cities and preached the gospel. The result was that everywhere they went there was a surprising movement. The latest statistics are not available but it is estimated that about 1,200,000 readers were sold, that is to say, there are about 1,000,000 persons who are using or have used these books.

IV. Progress in Christian Education

Never before in the history of Christian education in China could we find anything comparable to the progress or achievement made in the last year or two, especially in the line of economy and efficiency in education. There was previously little, if any, coöperation, coördination or standardization among the Christian schools. Each denomination administered its own schools in its own way, attempted to supply its own needs without realizing the need of the country and that of the Christian community at large. Very little attention was paid to what was going on in government institutions and practically no study was made in regard to the place of Christian education in the educational system of the country; in some places, very little opportunity was given to the Chinese teachers to display or develop their leadership.

The three requirements pointed out by the Educational Commission in 1922, as necessary, namely, that the schools become "more efficient, more Christian, and more Chinese," have been taken as the guiding principles of the Christian educators and leaders of to-day. A coöperative system of the whole body of Christian schools and colleges has been secured. The China Christian Educational Association and the ten local associations have been re-organized and strengthened. Full time and expert educationalists are employed. Coördination of educational work as a whole is in progress; standardization in school equipment and curriculum is being made, and government standards are scrutinized and used.

The National School System—the 6-3-3-4 plan has been adopted. Nearly all required subjects in the public school curriculum are taught. Efforts are being made in improving the teaching of Chinese in schools and colleges. A special committee on government relationships and the registration of Christian schools with the government has been appointed. The Christian schools are ready to come up to the minimum standards prescribed by the government educational authorities, and are prepared to make such reports and to undergo such inspection as may enable the government to ascertain that its standards are being adhered to.

Since the establishment of the National Christian Council, Chinese leaders have been gradually put on the same footing as foreign missionaries. In the China Christian Educational Association, Chinese secretaries have been added to the staff. In the Christian colleges and schools, the promotion and development of Chinese leadership is looked upon as a matter of importance. In several progressive colleges and universities we find that even deanships are given to Chinese. This shows that the Christian schools in China, first established by missionaries, are now gradually realizing the fact that, since the purpose of the Christian schools has never been for the advantage of any foreign country or interest but mainly the good of China, they should be handed over to Chinese as soon as they are ready for them. The difference between the Christian schools and the public schools, so far as we can see at present, is that in the Christian schools religion is taught, because the Christian school, as established by the Christians, exists primarily to provide an education in a Christian atmosphere for the children of the Christian community and others who might wish to avail themselves of it. They believe that the primary object of all education is the development of character and it is in this sphere that Christianity has a special contribution to make.

The Anti-
Christian
Educational
Movement

It is rather surprising to think how the anti-Christian educational movement spread so widely and with such rapidity in the course of a few months. To many of us, the resolu-

tions passed at the Third Annual Conference of the National Association for the Advancement of Education in Nanking last July, and those passed at the Eleventh Annual Conference of the Federation of Provincial Educational Associations last October in Kaifeng (for resolutions see *Educational Review* of October and January, 1924 and 25) were the first indications of the attack, and it seems that these two associations might be responsible for the movement. A moment's critical examination will show that it has been due to the combined effort of two groups of persons other than the above mentioned associations, and that the field had been prepared for them long ago. The following is a brief account of the development of this movement:

Ever since the boycott of Japanese goods there has been a feeling of general unrest among the school boys. The Russian success in Peking, the radical propaganda of the socialists, and the Kuo Ming Tang party's nationalistic propaganda have all tended to make the school boys more nervous. The "New Culture Movement" achieved many good results in the beginning but gradually lost its original meaning and the thinking minds of hundreds of thousands of young students have been left without any control. Religion, law, science, arts, moral tradition, and even the government are nothing to them. They are ready to make any response with little or no thinking. When the World Christian Student Federation met in Peking in 1922, encouraged by some leading schoolmen, the "Anti-Christian Alliance" was organized, with its headquarters in Peking, and sub-committees in most of the government institutions. This movement died out after a very short time but its impression upon the minds of young students was strong and vivid.

If you analyze the present situation you will find that there are two groups working in this movement. One of these is the Bolshevik, and the other is a group of young men with very strong nationalistic views, especially in education.

As regards the Bolshevik Movement, we learn, from reliable sources, that the Russians in the North have won for Bolshevism a number of university instructors and a

large number of students. These men worked among the students in Peking for some time and then a part of them went to the south and joined a well-known political party. They first secured the coöperation of the party leader and the Russians, and then they made that party stand for Bolshevism. As the party became dominated by these men, gradually the old members deserted. There has been a split into two parties—the “Reds” and the “Elders.” When the “Reds” dominated the party, they began their propaganda by establishing headquarters in all the provinces, with the possible exception of Hupeh and Hunan, with branch offices in schools and colleges.

Taking advantage of the political and social unrest and the psychology of adolescence, they approach the school boys by the use of high-sounding phrases, such as,—“To pull down imperialism,” “To overthrow capitalism,” “To check foreign invasion through culture and religion,” “to eliminate treaties on unequal terms,” “to preserve nationality,” and so forth. They charge the Christian school with being a place for the training of foreign subjects instead of Chinese citizens; the missionaries with being pioneers of colonization work for their countries, and the church and school with being tools of a foreign invasion through civilization and religion.

Another party which is working in this connection was organized by a group of young men holding nationalistic views in education. At their annual meeting held in Soochow two years ago, resolutions were passed that “Nationality in education” be one of their policies. It was due to this group of men that the question concerning Christian education was brought up at the Nanking Conference last summer. It was the same group that brought out the resolutions at Kaifeng in the conference there last October. The official paper of this group is the “Awakening Lion,” published weekly in Shanghai.

Judging from the movement and the agitators taking an active part in it, we are convinced that it will be short-lived, because we believe that the Chinese are not Russians; that the conditions now existing in China are different from those which existed in Russia some years ago. There is no place for Bolshevism in China. Their

anti-Christian movement will never find sympathy among the educational leaders. Politically speaking, it is not constitutional. It conflicts with the principle of democracy and religious freedom. On the contrary, the children of many Chinese leaders are in Christian schools and the Christian school is doing its best to meet the needs of Chinese society and the people.

The "Reds" may have a chance to try out their theory of communism in China. We have, however, every reason to believe that it will not live long. The end of the "Reds" will be the end of the movement.

As to that group of people who hold nationalistic views in education, it is a natural product of the rapid growth of narrow nationalism in China. Politics and play-politics are not of interest to this group. They are interested in education, in the secularizing of Christian education for the welfare of China. This propaganda is not as destructive as that of the "Reds." It is to the Christian educators and Mission Board representatives, as well as the Chinese Government that we look for a solution.

CHAPTER I

ORGANIZED CHRISTIAN EDUCATION

Edward Wilson Wallace

The place of Christian education in China is being questioned to-day from two very different quarters. There is, first, a question in the minds of earnest Chinese Christian leaders. They recognize the value to the Christian church of the schools and colleges which the missions have established. They realize, however, that if these institutions are to find a permanent place in Chinese education, they must ultimately be taken over by the church, and they definitely anticipate such a transfer. It is a serious matter, however, for the young church to undertake responsibility for so large an expenditure of money and of personnel. It is well that there should be no doubt in the minds of the Christian leaders of the value and the function of Christian education before they assume this responsibility. On the other hand, outside the church, critics of Christian education are challenging the right of foreign mission bodies, and even of the Chinese Christian Church, to maintain private schools in which religion is taught. It is possible that the Chinese Church, if it wishes to retain its schools, will have to make a firm stand against a well-organized and determined attack. It is clear that before the church can do so, it must be convinced that it cannot afford to lose the Christian schools and colleges.

The situation is one that demands clear thinking and the adoption of a policy which has the whole-hearted support of the Christian community. Fortunately, the church is better prepared to meet this situation than it was a few years ago. The report of the China Educational Commission has made available a careful study of the place of the Christian school and college in the life of the church and of the nation. The organization of

Christian education, which has been proceeding for the last ten years, makes it possible for the leaders in church and in education to take united action in the determination of future policies, in explaining these policies to supporters and to critics, and in suggesting to institutions and to their boards of control steps that seem advisable to meet the situation. In such common study the China Christian Educational Association represents the educational interests of the Christian church throughout China and is in a position to speak for Christian education as a whole. A brief statement of its functions and organization is, therefore, not out of place at this time.

In considering the functions of the China Christian Educational Association we may start from the report of the China Educational Commission, which was published in 1922 in the volume entitled "Christian Education in China."* The main principles on which this report was built up were summarized in an article in the China Mission Year Book of 1923, "The Educational Commission — and After."

It is well to remember that the China Christian Educational Association, as it now functions, is no longer an annual or triennial meeting of interested teachers, gathering to discuss educational subjects. That important function of conference has passed to the ten provincial Christian Educational Associations. Nor, on the other hand, is it a super-board of education, imposing its will upon the church bodies and missions that are ultimately responsible for directing the policies of the educational institutions. It undertakes no activities and it assumes no prerogatives which have not been delegated to it by the bodies directly responsible for Christian education.

Its chief functions may be briefly stated as follows:—

1. The study of the fundamental principles upon which the Christian schools and colleges in China are maintained.

* Published by the Commercial Press, Shanghai. See especially page 53.

2. Provision for the special study of specific problems that arise from time to time.

3. The promotion of certain educational activities, either directly, or, more commonly, through the provincial associations, boards of control, the church and mission bodies, etc.

4. The provision of a medium for the interchange of ideas and plans, and for explaining to the government educational authorities the aims and needs of Christian education.

5. The definite undertaking of certain activities which have been referred to it by other responsible bodies.

Organization of the China Christian Educational Association Christian educational work is carried on directly under local school committees; the ultimate control rests with the church bodies and the missions themselves, and with boards of control in China or abroad. Experience has shown that individualism in the determination of policies in education is inefficient. The past few years have seen the rapid drawing together of those responsible for the educational institutions, for the purpose of determining general policies, the setting up of standards and the securing of better results.

Provincial Associations Such union for primary and secondary schools is found in the ten provincial Christian Educational Associations, nearly all of which are now supported by the majority of the church and mission bodies in the respective areas served by these associations. These associations are voluntary gatherings of teachers in Christian schools and colleges and meet annually for a conference of two or three days. The Educational Commission recommended that each association should take steps for the organization in the area that it represented of a Board of Christian Education and this has now been done by all but one of the associations. These Boards are directly representative of the bodies that control the policies of the schools, — mission and school bodies — and are, therefore, able to take more definite action in reference to the determination of curricula, standards, qualifications of teachers and other matters which concern the well-being of the schools. Most of the Boards have

secured the services of one or more secretaries who devote their time in whole or in part to its activities.

These Associations and Boards are directly represented in the Council of Primary and Secondary Education of the China Christian Educational Association, which serves as a correlating agency for the whole country.

For some years the presidents of the Christian colleges and universities have held regular meetings to discuss their common problems. This gathering developed, in 1924, into the China Association for Christian Higher Education, which has both institutional and individual members. Of the former there are now fifteen. It meets bi-ennially. This Association has a Board of Reference representative of the institutional members, which meets only when called to consider matters of serious concern to all the colleges. Acting as an executive body is the smaller Council, which also functions as the Council of Higher Education of the China Christian Educational Association. This Council meets twice a year. It is engaged in making a number of studies, such as college standards, college finance, etc. It is a very active body, and the results of its studies will certainly serve to draw the colleges more closely together and to increase their effectiveness.

Binding these bodies together is the China Christian Educational Association, which thus represents the interests as a whole, of Christian education. Its present organization includes the two Councils to which reference has been made, — the Council of Higher Education and the Council of Primary and Secondary Education. The constitution that has been adopted also provides for a Council of Religious Education and a Council of Adult and Extension Education. Each Council meets annually, and each will have its own staff of secretaries. The work of the Councils is correlated through a General Board, which also meets annually, and which is composed of representatives of the several Councils as well as a number of coöpted members. It will represent the interests of Christian education as a whole *vis a vis* the government authorities, and will endeavor to insure the utmost correlation possible between the different grades and types of education.

In order to carry out the functions that have been delegated to it, the Association requires a staff of full-time secretaries. In addition to the office staff, there are at present a General Secretary (Frank D. Gamewell), two Associate General Secretaries (Sanford C. C. Chen and E. W. Wallace), a Secretary of the Council of Higher Education (E. C. Lobenstine), and an assistant Secretary of Primary and Secondary Education (Y. P. Tien).

Present In conclusion, brief reference may be made
Activities to certain of the activities of the China
 Christian Educational Association.

1. During the past two years the Association has co-operated in a number of important conferences, notably the College Conference in Nanking, February, 1924, an Agricultural Conference in Nanking, February, 1924, a conference on Religious Education in Shanghai, March, 1924, a School Health Conference in Shanghai, December, 1924, and a Supervisor's Conference in Wuchang, December, 1924.

2. The members of the staff have attended the annual meetings of the provincial associations and have visited many parts of the country for purposes of study and conference.

3. Much thought has been given to the problems that have suddenly arisen in connection with the movement for government recognition and registration of Christian schools, as well as the attacks that have been made by those who are hostile to Christian education. In such an emergency the Association has an important function to perform in securing information and in suggesting wise lines of action.

4. Studies are being made of standards for schools and colleges, the results of which should be greatly to increase the efficiency of the Christian institutions.

5. The Council of Higher Education is studying the subject of finance in its bearing upon the development of the Christian colleges and universities.

6. The relation of the church to Christian education, to which reference was made at the beginning of this article, is being given more and more attention. An informal conference was held in January, 1925, to consider some of the problems of Chinese participation in Christian colleges.

7. A beginning has been made in the promotion of greater effectiveness in religious education, which is admittedly the heart of the Christian contribution to China's educational problem and to the work of the church. Steps are being taken to secure the services of a full-time secretary for this department.

8. In the past the China Christian Educational Association made a large contribution to China's educational development through the text books which it published, especially in science. To-day the activities of the Chinese publishing houses make the continuance of this department unnecessary. But there is a large field for publications of another nature. The EDUCATIONAL REVIEW has for eighteen years served as an invaluable agency for stimulating thought and promoting efficiency among the English-speaking teachers. Arrangements are now being made for the publication in Chinese of a "Chinese Educational Quarterly" to perform the same function in Chinese. Two important series of bulletins on vital topics are being issued, one in Chinese and one in English.

While the Association is withdrawing from the publication of text books, it continues to study the needs of texts and to promote their preparation and publication.

9. In former years the CHINA CHRISTIAN EDUCATIONAL ASSOCIATION served the needs of the missionary educators. To-day it is becoming as well the servant of the Chinese administrators and teachers in Christian institutions. It is thus a leader in the movement by which the interest and support of the Christian community are being steadily enlisted in education,—that movement which we saw in an opening paragraph is essential to the continuance of Christian education in China. Here we believe lies its permanent function and to this end its developing activities should be increasingly directed.

CHAPTER LI

RELIGIOUS EDUCATION

Henry T. Hodgkin

The Need

The last few years have seen much added interest in the problems of religious education in China. This may be traced in part to the increased study of this matter abroad, particularly in America, and in part to the strictures passed upon the religious education in mission schools by the Educational Commission which visited China in 1921-2. The Commission passed judgment upon this aspect of missionary education in the following words:—

“Religious education, in the sense of organized effort to give such instruction and training as shall inform the mind in respect to morals and religion, secure conversion, and develop character, is a vitally important element of Christian education. Neither in Christian lands, nor on the mission field, have the principles and methods of such education been at all adequately discovered. Progress in this field lags behind that in almost every other department of education. Mission schools fail oftener here than in mathematics or science. To discover how to bring to bear upon the child in school, church, and home, the influences most conducive to his highest religious and moral development is a task which calls for earnest and continuous study in China as in America and England. In this study account must be taken of all the conditions that affect the life of children and youths in China.”

Organizations at Work

Various bodies are at work in the field, each touching its own particular aspect of it. The chief of these are:—

1. *The Schools and Colleges*, related to one another through the China Christian Educational Association.

2. *The Sunday School Union*, dealing with the Churches and also touching many schools where the international or the graded courses are used.

3. *The Y. M. C. A. and the Y. W. C. A.*, preparing and issuing courses for voluntary study in mission schools and also in government schools as well as for other groups.

4. *The Daily Vacation Bible School*, reaching a wider public and providing courses which are largely taught by scholars from mission schools.

In addition to these national organizations several of the larger missions have Sunday School departments and special workers on religious education preparing material for use in their Churches and stimulating those engaged to better work. It is, broadly speaking, to these agencies that the Church must look if progress in this field is no longer to "lag behind that in almost every other department of education".

A strenuous coordinated effort all along the line is needed if the reproach contained in the Commission's report is to be taken from the Christian forces in China. How is such an advance to be brought about?

Need of Coordination Even the above summary of agencies will make it clear that there is every possibility of overlapping between the various organizations at work, and that it would be easy enough for those engaged in the different fields to work at cross purposes. In 1917 the China Continuation Committee appointed a sub-committee to try to bring about some kind of correlation. It undertook several useful pieces of work but also met with considerable obstacles which impeded its progress.

One of the recommendations of the Education Commission in 1922 was an attempt to deal with this complex problem in a comprehensive way. It contemplated the establishment of a Council on Religious Education which would be related to all the bodies at work in the field, and would function as one department of the Board of Christian Education. This Council should have at least one full-time secretary, and would be mainly advisory in its functions. The China Christian Education Association has for some time been considering this proposal but is only now taking the first steps towards carrying it out.

It is not clear to all the bodies concerned that this method would prove to be entirely satisfactory. The Association a year ago appointed a committee which is limiting its work to the curriculum courses in schools and colleges. The Council, when organized will at first confine its attention to this field. It will seek for a full-time secretary but no appointment has been made at the time of writing.

It thus appears that the task of correlation still remains to be undertaken in some other way. This situation led the National Christian Council at its first Annual Meeting in May, 1923, to refer the problem to its Standing Committee on Retreats and Evangelism. This Committee called together workers in the various fields referred to above for a three-day Conference in March, 1924, at the Shanghai Baptist College. It reviewed the whole field with the object of discovering where the chief needs lay and in order to see how these might be met. It forwarded concrete recommendations to several different bodies including the National Christian Council, the Sunday School Union, and the China Christian Educational Association. Its recommendation to the first named was as follows:

1. That a Standing Committee on Religious Education be appointed by the National Christian Council, representing as adequately as possible the various organizations directing religious education in China.

The following suggestions are submitted as to the possible functions of such a Committee, viz:—

"a. To become a clearing house for information regarding what is being done in religious education in the whole field of the Chinese Church and what ground remains to be covered; and to take such steps as may be necessary to see that this ground is covered.

b. To stimulate united thought and prayer on the problems of religious education, through such means as inter-visitation, retreats, conferences, bulletins, articles for magazines, correspondence, etc.

c. To bring about correlation of effort in religious education as far as this may seem wise and practicable.

d. To stimulate research in religious education among various types of people.

e. To study the need for literature in religious education, including hymns."

The more urgent tasks were indicated as being teacher training, promotion of community councils on Religious Education, research, preparation of literature, both general and to meet certain specific needs, promotion of true worship in the Christian community. It was further urged that the N. C. C. appoint a whole-time secretary to serve the committee on Religious Education. At the Annual Meeting the Council felt unable to proceed so rapidly, its hesitation being due solely to the fear of undertaking at one time so many tasks as to make it impossible to do any of them thoroughly. A special committee was appointed to study the field more in detail and to make recommendations which might lead to the handling of this important matter "in a thorough way without adding to the permanent obligations of the Council."

During the months following the Council meeting several important gatherings have been held which have helped to define the tasks and to see how far this instruction can be carried into effect.

Meetings in North China An informal two-day conference was held in Pei Tai Ho in August when thirty missionaries engaged in religious education (mainly in North China) met and reviewed the field. Two special investigations were set on foot, one in regard to the needs of young people of the ages of sixteen and seventeen in order to study their actual problems and plan courses based thereon, and the other to study the needs of persons recently admitted into Church membership and make suggestions with a view to meeting their special needs. These investigations are being carried on by persons in different parts of the country and are coordinated by Mrs. George Barbour of Peking and Rev. R. B. Whitaker of Lintsing, respectively. Valuable suggestions in regard to teacher training, literature, etc. were also made and referred to the special committee for further study.

A Peking group, under the chairmanship of Miss Nowlin, met twice in May and in October and made plans for a division of the subject among the different members

of the group. They also appointed a committee to plan for a summer school in North China similar to that held in Kuling (see chapter 53).

The Chili-Shansi Educational Association, at their annual meeting in January, 1925 have concentrated on the subject of Religious Education, and have carried further the plans and ideas discussed by these North China groups. This conference emphasized the need for better text books and a fuller recognition in practice of the fact that the religious impact of the school or college is not only or indeed mainly, produced through the curriculum study of religious subjects.

Canton
Conferences In South China the work of religious education has been forwarded along two parallel lines. In consultation with educationists at Canton Christian College Dr. Wallace has been working at the curriculum courses and two small conferences have been held at which these problems were thrashed out in some detail. A larger and more comprehensive conference was held in Canton in December when Dr. Lyon and Dr. Hodgkin (chairman and secretary of the N. C. C. Committee) met with workers in the various fields (church, school, etc.) and discussed for two days a number of the outstanding needs as felt in that area. A provisional committee was formed in order to carry forward various proposals which emerged from the conference. In particular this committee was entrusted with the following tasks:

1. Investigation of the results of religious education as seen in various groups and especially a study of the reasons why so many promising students after leaving school or college do not become active members in the Churches.

2. Preparation of literature for the country districts using the Thousand Characters and so following up the popular education movement.

3. Study of the problem of home education and how to work out progressive courses from the home, through the Sunday School and on to adult life.

4. A campaign for helping the Churches generally to appreciate the problem and realize the need in this field.

5. The question of supervision of the Religious Education in the schools, particularly in the country.

A number of other problems were referred for further consideration to the N. C. C. Committee and to the retreat of Christian leaders held immediately after the Conference. Great emphasis was placed upon the need for a deeper reverence in public worship and the use of the Sunday services as a means for more thorough teaching on religious questions.

Future work by N. C. C. Meanwhile the Shanghai members of the N. C. C. Committee have been meeting from time to time and have formulated suggestions on which action will be taken at the next annual meeting of the Council. It is only possible to give these proposals in outline as more work has still to be done on them. Briefly, however, the idea is to help mainly in the coordination of national organizations, through the holding of a regular meeting of those who guide and carry out their policies, to serve these in every possible way and to refer to those best able to deal with them each particular problem or service which may require attention. The central committee would limit its field of action to those services which it was definitely asked to undertake by the leaders in the various organizations and would, in other matters, be merely a suggesting or advisory body. Such suggestions as it might forward to any other body might especially touch the fields of experimentation and research, preparation of literature or training of teachers. The Committee concerned would, of course, be free to act in any case as it felt best.

