

ALLEN, YOUNG J.

Allen, Mrs. Young J.

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" " June 1931, p.4

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States. New York, The Macmillan Company, 1902.
141 p.

Allen, Young J. see

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Many of Young J. Allen's
papers are housed at Emory
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Young J. Allen--Missionary Statesman

By Elizabeth Watson

Heritage

A vigorous, healthy, normal boyhood was the portion of the famous Methodist missionary christened Andrew Young John William Allen.

He was born in Burke County, Georgia, on January 3, 1836. His father died before he was born, and his mother died when he was only a few days old. He was reared, at his mother's request, in the home of his maternal aunt, Mrs. Nancy Wooten Hutchins. So like a son was he to his foster parents, however, that he did not even know of his adoption until he had reached the age of fifteen. At that time he met a cousin in LaGrange, Georgia, who made a reference to his real parentage. Although he was surprised to learn his real name and heritage, his aunt and uncle-by-marriage continued all their lives to be as dear to him as if they were indeed his parents, and it was to their home that he looked forward to returning during his stays in America.

Early Life

Although the Hutchins were not church members and apparently brought no particular influence to bear upon Allen's religious life, yet theirs was a home of high ideals and of Christian principles. The Hutchins rather favored the Primitive Baptist Church, but due perhaps to Allen's friendship for the members of a devout Proctor family, he attended Prospect Methodist Church at Lone Oak. It was at that church in 1851 that a sermon by the Reverend John W. Yarbrough so deeply convicted Allen of sin that, feeling unable to sit through the service, he jumped out of the window and ran into the nearby woods. In giving his own record in later life, however, he said that it was in Starrsville, Georgia, that he became truly converted.

When Young Allen was six years old he was sent, along with other children of the neighborhood, to a log schoolhouse near his home. He attended the short sessions of this school for eight years. After school hours and during the long vacations he

plowed and did other useful work—and play—on his uncle's plantation. The wild game of South Georgia—raccoons, foxes, opossums and deer—early learned a healthy respect for his excellent marksmanship. It was said of him that he could shoot the heads off birds at a distance of one hundred yards.

In 1851 he was sent to Brownwood Institute at LaGrange, Georgia, but stayed there for only one term. The next year he entered Professor Looney's school at Palmetto, Georgia. When in 1853 this school was removed to Starrsville, Allen went along with it, to be under the guidance of Mr. Looney, who was a wise and gifted teacher. It was here that Allen heard the call to preach, and when he later told of this occasion he added that the call was reinforced by the feeling that he was called to be not only a preacher but a missionary preacher. From this conviction he never wavered.

As a College Student

At Christmas time in 1853 Allen entered Emory and Henry College in Virginia, where he made a lifelong friend in the person of the Reverend Ephraim Wiley, president of the college. However, he returned to Georgia the next fall and entered the freshman class of Emory College (now Emory University), then located at Oxford, Georgia. There he studied for four years, graduating with honor in the class of 1858. The record of his student days sounds like a teacher's favorite dream—he was a model pupil, prompt to his classes, on time with every assignment, consistently prepared, regular in his habits of study, and singularly well read in a variety of fields. One of his fellow-students said in later life that there were more brilliant men at Emory College at that time, more eloquent, more impressive persons, but no one so uniformly good in all studies or so steadfast in purpose.

Judge Frank L. Little said of him: 'Young J. Allen loved duty, and that love made his life grand.'¹

Here are some statements that tell how Young Allen appeared to his classmates:

'Allen, while but a little over nineteen, was full grown, with long, black beard, beautiful teeth, fine eyes, and in every way a handsome fellow.'¹

'An eye like an eagle's, erect as a Scotch grenadier, and elastic in step.'¹

¹ *Young J. Allen*. Candler. Used by permission of the Cokesbury Press, Publishers.

'He was at once to me the most striking figure of all the one hundred and fifty young men who made up the student body of the college.'¹

As a student, Allen had an unusually fine private collection of books, which he used ably and to good purpose. Unlike many missionaries and ministers, he did not have a hard financial struggle in order to obtain an education, for his foresighted father had left him a goodly heritage in the custody of a thrifty guardian.

Happy Married Life

At the tender age of fifteen and a half, Miss Mary Houston, of Coweta County, Georgia, became engaged to Young J. Allen. While he was attending college, she, too, went to school, first to LaGrange College, and then to Wesleyan College in Macon, Georgia. They were married July 22, 1858, the day after Allen graduated from Emory College, and only a week after Miss Houston had graduated with first honors from Wesleyan. This union was destined to be a long and happy one. Mrs. Allen shared her husband's desire for a life devoted to missionary service. She assumed the management of their home and household, so that her husband was left free for his ministerial duties. To her skilful and consecrated assistance Dr. Allen attributed much of his success in the accomplishment of his missionary goals.

After almost forty years of married life, Dr. Allen wrote his wife a veritable masterpiece of a love letter, in which he said that his love had steadily increased through the years, and that his heart had never known a moment's inconstancy.

Going to China

In December of the same year in which they were married, the Allens were appointed to missionary duty in China, from the Georgia Conference of the Methodist Episcopal Church, South. But as the church had no funds for their travel or maintenance, Allen was instructed to spend a year in making public and private appeals throughout the conference to raise the necessary amount. This was done, although Georgia had no foreign missionary and was not much interested in having one. In December, 1859, the Allens and their infant daughter, Mellic, sailed on *The Seaman's Bride* for China.

The voyage in *The Seaman's Bride* was a long and eventful

¹ *Young J. Allen*. Candler. Used by permission of the Cokesbury Press, Publishers.

one, characterized by storms and sickness and hardships of a spectacular sort. When several months had passed, and no word of the ship had been received, the missionaries in China gave it up for lost; great was their surprise, therefore, to see the Allens landing in Shanghai seven months after the voyage began—July, 1860. They had been driven from their course by stormy weather; dysentery and fever had attacked some of the passengers; food had been scanty and the water supply low. In spite of all this, however, Dr. Allen had remained strong and healthy and had been able to minister to the others.

Shanghai was not the destination of the Allens, and they did not plan to stop there long; but because of civil war in China at that time, they were unable to reach the interior city of Hangchow. Indeed, the city had been practically destroyed; the population had fled. So Shanghai became home to the Allen family, and it was in this port city that Dr. Allen's great educational and editorial contributions to the cause of missions were largely made.

First Years in China

Less than a year after Dr. Allen landed in China the War between the States began, and for years the mission funds that should have gone from the Methodist Episcopal Church, South, to its missionaries in China were entirely cut off. Other Methodist missionaries, for various good reasons, left the China field during the next few years, until finally only Dr. Allen and Dr. J. W. Lambuth were left to represent our church in China. These able men, however, far from despairing of the future of the work, managed by various resourceful methods to hold and even to develop the Mission.

As at this period of her history China was eager to secure capable English teachers in her schools, Dr. Allen was able as early as 1864 to obtain a good position as headmaster in the Education Department of the Chinese Government. At first Dr. Allen taught only half the day, using the other half for mission work; but in 1867 he added work as a translator at the Kiangnan Arsenal to his teaching duties, so that he had to use Sundays and evenings for his missionary activities.

When Dr. Allen arrived in China he at once engaged for himself a teacher, and before long he was able to talk with the Chinese people—thus he learned the colloquial language—and was soon able to take some part in the church services. When he was able to speak Chinese well enough to preach, he often made

journeys into the country around Shanghai, traveling on houseboats or donkeys. For lodging he sometimes rented a tea shop table for a bed and pillowed his head on his saddlebags.

Dr. Lambuth was innately an evangelist, and considered the work he had to do to support himself and his family rather a means to an end, a means of sustaining himself while he engaged in his life work during his 'spare' time; Dr. Allen was more of a teacher and an interpreter—he interpreted for China both literally and figuratively. So it was that the attitudes of these outstanding leaders radically differed, for Dr. Allen found his work of teaching, interpreting and writing to be a way to his missionary goals. For almost eighteen years he supported himself and his family, and at least some of the work by these methods mentioned, and there were some good Methodists who, not knowing the facts, questioned his activities and even his good faith. But his excellent planning and faithful service are evidenced in the sound Christian ideals which he built into the life of China over a period of almost half a century.

Accomplishments

To Dr. Allen belongs the credit of having edited the first Chinese newspaper in China; of having edited a paper for the Chinese Government; and of having edited for seventeen years the weekly *Review of the Times (Wan Kuoh Kung Pao)*, a review that became widely read in China, Japan and Korea, and was said to have been influential in molding public opinion.

Dr. Allen, through his teaching and his translations for the Chinese Government, became thoroughly versed in Chinese history and government, and was able to interpret China to leaders in other nations, including the United States. The Reverend Martin, President of Peking University, said of his *Chinese Globe Magazine* that it did the work of five missionaries.

In 1881, when the church was again able to take up the support of its missionaries, Dr. Allen was appointed superintendent of the China Mission. He at once sent in his resignation or notification to the Chinese Government, for he had agreed to give them six months' notice. The Chinese officials were much surprised, and especially so when they found that he was giving up a large salary for a relatively small one. They offered him an increase in salary, but he replied that he was a missionary and that his work for Christ came first in consideration, whatever the salary.

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In addition to the accomplishments already named, Dr. Allen was influential in the establishment of the Anglo-Chinese High Schools and College. He served as president of the Anglo-Chinese College for fourteen years. He was influential in the establishment of an Anglo-Chinese high school for boys in Nanzhang; and in a project for the founding of a girls' school in Shanghai, which finally resulted in the opening of McTycire School in 1892. He erected several chapels. During his whole stay in China he continued to preach, and Trinity Church in Shanghai was built for his especial use by Judge Young L. G. Harris in 1879. Dr. Allen was one of the founders of the Christian Literature Society in Shanghai. He helped in the establishment of Soochow University. He gave for several years valuable service as Superintendent of the China Mission. In 1892 he was allowed by the Board of Missions to devote all his time to literary work. He translated many books and wrote many books, articles and pamphlets. He was elected a delegate to the General Conference by the North Georgia Conference in 1878, and was twice sent as a delegate from the China Mission Conference. Twice he was sent to the Ecumenical Conference in London and was called by the Board to attend the great Missionary Conference in New Orleans in 1901.

Personal Characteristics

Here is a quaint little incident, written by Dr. Allen himself, which ably demonstrates the friendly and lovable nature of a man who is largely remembered for sterner virtues:

'My "boy"—so personal servants are called—having secured a cart for the baggage, we left the boat early in the morning, with all our equipment—including bedding, table, and culinary requisites, and stoves—and, entering the city, contrived, after many and devious windings through crowded, narrow, dirty, rutty, stone-paved streets to find the house of the Reverend Mr. Chapin, whose family, by a coincidence, had companied with Mrs. Allen during her recent visit home, both going and coming. They were rather surprised to see me abroad, as they fancied my peculiar duties made me a fixture; but they gave me a hearty welcome. Breakfast had been served, but I was in time to join them at prayers. All the family, including the young ladies and their schoolchildren, the native teachers and the servants, assembled together in a large room, each provided with a Chinese Bible and hymn book, and after reading a chapter, each a verse

in turn, a hymn was sung, and a native convert offered prayer. It was a cheerful sight—that fountain pouring forth its waters.

'After prayers, the little children of the family took possession of me. They had just returned from the summer refuge in the hills, and had some rare treasures they wished to show me. The little girl, perhaps eight years old, had collected and arranged a beautiful herbarium of wild flowers. She had used the many-tinted flowers—the poetry of the hills—to express her own beautiful conceits; and I hardly knew which to admire most—the beauty and innocence of the child, or the delicacy of her charming little handiwork. The little boy, a few years younger, was also a naturalist, his taste for entomology somewhat predominating, and he had succeeded in capturing and pinning in a neat little cage a great variety of insects. I mention these facts the more particularly because I think the example of these dear children might be followed by others, to their great delight and instruction. Children, study Nature. Her works are beautiful; they were made and adorned by our Father—infinite in wisdom and goodness.'²

Nearly all the great things that can be said of a great man were said of Dr. Young J. Allen. After his death the Committee on Memoirs of the Board of Missions wrote:

'He was a great man, a great missionary, a great Christian statesman. He was humble, modest, sympathetic, big-hearted, great-minded and very lovable. He was a faithful, earnest, diligent worker, a close student of books, men, and affairs. He was a man of prayer, a Bible student, a man who "walked with God."'