One service is being at present undertaken on behalf of the various organizations, viz: the preparation of an annotated bibliography by Mr. Z. K. Zia in consultation with the chairman. This will be much more than a list of books, containing a synopsis of the material and some estimate of its value, the viewpoint of the author, and the class of people for whom it is designed.

C. C. E. A. The China Christian Educational Association has, at the same time, been making progress along the lines suggested at the March Conference. Funds are available for the addition to the staff of the

Association of a full-time secretary of religious education, and active search is being made for the right man. Three committees are at work studying the curriculum and textbook needs of the primary school, middle school and college. The preparation of several new courses has been encouraged, one of which is now passing through the press. Some assistance has also been given to the Kuling Summer School of Religious Education, and an invitation is under consideration for assistance at a similar school at Pei-Tai-Ho.

C. S. S. U. The Sunday School Union has taken up certain other suggestions made by the March Conference.

The following points may be especially noted:—

1. A Chinese artist has been secured to give his full time to the preparation of illustrations for use in connection with Neighborhood Schools and in other ways.
2. Dr. James' pamphlet on "Training in Worship" has been issued in English.
3. Special lessons in connection with the problems of home life, the home for Christ, are being prepared and this aspect of the Christian message is being more largely emphasized in the Sunday School material.

Advance is also being made in the application of religious teaching to the actual problems of the Chinese student.

Ex-students and the Churches Reference has already been made to one of the chief problems, a careful study of which may throw much light upon our immediate duty in the field of religious education. This is the problem created by the fact that a large number of students who have shown much promise and have often been leaders in Christian effort while at school or college, fail to enter into vital relation with the Churches after leaving, in some cases drifting away altogether, in some cases retaining a nominal connection with the Church but making little or no contribution to its life. Is this due to any defect in the religious education of the school or college, to any defect in Church life or to any defect in machinery? No doubt

all these matters must be looked into and in certain cases one, and in some another, will seem to be the most important factor. The study of the problem is being undertaken by the Y. M. C. A. and the Y. W. C. A. and it is hoped that many workers will coöperate in order that light may be gained and some steps taken to deal with what all must recognize to be a very important aspect of missionary work. We are putting any amount of energy into the training of young people who should take positions of leadership (whether clerical or lay) in the Church. The need for such leadership is more than words can state. Are we in some degree failing to carry over from the school and college into the life of the Church?

More recently Shanghai College has set free Dr. Webster in order that he may conduct an investigation under the Educational Association, Y. M. C. A. and Y. W. C. A. in regard to the religious interests and needs of young people. This research will extend throughout the country and will fit in with that already referred to under Mrs. Barbour's leadership.

In this review it has been possible to do little more than indicate some of the problems and to show where steps are being taken to deal with them. Enough will have been said, however, to show that the Christian forces in China are awakening to the situation brought out three years ago by the Education Commission and are determined to deal with it in a comprehensive and intelligent way. Advance must be built upon knowledge and at the present stage it is perhaps knowledge of the facts which is most urgently needed in many different directions.

CHAPTER LII

THE CHINA SUNDAY SCHOOL UNION

E. G. Tewksbury

The regular lines of work at the China Sunday School Union headquarters have gone on as usual through the year. The General Secretary made a quick three months' trip to the Quadrennial Convention of the World's Sunday School Association held at Glasgow in June. With the help of three Chinese workers who were also present at the Convention, China was able to hold its place on the program amongst the forty-five and more nations there represented.

Lesson
Material

The Editorial Secretary, Mr. Vale, left on furlough in November, thus leaving the burden of the preparation of the Lesson Notes on the Associate Chinese Secretary, Mr. Pan, and the General Secretary. It is gratifying to find that more and more it is possible to prepare the lesson material *first* in Chinese. All Sunday School work must increasingly become "indigenous" if it is to root and grow in the Orient. It is as it should be that the illustrative and teaching material used by missionaries and Chinese alike should be translated from Chinese into English rather than from English into Chinese. While the International Uniform Lesson Notes will still contain much material which has already been translated and adapted from Peloubet's and other Lesson Notes issued in the homelands, and while the Chinese leaders who prepare notes on new Sunday School Lessons will be perfectly free to use the Lesson Helps available in English, it is a distinct advance step that the China Sunday School Union is able to have on its staff a Chinese preacher and theological professor of long standing who is amply able to provide "indigenous" Lesson Note material. It has been the policy of the China Sunday School Union from the begin-

ning as far as possible to issue all its literature in both Chinese and English editions. It still continues this policy, but, as stated above, the Lesson Notes for the International Uniform Lessons, as far as they contain new indigenous material, will have that material largely prepared in Chinese first and then translated into English.

**Pictures and
Illustrations**

Not only in the Lesson Note preparation, but also in picture illustrative work is the China Sunday School Union seeking to make its material more indigenous. A Chinese Christian artist has been employed on full time especially for this Bible illustrative work. It is surprising that so little work has been done through the years in illustration of the Bible and Christian books by native Chinese artists. The field is a tempting one and has its special problems. For example: Shall Bible pictures be prepared by Chinese artists *in Chinese style*? There would seem to be no question that the parables of the Bible might be so illustrated. One of the best examples of this work is a series of pictures illustrating the parable of the Prodigal Son prepared by a distinguished Chinese artist and published by the Religious Tract Society many years ago. It is a real question, however, whether the historical portions of the Bible should be illustrated with Chinese figures and environment. On the other hand, it certainly seems quite uncalled for to introduce into China Bible pictures prepared with the faces and surroundings of Bible characters depicted in Italian or other European settings. The more recent pictures from the homelands, such as the Copping and the "All-British" series, furnish illustrations with the figures and environment as much as possible true to Palestinian conditions. Inasmuch as Palestinian conditions are more nearly akin to China than to the West, it is to be hoped the new Chinese artist can so depict Bible scenes that they will not seem to be "foreign" to the Chinese eye. An esteemed pastor of the Congregational Church in Peking attempted Bible illustrations in Chinese style some years ago in connection with the North China Tract Society. It will be interesting to watch the experiment with the China Sunday School Chinese artist as he attempts to make the Bible live for his fellow-countrymen.

Uniform and Graded Lessons Two courses of Sunday School Lessons have been issued through the years by the China Sunday School Union, viz., the International Uniform and the International Graded Series. Only five of the series of the Graded Lessons have been available. A sixth is now in course of preparation, viz., Beginner's Second Year.

World Courses Planned at Glasgow In the line of Sunday School Lesson Courses it is of interest to note the movement which was initiated at the Glasgow World's Sunday School Association Convention, for Lesson Courses adapted to the use of all the Sunday Schools of the world. There were present at that Convention at least two outstanding members of the American and British Sunday School Lesson Committees—Dr. Weigle of the American Committee and Dr. Garvie of the British. In consultation with other members of their Committees and Sunday School leaders from the various countries present at Glasgow it seemed feasible to suggest that the British and American Committees should unite in promoting the use of a World Group Graded Course. It was suggested that such a course might consist of three or five grades, and the Bible and Scripture selections for forty out of the fifty-two Lessons might be given in a World Syllabus, leaving the remaining Sundays of each year for special lessons fitted to the peculiar needs of the various countries and churches using the Lessons. This seems to be a distinct forward step in Lesson making, and it is to be hoped that the World's Committee of seven appointed to this work may speedily go forward along the lines suggested.

CHAPTER LIII

SUMMER SCHOOL OF RELIGIOUS EDUCATION

S. J. Harrison

The Origin It has been the feeling of some of those connected with the Summer Sunday School at Kuling that there was both a definite need and a real opportunity to conduct a school that would deal with problems of Religious Education. One or two teacher training classes had been successfully conducted but more were needed. The need was felt for an opportunity to do research work in modern methods and at the same time receive the inspiration and help of group discussions. The matter was presented to the Church Council and a committee of four was elected — Rev. Wm. L. Sanders, Rev. E. G. Tewksbury, Rev. G. A. Clayton and Rev. S. J. Harrison — with power to coöpt other members and arrange for such a school for the Summer Season of 1923. The church building was reserved for the purpose. In this connection it was also advised that an exhibit of as much literature, both Chinese and English, as could be made available on these important subjects should be displayed for all members of the school. This committee has from the beginning been closely in touch with the National Christian Council.

Two Successful Years The committee did its work, and after the organization of the general committee composed of the four above named and the following: Rev. Edward James, Rev. Carleton Lacy, Mr. George Kerr, Prof. W. F. Hummel, Prof. J. B. Hipps, Mr. L. K. Hall, Mrs. McGillivray, Prof. D. W. Decker, plans were made for the first school which was held during the Summer of 1923. The success of this school was even greater than had been anticipated and at the close it was voted by the entire enrollment of over one hundred, that this school should become a permanent institution and

should become self-perpetuating. The findings of that school were reported back to the Church Council with nominations for a general committee to arrange for the second school. This committee added the names of Bishop L. H. Roots, Rev. C. H. Smith and Miss Daisy Brown. This committee did its work well and a successful school was conducted during the Summer of 1924.

The Program It was decided that the school should be of about two weeks' duration. One principle laid down was that about one half of the courses offered should deal with the more general or theoretical side of religious educational problems while the other half should deal with specific and practical problems. The schedule was arranged so as to offer six courses besides a devotional period and a period for general lectures. The courses offered so far in the school have been :

I. GENERAL COURSES

- | 1923 | 1924 |
|---|--|
| 1. Devotions by Dr. Poteat | 1. Devotions by Bishop Roots. |
| 2. General Lectures by Dr. T. T. Lew and Rev. J. M. Yard. | 2. General Forum discussions on Religious Education and Outstanding Social Problems. |
| 3. Child Psychology by Miss Butler. | 3. Introductory Studies by Rev. Emory Luccock. |
| 4. Studies in Luke by Dr. D. W. Decker. | 4. Studies from Paul, Mr. Arthur Rugh. |
| 5. Training in Worship by Dr. E. James. | |

II. SPECIFIC PROBLEMS

- | | |
|---|--|
| 1. Sunday School Literature by Rev. E. G. Tewksbury. | 1. Local Church Program by Rev. Sidney Anderson. |
| 2. Organization and Administration by Rev. W. L. Sanders. | 2. Teacher training by Dr. E. W. Wallace. |
| 3. Pageantry by Miss Laola Wheeler. | |

The Leadership It will be seen from the names given in the above program offered during these two years of the school that the leadership has been of the very highest quality. The leaders have been specialists in the courses which they presented and the value of their leadership is known only as one knows the appreciation of those privileged to be in the classes. It was a matter of deep regret that owing to illness three of the leaders arranged for the 1924 School could not be present. Dr. T. T. Lew could not offer his course on the Literature Survey, Prof. Terman his on Adolescent Psychology, nor Prof. Hipps his on Methods of Bible Teaching. These may be some of the good things in store for the future. It is understood that Dr. Cleland McAfee of McCormack Seminary and Dr. Weigle may visit China in 1925. In such event the school hopes to secure them for certain courses.

The personnel of the school may be seen in this study of the 1924 registration, where, exclusive of faculty, there were 44 women and 32 men, a total of 76. Of these 39 were educational, 23 evangelistic, 4 secretarial, 2 medical, and 8 home workers, making a total of 76. They came from the following eighteen different bodies: Christian Advent, 1; American Board Mission, 1; American Church Mission, 15; Baptist (North), 1; Canadian Church Mission, 1; Christian Disciple, 4; Evangelical Church, 3; London Missionary Society, 5; Methodist (South), 3; Methodist (North), 24; Presbyterian (South), 3; Presbyterian (North), 9; Reformed Church, 1; Shanghai American School, 1; Nanking University, 1; Wesleyan Methodist, 1; Yale in China, 1; Y. M. C. A., 1. It will be seen, therefore, that the membership is drawn from a very representative constituency.

Among the recommendations made by the findings committee at the close of the 1924 season, names were presented for reorganization of the general committee, seeking to make it larger and more representative than it had formerly been. Twenty members, chosen from as many different societies and organizations, made up the committee as it was finally elected. Dr. Warren Stuart is

chairman, and Dr. E. W. Wallace, secretary, of this committee.

It was also recommended:

Prospects and
Hopes

1. That the school shall be more thoroughly advertised.

2. That we concur with the action of the 1923 school requesting that the school be continued in the summers to come.

3. That the interdenominational spirit of the school and its relation to the Kuling Church Council and National Christian Council be made more generally known.

4. That the General Committee consult representatives of the various churches, missions and other Christian organizations as to their wishes regarding program and personnel of leadership.

5. That particular attention be given toward increasing the number of Chinese in attendance both as regards students and faculty.

6. That the five-year program tentatively suggested by the former committee be followed in outline, and that the 1925 school (third in the five-year program) lay emphasis on practical problems.

7. That the use of both discussion and lecture methods, which have been so popular this year, be continued in the future.

In this and similar schools elsewhere in China are possibilities of great future development. Here we may study and discuss problems, and mould thinking that will shape mission policies throughout the entire land. "Let us pray."

CHAPTER LIV

PHYSICAL EDUCATION IN CHINA

Freda E. Boss

The purpose of this article is to make clear the status of physical education in China especially during the years 1923 and 1924. It is quite impossible to do this without giving the readers a little background, for considerable has gone before even though it seems little in comparison with what some Western nations have accomplished.

The Attitude
Toward
Physical
Activities,
Old and New

For centuries physical activity has been looked down upon; coolies were present in such numbers to do all manual labor that anyone who could pay a coolie his mere pittance thought it beneath his dignity to exert himself. Long nails and stooped shoulders were the pride of the scholar. The great mass of girls and women are anything but strong owing to the shut-in, inactive life which has been customary for centuries. To-day there is a new attitude toward physical life among the Chinese. Some form of physical exercise has a place in the program of most schools, both girls' and boys'. It is a common sight in many places in China to see school girls playing volley ball, tennis and other athletic games with the same zest as Western girls. This has come just in the last few years. There is a real desire on the part of many girls and women to be strong. Physical activities have developed to an even greater extent in the boys' schools. Athletic meets for boys are a common event now. Foot-binding has been and still is in many parts of China a great physical handicap for women, but gradually this custom is being abolished in the larger cities. It is still very common in the rural districts.

Government and Private Schools There are Government schools in Nanking, Peking, Chengtu and Canton having normal departments of physical education, but only one school in Peking is for girls. There are numbers of private Chinese physical education schools scattered throughout Kiangsu, Chekiang, and Fukien Provinces, the greatest number being in Shanghai. At the present time there are six private training schools for girls in Shanghai. The first one was established as early as 1912 and now has 400 graduates. Four have been established since 1922. Teaching throughout China are many students who have studied physical education in Japan, as well as many others who have studied in Western countries. National Southeastern University maintains the largest department for boys and the Higher Normal in Peking the largest department for girls. A Chinese woman returned student is at the head of the department in Peking Higher Normal, and an American is at the head of the Southeastern Department.

Y. M. C. A. The Y. M. C. A. contributes to the development of physical education through the local and national associations. There are some 42 local centers. As early as 1908 there was a national secretary of physical education promoting the idea throughout China. For two and a half years the Y. M. C. A. conducted a training school. This year a department for training has been established in Soochow University with a National Y.M.C.A. secretary as dean. This will meet a big need as there has been no Christian physical education school for boys and one is badly wanted. The Y. M. C. A. has been one of the leading agencies interested in promoting the Far Eastern Championship Games with China, Japan and the Philippine Islands every two years.

Y. W. C. A. The Y. W. C. A. established in 1915 a school giving a two year training course in physical education for girls. There are to-day about one hundred graduates from that school with about sixty-five of them teaching in government and mission schools and in Y. W. C. A.'s. The greatest step in physical education for the Y.W.C.A. this year has been the merging of the physical education school with Ginling College where it becomes a

department of physical education and one of the majors in the regular college course. From time to time a special one-year course will be given to those not able to take a full college course. Four local Y. W. C. A.'s have graduate physical directors on their staffs, and other local Associations are doing much for the development of physical education through other members of the staff. For the last year and a half there has been a national secretary for physical education, visiting the graduates and generally promoting physical education throughout China.

Play and Recreation Educationalists especially are realizing the need of playgrounds. Many schools have splendid play and athletic fields and some have good gymnasiums. In a few cities there is the beginning of the idea of public playgrounds but this has not been developed very far. The educational and moral value of play must be stressed more before much can be done in the way of establishing public playgrounds. Many people are eager for help in this. Home recreation is a crying need. Some work is being done on this idea through a class on play and recreation in Ginling College and through the Church and Home Committee of the National Christian Council as well as the Y. M. C. A and the Y. W. C. A.

CHAPTER LV

THE EXTENSION DEPARTMENT OF THE SHANTUNG CHRISTIAN UNIVERSITY

Agnes S. Ingle

History

The Extension Department of the Shantung Christian University is one of the wonders of modern missionary achievement. In 1887, the Rev. J. S. Whitewright of the English Baptist Mission, who had charge of the Theological Training Institution, started in connection with this work a small educational museum. Such was its success that in 1904 it was removed to the larger environment of the capital city of Shantung, where under the name of the Tsinanfu Institute, it made great progress. In 1917 this Institute became the Extension Department of the University.

Aims

The religion of friendship has never been over-emphasized, and it was as clear in the 'eighties' as it is now, that to influence people one must first get to know them. The Department provides a meeting-ground where all classes may find, in friendly talk, in serious discussion and in seeing the practical illustrations of the achievements of mankind in the world, an answer to their curiosity about the foreigner and his message; and where the latter may learn something of the nation he has come to serve. In this way the minds of the people are prepared to receive the message of the love which underlies the whole structure of Christian civilization. The aims which are kept constantly before the minds of the staff contribute largely to the success of the work. There is the bare minimum of rules for visitors, and the place is what it professes to be "a home where all are welcome, a school where all may learn, and a door

through which to bring the knowledge of salvation through Jesus Christ."

Method In this extension work there is no time spent in searching for one's audience. The audience is the seeker, and its first treasure trove is the educational exhibits. These are the most up-to-date illustration of the value of visual instruction, and are full of invaluable information given in the clearest diagrammatic and pictorial forms. There are large geographical, historical, and natural history sections, and a most instructive economic and commercial section has splendid object lessons for a country whose wealth and resources are in such need of wise administration and development. The wonders of modern science and engineering have excellent illustrations, and the models of the hygiene department are eloquent reminders of the urgent need of a continuous campaign against dirt and disease. Incidents of the recent fighting in China reveal the great necessity for the lessons of service which are taught by models of the work of the Red Cross Society, the Boy Scout Movement, the Women's Army, and the Chinese Labour Corps. The newest exhibits include models illustrating the development of writing and all that it has meant in the world of education and religion. A new series of "In Memoriam" models is being prepared to show what Christianity has done for the uplift of womanhood. This series has models of children's hospitals, schools, child-welfare work, the training of women for nursing and other ministries, and a detailed model of a factory where women are employed, showing rest-room, dining-room, room for first-aid treatment, etc. One of the most interesting facts about the models is that nearly all of them are the results of the minute and skilled handiwork of the Department's own Chinese workmen. All visitors have an opportunity, in the study of many of the exhibits and the descriptive letter-press, of learning the teachings of the Christian Faith.

The spirit which animates the whole work of the Department is the desire to win men to Christ. About half of the visitors who pass through listen to an evangelistic

address in the central hall, four to eight or more such addresses being given daily. During 1922, over 12,000 scripture leaflets were sold after these services. It is here that the University has an opportunity of coming into contact with all classes of Chinese otherwise inaccessible to those engaged in educational work. A typical Sunday's activities include children's services, which have been attended by as many as 500 children at a time, discussion groups, Bible classes, lectures, and services. These are conducted by members of the University staff and others, and quite a number of students of all faculties spend some time in this work. On week-days, lectures on various subjects are given, and the Department has that most valuable of educational weapons — a cinematograph.

In an age which is only beginning to appreciate education as a preparation for the use of leisure, it is interesting to find evidence of some appreciation of the reading rooms and lending library. The daily opening of the Chinese church, adjacent to the Department, for meditation, reading of Christian books, and conversation on religious matters with members of the staff of the Department, is an important feature in the direction of the religious life of the Chinese, and that it is valued is shown by the numbers who make use of this opportunity. During a recent month this number reached 3,000.

A most important branch of the whole work is a miniature Extension Department, situated near the military barracks, for the benefit of the soldiers stationed there.

The Appeal Such Extension work is a unique possession for any university. Its popularity is undoubted. A year ago, it was estimated that 6½ millions of people had passed through during the last eighteen years. The number of visitors for 1923 was 520,452. On one particular Sunday, over two thousand people were under its roof. The weekly Sunday evening service has attendances of 300 in summer and up to sometimes as many as 1,000 in winter. The keynote of the success of this whole work is found in the spirit of life and progress which is found in every branch of it. On the walls of the Department's rooms are many mottoes and sayings of

the great Chinese masters, and of our one Great Master. Facing the audience in the large lecture hall are these words—"I am come that they might have life, and have it more abundantly". This is the epitome of the service of the University Extension Department.

PART VIII

MEDICAL WORK

CHAPTER LVI

CHINA MEDICAL [MISSIONARY] ASSOCIATION

IN 1925

James L. Maxwell

In dealing with the work that lies before the Association during this year there are perhaps three special points of interest and importance that stand out.

For many years the Association has been in the habit of holding (at first triennially and of recent years biennially) conferences of its members to discuss the twofold problem of the mission hospitals, from the missionary and the medical points of view. These conferences have been growing largely in importance as the years have gone by. The problems of mission work have always been to the fore, and deservedly get a first place in all such meetings, but *pari passu* with this has been the growing importance of the strictly scientific work of the conferences.

Those of us who have now been long in China recognize most clearly the profound change that has come over the scientific aspect of medicine in, say, the last quarter of a century. The world knowledge of medical problems, stimulated by the ever increasing amount of scientific research, especially into so-called tropical diseases, has increased enormously, and, whether on the side of research or of the application of its results, the medical missionaries of China have always been to the fore. But so rapid has been this increase of knowledge and so great the changes that it has introduced into medical science and practice, that unless some deliberate plan is adopted to keep up with

the advance of science there is great danger of medical missionaries falling behind. This is especially so as many of them are isolated from others working along the same lines and have very limited opportunities for getting first-hand knowledge of new work.

In view of all this the Association has of recent years made a point of developing the scientific side of these conferences so as to bring the latest achievements of medical science and practice as prominently as possible before our members.

The Conference this year is one of very special interest as, for the scientific part of the work, we are, at the invitation of the British Medical Association, holding our meetings conjointly with this body in Hongkong. The authorities there are treating us with very great kindness in putting the buildings of the University at our disposal for the meetings, which are to be opened by H. E., the Governor of Hongkong, and to which some of the leading world workers in tropical medicine are contributing either by their personal presence or by sending papers on their special subjects. This meeting is likely to be the largest scientific conference ever held in the Far East.