It is said that Dr. Allen gave shape and color to all the educational work of the Methodist Episcopal Church, South, in China, and that the mission in Korea was directly attributable to his work in Shanghai. The Rev. Anderson wrote of him: 'He felt that his call was to the nation and his work to further the Kingdom of God in the Empire taken in its broadest sense.'³

Dr. Mateer, in a paper read before the Centennial Conference of 1907 said: 'Missionaries were pioneers in this work (of early publications). To them belongs the credit of starting this mighty engine of reform in China. Long before any other papers were thought of in Shanghai, the *Han Kwoh Kung Pao*, a Review of the Times, was doing its work far and wide. Dr. Allen deserves immense credit for what he has done through this

² *The Sunday School Magazine*, August, 1875. Used by permission of the General Board of Christian Education, M. E. Church, South.
³ *Young J. Allen*. Candler. Used by permission of the Cokesbury Press, Publishers.

newspaper. It long ago penetrated to every quarter of China, and its influence in the direction of reform has been greater perhaps than any other single agency in China.'⁴ (The purpose of this Review was to inform people regarding the civilization of the Western world and to impress with Christian truth.)

Other tributes to Dr. Allen, noted in the Board of Missions reports include:

'As preacher, translator, and author this eminent missionary stood for forty-seven years in the front rank. He was foremost in advocating the establishment of the Union Methodist Publishing House in Shanghai. . . . He foresaw the need of a great evangelical literature and proposed to assume the burden of preparing the same if facilities were provided for publication.

....
'The Doctor had proven himself to be a master workman who had not only won the respect of his peers but had powerfully influenced the course of events in China. . . . Through his last book, *Woman in All Lands*, written for the purpose of determining the place of China among the nations, measured by the standard of womanhood, he did a work for missions and for Christianity which will abide.'

⁴ *Young J. Allen*. Candler. Used by permission of the Cokesbury Press, Publishers.

Mary Culler White

AN APPRECIATION OF MRS. YOUNG J. ALLEN.

Read At The Memorial Service, Shanghai, October 24, 1927.

In the middle of the last century, away back in 1853, a beautiful young girl by the name of Mary Houston was a member of the senior class in what was, even then, the historic institution of Wesleyan College. This girl was the object of much romantic interest to her schoolmates, because it was known that she was engaged to one Young J. Allen, a member of the graduating class at Emory College and a missionary candidate under appointment to China.

In those days China was so far from America that neither of these young people had ever seen any one who had set foot in that land. All they knew was from books; but they were none the less determined to go. They were married soon after their graduation, and immediately began their preparations for the long journey, and the longer stay in a foreign land.

Even in that early time, with few books and no missionary periodicals, they appreciated the culture of the Chinese and planned their outfit accordingly. The bridegroom sold out his interests in America, including his slaves, and received therefor what amounted, in those days, to a small fortune. Much of this he spent freely in getting together such an outfit as he thought would be appropriate. They must bring with them the best furniture they could get: and, above all, a piano.

There were no steamers ^{at that time} ~~in those days~~ and no trans-continental railroads. So they had to make their plans to go to New York and ship in a sailing vessel which made the trip to China by going all the way around the continent of South America. The prospect was enough to make a stout

heart quail; but Mary Houston Allen's courage did not fail. They sailed in the summer of 1859, taking with them the little baby girl, Nellie, (later Mrs. George H. Leahr, who had just come to their home.

For seven long months they were on the sea with the supply of food growing less and more repulsive, ^(the time) and the foulness of the water only offset by the scantiness of the portion that was allotted to each passenger per day.

Shanghai was reached in the early part of 1860, and the young couple were stationed in that city where they were to remain for the rest of their lives. In those days there was no Missionary Home where lodging could be had for a reasonable price; and Mrs. Allen kept open house, not only for the missionaries of her own church; but for many wayworn travelers of other denominations as well. Remembering her own hardships on the sea, her heart went out especially to sailors, and she said that they should always find a welcome in her home. This purpose she carried out as long as she lived.

It early became evident that her missionary work was to be the running of the home in such a way as to enable her husband to devote his entire time to preaching and literary work. "This was the way in which ~~she~~ she could help him most, and although she had graduated with first honor at her college, and was prepared to enter in to the more difficult fields of the work, she willingly became the humble help. Day after day she said almost plaintively, "Some people say that I have not done any missionary work; but I have had six children, and my husband has never been up a single night with ~~me~~ ^{one} of them."

Her work was lost to that of her husband. Every domestic duty, including the guidance of the older children was lifted from him; while he,

in the carefully guarded quiet of his study, produced book after book that was to shake, like an earthquake, China's complacent faith in herself, and thus pave the way for a new attitude toward the nations of the west and the religion of Jesus Christ.

Dr. Allen passed away in 1907 after forty-seven years of distinguished service in China. His going was sudden, yet so well rounded was his life that it was said of him that he left no book unfinished, no letter unanswered and no bill unpaid. One who knew the family well, on hearing this, said that it was, indeed, wonderful for a literary man to leave no book unfinished; and still more extraordinary to leave no letter unanswered; but that, as for the bills, there was another who always attended to them for him--his loving, patient, unobtrusive wife.

Dr. Allen's estimate of Mrs. Allen is found in his last book, "Women in All Lands." This is an encyclopedic work in ten volumes written in the deep classical language of the Chinese. The prominent women of all ages are taken up and their influence on society is carefully traced. Mrs. Allen's picture, with a sketch of her life and a picture of her alma mater, are given a prominent place in the book; but it is in the dedication that Dr. Allen's real estimate of Mrs. Allen is given. In beautiful language he dedicates the book to his beloved wife who has been the inspiration of all his labors and his co-worker and helpmate in every activity.

After the death of Dr. Allen, Mrs. Allen continued to live in Shanghai where her home was open to all classes of people, from the newest missionary to the oldest diplomat. Although prevented by her advancing age from entering directly into missionary work, she retained ^{an} ~~an~~ abiding interest in the affairs of the mission, and kept up a close personal friendship with many of its members.

Dr. Allen's fortune had long since vanished, having gone to supplement his meager salary as a missionary. When he died he had given himself and his all to the work, so that nothing was left for the family. But Mrs. Allen's children saw to it that she did not lack for anything. As her age increased, her two single daughters, Misses Ethel and Alice Allen, gave themselves entirely to caring for their mother. Miss Alice built a home which she provided with every comfort; and there the two daughters found their highest joy in making their mother's days happy and restful. There can be no doubt that Mrs. Allen's life was prolonged many years by the loving, intelligent care of these two devoted daughters.

But not even such love as this could keep all the shadows away; and during her last years Mrs. Allen was called to mourn for her oldest son, Mr. Edgar Allen, who passed away at his home in Tientsin, China; and for her second daughter, Mrs. Mary Allen Turner, who died in America. The latter left five children to whom the heart of the grandmother went out in such yearning solicitude that she sent for the three youngest to come to China, where she and her daughters assumed entire charge of them, both financially and otherwise. This was a great care for one who was past eighty years old; but Mrs. Allen continued to be serene and cheerful.

To those who visited the home in these years her very appearance brought peace and rest. Her complexion retained its freshness, and her blue eyes their clearness and beauty; while her waving, snow-white hair was indeed a crown of glory. To see her on some summer afternoon, dressed in pure white and sitting on the porch, reading her Bible was like a benediction.

As the years passed Mrs. Allen gradually grew weaker, and at last she was confined to her bed for nearly twelve months. During this time

the war cloud settled over China; and Shanghai ^{was crowded} ~~was running over~~ with British and American soldiers who were sent ^{re} ~~them~~ to defend the residents. Quarters were hard to find, and Mrs. Allen and her daughters offered half of their home for the occupancy of the troops. British officers were assigned to the ~~ya~~, and their presence greatly added to Mrs. Allen's peace of mind in her last days; for the home was in the suburbs and exposed to attack from the more radical native forces who were trying, at that time, to get possession of Shanghai.

The end came peacefully on May 14, 1927, exactly twenty years to the month, and almost to the day, after the going of her husband. She was eight-eight years old and had spent the sixty-seven of those years as a missionary to China--a record practically unprecedented in missionary annals.

The funeral was held on the following day in the chapel of the old cemetery where Dr. Allen is buried. The body had been taken to the chapel in the morning, and Miss Joe Anderson and the writer went out early in the afternoon to receive the floral offerings. When we arrived a few people were already in the chapel, among them three Chinese ladies whom neither of us knew. They stood looking at the casket and quietly wiping their eyes. We questioned them, but all we learned was that they were friends of Mrs. Allen. We had both been in China for several decades, and ~~we~~ had a somewhat wide acquaintance with the women of the church; but these women belonged, not to our generation, but to the one that preceded it--the almost forgotten generation of Mrs. Allen's earlier ~~life~~ years.

A little later, as the hour for the funeral arrived, representatives of all classes in Shanghai gathered with the family to do honor to Mrs. Allen; diplomats; people of high social station; British officers, with

deep bands of ^umorning on their arms; representatives of the Christian Literature Society where Dr. Allen had worked so long; missionaries of many denominations; and friends without number. A beautiful service was held, after which the body was taken out and laid beside that of Dr. Allen. The floral ^{designs} offerings were so numerous that they overflowed the new made mound, and covered Dr. Allen's tomb as well, thus making the two graves one.

As we left them there in the quiet and beauty of the spring afternoon, we were thinking, not of the rich and great who had come to pay their last tribute to Mrs. Allen; but of those unknown Chinese women who had stood softly weeping beside her bier. They were typical, we knew, of a host of people, unknown to one another, whom at some time she had quietly helped.

TOPICS FOR THOUGHT AND DISCUSSION

(References are to Dr. Luccock's suggestions in the preceding article.)

1. Preparing for life work. How does Mrs. Mateer's life show the importance of thorough work in acquiring fitness for being a missionary? Are ordinary attainments and culture good enough for a missionary? How would you answer one who thinks that a gifted, cultivated young man or young woman is throwing life away by becoming a missionary? How may the pursuit of culture become selfish and sinful? Paragraphs 1-3.
2. What is the answer to the position that a missionary ought to give his whole time to preaching, and none of it to education and medical activities? What is most impressive to you in Mrs. Mateer's character and work? Paragraphs 4-12.

Lesson for August 13, 1922

YOUNG J. ALLEN

Evangelist, Educator, Author, and Missionary Statesman

Looking Through the Lesson Material

In our series of thirteen missionary biographies, the aim is to visit as many countries as possible and to consider as many types of missionary leadership as the compass of the course will allow. Of two countries, and two only, is more than one life reviewed. We have already regarded two missionaries from India, and this week we have our second missionary from China. This is Dr. Young J. Allen of the Southern Methodist Church, whose work was unique both in its pioneer and constructive qualities. It was given to him in unusual measure both to lay foundations and build thereon.

As we proceed with the sketch of his life and work, we shall be privileged to see a man who was: (1) well born and well reared; (2) ready for his work; (3) undaunted by darkness; (4) forwarded by hindrances; (5) in favor with rulers; (6) arousing a nation; (7) providentially preserved to finish his appointed task.

BORN TO BE BIG

I Sam. 10:23, 24; John 3:3-8

And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom Jehovah hath chosen, that there is none like him among all the people? And all the people shouted, and said, *Long live the king.*

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

1. If Saul, first king of Israel, had only been as noble spiritually as God made him physically, what a prince among men he would have been! Had it been so, no doubt his silly subjects would have idolized him more for his fine physique than for his spiritual excellence. We are so prone to magnify the material, that it seems necessary for our God to be showing forth his power through the weak things of the world that we may keep learning that it is not by human might nor by human power, but by the Spirit of the Lord that his Kingdom is advanced. So Saul, superb embodiment of physical beauty and physical power and physical magnetism, passed swiftly from the sphere of leadership. He was not and would not become spiritually fit. Had he been willing and obedient to the guidance of God, how different it might have been! And, drawn to Saul as we are in many ways, how we wish it might have been different!