We feel that for the progress of our medical work in China it is most desirable that the mission bodies working here should take full advantage of these most important gatherings by making it as easy as possible for their doctors to attend the meetings and enjoy the unique opportunity they give of keeping their scientific knowledge up to standard.

The missionary medical schools of China have been gradually developing during the past two decades. This may not have been to the extent, or perhaps always along the lines, that many would have wished. Nevertheless the progress made has been little short of marvellous, and owes much to the generous help of the China Medical Board of the Rockefeller Foundation. The principal schools in China are now giving a medical education that is no whit behind the medical schools of Great Britain and America.*

* See Chapter LX by Dr. Hume.

To prepare standards for these schools has been the work of the Association's Council on Medical Education and it is now felt that these must be put into effect by registering the schools that come up to the required level of efficiency.

It is hoped to begin at once the registration of medical schools and to offer provisional registration also to such schools as, through no fault of their own, are still unable in certain points to reach the prescribed level of efficiency. As an example of this may be given the subject of practical anatomy which is still greatly hampered in some places by the difficulties in China of getting material for dissection.

Graduates of registered schools will be eligible for membership in the China Medical Missionary Association.

**Institute of
Hospital
Technology** The progress in medical education has in one direction hindered rather than helped the work of our country hospitals. The standard of education is, as has been pointed out, remarkably high, but this has meant that schools have become fewer, the course of medical education prolonged and the cost to many prohibitive. Further the remuneration that graduates expect is naturally on a very much higher scale than when the education given was poor and inexpensive, and the supply of graduates falls very short of the demand for internes for the Mission Hospitals of China.

The Association has for some time been considering what can be done therefore to help the hospital physicians, especially in cases where fully qualified internes are unobtainable or where the hospitals could not meet the largely increased strain on their financial resources, which the employment of such men calls for. The result has been the development of this Institute, which begins its work this year, with the special aim of helping the work of the smaller and more isolated mission hospitals. It is suggested that men and women whose education would not fit them for, or whom the expense of the course would deter from, taking a full medical course, should be specially trained along one branch only of the work by a short but intensive course in such subjects as laboratory

technique, pharmacy, X-Ray work, anæsthetics, etc., and should then be returned to the mission hospitals sending them, to take charge, under the hospital physician, of the special department for which this training has been given. The demand for men and women so trained is great and they will doubtless relieve the hospital physicians of much routine work, which has previously fallen on their shoulders.

Nor will the activities of the Institute of Hospital Technology be confined in the long run to such specialized branches as those enumerated above. It is hoped that the Institute may assist hospitals in preparing Chinese hospital managers and mechanics and indeed with any branch of work where the need exists for special training or specialized help.

While it is hoped that it may be possible eventually to centralize the work of the Institute in Hankow, training will be given in any centres where satisfactory arrangements for such can be made, and work along these lines is beginning at once in St. James' Hospital, Anking.

February 1925 The Editor has kindly allowed me to add a note to my original paper in reference to the action of the Biennial Conference of the Association now over. The Conference decided by a unanimous vote to revise its Constitution, adopting for the future the name "China Medical Association."

This action lends itself very easily to serious misunderstanding, and indeed has given rise to considerable anxiety in the minds of some of our most sincere friends.

I am very glad, therefore, to have this opportunity of affirming in the most emphatic terms that there is, in this action, no intention to belittle in any way our missionary objectives.

For some years there has been a growing feeling that some association was required which would unite all fully qualified physicians of good moral standing and high ethical principle without regard to race or creed. This, of course, the National Association could not do as of necessity its active membership is confined to its own nationals. The China Medical Missionary Association

could not do it, as from its very name a large number not in full sympathy with its aims would be excluded. The question then was whether a new association should be formed to meet this need. The very serious objection to this was that there would be an almost insuperable tendency for the proposed association and the Medical Missionary Association not to be complementary but antagonistic to one another, the latter absorbing, as it was certain to do, the large bulk of the most actively Christian element of the medical profession in the country. The result of this might have been disastrous to the future of the medical profession in China and it was most important that this risk should be avoided.

Under these circumstances the Biennial Conference of two years ago instructed the Executive Committee to prepare a Constitution which should embrace the larger aim without damaging the missionary objective. This was done after long consideration on the part of a special committee. The result was presented to the recent Conference with the recommendation of the Committee that there should be still further delay before the new Constitution came into force. The Conference, however, by the unanimous vote mentioned above decided to take immediate action.

The result of this is that the China Medical Missionary Association becomes the China Medical Association and a Medical Missionary Division, which is an integral part of the larger Association, takes over the complete activities of the former Medical Missionary Association, maintaining in full its aims and activities.

Briefly this explains the present situation, which we believe need cause no anxiety to our missionary friends.

CHAPTER LVII

COUNCIL ON HEALTH EDUCATION

W. W. Peter

The purpose of the Council on Health Education is to help interpret modern health ideals and to demonstrate some of them. It believes that health education is more fundamental than health legislation in a country like China; it is slower but surer. By far the larger part of its work is in association with Christian agencies although no distinction is made in requests for its material, all being served alike.

**Output of
Literature**

Since January 1, 1922 and ending November 30, 1924, the Council on Health Education has supplied health education literature to 1,172 missionaries of 94 different mission organizations and to 552 other people. Its material has gone to every province in China and to eight foreign countries where there are considerable numbers of Chinese.

During eleven months of 1924 it has sold at printer's cost 126,664 small bulletins and 1,339 books totaling 1,517,924 pages. Retrenchments in mission appropriations and disturbed political conditions have resulted in a decreased demand for our material. The total for the period January 1, 1922 to November 30, 1924 is 603,648 bulletins, 20,680 books, totaling 7,819,716 pages. In addition there has been a considerable demand for posters, lecture charts, exhibit material, lantern slides, and, from the larger cities, for moving picture films.

School Hygiene A new feature of the Council's program which is still in process of development is the School Hygiene work. For some time there has been a growing interest in the health of students in mission schools. These students not only themselves invest a great deal of time, energy and money in their education, but a great deal of these things is invested in them. To the

extent that the product of our mission schools is lost through premature death or physical incapacitation, the final object is defeated.

In an examination of 900 students in 20 primary mission schools it was found that 47.8% or 430 had defective teeth, 36.1% had some defect of vision. There were 34.8% with skin trouble. The most startling discovery was that 31.6% had trachoma as diagnosed by a man who had had four years' training in the best eye clinic in China.

Students in middle schools have also been examined. In all 3,200 students in 34 mission schools in several cities have been given physical and medical examination. In every one of these mission schools health conditions were found to exist which tended to decrease the effectiveness of that school in fulfilling its great purpose.

Teachers

Physical defects are not limited to students alone. In a survey of 130 teachers in North China in the summer of 1924, it was found that their ages ranged from 17 to 35 years. 44% had defects of vision; 10% had defective teeth and 99% had unclean teeth; 29% had trachoma; 91% did not play or take regular exercise either during the school year or during their vacations.

Outlining a Program

A school health program as defined by a group of educators, doctors and administrators called into conference by the China Christian Educational Association, the China Medical Missionary Association and the Council on Health Education in December, 1924, consists of the following features:

- (1) Physical and medical examination of students annually and the application of standards of rejection on health grounds.
- (2) Correction of defects and treatment of remedial diseases of those accepted.
- (3) Systematic health teaching in the curriculum and methods of insuring the formation of proper health habits.
- (4) Supervised play.
- (5) Sanitation of the school plant and equipment.
- (6) Effecting an arrangement between the various departments, educational, medical and administrative,

whereby the above school health program becomes an integral and continuous part of the school work.

A full report of the conference on this important subject of school health has been prepared and can be obtained by writing to any of the three organizations mentioned. There are indications that the time is coming when each mission school will have a health program which will be considered quite as essential and fundamental as any other phases of its work. Until this becomes a reality unnecessary human waste under Christian auspices will continue.

It is the part of the Council to serve in whatever ways are considered most helpful and possible in bringing an increased health conscience into action. It is now being used as a clearing house of ideas and experience for the dissemination of health ideas and programs. This is being done by correspondence, conferences and by means of health education material which it develops from time to time. Any who are desirous of finding out what material is already available are requested to send to its headquarters at 23 Yuen Ming Yuen Road, Shanghai, for a catalog.

CHAPTER LVIII

NURSES' ASSOCIATION OF CHINA

Miss Cora E. Simpson

During the past ten years since the formation of the Nurses' Association of China the most gratifying progress has been made, and the movement organized at first by missionary nurses has grown beyond the fondest dreams of the founder. From a few scattered members it has now become a strong national organization. It has entered into association with other similar bodies, and in 1922 became a member of the International Council of Nurses. When this Council holds its Congress in Helsingfors, Finland, in 1925, China will be represented by no less than four delegates and will thus take its place in planning for the international service of the nursing profession.

Conferences The Nurses' Association of China holds a national conference once in two years. In February, 1924 the conference met in Canton and was entertained in the Kung Yee Medical College. For the first time Chinese graduate nurses formed half the company, and they took a large part in the discussions of the conference. We are able now to record a membership of about one thousand, of whom more than half are Chinese.

Hospital Day May 12, Florence Nightingale's birthday, has been celebrated as Hospital Day and has been widely recognized as a suitable day both for the graduation of nurses and for health demonstrations. We hear of no less than three thousand people visiting the hospital in the distant city of Chengtu on that day.

Publications The official organ of the Association, a quarterly journal for Chinese nurses, is published both in Chinese and English. It has a wide circulation not only in China, but also in other countries, and from its commencement has been entirely self-supporting. The Association also issues text books which

are published through the Kwang Hsueh. The text books have all been revised and brought up to date during the past two years and twenty-two new books have been prepared and published. The work of publishing is also self-supporting and no grants from Mission Boards have had to be applied to this purpose.

Diplomas The Association conducts national examinations and during 1924 issued 204 diplomas to successful candidates, making a total roll of 756 graduate nurses, all trained in China. More than 90 schools of nursing throughout the country, with an enrollment of over 1600 student nurses, are registered. They represent some twenty-five different organizations.

Headquarters Plans were launched at the Canton Conference for the establishment of an Association headquarters. This will be the center for all activities. A building is to be erected in Hankow and funds are already coming in. In the meantime the headquarters have been moved from Shanghai to Hankow.

Health Education Through its coöperation with the Council on Health Education the Nurses' Association is trying to serve also in this field. Individual members are engaged in the teaching of home nursing, first aid, child welfare, and kindred subjects, to groups of people in every province in China. Mrs. James Maxwell has recently been appointed as supervisor of the child hygiene work carried on through the service of nurses.

During the early days of the work the executive duties were carried by nurses who were also engaged in full-time hospital duties. The service of a full-time secretary, however, became essential and two years ago the Methodist Board was asked to release one of its nurses for this purpose. This they did. At the same conference all the other Boards having training schools registered under the Association were asked to pay \$75 Mex. a year for each training school so registered, this amount to make up the secretary's budget for travel and other expenses. Only a very few responded, so that there is at present insufficient money for meeting the immediate needs of the work, more particularly in the matter of stenographic help for the

secretary and funds for travel. If all shouldered their share of the burden there would be ample funds for the work. A second secretary for full-time work is urgently needed, and the London Missionary Society has now consented to release Miss Hope Bell who is expected to join the Association staff in 1926.

Looking to the
Future

In the light of this ten years it may be fairly said that the days of experiment are past. This Association is unique in the fact that its membership is composed entirely of Christian nurses. Many avenues of service open up before it, and the demand for fully trained Chinese nurses is much greater than the supply. There is an urgent need for the training of far more than are at present under instruction. Now is the time to render this service, for doubtless the time will come when other than Christian organizations will take up the task of training nurses on a large scale. The forward work of the Association is being led by the president, Miss Gladys Stephenson, and Miss Nina Gage, the chairman of the Educational Committee, as well as by the secretary who gives much of her time to travel. The Association stands for Christian service expressed in the highest type of professional nursing. It takes for its motto, "Service," and as it looks out to the future it chooses as its guiding text, "With God nothing shall be impossible."

CHAPTER LIX

A SURVEY OF LEPROSY IN CHINA

H. Fowler

Need of Accurate Knowledge of Disease Distribution It will be generally agreed that correct information as to the geographical distribution of disease is of the greatest importance to the health of the state, and that the systematic recording of endemic and epidemic ailments and the scientific conditions for their prevention may be regarded as indices of the cultural advancement of that state. It may further be stated that to establish reliable and scientific data as to the prevalent maladies of a country is the modern requirement of any well governed people.

Unfortunately in many parts of the Near and Far East much uncertainty exists as to real health conditions. Although from time to time in recent years efforts have been made in China by Western or Western-trained medical men to secure reliable information on the subject, so vast is the country and so undeveloped its sense of public health requirements that no complete survey of disease has yet been possible.

Leprosy in China This paper is an endeavour to interpret as far as possible conditions in China as they affect one disease only, viz: leprosy. It represents the result of many enquiries, much correspondence and wide travel and forms part of a great world survey in the interest of lepers.

For statistical and other practical purposes China, for this survey, was divided into five groups representing:—

(a) *The Six Maritime Provinces:—*

Kwangtung.
Fukien.
Chekiang.
Kiangsu.
Shantung.
Chihli.

- (b) *The Five Yangtze Provinces:—* Hupeh.
Kiangsi.
Anhwei.
Honan.
Hunan.
- (c) *The Four Northwestern Provinces:—* Kansu.
Shensi.
Shansi.
Szechwan.
- (d) *The Three Southern Provinces:—* Yunnan.
Kweichow.
Kwangsi.
- (e) *The Outer Provinces:—* Sinkiang.
Manchuria.
Mongolia.
Tibet.

Securing Information A questionnaire directed in the main to securing reliable data as to the prevalency and type of leprosy met with in the districts, the attitude of the local authorities and general public to the leprosy subject, native treatment of the disease, environment, need or possibility of segregation and preventive work etc., was sent to a select number of medical men, consular authorities and others in each province. The majority of these, thoroughly acquainted with local conditions, favoured us with important information. Many other correspondents and travellers also entered more or less fully into our aims and objects and rendered us valuable aid.

Maritime Provinces Dealing first with the reports from the five maritime provinces and proceeding in order from the South, it is demonstrated clearly that the disease is endemic and widespread in *Kwangtung*. New cases are said to be continually arising at out-patient clinics, the lepers apparently in many cases seeking a confirmation of the diagnosis of their disease. Some hospitals report lepers coming for treatment from places as far distant as 200 miles.

It has been impossible to estimate even approximately the total number of lepers in the province or in any

given center of it. Everything however indicates that Kwangtung abounds with leprosy, and that subjects of the disease are specially numerous at the coast and along the inland water ways of the province. They seem less numerous in the mountainous districts.

Much the same condition of things is found in *Fukien*. The disease extends through many districts, but again no reliable estimates as to actual numbers are possible.

Curiously *Chekiang* is comparatively free from leprosy. The lepers reported are generally out-patient cases coming from scattered centers, and are said to be sporadic in character. They have probably originated in some small leper foci in the province or have migrated from either *Fukien* or *Kiangsu*.

The returns from *Kiangsu* indicate many small leper centres widely separated and not easy at once to locate. Naturally the large cities like Shanghai, Nanking, Yangchow, and Haichow attract the wandering leper and it is there where they are generally met with. Apparently many cases report themselves coming from the *Shantung* border of *Kiangsu*; others again have wandered up from *Kwangtung*. North *Kiangsu* reports more cases of leprosy than are found in the districts South of the Yangtsze. Even the best informed and oldest workers in the province decline to estimate the actual percentage of lepers in their districts.

Shantung, like *Kwangtung* is a province where the disease is endemic. A survey made some years ago in *Kiaochow* yielded 40 cases of leprosy in a population of some 150,000. *Wei Hai Wei* with a smaller population had over 36 known cases. The central portion of the Province is said to have as high a percentage of lepers as one in 3,000 of the inhabitants. A conservative estimate for the whole province puts the average as one per 10,000 of the population. These figures are necessarily open to criticism as no registration is required in China for either births or deaths, far less for recording any disease.

The unanimous report from *Chihli* is that there are no foci of leprosy anywhere in the Province. The lepers seen at the larger out-patient clinics, such as in Peking, rarely exceed more than 30 per annum. The cases are usually of

the coolie and beggar class and are reported as coming from Shantung.

Thus it would appear that lepers are numerous in *Kwangtung*, less so in *Fukien*, rare in *Chekiang*, fairly numerous in *Kiangsu*, still more so in Shantung and practically non-existent in *Chihli*. Such a distribution in the maritime provinces suggests many things to an enquiring mind and could well form the basis of research work on the part of state authorities and medical workers alike.

Yangtze Provinces In the Yangtze provinces leprosy in its distribution again varies considerably. The districts lying immediately about the rivers and numerous lakes of Hupeh have widely scattered foci of leprosy. Such districts embrace the counties of Siao Kan, Yung-Meng, Mien-Yang, Wuchang and Hwangchow. Some 100 to 150 cases of leprosy per annum are reported as attending the out-patient clinic of a hospital in Hankow. The hospitals to the North and Northwest of Hankow on the other hand report but few lepers annually and those of sporadic origin. It is safe to say that nine tenths of the lepers in Central China come from numerous foci within a radius of some 60 English miles of Hankow. The Leper Home at Siao Kan, always full, draws its inmates from the districts named. Notwithstanding its local character no general estimate of the total number of lepers is possible, for no sooner is one foci of leprosy cleared of its lepers than others are discovered many li away from the place hitherto regarded as the original centre of the disease. Of the types seen in Central China some 40% represent anaesthetic leprosy, the remainder being of the Maculo, and Mixed varieties.

In the Province of *Kiangsi* again the disease is confined to certain well defined areas, chiefly situated around the cities of Jaochow and Nanchang. The cases seen at other Mission centres evidently come from the southern part of the province or from Hunan and Hupeh. They are of the wandering beggar, boat and coolie classes.

Because of its situation and the presence of so many waterways and flooded districts it would naturally be expected that leprosy was prevalent in *Anhui* — but it is not so.

With one exception, so far as can be ascertained, no foci of leprosy are found in the province. The exception is the county of Hwai Yuan. There the disease is common and probably endemic. Of 3,000 males seen in one year as outpatients, 19 were diagnosed as lepers; on the other hand 3,000 female outpatients registered in one year showed no leper cases. No further statistics are procurable.

Certain parts of *Honan* report leprosy as a prevalent disease. In wide areas toward the centre and west, however, it is practically unknown to local residents. The sporadic cases seen in out-patient clinics are said to come from Kansu, Shantung and North Anhwei.

The leper population of *Hunan* seems fairly numerous. They are reported as coming originally from Kwangtung, indeed, the nearer Kwangtung is approached the more numerous are the lepers met with. Wandering lepers are found in most of the large cities. In Changsha for instance, in a dispensary service of some 30,000 about 20 leper cases came for treatment and they were not natives of the districts.

The lepers found in South Hunan are classified approximately as :—

Anaesthetic	20%
Tubercular	60%
Mixed	20%

The patients are entered as peasants, boatmen, coolies and an occasional merchant and well-to-do person.

Such is the economic condition of China that in all the Yangtsze Valley Provinces, and in many other districts, wherever idolatrous and other assemblies take place there will be found the wandering beggar leper. Whatever his past history has been, now he is without status and friendless. A growing nuisance to himself and his neighbor, he secures by that persistency known only to the beggar class, just sufficient food for existence. Finally he ends his days in the portico of some heathen temple or huddled away under the cover of a rock on the hillside.

While the inactivity of the State is being constantly challenged by the sad lot of the leper and by those myriads of distressed and

Wandering
Lepers
North-western
Provinces

afflicted folk in every province, it is nevertheless true that the leper has been not only a challenge but a puzzle to the scientist. Why for instance should the *Lepra Bacillus* skip over a vast tract of country and find a habitat in wild *Kansu*? Leprosy is reported as being prevalent also among the Tibetans, especially in certain districts south and southwest of Siningfu. It again crops up at Lanchowfu, coming apparently from the border districts of Taichow, (5 days' journey) Hochow, (3 days) Hsuin Hua (5 days). Breaking the general rule of those attending out-patient clinics the Tibetan lepers are reported as being for the most part of the respectable merchant and middle class. Probably the poorer lepers in Tibet are not bothered with the wandering lust and therefore are not so frequently seen in China proper.

Towards the eastern portion of the Province of Kansu leprosy is said to be met with among the Mohammedan peoples. The disease is reported as being fairly common on the plain, measuring some 100 miles by 30, of which Hanchung in the Southwest part of *Shensi* is the centre. At the Capital, Sianfu, only sporadic cases of leprosy are seen and they but seldom. There are said to be no foci of leprosy in *Shansi*, subjects of the disease only being seen at long intervals by travellers and infrequently at hospital out-patient clinics.

In *Szechuan* also leprosy is rarely found among the ordinary Chinese people. It is prevalent, however, among the Lo-lo and other aboriginal tribes. Many Tibetans crossing the borders on the north and northwest of the province are afflicted with the disease but again the *Szechuanese* of the district seem immune.

No lepers are reported at either Chengtu or Chungking — two busy cities where ordinarily lepers should be looked for.

Southern Provinces

In marked contrast to these three of the northwest provinces is the condition presented in the three southern provinces. Reports from *Yunnan* agree as to the prevalency of leprosy all over the province. It is endemic in character and prevails in acute form among the Miao Tribes. The greater number of lepers met with are males. This may be due to the

local limitations preventing women lepers taking long journeys to big cities or visiting mission stations. A classification of lepers registered as out-patients or ordinary visitors indicate that 50% are of the Anaesthetic and 25% each of Maculo and Mixed types.

It is said of the eastern portion of *Kweichow* that leprosy is but rarely met with. Among the Miao tribes however it seems to be endemic and is frequently referred to by travellers. The fact that these people live on their uplands and hillsides and rarely visit the more populous districts is sufficient to explain the few cases seen at the Mission Stations.

In the warm districts of *Kwangsi* leprosy is undoubtedly a prevalent disease. Subjects of leprosy are also frequently to be met with on the numerous waterways and roadsides. In the main they belong to the boating, farming and trading classes. It is commonly held by the Chinese of the colder districts of the Province that because lepers are seldom met with on the higher elevations and uplands that therefore the cold is inimical to the disease.

Outer Provinces As regards the outer provinces, with the exception of *Manchuria* but little information of a reliable nature is obtainable. Of this latter province it is interesting to note that the few lepers met with invariably give a history of having migrated from Shantung. There would seem to be an entire absence of leprosy foci throughout the whole province. Reliable information from *Mongolia* and *Sinkiang* is most difficult to obtain. The returns from these places however indicate no trace of the disease being endemic. Like *Manchuria* the lepers met with are not natives of the place but have journeyed from other infected areas.