Sometimes we do find a leader who has been highly endowed both mentally and physically, and also by new birth of the Spirit of God fitted for preëminent spiritual leadership. Such a man was Young J. Allen. Both his parents died when he was quite young, but they had given him a rugged and impressive physical inheritance. As we look at his picture, we are impressed by the heavy, long white beard, and there comes reminder of the heroic picture of Moses so familiar through the famous Frieze of the Prophets by Sargent in the Boston Public Library. And when we follow him through his tremendous program of work, we feel almost as if he had been made of iron.

Born from Above

2. From a child Young Allen was deeply moved by religious influences. He was reared in a community where the emotional phases of religion were much in evidence. He heard many testimonies of strange experiences, and, although there was much that he could not understand, he felt himself drawn under the power of the mysterious Presence felt in these revival meet-

ings. While yet a youth he experienced a definite conversion, and his teachers testify that he ever manifested an unusual susceptibility to religious influences. He was given good educational advantages, and made the most of them. He attended school and college at Starrsville, Oxford and LaGrange, Georgia, and at Emory and Henry College, Virginia. He was diligent in his studies. It was while he was at his college tasks that the Spirit of God thrust in upon his mind the urgency of Christ our Saviour. "At Starrsville the conviction first felt at Prospect was revived and grew more vivid and penetrating and abiding. Strange as it may appear, it assumed its intensest form one day while he was preparing to recite in Virgil. The night following (a protracted meeting was then going on in the Methodist Church, conducted by the circuit rider) he retired alone to the grove near the church, and was there most clearly, soundly, and happily converted." After one year at Emory and Henry College, Emory, Virginia, he returned to his native state and entered Emory College, at Oxford, Georgia, from which he was graduated in 1858.

READY

Acts 21:10-14; Titus 3:1, 2

And as we tarried there some days, there came down from Judaea a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

3. Before he entered college, and throughout his student days, he had formed and kept uppermost in his mind the missionary purpose. Also, he had made himself familiar with the situation in China and knew the country's degradation and need. And so, when the fiery eloquence of Bishop Pierce took hold of the Georgia conference in the fall of 1858, with its earnest appeal for volunteers for China, the materials stored in his heart were ready for the flame. Wherefore it was not strange, though it was thrilling, to see that young man rise and offer himself to be "Georgia's first ambassador to the greatest empire of the East." There were those among his friends and admirers who sought to dis-

suade him. They knew his gifts and promise, and felt that a great career lay ahead of him in his own country. And as for need, surely Georgia needed religious leadership. It was a double sacrifice. He was going into danger. He was leaving a career. So his friends argued. But none of these things moved him. He was going to China, but he was not going alone. He was going well equipped. Not only did he have a college education. He even had a wife, the wife whose mind was as his mind, the good wife that is of the Lord. There is no other word in the language that so well describes his attitude toward his work, as this, "Ready," ready to every good work. Many and many a time he was confronted with new situations, but whatever change of plans and methods might be forced upon him, whatever new hardships might be entailed, he was ever ready to do and to endure and to venture. He would not be turned back, and he would not give up.

"STEDFAST, UNMOVEABLE, ALWAYS ABOUNDING"

I Cor 15:58; II Tim. 4:17, 18

Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

* * * * *

But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

4. If any missionary volunteer might think himself possessed of a good reason for giving up, or at least indefinitely postponing, his departure for the far country, it was he. At once it appeared that there was no money in the treasury to support him. But a little thing like that would not stop a big man like Allen. He toured the churches in the conference and himself raised the money. In December, 1859, he and his party were permitted to sail for China. It was a long, distressing voyage. The journey from New York to Shanghai took two hundred and ten days. "At one time for three days it was so very rough that it was impossible for passengers to get about the ship. No meals were served. No food was cooked. Dr. Allen crawled on his hands and knees to and from the pantry to get such food as could be found there for his wife and baby. Mrs. Allen was desperately ill." Indeed, for the entire voyage, she was a constant sufferer. That terrible trip promised almost to be the end of her. But, in spite of that and many hard and dangerous experiences, Mrs. Allen lived to a good old age, even surviving her husband, who reached beyond his threescore and ten.

DARK DAYS

II Thess. 3:7-9

For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.

5. The Allens were just getting fairly well started in their work when the American Civil War broke out. That made matters difficult for all the Missionary Boards, and in the South, where privation and suffering and loss were greatest, it made support of the missionaries in China impossible. What then? Come home? If you think so, you do not know Dr. Allen. The Northern Methodist Church very generously offered him place and salary. The offer, while appreciated, was declined. And, as was revealed later, the refusal was wise. Dr. Allen was sure of just two things. He was going to stay in China, and he would trust God to show him the way to do so. After earnest prayer, he went job hunting. He found that before he called God had answered him. The job was ready for him—a position in the Shanghai government school. During the days he would teach. At night and on Sundays he would preach. The government came to see the value of his services. It used him not only as teacher, but also as translator, even as author. Could the government have had its way with him, it would have used all his time for all his life and made it financially profitable to him. And just as, at the beginning of his career, American friends thought he was throwing away his life to go to China, so in China, the people of position could not understand how a man with the chance to earn big money from the government could be willing to sacrifice that chance and for a pittance give his energies to teaching the Jesus' doctrine. By and by, following the war, his home church came back, was able and anxious to have him resume missionary work and undertake missionary leadership under its auspices and by its support.

HOW HINDRANCES HELPED

Phil. 1:12, 13

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest.

6. Rarely is self-pity or a disposition to murmur at his hard lot apparent in a missionary. There is probably no class of the servants of Christ in which this spirit is less manifest than in missionaries. Dr. Allen had not a particle of it. He saw rather in the hard things the working out of good for the Kingdom. His attitude was that of Paul. The things that happened to Paul

seemed to spoil all that he had dreamed of and planned to do at Rome. He had wanted to go to Rome, was very eager to go to Rome, for from Rome he felt that he could give sweep to the gospel message as from no other city. By and by he went to Rome; he went as a prisoner. It would have been natural for him, coming to Rome in chains, to exclaim, "Who could have thought it all would end thus way!" But it did not lie in Paul's mind that way at all. Nor did it lie that way in the mind of Young J. Allen, when the American Civil War cut off his home support, and he found himself stranded in a far-away pagan country. Like Paul, Allen came to see that the things which had happened unto him in quite a wonderful way were falling out unto the progress of the gospel.