Indifference Utter indifference to the leper on the part of some and a kind of benevolent neutrality on the part of the majority, characterises the attitude of those living in what may be termed the leper areas of China. The exception to this is to be found in *Kwangtung*, *Kweichow* and parts of *Fukien*. There local feeling has in recent years demanded, at least from the big cities, a kind of isolation of the wandering, irresponsible leper.

Leper Settlements But for the initiative of the Christian Church in establishing leper homes and asylums in these districts, such segregation, save at great cost to the Provincial Authorities, would have been impossible. So far some 20 leper settlements or asylums have been established in the three provinces named. In most cases these are being wholly or partly maintained by the International Mission to Lepers.

Provision for the lepers of the remaining provinces is quite inadequate. Efforts however are being made at the present time, under the auspices of the Mission to Lepers, to open further leper institutions in Shantung and Yunnan. Later, as political conditions permit and local authorities are willing to assist, further efforts will undoubtedly be made by the Mission to Lepers and others to render practical aid to the leper population of this vast country.

To-day, after centuries of empirical and mediaeval treatment of leprosy by Chinese physicians and quacks, modern scientific methods, coupled with a form of voluntary segregation on the part of the lepers themselves, happily give good prospects of changing the entire outlook of China's lepers and ultimately of ridding China of leprosy.

General Conclusions A review of the outstanding features of this part of the China leper survey suggests:—

1. The impossibility at present, or in the near future, of estimating even approximately the total population of any particular leper area in China.
2. That the largest leper population is to be found in the Province of Kwangtung and that extensive tracts of China give no trace of the disease.
3. That throughout the leper provinces the types of the disease are proportionately similar.
4. That everywhere more males are afflicted with leprosy than females.
5. That the Miao tribes in the various provinces seem particularly susceptible to the *lepra bacillus*.
6. That leprosy seems to be specially associated with waterlogged and ill-drained areas of the country.

7. That with the exception of Kwangtung and parts of Fukien no provision whatsoever is made by the local authorities for the isolation or support of the leper.
8. That but for aid rendered by the Christian Church the lot of the leper in China to-day would be hopeless.
9. That given an improvement in the political conditions and general outlook of China, the obligation of the State to the offensive wandering leper, and other disease-bearing paupers, should be pressed upon all local authorities with a view to securing for them necessary aid and remedial treatment.

CHAPTER LX

MEDICAL EDUCATION IN CHINA, TO-DAY

Edward H. Hume

Marking Time Continuance of military activity, with the resultant economic depression, makes it impossible to record any significant advance in medical education under Chinese leadership during 1924. The Army Medical School, which Dr. Chuan Shao-ching had brought up to passable standards five years ago, is now doing very superficial work. The National Medical University in Peking has come on hard times since Dr. Tang Er-ho has ceased to give it his constant fostering attention. The several provincial medical schools are still struggling against heavy odds, as, for instance, in the case of the school at Soochow. No development is possible when the vicinity is actively busy with fighting and when the funds needed are being diverted into the chests of the opposing militarists. It is impossible to withhold commendation from Dr. P. W. Kuo, president of Southeastern University at Nanking, for his determination not to launch out on a program of medical education in connection with that institution until he can be sure of dependable educational feeders and a sufficient supply of assured funds.

I am indebted to Mr. L. C. Goodrich, assistant resident director of the China Medical Board in Peking, for many of the notes and observations that follow:

Hopei University The medical department of Hopei University, an institution founded by ex-President Tsao Kun, and with which the Chihli Public Medical School became amalgamated, was closed suddenly in the autumn when General Sun Yueh took Paotingfu.

Shantung Provincial Medical School The Shantung Provincial Medical School is another illustration of the superficial type of instruction that passes for medical education. On the walls of the waiting room

there are pictures of anatomical dissection, but no actual dissection is provided. Lectures are given by a staff of about twenty, but of laboratory work no signs are to be seen.

Provincial
Medical School
Shansi

In Shansi the interesting experiment is still continued of a double system of education and treatment. The Provincial Medical School gives instruction in both Chinese and Western medicine, while the hospital gives each incoming patient the option of turning to the right, to be treated in the old Chinese way; or to the left, where he may receive attention in the modern scientific way. In one of the treatment rooms in the dispensary I saw a man lying on a table with four silver needles in the abdominal wall, the attending physician assuring me that they went through into the peritoneal cavity and that the patient, by this method, would soon be cured of the eczema on his back; while in the rooms across the hall, sterilizers were being used in a surgical dressing room handled in a more modern way. The picture seemed typical to me of the sharp contrasts in attitude and practice that are likely to prevail in China for many years.

Kung Yee
Medical School

No school under Chinese control gives such promise of attaining commendable standards as the Kung Yee University Medical School in Canton. Its site and buildings are most attractive. The equipment and teaching in anatomy are excellent. The interest of the local board is genuine. There is no hesitation about employing foreigners when these have the right spirit. I know of no Chinese school in the country that ought to go forward to a brighter future, provided only it can keep the services of men like Dr. Li Shu-fang, the president and professor of surgery, and of some of the foreign staff that have been so devoted, particularly Drs. Todd and Edward Kirk.

Need for Central
Medical Council

The crying need to-day is for a central Medical Council, whose function it shall be to keep track of all prospective medical students, to outline standards, premedical and medical, for the curriculum, and to publish reports, at given intervals, as to the standing of the schools.

Work of Council on Medical Education In 1915 the China Medical Missionary Association created a Council on Medical Education, which has endeavored to function in the directions suggested. In the biennium between 1923 and 1925 it had before it the task of aiding the several medical schools of modern spirit to discover their relationship to the standards fixed in 1923 by the Executive of the Association. Application forms were sent out and a number of medical schools applied for formal recognition. As 1924 drew to a close, these applications were ready for consideration and report to the biennial medical conference which was held in Hongkong in January, 1925. Seven schools received favorable attention, as follows:

- Full recognition:* Peking Union Medical College, Peking
- Provisional:* Hunan Yale College of Medicine, Changsha
 Moukden Medical College, Mukden
 Pennsylvania Medical School, (St. John's Univ.), Shanghai
 Shantung Christian University Medical School, Tsinan
 West China Union University Medical School, Chengtu
 Woman's Christian Medical College, Shanghai

Requirements for Full Recognition It is the understanding of the Council on Medical Education that the schools to which provisional recognition has been granted will make improvements in the particular elements where they are still below standard so as to qualify for full recognition by the end of 1926. It is probable that all schools that care to have this formal stamp of standard put upon them will be asked to fill out application forms at least once every biennium. The standard at present requires two years of collegiate preparation, after leaving middle school, the two years to include a considerable amount of biology, chemistry and physics; as well as the

presence on the staff of trained specialists in anatomy and other preclinical subjects, and an adequate number of clinical teachers, hospital beds, etc. To the incoming Council on Medical Education has been entrusted the task of re-studying the whole matter of requirements. Working in friendly coöperation with the National Medical Association, the Council will continue to function as vigorously as it can until an indigenous organization shall be created, capable of discharging the functions of creating standards and upholding educational ideals.

At their meeting on November 5, 1924 the Trustees of the China Medical Board made further appropriations on behalf of the maintenance and building funds of the Shantung University School of Medicine. Due partly to the natural increase of demands upon the college and hospital, and partly to the recent union of the North China Union Medical College for Women with the Shantung Medical School, the University now urgently requires additional teaching staff, residences, dormitories, a new teaching hospital of 200 beds, a private ward building, together with additions to mechanical equipment. To provide for the needed expansion, more land has been purchased. The grant from the China Medical Board to the annual support of the school for the next three and a half years amounts to a total of \$113,000 silver. Towards buildings and equipment the Board has appropriated a conditional grant of \$100,000 silver. It will be recalled that in the summer of 1923 the Board contributed \$50,000 gold for the same purpose, and since 1916 has been providing funds in varying amounts for the needs of the medical school.

The following list of forty medical schools includes at least all the active teaching institutions in China on December 31, 1924:

List of Medical
Schools Now in
China

MEDICAL SCHOOLS IN CHINA, DECEMBER 31ST, 1924		
<i>City</i>	<i>Name</i>	<i>Control</i>
Canton	Hackett Medical College (women)	American Presbyterian Board
"	Chung-fa Medical College	Private Chinese (using French teachers)
"	Kuang Hua Medical College	Chinese, semi-government
"	Kuang Ta Medical College	Chinese, private
"	Kuangtung Kung Yee Med. College	Chinese (using foreign teachers)
"	Women's Medical Coll. & School of Midwifery	Chinese, private
"	Women's School of Medicine and Midwifery	Chinese, private
Changsha	Hunan-Yale College of Medicine	Coöperative, Chinese and Yale
Chengtu	French School of Medicine	Chinese (using French teachers)
"	West China Union Univ. School of Medicine	Union Mission
Hangchow	Chekiang Provincial School of Medicine and Pharmacy	Chinese, provincial government
"	Hangchow Medical Training College	Church Missionary Society
Kaifeng	Ming Chiang Hospital Med. College	Chinese, private
"	Shuang Lung Hospital Med. College	Chinese, private
Kweiyang	Kweichow Provincial Med. College	Chinese, provincial government
Mukden	Moukden Medical College	United Free Church of Scotland
"	South Manchurian Medical College	South Manchurian Railway Co.
Nanchang	Kiangsi Provincial Medical College	Chinese, provincial government
Nantungchow	Nantung Private Medical College	Chinese, private
Paotingfu	Hopei University Medical College	Chinese, provincial government

<i>City</i>	<i>Name</i>	<i>Control</i>
Peking	Army Medical College	Chinese, government
"	National Medical College	Chinese, semi-government
"	Peking Union Medical College	Rockefeller Foundation
Shanghai	Aurora University Medical School	Roman Catholic Foundation
"	Correspondence School of Chinese and Western Medicine	
"	Pennsylvania Medical School (St. John's University)	Chinese, private
"	Shanghai Hospital Medical School	Graduates of University of Pennsylvania and American Episcopal Mission
"	Shenchou Medical School	Chinese, private
"	Tungchi University, Med. Dept.	Chinese, private
"	Tungchi School of Medicine and Technology	Chinese, private
"	Tungteh Medical School	Chinese, semi-government
"	Women's Christian Medical College (women)	Chinese, private
Soochow	Kiangsu Provincial Medical College	Union Mission
Taiyuan	Shansi Provincial Medical College	Chinese, provincial government
Tientsin	Naval Medical College	Chinese, provincial government
Tsinan	Shantung Christian Univ. Medical School	Chinese, government
"	Shantung Provincial Medical College	Union Mission
"	" Women's Med. Coll. (women)	Chinese, provincial government
Wuchang	Hupeh Provincial Medical College	Chinese, private
Yunnan	Yunnan Army Medical College	Chinese, provincial government

PART IX

SOCIAL AND INDUSTRIAL PROBLEMS

CHAPTER LXI

THE PROBLEM OF THE HOME IN CHINA

Miss Y. J. Fan

The Committee on the Church and the Home of the National Christian Council has been one for which the Church as a whole has felt a very deep need, and to which it has been looking most eagerly to see something accomplished. The Committee's organization dates back to the fall of 1923, but the work was not started until the spring of 1924. Even then very little was done. It was not until September 1924 that the serious work of the Committee was launched.

The Aim of the Committee The aim of this Committee is to Christianize the life in the homes so as to make it possible for China to have citizens strong in health, pure in thought, of high ideals and good conduct, and with a right attitude toward their fellows all the world over. It is only as we achieve such an aim that we can hope to see a diminution in the necessity for social reform, the ending of war, civil or international, the vanishing of race prejudice. In a word, brotherhood can be established only as it exists in the hearts of such Christian citizens.

The Policy of This Committee The policy of the Committee is to work primarily through existing bodies such as the Y. M. C. A., Y. W. C. A., W. C. T. U., the Council on Health Education, Institutional Churches, and educational forces. These organizations have been approached, either formally or informally and the response has been more than encouraging.

The Work in Local Centers The Central Committee on the Church and the Home felt that China is too vast a country and the customs and practices are too varied for one committee to study and work on, so it was decided to have local centers representing different parts of China coöperating in study with the Central Committee. The Committee discovered that there were a few cities already working on this subject. These were Moukden, Tientsin, and Hangchow. These cities agreed to work with the Central Committee, so we now count them as branches of the Committee on the Church and Home. Two of them still bear their original names. In addition to the above, new centers have been organized in Tsinan, Chengtu, Fengchow, Taiyuanfu, Taikou, Liaochow, Pingting, Linching, Wenchow, Yungchia, and Canton.

Topics for Study. The Committee has worked out an Outline to serve as a suggestive guide to those who are interested in studying the problems of the home. The following main topics are analyzed in some detail in this outline:

1. The Home for Christ.
2. The Family and the Family System.
3. Marriage.
4. Family Relationships.
5. The Home as a Center of Social Life.
6. Home-making and Home Management.
7. Slavery.
8. Concubinage.

Wenchow. Wenchow has been one of the most vigorous of the local centers, due to the leadership of Mr. Yü. The work has been growing steadily. They have a meeting for women every Thursday. In these meetings there are talks on woman's responsibility and on home management. Through the home committee family worship is being started in many homes. The committee is making a survey of the country homes near Wenchow, and there are many progressive plans for future work.

Chengtu. A committee was organized in Chengtu with Mr. Hwang Tze Hsien, secretary of the Boys' Department of the Y. M. C. A., as corresponding secretary. Since Szechwan is faced with the most difficult problem of

concubinage, they decided to confine the work at present to a study of that subject and to call their group The Committee for Abolishing Concubinage. They would like to take responsibility for investigating this question.

Tientsin. This society which is called Yang Chen She, under the direction of Mr. Yung Tao has been working on the following questions:

1. Equality between Men and Women.
2. The Choosing of one's Life Mate.
3. A Relationship Between Husband and Wife which is based on Love.

They have worked out a marriage and betrothal contract which has been tried out by different people in Tientsin and in some other places and found very satisfactory.

Moukden. The Society studying home problems in Moukden was started under the auspices of the Y. M. C. A. and the Y. W. C. A. They hold a monthly meeting to discuss different problems in the home. For the last year or two they have been studying especially the marriage question and concubinage. On several evenings in April 1924 they performed a play showing The Fate of a Concubine. This was well attended each time and made a deep impression on those who saw it.

Other Fields for Work on the Home The Committee on Church and Home is actively at work in seeking to discover the lines along which Christian people throughout China are thinking in regard to this all important subject; at the same time they are making a certain number of practical suggestions.

Letter to Schools. In writing to the principals of boys' and girls' schools the Committee makes the following statement of the case:

"We are constantly hearing voices from all sides asking for help in this wretched struggle. We see the old in a panic because the foundations of the home are being shaken, and at the same time the cry of the young is, 'New homes or no homes'.

"Now what should be our attitude toward this struggle? How are Christian institutions to face it and where are they to begin? These questions certainly

cannot be answered in any simple way, for the home problem is the most difficult and the most complicated, as well as the most important of all the problems which are facing the country, and particularly the church, to-day.

1. The home is made up of both men and women. If we want to improve it neither of these factors should be neglected or ignored.

2. Home life has two sides, the material and spiritual. The best home life cannot exist if either of these is lacking or out of proportion.

3. This is the most serious problem facing the Christian Movement in China to-day.

"After much time spent on thinking and talking with various people we have come to feel that the Christian educational institutions in China are well qualified to help in the solving of this problem. Since the present homes are not in any position to tackle this problem and since the school is the place where one learns how to live and to prepare for life, we plead with you as educationalists, in the name of the church and for the sake of the future homes, to add to your school curriculum a course of study on home building."

Practical suggestions are made with a view to preparation of suitable courses on Sociology and other topics bearing on home life. The Committee is also seeking for information as to what is being done in the various schools along these lines.

Letter to the Student Departments of the Y. M. and Y. W. C. A's. A letter was written to both the Y. M. and the Y. W. C. A. student departments requesting them to coöperate with the Committee on this question through their Student Associations. We suggested that they take up the study of home problems with students, trying to find out means of improving the homes and of preparing the students to be future home builders. Both Associations have promised to take up this question.

Letter to the Churches. A letter has been prepared and sent to pastors and those in charge of congregations throughout the country.

This letter suggests that in each congregation a parents' club should be organized so as to bring together

Christians for the study of home problems. It suggests that these clubs might start with the topic of 'Winning the Home for Christ.' This work raises many questions as to what are the principles of a Christian home and how these should be applied under the varying conditions and circumstances of home life. The Committee is anxious to help these clubs to function effectively in order to stimulate thought, and lead to fruitful activity in the various centers. In this connection a number of questions have been prepared.

Most of the pastors in Shanghai have been interviewed personally regarding the question of the home. They seem to have been of one accord in agreeing on the importance of the subject and promise to tackle this question with their church members.

Literature on the Home The matter of literature to help stimulate thought upon the home and give guidance to those who are seeking for it has been especially in the mind of the Committee and a brief bibliography has been prepared. The books and pamphlets are grouped under the following headings:

1. Religion and the Home
2. Personal Relations in the Home
3. Children in the Home
4. The Health of the Home
5. The Family Budget.

The material is in Chinese, but in a good many cases there are also English editions and some of the material is translated from English books. The following three pamphlets are picked out by the Committee as of special importance in helping those who are desirous to make the home truly Christian.

1. The pamphlet entitled *The Home*. This is a selection from the speeches given at the 1922 National Christian Conference. It also has a great many suggestions in regard to winning the home for Christ. It will be of great help to pastors and to parents in the home.

2. *Religious Education in the Home*—translated by Dr. R. Y. Lo. It has the right understanding of what the "Home for Christ" really means, and it also deals with the psychology of children. It gives an all-round viewpoint

of religious life in the home. If the members study and really follow out the ideas given there, we will soon achieve the purpose of winning the homes for Christ.

3. *Two Points About Children's Education* — a speech given by Miss Lambert in the 1922 Conference. The two points are that children's education ought to start as early as possible, even before birth; and that parents must practice what they expect of the children.

CHAPTER LXII

THE FIGHT AGAINST OPIUM

E. C. Lobenstine

Year 1924
Landmark in
Opium Trade

The Conferences held under the auspices of the League of Nations to determine on more adequate measures for carrying out the provisions of the Hague Convention of 1912 and looking to the ending of the trade in narcotic drugs for other than medicinal purposes, will make the year 1924 stand out in the history of the opium trade. Whatever the immediate outcome of the conferences, the publicity given to the facts gathered by the League and to the discussions at the conferences, has called the attention of the people of all lands to the serious character of the trade in these drugs. The fact has been made clear that this is one of the world's great evils, and that it must be energetically and wisely dealt with by the combined action of all nations.

International
Problem

The traffic in narcotic drugs is no longer to be thought of as a question that concerns merely China and India and those European nations which use the opium traffic for revenue in their Far Eastern possessions. It also menaces the people of Europe and America. The direct effect of the habitual use of morphine, cocaine, and heroin is bad enough; but in addition confidence is undermined in the moral integrity of those nations whose governments, although signatories to the Hague Convention, still permit the manufacture of these dangerous drugs.

China the Chief
Sufferer

It remains, however, true that the chief sufferer from opium to-day, as in the past, is China. Her people alone in large numbers use it for smoking purposes. Who can estimate the number who during the past decades have been users of the drug or what it has cost the nation in lessened physical

and moral vitality, in economic loss, and in retarded scientific and industrial progress!

Her heroic struggle to free herself from a habit which had laid a strong hold on many millions of her people commanded the admiration of the world. The International Anti-Opium Association estimates that in 1906 just before the fight began, the extent of opium production in China amounted to something like 30,000 tons a year. Practically all of this was consumed in China. In addition some 51,000 chests, amounting to 6,630,000 pounds, were imported from India. In 1907 the British government entered into an agreement with China by which she agreed to reduce the import of prepared opium from India by 1/10 annually for ten years provided the production of opium in China was reduced *pari passu*.

In January 1907 the Emperor ordered the several viceroys to reduce the acreage under poppy cultivation by one-half by the spring of 1908. Hundreds of opium dens were closed in different parts of the country as a result of the imperial edict. In March 1908 a further edict was issued enforcing a three years' experiment of abstinence from opium. A year later Tuan Fang reported that 3,000,000 persons had abandoned the habit, and the government determined to prohibit entirely the cultivation of the poppy. In 1916 the British Minister in Peking reported to his government that China had carried out her part of the agreement and Great Britain brought the trade with China in Indian opium to an end.

China was practically free from opium. Her fight had been successful. The magnitude of the achievement was recognized throughout the civilized world. The seemingly impossible had been accomplished. When the Indian trade thus came to an end large stocks of opium amounting to 1576 chests were in the hands of Shanghai opium merchants. The Chinese Government purchased this for more than \$30,000,000, refusing an offer of the British Government to buy it back, and burned the whole amount.

Causes of
Relapse

Unfortunately the reform did not prove permanent. A strong central government had succeeded in imposing its will upon the

Chinese people. In this it was aided both by the large proportion of those who had never used opium and by the general docility of the people as a whole. Once, however, the power of the central government was weakened, as it was after the fall of Yuan Shih-kai, and after the southern provinces broke away from Peking, there were plenty of interested people, ready to take advantage of the weakness of the government and to see the anti-opium laws broken and poppy cultivation resumed.

A further, and probably the main cause of the recrudescence of poppy planting was the growth of militarism, and the need of money in maintaining large rival armies. The easiest way to secure this was by levying taxes on the farmers which could only be paid out of opium cultivation.

Thus 1923 and 1924 found the poppy in full bloom in most of the provinces in China where it had previously flourished. The International Anti-Opium Association, upon which we are dependent for most of the statistical information regarding the opium trade in China, estimates the area cultivated in 1923 at some 25,000,000 mow or about 4,000,000 acres. In its opinion the total amount of opium produced in China in 1923 could not have been far from 15,000 tons, approximately one-half of the amount produced before prohibition went into effect. The provinces growing the largest quantity of opium are Yunnan, Szechwan, Shensi, Kwaichow, and Fukien.

Some idea of the enormous revenues derived from opium taxes may be gained from figures of such income in a few of the provinces. It is stated that in the province of Shensi these amounted to \$15,000,000; in Fukien to \$15,000,000; in the Kiangsi Opium Monopoly to \$5,000,000; and in Anhwei to more than \$3,000,000.

In Hupeh Province, at Ichang alone, in a little over one month, \$500,000 was collected and in Amoy a monthly income of half a million dollars is received from this source.

These figures are quoted by the International Anti-Opium Association as but a few substantiated items

concerning revenue arising out of the traffic. They form but a small part of the whole.

Number of Smokers There is no means of knowing how many people in China are using opium at the present time. That the practice has again become very common is certain. Public places for smoking are being opened in many parts of the country, although they are not nearly as much in evidence as in 1906. Opium is freely used in homes, hotels, and business offices. It would appear, however, that the bulk of the smokers are those who have reverted to a habit, temporarily abandoned, rather than new persons, who have recently acquired the habit. It is said that relatively few young people are smoking opium. There are no facts to show whether or not they are using the more concentrated form of the drug.

Extent of Smuggling To the Chinese-grown opium must be added large quantities of opium smuggled into China from other lands. Occasional customs seizures and the enormous bribes running into hundreds of thousands and even into millions of dollars, offered by men in the opium trade to officials who agree to allow the trade to go on, give some indication of the extent of the illicit traffic. A recent lawsuit in the Mixed Court in Shanghai involved a cargo of opium valued at a million and a quarter dollars. The owner claimed to have purchased this opium in Turkey for delivery at Vladivostok and that it was stolen outside of the port of Shanghai from the ship on which it was being transported. Information connected with the lawsuit led to a raid being made in Shanghai and to the discovery of large quantities of opium and other drugs. In addition, very valuable documents were discovered showing the existence of an enormous organization with ramifications in Turkey, Switzerland, China, and Japan for the purpose of importing Persian and Turkish opium to the Far East. Among the documents are contracts running into millions of dollars.

Morphine, Cocaine and Heroin Side by side with the revival of opium is the illicit trade in the alkaloids of opium and in cocaine. In 1924 the customs seized 11,612 ounces. The labels showed these to be from Germany, Japan, and Switzerland. There is evidently

great competition between certain European countries for this trade. Since these seizures the firms engaged in the trade have become more cautious and are seeking to avoid detection by placing false labels upon the receptacles in which the drugs are shipped.

Morphia Pills Japan is probably more responsible than any other nation for the development of the use by the Chinese of pills containing morphia and other dangerous drugs. Although Japan in 1923 ratified the League of Nation's narcotic export certificate system, free and almost uncontrolled smuggling out of Japan has continued. Japan has more manufacturers of these drugs than Great Britain and the United States combined. She has developed a tremendous trade in pills containing morphine. This is one of the most difficult forms of the drug to control because of its compact form and because of the difficulty of detecting its use. Governor Yen of Shansi, who has fought opium harder than any other official in China, who has completely stopped the cultivation of the poppy in his province and has helped thousands of addicts to break themselves of the habit in opium refuges, says that the use of these morphia pills is even more pernicious than opium, and that the ease with which they can be smuggled makes it almost impossible to prevent their entrance into his province. This pill trade is reported to be especially great in North China and along the Peking-Hankow railway line. The I. A. O. A. reports that the tax collected on these pills in Chihli Province alone in one year was \$750,000.

Heroin in China If we may judge from the Customs seizures much more heroin has been coming to China during the last two years. In 1924 sixteen seizures out of twenty-three made at Tientsin, Shanghai, Tsingtao and Harbin, were of heroin, thirteen seizures of heroin totaling over 2,000 ounces came from Japan, and the entire amount seized represents almost equal quantities of heroin and morphia.

Opium and the Government The above facts give but a very inadequate conception of the situation in China as regards the drug traffic. The trade is in fact probably growing at the present time, notwithstanding

the fact that China's laws regulating the traffic are as strict as any in the world and have never been repealed. The government has outlawed the traffic in opium, yet it is government officials who force the farmers to plant the poppy, who take charge of the transportation of the opium when it is ready for market and who fine people for trading in it, and yet who pay their soldiers and enrich themselves with the money derived from the taxes on opium land and from the sale of the opium seized. In some cases opium is distributed among the soldiers as wages in place of money. Among the papers found in the opium raid in Shanghai, above referred to, is one which states that, "the navy, army, and police will jointly assist and protect the goods" in their passage from Woosung to the neighborhood of the Kiangnan Arsenal, and it is expressly stated that the persons with whom the agreement was made "shall not enter into any agreement with other protectors". Next to militarism this trade is China's worst internal enemy to-day. It is responsible for the continuance of civil war since, but for opium, the large armies could not be maintained. It has been the undoing of hundreds of officials and led to all forms of treachery and corruption.

Foreigners and Opium The use of bribery by opium merchants has been demoralizing to large numbers of foreigners as well as Chinese in public service, including members of the customs service, notwithstanding the most rigid measures taken by the Inspector-General to maintain the high morale of his force; to officers on steamers flying foreign flags; and to members of the municipal police departments of certain foreign concessions. It is known on reliable information that one Customs official refused a bribe of \$100,000 to let through a single shipment of narcotic drugs, and that there have been many similar cases of smaller amounts in which a single bribe exceeded the year's salary of the person approached.

The trust in the moral integrity and good faith of every foreign nation making financial profit out of the traffic has been greatly weakened. Those nations, who for the sake of money allow their own nationals to engage in this illicit trade, or who make it possible for a man to change

his nationality and come under their consular jurisdiction and protection, are deserving of the reprobation of other nations.

Such being the case, all will recognize the truth of the contention of the Congress of the United States of America that, so long as there is produced anywhere in the world a larger supply of narcotic drugs than is required for the legitimate medicinal and scientific needs of the world, it will prove impossible to stop the illegitimate trade. *There is but one way to stop the dangerous drug evil, and that is not to allow the production of more than is needed for medicinal and scientific purposes.* This end can of course be accomplished only through whole-hearted international coöperation.

Chinese
Anti-Opium
Movement

Ever since the year 1906 when the Anti-Opium Association of Soochow sent a petition signed by 1333 missionaries to Chou Fu, Governor-General of the River Provinces, urging that the cultivation of the poppy should be prohibited, many foreigners in China have been interested in bringing the opium trade to an end. For some years past prominent Chinese and foreigners have been associated in the International Anti-Opium Association in Peking and in its branch associations in the provinces. It is only recently, however, that a popular Chinese anti-narcotic organization, started in order to bring about the suppression of the poppy, has come into being.

In 1922, at the National Christian Conference held in Shanghai, the Christian body as a whole became conscious that it had a responsibility in connection with this matter. It accordingly passed certain resolutions and entrusted their carrying out to the National Christian Council. Dr. S. H. Chuan, on behalf of the Council, made a study of the situation during the year 1923-24, and reported to the Annual Meeting of the Council in May 1924. The committee re-appointed at that meeting immediately recognized that, under existing political conditions, the people cannot again be freed as in 1917 merely through mandates issued by Peking. Their salvation must come through an awakened public conscience and through united action.

**National
Anti-Opium
Association**

The Committee accordingly set to work to bring into existence a National Anti-Opium Association. An approach was made to the annual meeting of the National Association for the Advancement of Education in Nanking in July 1924 to secure their help in launching a popular movement. Over a thousand Chinese educators, mostly from government schools, were present at the meeting. The Association enthusiastically took the matter up, memorialized the Central Government on the subject and passed a number of resolutions. One of these calls for the introduction into the textbooks used in the public schools of China of teaching regarding the evils from the use of opium and other drugs. It authorized its officers to join with others in organizing a national anti-opium association. Before the end of the summer over twenty important bodies had thus united. These included, in addition to the National Association for the Advancement of Education, the General Chambers of Commerce, the Red Cross Society of China, the Kiangsu Educational Association, the China Medical Association, the China Medical and Pharmaceutical Association, the Union of Daily Newspapers, and other bodies, along with such national Christian organizations as the National Christian Council, the National Committees of the Y. M. and Y. W. C. A's., the China Medical Missionary Association, the Council on Health Education, the W. C. T. U., etc.

**Branch
Associations**

Two hundred and thirty-four branch associations have been organized to date in different parts of the country, and responses to communications sent out from the central office have been received from nearly 900 different cities and towns of China. These branch associations are quite independent one of another and are only very loosely bound together through the national association. They have, however, been able to make a beginning in dealing with the problem.

Opium Day

A call to set aside September 28th (a Sunday) as Anti-Opium Day met with wide response. Many meetings were held, large numbers of posters and pamphlets distributed, and sermons preached

in Christian Churches. In some cities anti-opium processions took place. One of the posters represented a double-headed snake on which was inscribed the names of different forms of the drug evil, with four men representing the four classes of society, (scholars, farmers, artisans, and business men), each carrying a suitable weapon, striking at the snake. The caption at the top was, "End the Opium Trade." It was widely used and attracted a great deal of attention.

Autumn Work During the months from September to January the attention of the National Anti-Opium Association was devoted primarily to the Geneva Anti-Narcotic Conferences called by the League of Nations. These were used largely as a means of educating the Chinese people, both as to the evils of opium in China, and as to China's responsibility for the trade since she is herself by far the greatest producer and consumer of opium. Emphasis was also placed on the necessity of international coöperation if the illicit trade is to be ended. A number of memorials were sent both to the central government in Peking and to the Geneva Conferences.

People's Delegate at Geneva The National Christian Council at its Annual Meeting in 1924 appointed one of its members, Mr. T. Z. Koo, who was to be in Europe during the winter of 1924-1925 as Oriental Secretary of the World's Christian Student Federation, to represent it at Geneva for such work on behalf of opium suppression as he might find possible. He was later also appointed by the National Anti-Opium Association along with Chancellor Tsai Yuen-peï of the National University of Peking, and Dr. Wu Lien-teh as "people's representative" at the conference. The two others were unable to attend the conferences, at Geneva, but Mr. Koo was there for a large part of both gatherings. He worked in close coöperation with the chief Chinese Government representative, Dr. Alfred Saoke Sze, and was given an opportunity of addressing the second Conference. In a report to the British Press, Mr. Basil Mathews, correspondent in connection with the League in Geneva, said of Mr. Koo, "The most powerful impression upon the International Opium Conference at Geneva during its first

week was made by Mr. Koo It is strictly true to say that in Mr. Koo's speech the voice of the prophet broke in where the voice of the diplomat and expert had ruled, and that the prophet was, in his grip on the ultimate realities and in his statemanship, a finer diplomat and expert than they."

The First
Geneva
Conference

The first conference at Geneva was called to deal with the question of prepared opium.

The Powers composing the conference were Great Britain, France, Holland, Portugal,

India, Japan, and China. The conference was to see whether agreements could be reached, through a monopoly, whereby the amount of opium imported for smoking purposes could be gradually reduced so as to cease entirely in a definite time. It was also to deal with the situation in China. As the conference proceeded the Chinese delegates came to the conclusion that the Powers concerned lacked any real desire to deal with the problems before them in a thoroughgoing manner. An agreement was reached on some minor matters. The Powers were not to sell opium to minors; minors were not to be allowed in opium dens; opium dross (the residue left after smoking) was to be sold to state monopolies only; information regarding the suppression of smuggling was to be reported to the League.

But nothing was done in regard to the vitally important question of reducing the amount of raw opium grown and available for smoking purposes; nor was any form of registration of smokers adopted prohibiting the sale of opium after a given date to any person not on the register. Neither were any steps taken to reduce the number of opium dens and shops in the far eastern territories of European countries where the sale of opium is legalized. Even the suggestion that educational methods be adopted to discourage opium smoking was qualified and rendered valueless because of strong objection from the Indian delegation.

The reasons given by the Powers for their failure to take more positive action were, on the one hand, the existence of smuggling and the large quantity of opium produced in China, and, on the other, the fear that there

would be an inadequate supply of Chinese labor in their colonies if the privilege of opium smoking were to be taken away.

Financial considerations were, however, undoubtedly the main factor in the decisions reached, notwithstanding protestations to the contrary. At one of the meetings of the Opium Advisory Committee, Sir John Jordan, former Minister of Great Britain at Peking, said that as long as colonies are deriving fifty per cent of their whole revenue from the opium traffic, it is absurd to say that financial considerations do not play a part.

The Second
Geneva
Conference

The second conference was called to deal with the question of narcotic drugs, the use of which in Europe and America was giving serious concern. It opened in a more auspicious way than the first conference. It dealt with matters of more immediate concern to the people of western nations. The main questions before it were:

1. Can the production of raw materials used for drug manufacture be controlled and limited in such a way that no surplus will be available for other than the strict medicinal and scientific needs of the world?
2. Will it be possible so to control and limit the manufacture of these drugs that no surplus will be available for other than the medicinal and scientific needs of the world?
3. Can the internal trade in manufactured drugs be so controlled as to make it impossible for unauthorized persons to have access to them?
4. Can the international trade in these drugs be so regulated as to reduce smuggling operations to the minimum?
5. Is it possible or desirable to set up some central body with definite functions to look after the operation of any measures which the Powers may agree upon in this conference?

America's
Position

America, as a signatory of the Hague Opium Convention took part in the second conference. She intimated at the very beginning that she would not sign any agreement reached at the second con-

ference which did not deal with the question of prepared opium. The American delegates presented the two following proposals:

1. If the purpose of the Hague Opium Convention is to be achieved according to its spirit and true intent it must be recognized that the use of opium products for other than medicinal and scientific purposes is an abuse and not legitimate.
2. In order to prevent the abuse of these drugs, it is necessary to exercise control over the production of raw opium in such a manner that there will be no surplus available for non-medicinal and non-scientific purposes.

America desired to see the reduction of the import of raw opium for smoking purposes by ten per cent annually so as entirely to end the trade in ten years. Notwithstanding the chaotic political situation in China the Chinese delegation strongly supported this American proposal. It was not, however, adopted. It was agreed to take measures for ending the trade in fifteen years beginning from such time as China is able to give substantial evidence of her ability and willingness to restrict the cultivation of the poppy in her own territory; the question of the efficiency of the measures adopted to be decided upon by a commission appointed by the League of Nations. On this commission China was not to be represented.

Some real advance was made in the development of an elaborate system of import and export certificates together with strict rules in regard to transshipment of these drugs through a third country.

The Chinese
Delegation
Withdraws

In view of the decision to make the beginning of the period during which the traffic in opium was to be gradually reduced depend upon previous evidence of China's ability adequately to deal with her own situation, and not to demand such evidence from any other country, China withdrew her delegation from Geneva as America had previously done and did not sign the Convention.

Government
Monopoly

It is impossible to say at this time what the Chinese Government will do. The Rehabilitation Conference, now sitting in Peking,

has definitely placed the opium question on its agenda. A government monopoly is strongly urged by some of the leading Chinese officials and gentry at the present time and is supported by Sir Francis Aglen, Inspector-General of the Chinese customs service. If such a monopoly could be properly administered, it would no doubt tend to lessen smuggling, by keeping down the price of opium, and would bring to the central government large sums of money that now go to military rulers. The International Anti-Opium Association takes the position that if the government is in a position to conduct such a monopoly, she is also in a position to do away with the trade and that therefore a monopoly is not advisable.

Chinese
Opinion China has repeatedly stated that she will never again legalize the traffic in opium. She has paid a high price in the past to rid herself of a traffic which has wrought her irreparable harm. Some of the recent utterances of her statesmen published by the International Anti-Opium Association show the strength of their feeling in regard to this question.

"My views on the opium question are best demonstrated by the fact that when President of China I ordered the complete destruction of the accumulated stocks of opium in Shanghai purchased by my predecessor amounting to \$37,000,000. At that time China had almost entirely ceased to cultivate opium, and, as I was determined to prevent any resuscitation of the opium habit, I ordered this destruction. I deeply regret the recrudescence of opium cultivation during recent years and sincerely hope that a way may be found to again deliver our people from this terrible evil."

HIS EXCELLENCY HSU SHIH-CHANG,
Ex-President of China.

"I feel extremely sorry that the people have lost their virtue through opium, and will support any effort to suppress it. When the Government was erroneously accused in 1923 of considering a scheme for establishing a Government opium monopoly, and re-legalizing the use of opium throughout China, I as

President declared, 'There is no power on earth that can compel my hand to sign an Edict to re-legalize opium.' This has always been my attitude, and it will remain so. China must get rid of opium at any cost."

HIS EXCELLENCY LI YUAN-HUNG,
Ex-President of China.

"The view expressed in some quarters that because of the admittedly widespread recrudescence of the opium traffic in China, the opium trade should again be legitimatized and foreign opium openly admitted through the Maritime Customs—thereby providing increased revenue for the national exchequer—is totally reprehensible. For it is incontrovertible that Chinese Public Opinion—the opinion of the average peaceful and law-abiding, decent and respectable citizen—is strongly opposed to the Opium Evil and any, even temporary, surrender in the fight against the illicit opium traffic, much less the proposal to re-admit the legitimacy of the opium trade, is revolting to the nation."

DR. SUN YAT-SEN.

"Our nation is growing more and more convinced that opium paralyzes all social and economic advancement, and as we are determined to advance into the fullness of political and organized freedom, opium must go."

HIS EXCELLENCY SUN PAO-CHI,
Ex-Premier of China.

Popular
Opinion

Whatever action is taken at the present time by the Government, the chief reliance in China and in other countries for the ending of the trade in dangerous drugs must be the development of an educated public opinion opposed to the trade and strong enough as time goes on to make its will felt. To this both the International Anti-Opium Association in Peking and the more recently developed National Anti-Opium Association are pledged. The National Anti-Opium

Association is seeking to strengthen its branch associations and to increase their number. It is engaged in securing more accurate data in regard to the cultivation of the poppy in China and the illicit trade in drugs from other lands. It is seeking through dissemination of the facts to arouse the people

- (1) To suppress the cultivation of opium in China;
- (2) to oppose the smoking of opium and the use of morphine and cocaine and other dangerous habit-forming drugs;
- (3) to bring to an end the smuggling of narcotic drugs into China;
- (4) to oppose the emigration to other lands of Chinese who are opium smokers so that the governments of these countries will not be able to argue that its labor supply is dependent upon the continuance of opium smoking.

While the situation is in many respects dark, it is more hopeful than appears on the surface, for China has once before proved her ability to grapple with this most difficult question and her best people are increasingly convinced that the trade must be brought to an end.

CHAPTER LXIII

CHILD LABOUR AND THE CHURCH

Mary Dingman and Helen Thoburn

The Factors in the Problem

Child Labour is but one of many things in China which Christianity cannot live with comfortably. To write of the Church's action in this field is to illustrate a process that might be used for similar problems rather than to write of accomplished fact. This article is a brief record of the steps taken whereby, in one Chinese city, three of the parties to the child labour problem—the employers, the general public, and the Christian Church,—are slowly coming to a common point of view. Of the attitude of the fourth, and principal party concerned, the employees themselves, there is astonishingly little to say. When we speak of "child labour," what do we actually mean? A five-year-old baby girl, it may be, standing in a silk filature in Shanghai, working for twelve or fourteen hours. When we speak in more general terms of the "industrial situation" in China what do we see? Men and boys working in the coal-mines of Kailan perhaps, or country girls working on the backless benches of the hairnet factories of Chefoo. For once the industrialization of a nation is being faced in its early stages before labor has to any great degree become articulate.

The Program

The story of the industrial program of the National Christian Council will be fairly familiar to readers of the Year Book, at least from the time the National Christian Conference took its stand in May 1922 on the three-fold program: (1) no child labour; (2) one day's rest in seven; (3) health and safety for industrial workers. Shanghai has since gone farther than any other city in the effort to put this famous pronouncement into effect. It has wisely concentrated on but one measure first,—child labour in modern factories.

First Step

At about the same time, two representative groups in Shanghai began to take this matter very seriously: one, the local industrial committee of the National Christian Council; the other, a Women's Committee representing the Chinese, Japanese, British and American women's clubs, and the Y. W. C. A. It was this latter committee which really took the lead by petitioning the Shanghai Municipal Council to arrange for a study of child labour in the Settlement. That was in February 1923. Just two years later, in this spring of 1925, a report from the resulting Child Labour Commission comes before the ratepayers for action. The Model Settlement will then choose whether, against the heavy odds of competition with adjoining territory and of political chaos worse than at any time since 1912, it will take the first definite steps towards protecting the children in its own factories.

**Help from
Abroad**

Between the spring of 1923 and that of 1925 lies a long record of patient work, against countless obstructions and discouragements, on the part of these local committees, much of it carried, as always in pioneering of this kind, by a few individuals of unshakable faith. But to faith has been added expert knowledge from many lands, — for example, the international experience and deep human insight of Miss Jane Addams during her brief visit to Shanghai; for a short time the technique of M. Pierre Henry of the International Labour Office; and above all, a year of invaluable help from Dame Adelaide Anderson, formerly Chief Lady Factory Inspector of the United Kingdom. Modern industry has such wide ramifications that the Church's relation to it in China is being followed with the utmost interest in many different parts of the world, and in addition to these personal visits much encouragement has come in messages from abroad.

**Situation in
Shanghai**

The International Settlement of Shanghai is one small piece of internationalized land set on the coast of a great Republic in which not one regulation for the control of modern industry is enforced. Whatever action it may take will be seriously affected by other factors, notably the provincial government of the adjoining Kiangsu Province. Both this government

and the national one have been approached. The Peking Government in March 1923 enacted certain factory regulations, far from satisfactory in nature, and still entirely unenforced. All we can say of them is that they form a step towards possible effective legislation later on. The governor of Kiangsu came almost to the point of setting up a Commission for the province, similar to the one appointed for Shanghai. The outbreak of war, however, blocked the matter and it has not been taken up since.

Shanghai itself is the critical point. By action here it will be possible to show what can be done in other Chinese cities. The Child Labour Commission, which worked for one full year, published its findings in July 1924. The gist of the Report is as follows:

Report of Shanghai Child Labour Commission
Strong emphasis is laid on certain difficulties in the way of regulation, such as absence of birth registration, the lack of schools for children released from factories, the ignorance of parents, who see only their need of the few coppers their children can earn, and above all, the difficulty of working in a country without a central government.

Nevertheless Shanghai, within the limits of its treaty terms, is free to act independently. The Commission recommends:—No employment of children under ten years of age, rising to twelve years four years after the regulations go into effect; no employment of children under fourteen more than twelve hours in twenty-four, these twelve hours to include one hour's rest; no employment of such children in dangerous places. It suggests that the prohibition of night work be considered four years later. It provides for a system of factory inspectors. The full report of this Commission can be obtained by writing to the Industrial Committee of the N. C. C.

The recommendations are mild indeed. It was felt that because Shanghai is so affected by conditions in the adjoining provinces, this was as far as it is now possible to go. The standards of the Washington Conference, however, were set as the ultimate goal, for this settlement is controlled by governments most of whom are already signatory to that agreement. Meanwhile, whether the citizens of Shanghai will venture thus far as a beginning, at

least, will be determined at the Ratepayers Meeting this April.