Reaching Higher Up

7. Hitherto his work had been largely among the ignorant masses. Later he did not cease to labor for their conversion and Christian training. His work under the government not only gave him contact with the learned classes but also gave him an insight into the influence which these men had over the whole of the Chinese population. It was therefore good strategy to bring these men under the power of the gospel, as well as a needed service to their own souls. His misfortunes had given him the opportunity. He was of scholarly habit. He was so industrious that what he accomplished is simply amazing. It was said of him that he was forever scheming to shape his program so as to get three days' work accomplished in one. Thus, as soon as he was able, he bought a boat so that he could travel the streams by night and be ready for a new day's work next morning in a distant community. The Chicago or New York business man who economizes time by a night trip does not figure his schedules more closely. All the while his name as a scholar was spreading abroad, and in many ways his influence was widening. "He founded the first Chinese newspaper ever published in China, giving the news of the world. It was written in high Wen-li, or classical style, which most intelligent natives could easily read. At the same time, he issued in the Mandarin, or national dialect, a periodical for Chinese Christians—both at his own expense. . . . Allen seemed to keep one lobe of his brain for Wen-li and the other for Mandarin. Such was his wonderful power of concentration, that he would first dictate to his Chinese scribe an article in the one style, and while this son of Han was putting this in correct form, Allen would turn to the other, and, on an entirely different subject, dictate an editorial in Mandarin."

All in the Day's Work

8. Naturally and necessarily in order to accomplish so many things, he was very methodical

in his work. He spent four hours teaching, then four in translating, then home for a cup of tea at five o'clock, then, in his study with his two Chinese assistants, he worked on his periodicals until seven o'clock. From seven until nine he dined and visited with his family. These were precious hours, for much the hardest thing about the many hard things in a missionary life is separation from his family, especially the enforced separation from the children during their years at school. At nine o'clock that happy home fellowship was suspended for return to the study, where he renewed his toil, and kept it up until midnight, and often until one o'clock. Knowing the Chinese colloquial almost like a native, he preached one evening a week in the church of Chinese believers, in the "compound" near his house, and on Sunday he labored as factotum—that is, he was morning Sunday-school superintendent, preacher twice a day, as well as clerk and welcomer. He was on duty without a day's sickness during twenty-seven years.

A Maker of Books

9. The literary output of this man is one of the marvels of his ministry, more especially in view of the fact that because of a severe and prolonged experience with ophthalmia for a considerable time he could not use his eyes in literary work. It was typical of the man that, handicapped as he was, he toured the country, as far as foreigners were then permitted to go, haunting shops and tea houses, getting next to the people, and learning the language as the common people talked it. He preached to them, talked with them, listened to them, got his vocabulary from them, picked up their sentence construction, and made himself one of the best speakers and writers in the country, both from the point of view of the common people and of the sages. A round total of two hundred and fifty volumes in Chinese, partly original, and partly translations, is credited to him. These embraced themes religious, historical, and scientific. A Welsh Baptist minister said, "The books of Young J. Allen have hurled the Chinese gods from their pedestals." He was ever trying to impress the Chinese with the value of Western civilization, and make them feel that such value came from Christ Jesus. The magazine which he published for this particular purpose found its way into government circles, and was widely read there. It even reached the imperial household.

ESTEEMED BY THE RULERS

Dan. 2:48, 49

Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abednego, over the af-

fairs of the province of Babylon: but Daniel was in the gate of the king.

10. The favor in which Dr. Allen was held by the officials of China recalls the experience of Joseph in Egypt and of Daniel in Babylon. He rendered conspicuous service to the nation. Few men in any land kept themselves better posted on international affairs than did this missionary in China. When touring the churches at home, while on furlough, his speeches in which he discussed world problems made people almost gasp in astonishment that this man who had been buried in China should be so masterfully intelligent on matters within the province of statesmen. In very truth he was a statesman, no less than a missionary. For a long time China had been more than content to be aloof from the world, smug in her sense of superiority. When it came to pass that she was defeated in contest after contest, and especially after the war with Japan in which the little nation had given her such an unmerciful and humiliating defeat, she began to come to herself and to see that she lacked something which others had. Dr. Allen was one of the men needed in China for such a time as that. "His clearness of insight into events and movements of current history so startled the government that Li Hung Chang, with the consent of the emperor, sent to him, on the publication of his 'War Between China and Japan,' a full portfolio of the official telegrams and communications, so that he might see for himself with what remarkable penetration he had seen beneath the surface, and how accurately he had read the motives and explanations of the course of affairs. This work of sixteen volumes, and his other great work 'Women in All Lands; or, China's Place Among the Nations' (this consisting of twenty-one volumes fully illustrated), served both to awaken the Chinese people and to astonish the world. The latter work, which has been judged his masterpiece, was written with the one purpose in view of showing to the Chinese people that not until womanhood had been elevated could their nation hope to take place among the great people of the earth."

Making China Think

11. Dr. Allen, with others, felt the importance of schools, and wrought effectively to get them started. Chinese people must be taught to think. Particularly schools were needed among special classes, both for their own sake and for the sake of their quite definite and marked influence on others. Among the many fine tributes paid to him in the memorial service at Shanghai, after his death in 1907, were sayings like the following: "He is the dean of editors and brain workers in China, and his writings in the Chinese language make a library. Perhaps no man has done more to shape the destiny of

China than Dr. Allen. Through his writings, he was missionary to an empire. He reached emperors, empresses, princes, princesses, viceroys, governors, mayors, generals, the literati, and the common people." When, in 1898, the young emperor began to do things, setting the reform wheel buzzing, there was world-wide astonishment. People began to ask what had led him to such a step. It looked suspiciously Christian. It was too much for the dowager. She suddenly lost taste for the inaction of retirement, came to Peking, and busied herself with state affairs. The young emperor went to prison. It came out afterwards, years afterwards, that this promising young ruler's adviser had been Kang Yu Wai, a capable and zealous Chinese patriot, and also a Christian convert. And Kang Yu Wai testified: "I owe my conversion to reform and my knowledge of reforms to two missionaries, Rev. Timothy Richards, and Dr. Young J. Allen." People in every rank and station in life, cabinet officers, ministers to foreign countries, those who walk and work in humble ways, were brought to Christ by the thousand, through Dr. Allen, and from him they received irresistible inspiration to give their lives to service.