Better Days
Ahead

There will, of course, come a day when all of China will have turned its children out of the factories into the schools, and then the work of these more or less obscure pioneering groups will be seen in its true perspective. The following up of the Child Labour Report, the endless calling of committees and imparting of conviction in this community or that, together will give the Christian Church of China the place in this long story which Lord Shaftsbury held in the corresponding struggle in England one hundred years ago:

"The devil, with sad and sober sense on his grey face, tells the rulers of the world that the misery which disfigures the life of great societies is beyond the reach of human remedy. A voice is raised from time to time in answer; a challenge in the name of the mercy of God, or the justice of nature, or the dignity of man. To the law of indifference and drift, taught by philosophers and accepted by politicians, Lord Shaftsbury opposed the simple revelation of his Christian conscience.....When silence falls on such a voice, some everlasting echo still haunts the world."

CHAPTER LXIV

COÖPERATIVE CREDIT IN CHINA THE CHINA INTERNATIONAL FAMINE RELIEF COMMISSION PROGRAM

Walter H. Mallory

History of the Commission The China International Famine Relief Commission was organized at the close of the drought famine of 1920 from the numerous International Committees in the various provinces of China which were formed to meet that emergency. Its function is to be the central agency through which all the local committees will act, and to maintain a permanent staff which will not only devise means to relieve future disasters but will devote itself to famine prevention enterprises.

Program of the Commission I will not dwell at length on the many aspects of the Commission's program, beyond mentioning the fact that prevention has been decided upon as requiring major attention.

The occurrence of famine in China is due to such a multiplicity of causes that the question of its prevention falls under many heads. It is argued by some that the surest cure lies in a decrease of the birth rate. Others believe that large engineering schemes which will assist to control natural forces will effect the best results. It has also been urged that improved agricultural methods, and the extension of China's forests will have similar results.

It is commonly recognized, however, that the fundamental cause of this great scourge is the impoverished condition of the Chinese masses who have an insufficient margin of livelihood with which to bridge years when the crops, because of flood or drought, are adversely affected. It has therefore been agreed that the improvement of economic conditions will be a substantial contributing factor to the elimination of future famines,

Committee on Credit and Economic Improvement A Committee on Credit and Economic Improvement has therefore been appointed for the purpose of investigating the economic condition of the people and proposing a program which will assist in improving it. During the summer of 1922 this Committee conducted a scientific rural survey through the coöperation of Chinese students. Questionnaires were carefully prepared and statistics were gathered from two hundred and forty villages in five provinces. These statistics have been carefully examined, and one of the results of the information obtained in this way has been the adoption of a plan for the promotion of rural coöperative credit and savings societies.

Rural Coöperation One of the greatest difficulties with which the Chinese farmer is confronted is his inability to meet his financial needs excepting under the most exacting terms. There are no adequate banking facilities available to him, and loans are generally obtained by pawning his personal effects or farm implements, or if the sum needed is a large one his farm is mortgaged. He is forced to pay such an exceedingly high rate of interest (sometimes as high as 3% per month) that his indebtedness rapidly increases.

It is largely for this reason that improvements in Chinese agricultural methods are so slow and difficult to bring about, for most of them require capital. The Chinese farmer, with practically no economic reserve, is also unwilling to adopt new methods which he himself has not previously tried even though no capital outlay is required. He fears lest the experiment may possibly result in a failure of his crops—a failure which would render him and his family destitute.

Coöperative Credit and Savings Societies It is common knowledge that coöperative societies have been remarkably successful in other agricultural countries, and it is this knowledge which has prompted the China International Famine Relief Commission to promote in China a similar enterprise for the improvement of the rural population. The Raffeisen system which has

proved, so effective in India has been taken as a model and is being adapted to Chinese conditions.

The Commission does not contemplate the promotion of this scheme in any large way at present. Its program has been formulated for a three years' experiment. The first year is nearly completed. During this time eight societies in North and Central China have been organized—those in Central China through the coöperation of Nanking University. During next year the results obtained from their working will be studied and any necessary changes will be made in the rules of organization of the societies. During the second year additional societies will also be formed, and the savings feature will be added. In the third year we anticipate that the work will be further expanded and systematized and perhaps some features of coöperative marketing introduced. At the end of this time, if the movement has proved successful and is appreciated by the farming population, it will be the purpose of the Commission to promote it in a large way by inviting other agencies to coöperate, using the code which has been evolved.

**Some Facts
About the
Societies**

The objects of the coöperative societies as given in the model constitution are :*

- (a) To borrow funds on the joint and several responsibility of all the members to be used as loans to members for declared purposes.
- (b) To encourage thrift, self-help and coöperation generally among members.

The members of the societies must be at least twenty years of age and of good standing in the community. All the members are required to purchase a membership share, the price of which varies from \$2.00 to \$10.00.

The capital of the society consists of membership shares, savings of members and non-members, loans granted by the Commission or other agencies, and the reserve fund.

The purposes for which loans may be extended to members are :

* China International Famine Relief Commission Publication Series B, No. 8.

- (a) For seed, cultivation expenses, or cattle fodder.
- (b) For the purchase of carts, cattle, buildings or implements.
- (c) Loans for purposes which will continue to be productive for several years such as dikes, irrigation and similar community projects.
- (d) Loans for necessary social obligations.

The purpose for which each loan is required must be definitely stated in the application to the committee. The security for the loans is either that of the borrowing member with two other numbers who act as guarantors, or by a mortgage on property or crops. The committee elected by the society from among its members has power to refuse any loan, to limit the amount of it, or to object to the security offered. A Council of Inspection is also elected, whose duty it is to insure that the loans made to members are utilized for the purposes specified.

The society charges a slightly higher rate of interest to members than it pays for savings, or for loans contracted from the Commission. The profits thus earned go to defray the running expenses of the society and to build up a reserve fund.

The management of the societies is in the hands of its members under careful supervision of the China International Famine Relief Commission, and regulations for its accounts and reports are provided by the Commission.

CHAPTER LXV

COMMISSION ON SOCIAL AND ECONOMIC RESEARCH

J. B. Tayler

The question of research into social and economic conditions in China has been prominently before the Christian movement ever since the China Education Commission issued its report. The subject is repeatedly referred to, especially in Sections 205, 377, and 555. That Commission urged its importance particularly in connection with the far-reaching changes that are taking place in China as a result of western contacts, among which it emphasized those resulting from the introduction of modern forms of industrial organization. After speaking of these changes the report continues: "Profoundly impressed by the magnitude of the issues involved, the Commission recommends that as early as possible the investigation of the larger questions be assigned to a central Institute of Economic and Social Research..... This Institute should be recognized as the clearing-house for all information collected in the course of local investigations in any part of the field." It then proceeds to outline its views in regard to the work that the Institute should attempt.

The importance of this question from the point of view of the new factors introduced by industry has also been insisted upon by the National Christian Council's Industrial Committee, and it was strongly felt by Dr. Sherwood Eddy on his recent visit to this country. Those engaged in social work, also, have been conscious of the need for fuller information and some of them have been pressing such institutions as the Russell Sage Foundation to undertake research in China. Sociology and Economics teachers in the universities have also desired to see research systematically undertaken, as being essential for their teaching work and for the training of students. The need for a central

Institute engaged the attention of the Sociology and Economics section of the Universities' Conference at Nanking last year, when the need for a coördinating agency was particularly stressed.

Happily these various influences have been brought together and the Institute of Social and Religious Research in New York of which Dr. John R. Mott is Chairman, President E. D. Burton, Secretary, and Dr. Galen Fisher Executive Secretary, has undertaken the task of creating a Commission in China to report on the kind of institution which is desirable. The Institute has sent out Dr. Royal Meeker, formerly Commissioner of Labour Statistics at Washington and subsequently chief of the Research Division in the International Labour Office under the League of Nations at Geneva. With him the following Chinese and foreigners, resident in China, have been associated:—

Dr. Chen Ta, Professor of Sociology at Tsinghua College.

Dr. Fong Sec, Editorial Staff, Commercial Press.

Mr. Sidney Gamble, author of "Peking: a Social Survey."

Mr. D. K. Lieu, chief of the Investigation Department, Bureau of Economic Information.

Professor G. W. Sarvis, University of Nanking.

Professor J. B. Tayler, Yenching University.

Mr. M. T. Tchou, National Industrial Secretary, Y.M.C.A.

Miss W. T. Zung, Y.W.C.A.

The Commission is proposing to spend about four months in visiting various centres in China,—educational, rural, and industrial,—in order to collect the material necessary for the report which it is to make to the Institute in New York. It is too early to speak in any detail of the recommendations that it is likely to make, but it is very generally felt that what is needed is a thoroughly impartial, scientific, institution for the obtaining of accurate data. The institute must not be biased in the interests of any section or group but must be guided in the subject matter of its inquiries solely by the desire to

promote the social well-being of the people of China. It is also very widely thought that such an institute should both conduct investigations itself and also do all that is possible to promote and coördinate research on the part of others. Only by the uniting of the forces available can the vast field of social and economic inquiry be adequately covered.

CHAPTER LXVI

MISSION INDUSTRIES

Helen Davis Chandler

Conditions following famine or flood in China present an urge for relief of human suffering that missions continually have to face. The method which pays wages for work given, instead of dispensing charity, has been widely used in the last few years. Industries have been started in considerable numbers as one means of meeting this pressure. Although a few outstanding industries have long been carried on by missions, the majority of those existing have been begun in the last eight or ten years. There are several reasons why they have outlasted the economic catastrophes which caused them to be opened. They offer an unusual opportunity for raising the standards of a group or a community and of otherwise carrying out a missionary program. Moreover, in most cases, their maintenance need not be a financial burden, as is true in some other lines of work. Without plan for permanency in the beginning, this large number of industries is holding a considerable place in mission work. Whether or not it exists only temporarily is, as yet, uncertain. The enterprise is in the early stages. It is only beginning to learn how to apply the Christian laws of sociology and economics, for the best good of the workers whom it would serve.

National
Christian
Industries
Association

In the autumn of 1923 a representative group of those interested in mission industries, from many parts of China, met in conference and organized the National Christian Industries Association. The purpose of this organization is the linking together of these scattered industries, consideration of mutual problems, and promoting the welfare of Christian industrial enterprises in China. Those eligible for membership are, "Any Christian Chinese or foreigner, engaged in industrial work for the avowed

benefit of the workers and receiving no personal share from the profits of the enterprise."

The Association has four committees:

1. Methods of Education and Evangelism among workers.
2. Wages, Working Conditions, and Welfare Work.
3. Undeveloped Possibilities of New Materials and Types of Work.
4. Markets in China and Abroad.

These committees are making a special study of these questions and are at the service of all who may come to them for help.

A questionnaire sent out by the Association to all available mission industries, brought in data which tells a story of interest. It is far from complete, but thoroughly representative.

Types of Work Cross-stitch on Chinese linen leads as the type of work most in demand. Embroidery follows, and applique "patch-work", and different kinds of lace, are made in not a few industries. Knitted work, dolls, toys, children's clothing, rugs, leather work, weaving, tapestries, and basketry, as well as other forms of hand-work, are the products of the mission industries in China.

Number and Age of Workers The number of workers employed by each place varies from ten to over two hundred.

There are a few boys' schools included and many girls' schools. There are men patients recuperating in hospitals; there are blind girls and lame boys; but the most are made up of women upon whom falls the burden of supporting their families. Their ages vary from ten to seventy years. The majority of these industries, however, will not employ workers under fifteen years of age.

Shop Conditions and Working Hours Most of the schools which give industrial work to their pupils include it in their regular school schedule. This system enables those who would be unable otherwise, to pay for their education. Less than half of the industries give out work to be taken home. The majority, however, have a work-shop and an eight-hour day, with special attention given to shop conditions. More wages are paid "by the piece" than "by the day." A card catalogue system for

a record of employees is in favor. Two or three industries are attempting a survey of the communities from which the workers come. When completed they will have data from which to judge what the standard of living is, and could become, and what an adequate wage may be.

The industries are proving a human laboratory of unusual opportunity. They are groups in which intensive work can be done day after day. The following forms, also, of welfare activity are being attempted: examination of eyes, and glasses given when needed; dentistry; free clinics; wages paid when ill; graduate nurse visiting homes; baths; day nurseries; lunch rooms; kindergartens; scholarships for children; loan and savings systems, and so forth. Nearly all are teaching their workers to read. The phonetic system is popular. Talks to mothers, mothers' clubs, representation of workers in management, and in one industry, a coöperative society of the workers, — all tell of beginnings that will lead the way. Religious education is emphasized, and trained religious workers are employed by many of the industries.

Welfare, Educational and Religious Work

The majority find little difficulty in obtaining a market for their products. These are almost entirely designed for foreigners and a large part is sold in China. Several, however, send their complete output to the United States. The record of their annual turnover ranges from five hundred dollars to thirty five thousand. There are "Exchanges" or mission shops in five of the large cities of China, whose purpose is mainly to offer a market for mission industry products.

Markets

Present Needs

There are special needs for the whole enterprise. Social surveys conducted scientifically, in the communities of employees, would establish a basis for procedure that would be a contribution to the whole country. Conditions over China are so different that many surveys are needed. Trained Chinese employed by the industries, ready to apply their deeper knowledge on problems involved, should be sought. For instance, the problem of converting the industry into an indigenous institution which shall produce an article that can compete with the Chinese market, is baffling to the Westerner.

There would be a great opportunity also for leaders with ability and vision to use the industry as a means for popular education and wide spread evangelism. These and other needs must be filled; and mission industries will have a vital share in quickening the Christian movement in China.

CHAPTER LXVII

THE INTERNATIONAL INSTITUTE OF CHINA

Gilbert Reid

The Name The original name of this institute in its formative period from 1894 to 1897, was the Mission among the Higher Classes in China, so indicating the special object in mind. In order to show that its purpose was international and not simply American or Chinese or Anglo-American, the name was changed in 1897 to *The International Institute of China*. This was done at the suggestion of the Netherlands Minister in Peking, formal sanction being secured from the Chinese Ministry of Foreign Affairs. Since it has been incorporated under the laws of the State of Delaware, with powers to have its headquarters and management in China, the legal name to-day is *The International Institute of China, Inc.* The Chinese name (尙賢堂) has not been altered since the start. The Chinese characters were suggested by a high Minister of State, Hsu Yung-i, who died as a martyr during the siege of the Legations in 1900.

The Last Period of Work The work of the Institute was restarted in 1921 when the Director-in-chief and his family returned to China from a stay of over three years in the United States. The valuable property of the Institute is still located in the French Concession of Shanghai, but after careful consideration it has been deemed best to make Peking the center from which to direct the work. In this way it is hoped to reach the largest number within the nation. Peking was the place where initial efforts were put forth in the years 1894 to 1902. Up to date the work of the Institute in Peking has been located in a rented house inside the Imperial City, and the Director's family have resided in the same place.

Special Review
from July 1923
to the End of
1924

(1) *The International Journal*. This is a weekly, four-fifths in Chinese and one-fifth in English. It is in no sense the official organ of any country, government, religious creed or political party; but it has its own propaganda. It works for peace, both throughout China and also in all the world; it records good deeds and good ideas rather than the black and base things of life; it gives support to all constructive measures in regard to international relationships. Where criticism is offered it is free from personal abuse and animosity. Week after week agitation has thus been kept up in the interests of international reconciliation, more particularly between Chinese and all foreign peoples, and also among the various factions in China. The Journal is an embodiment of the principles of the Institute.

(2) There has been sympathetic approach to a number of new religious movements which stand out in contrast to the anti-religious movement among the student class.

(3) The Institute has conducted several conferences of all religions and of these eclectic religious societies. (a) One notable occasion was a religious address by Dr. Rabindranath Tagore, under the auspices and by the invitation of the Institute's Religious Section, when an audience of a thousand people, interested in spiritual themes, both Chinese and foreigners, assembled in a modern-built theatre in Peking. (b) There have been three conferences as to the best way to help the Eastern Orthodox Church in Peking to retain its ecclesiastical property. A Memorial was drawn up and presented to the Chinese Government. *The International Journal* has opened up its columns to this cause and many of the articles have been widely circulated through translation into English. It is to be hoped that the Chinese Government will continue to extend protection as in the past. (c) There have been four conferences in the interests of peace. Besides these a service of prayer for peace has been held in Shanghai with Sir Robert Ho Tung in the chair.

(4) There has been friendly contact with the student class in different educational institutions. Class-room work has been conducted and lectures have been given.

(5) Help has been rendered the different Christian Churches in Peking. The Director-in-chief preaches nearly every Sunday at the invitation of the Chinese pastors of these churches. One Sunday he was invited to preach at the Russian Orthodox Church. Thus the Institute stands for unity among all Christian Churches and in addition for unity among the adherents of all religions.

(6) The Institute has sought to exert an influence on the official class. Notwithstanding various political changes there has been personal contact with at least a few of the cabinet ministers, especially with the head of the Foreign Office. As nearly every week *The International Journal* contains discussion of topics and issues which concern China, special distribution is made among those officials where interest may be expected.

CHAPTER LXVIII

THE FLOODS OF 1924

Walter H. Mallory

Distress by famine is such a chronic ill in China that scarcely a year passes without one or more of the provinces being visited with a food shortage due to flood, drought or other natural causes. Social considerations such as the high birth-rate which causes overcrowding on the land, and political disturbances like the incessant internecine warfare which engages large numbers in destructive rather than productive enterprises, also contribute, not only to the frequent re-occurrence of this dreaded scourge, but also to increasing its disastrous effects.

A study of the record of famine in China would seem to indicate that the period between such disasters is getting constantly shorter. This may easily be accounted for by the disintegration of government since the revolution, that has resulted in lack of proper upkeep on river dykes, a failure to preserve ancient irrigation and reclamation works, the exhaustion of the old public granaries, and the inability of the government to provide adequate funds to meet even local distress.

Conditions in 1924 The year 1924 opened with the prospect of good crops and there was no report of distress from any province in China. During the spring, however, there was very little rainfall in the north with the result that the wheat crop was adversely affected in several localities.

This period of drought was followed by the heaviest downpour experienced in years. In the first half of July a total of 20.25 inches of rainfall was recorded by the Commission's Engineering Department at Peking, or more than the yearly average for the past thirty years.

The result of this unprecedented rainfall was the breaking of the dyke system on practically all the

important rivers of Chihli province and the flooding of approximately 10,000 square miles of agricultural land. Tientsin was for weeks in imminent danger of inundation, but the dykes surrounding the city held. In spite of this, the loss to the province has been estimated to be no less than \$100,000,000.

While these events were taking place in the North, Central and South China were undergoing a similar experience. Both Hunan and Kiangsi suffered the worst floods within the memory of the inhabitants, and the West River in Kwangsi and Kwangtung overflowed its banks causing extreme damage in the far South.

The level of the water in the district between Paotingfu and Tientsin was higher than in the big flood of 1917 and the territory inundated was probably greater. Added to this the simultaneous phenomenally heavy rains in Central and South China resulted in the most serious disaster of this nature in many decades. No accurate estimate of the total property damaged is possible, but reports which reached the Head Office of the Famine Commission indicated that more than 13,600 lives were lost. There were about 200 dyke breaks in the various rivers and nearly 11,000 villages were affected by the floods. On January 1st, 1925, there were 2,000 square miles of territory west of Tientsin still under water.

Plans Laid to Meet the Situation As soon as the magnitude of the calamity was appreciated an emergency meeting of the China International Famine Relief Commission was held and plans were formulated to meet the distress. A proposal was made to the Chinese Government and to the representatives of the Foreign Powers for the imposition of a Surtax on the Maritime Customs, and a National Flood Relief Drive was organized. This Surtax was at once agreed to by the Chinese Government and all the Foreign Powers except France. Up to the time of writing no reply has been received from Paris and the delay has greatly hampered the work of perfecting plans for meeting the situation.

The outbreak of civil war in the fall resulted in such a constriction of private charity that the results of the drive have been most disappointing.

**Plans for Relief
Adopted**

The plan of relief for Chihli province contemplated the employment of famine labor for the construction of a flood channel from a point near Tientsin to the sea. Such a channel would protect this whole area from the danger of such serious floods for years to come, and it has long been advocated by leading engineers in North China. The flooded area is contiguous to the territory through which such a channel would run, and the able-bodied members of refugee families could be readily recruited and transferred to the work. The men were to be given relief on the job and their families fed at their homes. Added to this it was contemplated repairing the main dykes of the river system according to the same plan. All this work was to be done on a loan basis, what the province repaid being used for similar work in other localities.

In Hunan the relief work agreed upon was to take the form of reconstruction loans to communities for dyke repairs and to individuals for rehabilitation purposes such as the purchase of seed grain and livestock. In Kiangsi the sufferers from the disaster were to be employed to repair the dykes of the Kan River system, the failure of which caused this year's catastrophe. In the far south a committee is in process of formation and no specific plans have yet been drawn up for any work that may be undertaken there.

**Work Accom-
plished to Date**

In spite of the delay in the granting of the Customs Surtax and the small receipts from other sources, a start on the relief program has already been made and more than a half million dollars have been released by the Commission and its constituent committees for carrying out the program above alluded to. Additional appropriations are made at every meeting of the Executive Committee as funds become available. Ninety per cent of this money is being used for works on a loan or revolving fund basis, free relief being given only in Chihli Province.

The support and encouragement which the Commission has received from all sources which have the good of China at heart, particularly from the missionaries in the field of

its operations, would seem to indicate that it is being recognized as fulfilling the objects for which it was founded.

Finally, no report of the work of the Commission would be complete without a statement of appreciation for the services of the missionary community in China, both in the towns and throughout the interior, whose coöperation on the committees as well as in the actual administration of relief in the field has made possible the achievements of the past.

STATEMENT OF POLICY OF THE

CHINA INTERNATIONAL FAMINE RELIEF COMMISSION

Since extensive operations are under way to relieve the distress occasioned by the severe floods of the past summer, and as many inquiries are received revealing a lack of knowledge on the part of the general public of the methods of work of the China International Famine Relief Commission, the following brief statement of the policies which have from time to time been adopted by the Commission, is made.

Labor Relief First, giving relief in return for labor has been recognized as the most efficient manner of distributing famine funds, and it is upon this principle that the construction of public works as a famine preventive and the development of the revolving fund idea, which will be described below, is based.

In districts which are in a state of famine due either to flood or drought, the normal pursuits are necessarily abandoned and the people are left in idleness. The idea of giving employment rather than feeding them in idleness first originated from social rather than economic considerations. Later it was found that this labor could be utilized on public works which would not only be of economic value to the community but of a famine prevention nature. In other words, in the effort to find a method of relief which would automatically eliminate the undeserving and which would avoid the creation of unhealthy social conditions and preserve the self reliance of the recipient, the possibility of attacking the whole problem at its root

and, while relieving present necessity, doing work of a preventive nature, was discovered.

Free Relief But while the main emphasis of the Commission's program is put on the labor relief plan, free relief is not entirely eliminated, and it is provided that in cases of emergency free doles of food may be made. But free relief to be really effective requires very large funds. Doles are usually urged for the aged, the sick, and the children, and unless the funds are sufficiently ample to include also the able-bodied, it means discrimination against the latter who are equally in danger of starvation. In other words the distribution of funds only to this "most needy" class results in the preservation of the unfit and the dooming of the class which is of the greatest economic usefulness to the community. If the able-bodied are to be included, they may as well be required to work for what they receive.

The labor relief plan does not directly benefit families who have no able-bodied members, but these are few in number, and the provision of a large amount of work in a locality will so increase the resources of the district as to make possible the relief of this class locally.

There are still some who have not followed closely the development of the labor relief idea, and who consider the free distribution of famine funds a paramount necessity. The fifty thousand dollars which has been subscribed in Tientsin was solicited with the idea of free relief and is being distributed on that basis.

The Loan Idea Since the famine prevention works which may be constructed with famine labor are for the most part revenue producing, increasing the value of land which they affect by insuring future crops against drought or inundation, the idea was formed of making the funds expended returnable. From the experiments which have been made by the Commission during the past two years this policy of making grants on a loan basis has been demonstrated to be practicable and it has been adopted wherever possible. The Chinese people have been quick to appreciate the value of this plan and the number of proposals to do labor relief work on a loan basis far exceeds the resources of the Commission.

The Commission has been occasionally advised to give up its modern policy and revert to the old method of distributing all funds at its disposal on a free relief basis "in accordance with the intentions of the subscribers"; but the members have not been convinced that a person who has contributed a sum for famine relief would prefer that it should be distributed on a free relief basis, when it might be used over and over again by the loan plan, and each time be made to work more effectively than on the old time principle.

It would appear that the only excuse for the abandonment of the loan scheme and the disposition of all funds by one free distribution, would be the inability of the Commission to make loan agreements. Up to the present time there are more calls than can be met.

**The Revolving
Fund Idea**

The loan plan has led to the idea of revolving the resources of the Commission so that as fast as loans are paid they are available for re-appropriation for further relief work, or, in the interim between disasters, for famine prevention projects. This is the plan that is being followed at present by the Commission.

Since the occurrence of the summer floods more than a quarter of a million dollars has been appropriated for work in Chihli province and the vicinity of Peking, and another quarter of a million has been released for work in Central China. Every month at meetings of the Executive Committee additional appropriations are made as more funds become available. Yet the financial statements show no appreciable decrease in the resources of the Commission.

It is the hope of the members of the Commission that this revolving fund may in the course of a few years be so enlarged that appeals to the public, except in the most exceptional circumstances, will be unnecessary. Already substantial progress has been made since the Commission has conserved and is now able to make available considerable funds which will serve as a good start in meeting the distress this year.

PART X

LITERATURE

CHAPTER LXIX

SCRIPTURE DISSEMINATION IN 1924

G. W. Sheppard

Circulation Increasing The most distinctive thing which Christian Missionaries have given China is THE BOOK — the Chinese Bible. The translation of the Scriptures was the first task to which the missionary scholars of last century devoted themselves; the interpretation of the Scriptures is the work in which all missionaries in some sense participate; and the dissemination of the Scriptures is one of the principal means through which they look to see their final aim achieved. It is therefore most gratifying that 1924, (although a year of peculiar difficulties and discouragements for Christian Missions in this land) has witnessed the most remarkable increase in Scripture circulation recorded in recent years. Not only are the figures the highest on record (nearly ten million copies having been circulated) but they mark an advance of 20% over the previous year.

The increase has not been peculiar to any one part of the country, but fairly general throughout; and it is as marked in the demand for complete Bibles and New Testaments as for the single Gospel portions.

The following table shows the circulation of the three Bible Societies and compares the totals with those of 1923.

TOTAL CIRCULATION OF SCRIPTURES IN CHINA

	<i>Bibles</i>	<i>New Test.</i>	<i>Portions</i>	<i>Totals</i>
American Bible Society	22,152	50,304	2,479,375	2,551,831
British and Foreign Bible Society	35,261	98,475	3,741,993	3,875,729
National Bible Society of Scotland	3,540	7,438	3,049,722	3,060,700
1924	60,953	156,217	9,271,090	9,488,260
1923	57,763	85,313	7,411,418	7,564,494
Increase:	3,190	70,904	1,859,672	1,923,766

Reasons for Increase Some reasons for this greatly increased circulation may here be noted:

(1) It is the natural accompaniment of the spread of Christian Missions in this country. The number of missionaries in China grows from year to year. New stations are constantly being opened, new churches formed, new Christian schools and other institutions established. Chinese Christians are encouraged to read and possess the Book, and to commend it to their friends. Many of them give a copy of one of the Gospels to their fellows, thinking this the best way of testifying to and spreading their faith. Evangelists and colporteurs, singly or in bands, go to the towns and villages with books in hand. This constantly expanding missionary work means necessarily a growing demand for copies of the Scriptures, and that the books are called for in such numbers is not so much a tribute to the Bible Society's organization as evidence that Christian work is being done in China, and not being done in vain.

(2) Several missionaries who have direct supervision of colporteurs give as a reason for the specially large increase last year the distress through which so large a proportion of the people have been passing. Disappointed in their hopes of the promised benefits of political reform; weary in their hard struggle for "the bread which perisheth"; distracted and impoverished by the disorder

and oppression which prevail, whither shall they turn for solace? Where is there prospect of peace? It is offered in the Book.

(3) A further explanation suggested for last year's extraordinary demand is the Anti-Christian Movement. In attacking the Christian Religion, more attention is drawn to it. "What after all is this of which so much evil is said?" "Read the book which all these Christians use," is the natural reply. And many out of curiosity may have bought the Book.

(4) But another more substantial reason for the growing demand should be noted. Education in this country has been growing rapidly in recent years. Not only has it been broadened by the inclusion of many subjects other than Chinese literature, it also has been extended to far larger numbers of the children of China. Notwithstanding all the political trouble since the Revolution, the last fifteen years have witnessed wonderful progress in education. It is confidently said that never before was such a large proportion of China's youth at school. And school still, first and chiefly, means in China 'learning to read.' This is a land of books. One questions whether the people of any other nation read books as eagerly as do those Chinese who can read at all. Reverence for literature remains deep-rooted in their nature. In China's past, literature rose above all arts to the place of highest dignity. Through books the wisdom of the sages was preserved; through books the finer qualities of life were cultivated; through written precepts the thoughts and ideals of this people have been moulded. Those of their number, the favoured few, who could read, rehearsed their learning in the ears of the rest. It was thus that from of old the best was handed down; books became sacred things and the ability to use them an accomplishment highly esteemed. China is the greatest market in the world for many commodities, and especially for books.

Should it then be counted as a marvel that so many copies of the Scriptures are sold? It would indeed be inexplicable if there were not that in the Book which proves its worth. A book of almost any sort, if pushed

for a season, might temporarily have enormous sales in China. But that for which the demand goes on and grows from year to year must needs have commended itself.

Cooperation by Bible Societies The three Bible Societies work side by side in China. They provide and circulate the same literature, they issue the same versions; they have uniform prices for their publications; they use the same printing presses; their agencies and depots for the most part are established in the same centers. Only in the case of the separate Scripture Portions are there slight differences in the form of presentation. One Society issues these with 'Annotations' or explanatory notes inserted in the lines of the text; one has the explanatory notes in a panel at the top of the page and calls them 'Translational Helps'; the other Society publishes the plain text of Scripture with no extraneous 'helps.'

It will be observed that whereas a large proportion of the books circulated by all three Societies consists of the Scripture Portions, there is a steady and very considerable sale for complete Bibles and New Testaments. These are chiefly supplied to the Christian Community, whereas the 'Portions' are distributed to the general public.

Methods of Distribution The methods of distribution are somewhat different in the three Societies. By one, the Scripture Portions are issued as free grants to any Missionary who will undertake to circulate them or pass them on to Chinese evangelists or Christians for distribution. Free distribution is not favoured by any of the Bible Societies. It is stipulated that the books be sold and at regular prices. By this method the proceeds of sales are regarded as balancing the expenses of distribution. This obviates the keeping of any accounts of the books sent out by the Society after they have been issued, and leaves the responsibility for the actual selling with those who receive the grants.

Another of the Bible Societies issues its Gospel Portions in a similar way and further extends the grants on the same conditions to Chinese Christians direct, only requiring that at the end of the year a statement of the

number of books still in hand be furnished to the Society, to make possible an estimate of circulation.

The third Society prefers to adhere to the employment of regular colporteurs, whose business it is to be traveling booksellers. Over 400 colporteurs are in the service of this Society. It is required that they be personally recommended and supervised by a foreign missionary or by a responsible Chinese Church Council; that regular book and cash accounts be kept; and that a detailed report of their work, together with these accounts, be furnished to the Society at least once a year.

The last is the most costly method of distribution because the bookseller's salary is provided. It is obvious, moreover, that it calls for much more careful attention on the part of those responsible for recommending and supervising the men. An endeavour is being made to let this responsibility be shared more largely by the Chinese Church Councils so that the colporteur be regarded not as a free lance or the employee of the foreigner, but as a forward worker in the general Christian movement.

There are doubtless advantages and disadvantages in each of the above methods. No one of the Bible Societies confines itself rigidly to its own way. It is recognized that the effectiveness of the books issued depends chiefly on the spirit in which they are offered. That will influence the spirit in which they are read. A Senior Missionary, recently commenting on the remarkable figures of the circulation for 1924, writes:

"As time goes on it is more and more impressed upon me that we need, as an essential part of this work, consistently to pray that the Holy Spirit may cause these Scripture Portions to be read, and may use them to enlighten the minds and consciences of great numbers of people throughout this country."

CHAPTER LXX

CHIEF PUBLICATIONS IN CHINESE BY LITERATURE AND TRACT SOCIETIES

John Darroch

Output for the Year The Christian Literature Society reports that it published during the year under review:

41 New Books with a total of	6,050,500	pages
48 Reprints " "	6,578,980	"
520,000 Sheet Tracts		
50,000 Art Calendars and Periodicals and sundry literature amounting to	1,890,000	"

These publications equal a total of 15,089,000 pages. There are 24 books in the press, some new manuscripts have been passed for printing and a number of reprints await their turn for attention. Sales amounted to \$16,023.11

New Books Issued Perhaps the most valuable book issued during the year was the careful and scholarly commentary on Romans prepared by Dr. W. M. Hayes, Principal of the North China Theological Seminary. The commentary is intended for use in class rooms and will certainly be much appreciated by teachers and preachers. It is exegetical and expository and is a valuable addition to the theological literature of the Church in China.

The Life and Letters of St. Paul, translated by Dr. MacGillivray and Mr. Li Ya-tung, is also a theological book of considerable value. The author, Professor David Smith, is a man of deep spiritual insight and a writer who has made his mark as an original thinker with a gift for lucid exposition. The book has been translated into "Kwo-yü" which is well adapted to the narrative style of the original.

Another book that deserves mention is "*The Church and Social Reconstruction*" by Zia Zong-kao. The book is a very free translation of a volume with the same name issued by a Committee on the War and the Religious Outlook which was formed in England at the close of the great War. The author of the Chinese book selects his material, choosing only that which is relevant to China and adding his own observations at the end. It would be too much to expect that a solution of the problem can be postulated, but the problem is stated and that in itself is a great gain. It is also insisted upon that present industrial conditions can, and must be, ameliorated. The life is more than meat and the body is more than raiment. The laborer is worthy of his hire. The coolie, the boy, the hewer of wood and drawer of water, is a man and God's man at that. It is well that the problem should be brought before the church, for should we play the part of the ostrich we shall meet, and merit, the end of the ostrich.

**For Women and
Children**

The C. L. S. has a "Department of Literature for Women and Children" which is doing good work. *Mrs. Wiggs in a Chinese Cabbage Patch* is the taking title of one of the issues from this department. Others are *Life's Story*, a book for girls; *Women of the New and Old Testaments*, etc., beside the magazines, *The Woman's Messenger* and *Happy Childhood*, this last being published for the Sunday School Union.

Art Calendar

The Art Calendar, printed at the Commercial Press, does not belie its name; it is really a work of art. It is something to rejoice in that 50,000 Chinese homes are adorned with copies of this beautiful scripture picture. It may do more to attract people to Christ than many a pretentious book.

**Other
Publications**

Rev. Evan Morgan writes a series of essays on the subject of God and His relation to man treated from the standpoint of Philosophy, Psychology and Art. Rev. Chen Gin-yung has a volume of studies in the family life in Genesis in which there is much that has escaped the Western commentator. Rev. Luther Li has prepared the first of his *Practical Life Series* and discusses such subjects as The Christian View of Life, Private Prayer, The Use of Money, etc. Lastly there are

books for students such as *Three Vital Questions* by Dr. J. L. Stewart of Chengtu University and *The Philosophy of Theism* by a Chinese Student. He would be a very fastidious reader who would not find something to edify and instruct in the year's issues from the C. L. S.

The Religious Tract Societies report their work for the year as follows:

	Circulation	Sales	New Publications
R. T. S. for China (Hankow)	3,768,636	\$49,301.92	64
West China R. T. S. (Chungking)	2,082,293	6,393.00	
S. Fukien R. T. S. (Amoy)	131,999	4,451.68	(Reprints) 12
N. Fukien R. T. S. (Foochow)	99,359	395.18	7
Hongkong Bible and Tract Depot	6,904	780.57	
S. China R.T.S. (Canton) No report			
Total	6,089,191	\$61,322.35	

Amalgamation of Societies The R. T. S. for China comprises the three societies formerly known as the Central, North, and East China Religious Tract Societies. Being amalgamated, the report issued from the head depot in Hankow represents the work of the United Society.

New Publications The most important publication of the year was the *Universal Bible Dictionary* recently issued by the R. T. S. for China. This is a publication of the parent Society, the R. T. S. of London, and is a veritable *multum in parvo* of things Biblical. It was translated by the Rev. G. A. Clayton into easy Wenli but there were insistent demands for it in a more popular style and it has now been issued in Kuo Yü, in three volumes, bound in Chinese style, and runs to 760 quarto pages. *Bible Doctrines*, by the Rev. F. C. H. Dreyer, is based on Dr. Torrey's well known book "What the Bible Teaches." Mr. Dreyer has used the latter book in classes in the Bible School which he conducts in the Province of Shansi. Mr. Dreyer is an experienced teacher and a skilled translator; this book is sure to be valuable.

Tracts In the report for this year of the R. T. S. for China it is said, "There are other publishers who issue Christian books in Chinese, but the task of producing tracts for the masses is the primary duty of the various Tract Societies. Whatever else we may do we *must*

maintain a constant output of new and old tracts." In pursuance of this policy we find that amongst the publications of the Tract Societies about 40 are new tracts. Mr. Vale heads the list with a fresh series of his ever popular "*Direct Gospel Talks*" series. Twelve in number, these are taken from "*The Traveller's Guide from Death to Life*" which has had a circulation of several millions in English and has reached 250,000 in Chinese—doubtless the largest circulation of any book in the Chinese language. The total issue of the series prepared by Mr. Vale runs well into the fourth million. Such a circulation is the best recommendation any writer could desire.

Work in The West China R. T. S. sends its literature
West China out into the unevangelized tracts through
 Kansu to Sinkiang and Turkestan; through
Szechwan to the borders of Thibet and through Yunnan
and Kweichow to the hill tribes who, from their mountain
homes, have seen the rising of a great light. Its circulation
is high but the monetary value of its output, comparatively
low, for its work is, chiefly, pioneer and evangelistic. It
reports an increase of more than half a million over its
last year's output, making this a record year in the Society's
history.

Fukien uses The South Fukien R. T. S. does a large
Romanized proportion of its work in Romanized. More
 than half its publications are in this script.
This is unique amongst publishing Societies in China.

Jubilee of The Secretary of the R. T. S. for China,
R. T. S. moved by the recollection that next year the
 Society for which he labors will celebrate its
Jubilee, has been trying to compute the total output of its
publications for fifty years. The records are incomplete,
especially for the early days, for men then did the day's
work with no idea that what they did would one day be
historic. After careful calculation, he estimates that, since
the founding of the Society, about 71,649,623 publications
have been issued. If we think of the time it takes to make
a tract and the toil entailed in its distribution, and
visualize the early writers at their desks, the wooden blocks
from which the tracts were printed and the pioneers toiling
over miles of dusty roads to dispose of their loads of

unwanted literature, we can get a faint idea of the time and thought and toil and prayer that went into the making and circulating of 70 million messages of peace. If, on the other hand, we consider that there are 400 million people in China and that the whole fifty years' output of the Tract Societies — though they are the chief, and were for many of the earlier years the only publishers of evangelical literature in China — if all distributed at once, would but suffice to put one book or tract into the hands of only 18 per cent of the population, then we realize how little has really been done and how much remains to do.

These two aspects of the preparation and distribution of Christian Literature — the much and the little — are very inadequately set forth in this paper. Its scope is limited to the work of the Christian Literature and Tract Societies. These two organizations have, in one year, circulated many millions (it is impossible to give exact figures for the C. L. S. does not report its circulation, but see tables) of books and tracts and received from sales nearly \$80,000. If it were possible to collect and publish statistics from all the Societies producing literature in China, the Y. M. C. A., the S. S. U., the C. E., the various publishing houses and the Mission Book Co. etc., we would be able to see at a glance what an immense amount of work is being done. The writer firmly believes that no non-Christian country has anything like the same output of Christian literature, whether the amount, the variety or the excellence of it, on the whole, be considered. Contrariwise, there is no country in which the same facilities for the production of literature exist side by side with the same restless thirst for knowledge and such a vast unevangelized population.

CHAPTER LXXI

CHRISTIAN PRINTING PRESSES IN CHINA

Gilbert McIntosh

In a land where the printed page is revered, the production and distribution of literature has naturally a place of honor. The call for Christian books has placed great emphasis on the work of printing as well as literary production, but in time, with increasing demand for such literature and the growth of presses willing and able to contract for the printing of Christian literature, the work of distribution will bulk more largely than that of printing. There is still, however, a place for Christian printing presses. The manner of financing and operating them differs, and the following particulars aim at showing how the work is carried on, and the nature and volume of the work done.

The Presbyterian
Mission Press,
Shanghai

Last year was the eightieth year of its existence and the year of its largest output. The work done for the twelve months ending June 30th, was 3,586,287 volumes (147,892, 838 pages). This consisted of Scriptures, catechisms, hymn and tune books, religious works, educational textbooks, medical works, periodicals, tracts, calendars, etc. The policy of this press is to confine itself to work of a missionary character, and supply mission printing at as near cost as possible. In addition to other up-to-date time and labor-saving machinery, two linotypes have recently been installed. The output is worth about \$100,000 per annum.

The Religious
Tract Society
Press, Hankow

This Press was started in 1912 with a gift of £2,500 from the Arthington Trust. It has been entirely self-supporting from the start, no further grant of any kind having been received. New machinery has been purchased out of profits and sufficient capital accumulated to allow of \$17,000 worth of paper being kept in stock.

A few years ago the Society was in a position to erect a reinforced concrete building for the Press at a cost of over \$35,000 and the Press pays to the Society a rental of \$300 per month for the building and also carries out repairs. In addition the Press has for a number of years made a donation to the Funds of the Society, this donation last year amounting to over \$4,000.

The utmost capacity of the present plant is an output of \$50,000 worth of printing in a year. The regular employees number fifty. The binding is all put out on contract.

This Press from its situation in the far west naturally has, as its main constituency, the provinces of Szechwan, Kweichow, and Yunnan. The Canadian Methodist Mission Press, Chengtu, The output of this Press includes reproduction of Chinese textbooks for the West China Christian Education Union, the publication of the "West China Missionary News," and the reprinting of the C. S. S. U. Sunday School Lessons for the West China field. This Press also turns out a great deal of literature for the Tibetans and tribesmen of Southwestern China. As a matter of fact it is the only press in the world that prints some of the languages of the outlying regions such as the Miao. They are also printing a large quantity of Scriptures every year for the American Bible Society. During the year 1923-4 they issued 200,000 Scripture portions. In order to expedite the publishing of the Hankow Hymn Book in West China this Press has undertaken to print the first edition at its own expense. It is also publishing a monthly paper in Chinese for the Canadian Mission.

To enable the Press to turn out the great bulk of its work, which is of a missionary character, at a minimum cost, a certain amount of English commercial work is done. About one-fourth of the literature produced is subsidized by the West China Religious Tract Society and other agencies.

This Press is connected with the Christian South China Alliance Press, Wuchow, Kwangsi, and Missionary Alliance and was commenced in 1913. The nature of the literature published may be described as Bible and Gospel

literature. Twenty Chinese workmen are employed in the printing office. No outside work is done. The output for the past twelve months is about eight or nine million pages.

Unfortunately no reply has come to our request for details, but we are able to report that this Society was established in 1899 to produce periodicals and tracts, in addition to the Baptist literature which its constituency required. In 1912 a new publishing house was erected. There is room for expansion. Altogether this institution is a powerful force for the dissemination of Christian literature in the South China field.

The Weihaiwei
Mission Press,
North China

This Press was started in 1904 and is self-supporting. During the past year it has published various kinds of Gospel tracts, Gospel sheet calendars, Daily Bread Calendars for Christians, a four-page Gospel Messenger, Golden Compass and other Gospel booklets.

The Broadcast Tract
Press, Changsha

The work of this Press is mostly done on treadle presses, operated by the boys of the Orphanage. The special issue of this Press is a series of selected Gospel Tracts for broadcast distribution through the Mandarin-speaking provinces of China. The tracts are sold slightly above cost of paper, ink, etc., with sufficient to pay the press boys or young men.

The Truth
Publishing
House,
Tsaohsien,
Sung.

During the past year the little foot-power press produced over 260,000 sheets of printed matter. Most of these were tracts that have been scattered broadcast by evangelists and Bible-women, and editions have been exhausted almost as soon as they came from the press. In addition they have printed 9,500 copies of various Chinese booklets; and 1,000 English pamphlets have been printed.

The Trinity
College Press,
Ningpo

This press is run as a department in connection with the mission and industrial school. Some of the boys who learn the work go out as printers; others take advantage of the facilities for learning to go into higher occupations,

The Methodist Mission Press The Methodist Mission Press began work in Foochow in 1864 and for many years was a flourishing institution producing millions of pages annually for its own denominational work and for several Tract and Bible Societies. As the growing church developed in various parts of China, the Methodist Press felt the need of larger equipment and a more central location; and in 1902 the publishing interests of the Methodist Episcopal Church in China joined forces with those of the Methodist Episcopal Church, South, and organized the Methodist Publishing House in China, located at Shanghai, continuing the work at Foochow as a Branch house. The work continued to grow and in Shanghai a considerable amount of commercial work was available so that for nearly twenty years little or no subsidy was required from the Mission Boards concerned.