Laughter in the Midst of Work

12. For all the tremendous energy and earnestness of this man's life and work, he could see and richly enjoy the fun of things. And to every missionary there comes many a resting experience in lighter vein. Here is a case of the kind. Dr. Allen, somewhat early in his experience as a missionary, when he was painstaking in his efforts to pronounce Chinese words both correctly and effectively, was one Sunday, in the opening part of the worship, reading the fourteenth chapter of John. When he came to the last verse, he was so correct and so impressive that his audience did exactly as he read. You remember that the last verse in that chapter is, "Arise, let us go hence." They arose and went! And why not? That's what the missionary had said. That day the church service went without the sermon. Perhaps he did not yet have enough Chinese vocabulary to enable him, on the spur

of the moment, and in the shock of surprise over his suddenly disappearing audience, to explain that it was a mistake and that they should come back. What they got out of it was that they were to arise and go hence!

SEEING HIS TASK COMPLETED

John 17:4; II Tim. 4:6-8

I glorified thee on the earth, having accomplished the work which thou hast given me to do.

* * * * *

For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

13. Dr. Allen's career was peculiarly well rounded. At its close he was home on furlough; he made the usual round of the churches, and received most unusual recognition and appreciation. In the old home circle of friends had been those who had protested against his throwing his life away by going to China. He had given it away to China, but had not thrown it away. He had seen the work of the Lord prosper in his hands. He had been honored by his church, in being offered election as bishop, and had declined, because he felt that his work was in China. He had been offered time and again lucrative positions of honor and usefulness by the Chinese Government and had declined, because Christ had sent him to China to be a missionary. He had started a good many things for the awakening and the Christianizing of China, and had seen his enterprises established on a firm footing, producing results. And now, at eventide, in the sunset glow of a long, fruitful day of glorious living, at home among friends in his dear Southland, he was feeling the warmth of their love. Not there, however, but rather in his beloved China, would he end his days. He had gone there first in 1859. He died there in 1907, having served China in the name of Christ for almost half a century. And he went to be with Christ, which is far better, on May 30, 1907.

SUMMING UP

1. Young J. Allen was born January 3, 1836, in Burke County, Georgia. He was graduated from Emory College, Oxford, Georgia, in 1858. That fall he offered himself as a missionary to China under the Southern Methodist Church. He had to raise the money for his support by his own efforts, was successful, and sailed, with his wife and child, for China, in December, 1859. He labored there until the day of his death in 1907.

2. He met and overcame all kinds of obstacles, was eminently successful in mastering the language and in winning the hearts of all classes.

His greatest work was probably with his pen, both in translations and in original writings. He sought to make the Chinese people and rulers see that they lacked something which Christ alone could give. His services were much sought after by the government, and were greatly appreciated. No influence either at home, or on the field, could swerve him from his calling to be a missionary.

3. When the end came, he had the satisfaction, which all men desire, but which is given to few, of seeing a long life struggle brought to its close with most of its plans fulfilled.

TOPICS FOR THOUGHT AND DISCUSSION

(References are to Dr. Luecock's suggestions in the preceding article.)

1. What were the physical characteristics of Young J. Allen? What do you know about his early religious experience? Is a man's religion any worse or less dependable because it is emotional? How did Allen show the steadfastness of his religion? What is the answer to those who say that a specially gifted young preacher

is the man who ought to stay and work at home? What other lessons from his early life appeal to you? Paragraphs 1-5.

2. What was Allen's greatest work? Why was he right in declining government overtures, and even the proffered election as bishop? Paragraphs 6-13.

Lesson for August 20, 1922

JOSEPH BROWN

Pioneer Sabbath School Missionary in Wisconsin

Looking Through the Lesson Material

It is most fitting that in a series of missionary biographies a place should be given to one of God's servants in the field of Sabbath-school missions. The creation of this department of the Presbyterian Board of Publication and Sabbath School Work was in response to a clearly recognized need. Mr. Brown is selected as the representative of this sphere of missionary service partly because of his early and extended connection with it, and also because of his excellent qualities, and finally because one principle of selection of the subjects of these studies is that only those who have finished their earthly labors should be chosen. The Scripture passages selected are largely such as were fondly cherished by Mr. Brown in the contemplation of his chosen work.

Our survey of his life and work will lead us: (1) To a better understanding of the need and importance of work in behalf of neglected children and youths in unchurched regions of America; (2) a more intelligent appreciation of the fine work done by our Sunday-school missionaries, as typified by that of Mr. Brown; (3) to a deepened conviction of the inherent power of the Bible to transform character both in individuals and in communities.

MUCH UNPOSSESSED LAND

Josh. 13: 1

Now Joshua was old and well stricken in years; and Jehovah said unto him, Thou art old and well stricken in years, and there remaineth yet very much land to be possessed.

1. It is often said of us Christians that we do not possess our possessions. As a matter of title they are ours; as a matter of experience, the conquest is far from finished. That was true of ancient Israel. It is true of the people of God to-day. It is true of individual Christian experience. It is true of national Christian experience. It is no less true of national patriotic experience. The census and the survey will show how much population and how much land

there are in the United States of America. All this population and all this land belong to America. But not nearly all of it is Christianized. Not nearly all of it is even Americanized. Indeed, Christianization is the only hope of thorough Americanization. For this cause the Missionary department of the Board was created. There were reasons for believing the need was very great. But how great it was, was not realized until it was revealed in the experiences of the earnest devoted Sunday-school missionaries themselves.