During recent years, however, the authorities of the Methodist Publishing House faced the question whether to increase the capital of the institution so as to bring it up to date in equipment and thus fit it to meet the varied and increasing demands of its constituency; or whether the time had not come when the actual need for Mission Presses had ceased and the church authorities might now withdraw their capital and workers from that department of work.

Some leaders in the church felt that in a center like Shanghai there was no necessity for a mission press to carry on commercial work in order to maintain itself as a missionary institution; and on the other hand there were sufficient well equipped presses to do all the work required by our Christian missions. It was fully admitted that the mission presses had done a great and necessary work for two or three generations, and even now were meeting a demand which very few presses were able to meet, and were doing a unique and distinctly mission work which the ordinary commercial press was unwilling to undertake. Nevertheless, it was finally decided by the authorities of the Methodist Publishing House in China to close the House as a manufacturing institution and to provide for the publication of Methodist literature through other channels.

The publication and distribution of Christian literature were considered more important departments of our work than the mechanical process of manufacturing the literature, and the Methodist Publishing House continues to exist as a co-partner with the Presbyterian Mission Press in carrying on the Mission Book Company. The Chinese Christian Advocate in Chinese and the China Christian Advocate in English are continued under a union committee representing the missions of the Methodist Episcopal Church and the Methodist Episcopal Church, South, both of which are represented on the Board of Directors of the Mission Book Company. The editorial staff of the Methodist Episcopal Church in China has been considerably increased in recent years and during the present years in spite of very serious reductions in appropriations, a more liberal policy has been shown towards our literature department and it is intended that the output of Christian literature shall be steadily increased.

ANNUAL REPORT OF THE PRESBYTERIAN MISSION PRESS, SHANGHAI

For Year Ending June 30th, 1924

As the year under review brings us to an interesting milestone in the history of the Presbyterian Mission Press, it may be well to give a brief retrospect from the humble commencement in Macao, on January 23rd, 1844, to the present time.

1844-1864: 20 years of beginnings and developments. With the assistance of one compositor and two press-men, Mr. Richard Cole started work in Macao. A year later the Press was moved to Ningpo where it had a quiet growth until the arrival of Mr. William Gamble in 1858. This outstanding worker in the long list of helpers of the Press revolutionized the methods of casting Chinese type, and instituted many vital changes. In 1860 the Press was transferred from Ningpo to Shanghai.

1864-1894: 30 years of growth.—During these three decades the work was gradually consolidated. Rev. J.

Wherry succeeded Mr. Gamble. On his going North, Rev. J. Butler temporarily took charge. Following him were Revs. C. W. and J. L. Mateer, W. S. Holt, J. M. W. Farnham, and G. F. Fitch.

1894-1924 : 30 years of expansion.— During 1902 and 1903 the present Works were erected on North Szechuen Road, affording three times as much room as was available in the old quarters. There has been a steady increase in plant and equipment. In 1915 The Mission Book Company was formed, incorporating our Book Sales department, and in which the Presbyterian Mission Press has a half share. This has left us free to more fully serve the missionary body in any and every need in the printing line.

The Press Staff In the long history of the Press there has been much coming and going of workers and a moderate amount of staying. It is impossible for us to hold out the financial inducements that commercial concerns can offer, so from time to time we lose valuable members of the staff. During the year Mr. Tsaung Ding-hau, who has been in our employment for about thirty years, finally as foreman in the English type-room, left for still more responsible work in Hongkong.

Miss Beck, whose name has frequently appeared in these reports, has also left us for an important position in Shanghai. Her work in the proof-reading department has been taken over by Mrs. W. S. Featherstonhaugh, assisted by Mr. C. R. Davis. The English and bi-lingual side of the work has developed considerably under the care of Mr. Brewer. Mr. T. F. Buchanan, who was formerly connected with the Scotch Bible Society Press in Hankow, is now in charge of the Chinese side of the work. The accounting department is under the care of Mr. F. Schmuser.

Mr. C. W. Douglass, who joined as a member of the Mission in 1898, is at present home on furlough. The Press owes much to the initial advantages of his experience as a practical master printer, and to his steadfast missionary purpose, foresight, insight, and unerring good judgment.

Financial

The policy of supplying all mission printing at as near cost as possible has been again

justified by the showing of the annual audit. The net profit on the actual working of the printing plant was seven and a half per cent on the turn-over for the year. A fair bonus is paid to the workmen. The proportion of this annual payment is based on faithfulness and length of service. There have been happy relations between employer and employee, although we have not been able to introduce as many sick benefits as we should like to see attempted.

Survey of the Press In these days of revising methods and call for highest efficiency it was considered advisable to have an expert survey of the Press and its activities. This was carried out during the year and the report has been considered by the Press staff and directors and the suggestions carried out as far as practicable. The closing sentence of the report by the surveyor will be of interest to many, "As a going concern the Mission Press is a valuable property and one that will, from a purely financial point of view, well repay any increased capital invested in it."

Increase in Equipment During the year under review we have added to our plant a Chandler and Price Platen Press, a Booklet Sewing Machine, and a Paper Cutter, all of which are electrically driven. Among our supplies of new type we have received a font of music type. We have also installed a melting furnace to supply the needs of our two linotype machines.

The speed of five of the machines has been accelerated through alterations to driving pulleys, thus increasing the output of each machine. Extensive repairs have been made to one of our small cylinder machines to put it into good working order. We expect in a month's time a new Quad Crown Printing Machine.

Enlarged Output For the sixth time in the history of the Press we have been able to exceed the hundred million mark in the output of printed pages. The first time was in 1907, the one hundredth year of mission work in China. The past year has seen the greatest output of all, due largely to a decided increase in Bible Society work over that of previous years.

Among the publications in our Chinese Department have been an edition of the Nevius-Mateer Hymn Book in the National Phonetic, various publications in the Peill Phonetic, eleven volumes of Elementary Arithmetic for the China Christian Educational Association, also reprints of Advanced Arithmetic and Mr. Liu Gwang Djao's Elementary Geography for the same Association; a new issue of the music edition of the Evangelistic Hymn Book, and a reprint of "Analysis of Chinese Characters." For the Publication Committee of the China Medical Missionary Association we have printed new editions of "Diseases of the Skin" and "Obstetrics." Fresh issues of "Jesus my Saviour" show how this illustrated life of Christ has made its appeal to the Eye Gate. "The Life of Livingstone," "My Old Dog," "My Story Book," "Charity's Birthday Text," have all been issued in connection with the Happy Childhood Series. We have also printed a new edition of "Elements of Moral Science." In revising this work, Dr. Hayes has added a section on Positive Authority, a part which could not well have been added in the days of the Empire—as it defines the duties of the State to the citizens as well as *vice versa*. It is a section needed at present and while the book may not be used in Government Schools, yet it will have some influence for the right. The fifth edition, revised, of Dr. Hayes' "Apostolic History" and a revised edition in Mandarin of "Rules of Order for Deliberative Bodies," has also been printed by us.

The "Chinese Christian Intelligencer" (通問報) still fills a great need as a connecting link between the Chinese preachers and evangelists and Christian families throughout the country, affording a much needed and much used means of interchange of ideas. Many letters of appreciation were received during the year and there is abundant testimony to the influence of the paper both as a stimulus to Christians and as an evangelistic agency. As Dr. Woodbridge said in closing his last report, "We feel that our paper is an established agency for good to Chinese Christians and that it grows better all the time, advancing as the Churches advance—not too fast or too slow, but shaping a sure and safe policy for the Chinese in these days of stress and danger."

"Happy Childhood" (福幼報) is still providing monthly cheer and instruction in a most attractive manner to a growing number of readers. A large Christmas issue, with illustrations in color, makes a special appeal to many homes all over China. Other periodicals printed by the Press are the "Chinese Recorder," the "Quarterly Journal for Chinese Nurses," the "Tsinan Medical Review," the "Bulletin" of the Southern Presbyterian Mission and the "Friends' Oriental News."

Various dictionaries are in process; for the China Medical Missionary Association we are reprinting their revised Medical Lexicon. Among the miscellaneous works we would specially mention the Missionary Anglo-Chinese Diary which has been growing in usefulness since its first issue in 1893.

Two Queries

The writer of this report had the privilege of compiling the Jubilee book of the Press, and of writing the Sexagenary and Septuagenary reports. Naturally as each decade came to an end, and a new period was entered on, the questions were asked: "Has the time come for us to withdraw in favor of the Chinese presses, some of whom were competing for some of the work we were doing?" and "What, after all, is the objective aim of the Mission Press?"

The problems back of the first query were emphasized by occasional discussions, apart from us, as to the present position and future need of Mission Presses in China. A few years ago the policy was suggested of leaving the mechanical work of printing more and more to Chinese firms, the principal Mission Presses becoming rather identified with the publishing and distributing aspects of the work. The answer to the query may be found in a few sentences from the independent expert survey already referred to:—

"A considerable part of the work that is undertaken is of a dictionary nature (concordances, medical works, etc.) which entails an unusual quantity of standing type, numerous proofs for correction and much complicated composition . . . the class of work that is usually unwelcome to a commercial office. In this respect the value of

the Mission Press work can hardly be computed by its financial return and the Press can consequently be credited with filling a gap that would otherwise be difficult to bridge. . . .

“The Mission Press is an institution to which every missionary body in China can be assured of sending its work either in English or Chinese and obtaining it with reasonable speed and at a reasonable price.”

The reply to the second query is that we are here primarily to supply the needs of the missionary body and the Chinese Church, and as far as possible help on the program of missionary literature organizations. The ultimate objective is the extension of Christ's Kingdom. Incidentally we are endeavoring to make Christian printing indigenous in a land where printing already is indigenous and where the printed page is held in high esteem.

Conclusion We would thankfully acknowledge the help rendered by various workers, who at different stages of the development of the Press, have contributed to its success. Specially would we remember Dr. Fitch (whose death was referred to in last report) who for so long faithfully and wisely guided the interests of the Press, and rendered great service to the whole cause of Christ throughout China.

In our wider review of the past eighty years, with its record of progress, we recognize that there have been some lean years and many anxious days, but through all there have been constant tokens of God's goodness. We face the new problems and great opportunities trusting in His strength and praying for His wisdom.

GILBERT McINTOSH
Superintendent

OUTPUT FOR TWELVE MONTHS ENDING JUNE 30TH, 1924

CHINESE WORK	COPIES	PAGES
Scriptures	941,000	83,585,000
Religious — Commentaries, Hymn Books, Prayer Books, Catechisms, Works on Theology, Christianity, the Spiritual Life, etc.	76,500	8,249,600
Educational — Textbooks for Schools and Colleges	384,000	25,088,000
Medical Works	7,155	1,977,320
Scripture Tracts, Folders, Calendars, etc.	1,505,680	4,246,864
Periodicals and Sunday School Quarterlies	404,675	10,523,950
Miscellaneous Books, Reports, Catalogues, etc.	26,529	1,788,548
Totals	3,345,539	135,459,282
ENGLISH AND BI-LINGUAL WORK		
Reports of Missions, Christian Associations, etc.	77,885	2,224,780
Reports of Hospitals	2,550	41,000
Catalogues, etc., for Educational Institutions	8,700	698,800
General Books	1,502	18,008
Periodicals — Monthly, etc.	89,761	5,980,413
Missionary Diary	1,000	312,000
Miscellaneous Pamphlets	59,350	1,193,640
Miscellaneous Printing, Educational and Hospital Supplies ... ..	...	1,964,915
Totals	240,748	12,433,556
GRAND TOTALS	3,586,287	147,892,838

(Total of last year's report : 3,253,795 copies; 83,963,983 pages.)

CHAPTER LXXII

PHONETIC PROMOTION COMMITTEE

E. G. Tewksbury

Changes in Personnel and Offices

There has been no one who could give full-time to the work of the Phonetic Promotion Committee since Miss Garland went home on furlough. She was most efficient in her service and carried on the work of the Committee during the three years she was able to be in Shanghai. Her work consisted not only in promoting the use of the National Phonetic through the preparation of teaching aids and literature written in the Phonetic, but in the designing and publishing of a series of Bible and Gospel Posters which same have had and are continuing to have a wide circulation.

The Committee's work was formerly conducted in connection with the Literature Department of the Stewart Evangelistic Funds. When, however, that office was moved to the Missions Building, the Phonetic Promotion Committee moved into the former quarters of the China Christian Educational Association at 5 Quinsan Gardens; the office and translating staff, Messrs. Wang and An, with the coöperation of the Secretary of the China Sunday School Union, Rev. E. G. Tewksbury, carrying on the work of the Committee in this new office.

Monthly Paper In addition to the publications of the Phonetic Committee, the Stewart Evangelistic Committee has made it possible to edit and issue the Phonetic monthly paper, called the "I Shih Pao." Rev. W. C. Longden and Rev. Gia of the Tenghsien Seminary edit this paper, which has a circulation of some 1600 copies a month.

New Edition of Gospels

The outstanding work of 1924 has been the issue, in connection with the Bible Societies, of an edition of the Four Gospels, printed in

the new combination Character-Phonetic type prepared by the Commercial Press. This type has upon the same type-slug a No. 4 size Chinese character and at its right the "Standard" pronunciation of the character in the National Phonetic small size Script. The type-setting, proof reading, etc., is much simplified by using this combination type, which of course produces two column literature.

It will be recalled that the original purpose of the *Government Phonetic Committee* in issuing a Phonetic alphabet was that the spelling should be used at the side of the Chinese character to indicate the pronunciations approved by the Standard Pronunciation Conference. To promulgate any national pronunciation it was of course necessary for the Conference either to use Romanization or some other phonetic method. Instead of using one of the many phonetic alphabets proposed or formerly used in China, they decided to adapt the ancient 'fan ch'ieh' system, selecting 39 characters to represent the 400 and more sound combinations in the Chinese language. Books therefore, printed in this *combination Character-Phonetic* type carry out the purposes of the Government Committee, which wishes to secure throughout the country, especially in the schools, a knowledge of the Standard Pronunciation of the National Language (*Kuo Yü*).

Apparently the Government Committee did not contemplate the issuing of literature *wholly* in the Phonetic, nor did some of them fully appreciate the work of the (Christian) Phonetic Committee, in so doing. Later, however, they themselves realized the use of the Phonetic in teaching illiterates and agreed that literature wholly in the Phonetic may be useful for the popular education of the masses.

Reasons for
Using New
Type of
Printing

It is not the thought of the Committee in beginning the issue of the New Testament in combination type to restrict its work in the future to this method of printing. But various reasons have led them at this time to introduce widely double column literature. One of the main reasons is that the so-called "Popular Education Movement," initiated by Mr. James Yen in connection

with the National Committee of the Y. M. C. A. and using his "1,000 Foundation Characters," is having wide advertisement and real success. It is being promoted with the best educational devices, and not only by the Y.M.C.A., but by and with the coöperation of the educational authorities; it has moreover the sympathy and support of leading Chinese business and official circles. The knowledge of even a few characters increases the earning value of Chinese workmen and apprentices and there is real eagerness on their part to enter the night schools and thus begin the study of their own Chinese characters. Mr. Yen has used the Phonetic alphabet to indicate the pronunciation of new characters as they appear in his "1,000 Character" books. He has also urged that the Phonetic Committee join him in a movement which should make it early possible for at least Chinese Christians to read the New Testament in the character. He thinks this can be accomplished with the 1,000 characters and the help of the National Phonetic. The combination type edition of the Gospels ought materially to aid this Popular Education Movement, especially in Christian communities.

Other New Features

The Committee has introduced into this edition of the Gospels certain features not formerly used in Bible printing. These aids, it believes, will make for easier and quicker reading. For example, the pages are divided horizontally in the middle, making the columns shorter and giving easier eye registration. An attempt has also been made, to group or agglutinate the characters into words and phrases. This method, of course, is the one used in all alphabetical languages as well as Romanized. It makes possible the fixation at one glance of a word or phrase and helps to prevent the single character reading so common even yet in teaching to read the character.

Gifts

The Phonetic Committee has been enabled to send out not only several hundred "Introduction" copies of the combination type Gospels, but as a special New Year's gift, is presenting copies to the principals of all the higher educational institutions in the country.

Something
for the Children

The Bible Societies have given the Phonetic Committee permission to use the Union Mandarin for a special Phonetic Committee illustrated edition of the Gospels. This is printed in combination type and contains 32 Bible pictures in color. Nothing of the sort, at so reasonable a price, viz. 10 and 20 cents each, has ever been available for the children of China.

新約全書

約翰福音

第一章

太初有道、道與上帝同在、

道就是上帝。這道太初與上帝同在。

萬物是藉着他造的。凡被造的、沒有

一樣不是藉着他造的。生命在他裏

頭。這生命就是人的光。光照在黑暗

裏、黑暗卻不接受光。有一個人、是

從上帝那裏差來的、名叫約翰。這人

來、爲要作見證、就是爲光作見證、叫

衆人因他可以信。他不是那光、乃是

要爲光作見證。那光是真光、照亮一

切生在世上的人。他在世界、世界也

是藉着他造的、世界卻不認識他。他

到自己的地方來、自己的人倒不接待

他。凡接待他的、就是信他名的人、

他就賜他們權柄、作上帝的兒女。這

等人不是從血氣生的、不是從情慾

生的、也不是從人意生的、乃是從上

帝生的。道成了肉身、住在我們中間、

充充滿滿的有恩典有真理。我們也見

過他的榮光、正是父獨生子的榮光。

PART XI

OBITUARIES — 1923-24.

- Berkey, Dr. Earl R., M. E. F. B., arrived in China 1922, died May 26, 1924, at Peking. (See sketch Chinese Recorder, July, 1924.)
- Byers, Rev. George Douglass, P. N., arrived in China 1906, died June 24th, 1924, at Kachek. (See sketch Chinese Recorder, August, 1924.)
- Candlin, D. D., Rev. G. T., U. M. C., arrived in China 1878, died July 11th, 1924, at Peitaiho. (See sketch Chinese Recorder, October, 1924.)
- Fraser, Mary Shaw, Eb. M., died September 26th, 1924, at Kioshan Hospital, Miyang Hsien, Honan.
- Goodrich, Mrs. Sarah Clapp, A. B. C. F. M., arrived in China 1879, died November 15th, 1923, at T'ung Chow, Peking. (See sketch Chinese Recorder, January, 1924.)
- Grinnell, Dr. A. L., American Free Methodist Mission, arrived in China 1912, died November 28th, 1923, at Kaifeng, Honan.
- Hansen, Miss A., Norwegian Mission, arrived in China 1921, died April 4th, 1924, at Yungningchow, Shansi.
- Hardman, Mrs. M., C. I. M., arrived in China 1887, died October 18th, 1924, at Toronto, Canada.
- Hayes, Mrs. L. Newton, W. F. M. S., arrived in China in 1912, died May 4th, 1924, at Shanghai. (See sketch Chinese Recorder, June, 1924.)
- Jordan, Wayne C., Y. M. C. A., arrived in China 1913, died February 2nd, 1924, at Sianfu, Shensi.
- Leitzel, Henry Samuel, M. E. F. B., arrived in China 1915, died December 25th, 1923, at Taian, Shantung. (See sketch Chinese Recorder, February, 1924.)
- Leonard, M. D., Miss Eliza Ellen, P. N., arrived in China 1895, died October 17th, 1924, at Tsinanfu. (See sketch Chinese Recorder, January, 1925.)
- Lowry, Dr. H. H., M. E. F. B., arrived in China 1867, died January 13th, 1924, at Peking.

- Maisch, W., Basel Evangelical Missionary Society, arrived in China, 1904, died June 25th, 1924, at Hoyün, Kwangtung, where he was the senior worker. The Basel Mission has lost one of its most valued members in his death. Mr. Maisch was also a member of the National Christian Council.
- McClure, Mrs. Margaret Baird, wife of Dr. Wm. McClure, Canadian Presbyterian Mission, arrived in China 1884, died August 21st, 1924, at Oberlin, Ohio, U. S. A.
- McMullan, Mrs. James, C. I. M., arrived in China 1886, died August 16th, 1924, at Chefoo. (See sketch Chinese Recorder, October, 1924.)
- Morton, Miss Annie R., P. N., arrived in China 1890, died November 18th, 1924, at Changsha, Hunan.
- Neale, Mr. F. H., C. I. M., arrived in China 1895, died April 29th, 1924, at Vantor, N. J., U. S. A.
- Noyes, Harriet Newell, P. N., arrived in China 1868. (See sketch Chinese Recorder, March, 1924.)
- Palmberg, Mr. Gust, S. A. M., arrived in China 1902, died May 22nd, 1924, in America.
- Parker, Dr. A. P., M. E. S., & C. L. S., arrived in China 1875, died September 11th, 1924, at Oakland, California. (See Sketch Chinese Recorder, November, 1924.)
- Price, Mrs. Harry, C. M. M. L., arrived in China 1894, died August 28th, 1924, at Kuling. (See sketch Chinese Recorder, October, 1924.)
- Pyke, James H., M. E. F. B., arrived in China 1873, died May 29th, 1924, at Chinwangtao. (See sketch Chinese Recorder, August, 1924.)
- Rees, Dr. W. Hopkyn, L. M., arrived in China 1883, died August 4th, 1924, at Peking. (See sketch Chinese Recorder, November, 1924.)
- Sames, Rev. H., C. I. M., arrived in China 1908, died August 3rd, 1924, at Linkiang, Kiangsi.
- Sanders, Arthur H., E. C., arrived in China 1895, died September 15th, 1924 at Kuling. (See sketch Chinese Recorder, October, 1924.)
- Scott, Dr. Anna K., A. B. M. U., arrived in China 1889, died October 18th, 1923, at Granville, Ohio. (See sketch Chinese Recorder, April, 1924.)

- Thomson, Rev. George D., P. N., born in Canton, China, on June 22, 1888, and returned to China in 1909, died May 21st, 1924. (See sketch Chinese Recorder, July, 1924.)
- Twinem, Rev. Paul D., U. of N., arrived in China 1919, died September 23, 1923, at Nanking. (See sketch Chinese Recorder, January, 1924.)
- Wallace, Mrs. E. W., M. C. C., arrived in China 1906, died November 24th, 1924, at Shanghai.
- Wheeler, Miss M. M., C. M. M., arrived in China 1915, died November 15th, 1923, at Chengtu, Szechwan.
- Whitewright, Mrs. M. A., wife of Rev. J. S. Whitewright, arrived in China, 1881, died January 11th, 1924, at Bristol, England.
- Whyte, George Duncan, M. D., E. P. M., arrived in China 1903, died November 25th, 1923, at Hongkong.

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