LABORERS FEW

Matt. 9:36-38

But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

2. Mr. Brown often quoted these sayings of our Lord, feeling the force of them so deeply as he went among people who were scattered and without spiritual leadership. The conditions in the fields where the Sunday-school missionaries labored practically excluded the home mission agencies from operation. The Sunday-school missionaries, however, were commissioned to reach the children and youth, and to furnish them with Sunday-school privileges whenever practicable. The Church was confronted with a great challenge in the knowledge that millions of boys and girls in our country had no opportunity to acquire a knowledge of God and his Word.

When in 1872, the Board of Publication and Sabbath School Work was instructed to employ Sunday-school missionaries, it was in the mind of the Committee of the General Assembly that they should represent the whole task of religious education as applied to the children and youth. Their action provided that these workers should be under the control of the presbyteries to supervise the whole Sabbath-school work of the

Notes on the Rediscovery of
Young J. Allen, China Missionary, 1860-1907

While working in the Missionary Research Library 1970-76, I frequently felt as I reviewed material on the Church in China during the latter half of the Nineteenth Century that there was too little recognition of the unique contribution made by Young J. Allen. Recent and forthcoming publications suggest that the picture is changing. For one thing, he wrote and published (Woodruff Library of Emory University has prime collection) so that today's scholars have first-hand material on which to work. Here are examples:

The Missionary Enterprise in China and America, edited by John K. Fairbank, Harvard University Press, 1974, \$15.00, has a 38-page chapter on "Christianity in the Chinese Idiom - Young J. Allen and the Early Chiao-hui hsin-pao, 1868-1870" by Adrian A. Bennett and Liu Kwang ching. This paper (literally Church Newspaper) was established by Allen to be a "periodical of distinctly Christian character." The writers show that during these first two years the pattern developed for (1) news of development both in Church and in society in China and in the West as a stimulus and help to China and (2) a forum for the free expression of opinion, especially on how to relate Christianity to Chinese life and thought forms. Stimulating, and at times provocative, articles on the comparative merits of Christianity and of China's ideological heritage, especially Confucianism, appeared with readers invited to respond. Such topics as these were noted: attacks on brothels opium smoking, gambling dens, idol displays; concern for chronic poverty and for victims of famine and flood; call for the rehabilitation of beggars; concern about the place of women and opposition to foot-binding. The largest number of contributors were Chinese pastors and teachers in Christian schools.

The writers consider this journal to have been a major forum for Chinese converts and they commend the "comparative sophistication of the articles" and the quality of thinking on social and cultural issues. Allen, while ready to point out differences between Confucianism and Christianity, usually wrote in a conciliatory tone. It seemed clear that he could listen and learn: "The broadened Christian message that he came to formulate . . . was the result of the interaction between his own definite ideas and the cultural and social views of the Chinese Christians." (P. 160-161). His attention to a broad range of reporting, including the scientific, seemed not to have blurred his evangelistic concern - here was the way to reach the hearts of those who would lead China.

This analysis does not carry beyond 1870, but it is stated that as Allen developed the broader magazine, wan-kuo kung-pao, he was by the early 1880s, "To emerge as the full-fledged spokesman for a broad Christianity, one which as he put it, 'develops the whole man . . . (and) comprehends his entire being and relations.'" (p. 189)

Dr. Bennett, Associate Professor of History at Iowa State University, expects this month to complete and send to John K. Fairbank for publication the manuscript entitled "Missionary Journalism in the Nineteenth Century: Young J. Allen and the Early wan-kuo kung-pao, 1868-1883." Chapters I-III tell about Dr. Allen, IV will provide content analysis of the Chiao-hui hsin-pao, and V will do the same for

the Wan-kuo kung-pao to 1883. Dr. Bennett has been working on this material for ten years and has provided the following material to aid other scholars: In 1975, Research Guide to the Chiao-hui hsin-pao, 1868-1874; in 1976, Research Guide to the Wan-kuo kung-pao, 1874-1883, both - Chinese Materials Center, Inc., 809 Taraval St., San Francisco, Cal., 94116. Note that Allen continued working and writing for 24 years after this latest date, 1883. "Fans" of Young J. Allen certainly will feel deep gratitude to Dr. Bennett for the faithful and discerning work he has done. While the focus is on Allen's publications he makes it clear that Allen engaged in a many-sided program of mission, and that he undertook the ministry of writing as an adapted form of evangelism - here was one way to reach the heart of China.

A Cambridge University scholar, now teaching at Cornell University, includes significant material about Young J. Allen in his Chinese Socialism to 1907. Ithaca, Cornell University Press, 1976. \$15.00, (the first of three volumes to carry this study up to May 4, 1919). He indicates that it was American and British missionaries who held up ideals of social justice and reform and who cultivated leaders of reform in China and Japan. He gives special significance to "the Christian Magazine, Wanguo Gongbao" (the same Wankuo kungpao in a newer Romanization), called in English "Globe Magazine" 1875-1882 and "Review of the Times" after its revival 1889-1907. He identifies Allen as editor, although listing him as Southern Baptist, and describes the working relationship with Timothy Richard who was General Secretary of its publishing board, the Society for the Diffusion of General and Christian Knowledge among the Chinese, and frequent contributor.

In the pages of Wanguo Gongbao, much Chinese vocabulary was hammered out. In its reporting of scientific, social and political developments, its summary translations of significant books, and proposals for reform appeared a number of significant "firsts." The pattern of providing a stimulating article or question with spirited responses continued, and circulation and influence grew. One example: The term dadong, "great harmony" was used during 1891-1899 to refer, not to any golden age of the past, but to the harmonious society, the goal of social development. Influences from these publications upon Kang Yu-wei (note his use of dadong), Liang Chi-chao and Sun Yat-sen are carefully set forth. Contributions from other Christian sources, including the Japanese, are recognized. Dr. Bernal then moves on to describe organizing efforts and writings of these three Chinese and on into the complex patterns of interaction from Japan and Europe. By 1907 the Chinese parties had split and then they went into decline. Yet the basic vocabulary, with assists from Japan, and thought patterns remained, and Chinese, nurtured during these early days, lived on to play crucial roles in the Chinese revolution.

This memo comes with best wishes and warm personal greetings.

M.O. Williams, Jr.

Jan 18, 1977
45 Jewett Ave.,
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Photographs from this
file have not been
included but are
available upon request.
For more information
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