

**BASHFORD, JAMES W. BISHOP  
PUBLISHED WRITINGS**

# THE AWAKENING OF CHINA

BY  
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THE BOARD OF FOREIGN MISSIONS  
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## THE AWAKENING OF CHINA

Civilization arises from the interchange of commerce, of ideas, and of ideals. As water is the oldest and still the cheapest means of communication, civilization springs up in connection with rivers and lakes and oceans. The earliest stage of civilization, before men were able to cross the great seas, was the civilization of the river basins. Witness the civilization of Egypt along the Nile, of Babylonia and Assyria along the Tigris and the Euphrates, of China along the Yangtse-kiang and the Hoang-ho. The second stage of civilization arose when men were able to cross the "Great Sea" of the Bible. Witness the civilization of Greece and Rome, of Carthage and Macedonia and of Palestine around the Mediterranean. The third and modern stage of civilization was inaugurated when Columbus crossed the Atlantic and discovered a new world. Witness the civilization of Spain and Portugal, of France and Holland, of Germany and England, upon the eastern side, and of Canada, the United States and South America upon the western side of the Atlantic. The fourth and the final stage of civilization upon our globe is that which is rapidly taking shape around the Pacific Ocean. More than five hundred million people already live in the Pacific basin.

Stages of  
Civilization

The  
Problem  
Stated

The problem which confronts us is, What commerce, what race, what language, what civilization, what religion shall become dominant in the world neighborhood gathering around the Pacific Ocean in the twentieth century?

#### The United States and China

In the problem of the twentieth century, the United States and China bulk large—the United States because of her long line of sea coast on the Pacific, her high industrial and commercial development, her enormous wealth, her energy, and the inevitable increase of her population along the Pacific Coast. The completion of the Panama Canal will put the entire United States, including the Atlantic Coast, three thousand miles nearer China than is Europe. The Christian faith which we very imperfectly represent may nevertheless through us become dominant in the Pacific basin.

China bulks large because she now has a population of 437,000,000—three-fourths the people of the Pacific basin—whose industry, energy, economy, perseverance, and fruitfulness make them the Anglo-Saxons of the Orient. China sustains this immense population wholly by farming and such crude manufacturing as can be carried on by hand. China is just beginning to accept modern inventions and to introduce modern machinery; and with far the largest and toughest, most industrious and most economical laboring class on our globe, an era of vast industrial expansion is immediately before her. Moreover, China is

Anglo-  
Saxons of  
the Orient

now beginning to construct railroads and to open the largest and finest coal and iron mines thus far known to man. Baron Richtofen, after a laborious investigation of many years, submitted to the German government a three-volume report of the coal and iron resources of China, showing that they are the finest in the world. He found coal in fifteen of the eighteen provinces examined by him; and in the province of Shansi alone he reported enough coal to supply the human race for several thousand years. Side by side with these supplies of coal, Baron Richtofen found vast supplies of iron ore. The German government was so amazed by the Baron's reports that an expert commission was sent to China in 1897 to reexamine his data, and this commission fully verified Baron Richtofen's estimates. It was the discovery of these marvelous resources of China which led to the greedy attempts of European powers to divide the empire— attempts which led to the Boxer uprising and which were frustrated largely by the statesmanship of Secretary Hay and the power of the United States. Surely a population of 437,000,000 in a compact territory sustained by agriculture alone is a phenomenon unmatched by any other country on our globe.

Marvelous  
Resources

If the United States had reached her present population of eighty million by agriculture alone and had not entered upon the use of machinery for manufacturing, and had not yet touched her magnificent coal and iron deposits, you can see the splendid growth which would yet await us. Hence Dr. Arthur Smith maintains that with reforestation, the adoption of

Doubled  
Production  
Possible

scientific agriculture, the introduction of manufacturing by machinery, and the exploitation of the mineral resources of the empire, China can produce at least twice as much as she is producing today. Dr. Ernst Faber, one of the ablest authorities on China, thinks that the empire will double her present population. I certainly hope the population in China will not double, but I believe that China will easily double her resources, when she resorts to the reforestation of her hills and adds manufacturing and mining to her agricultural industry. Besides, the Malay Archipelago is occupied by a weaker race which disappears before the Chinese as the American Indians disappeared before the white man. Hence C. H. Pearson estimates that these islands with an area equal to half of Europe can support two hundred million people in addition to their present population and, with all recent students of the Far East, believes that this new population will be recruited largely from the overflow of the Chinese empire. We may also anticipate an expansion of the Chinese into the four new provinces which have recently been added to the empire in Manchuria and Turkestan, to the extent of another one hundred million. We took our estimate of 437,000,000 from that conservative English publication, "The Statesman's Year Book." If we supplement its report based on the census of 1902, by the report of the Imperial Customs service for 1905, we have a population of 451,000,000. When we add to this the overflow of the Chinese into the Malay Archipelago in the south and into Manchuria and Turkestan in the north,

An  
Expanding  
Empire

and add to this the increase in the empire itself which the addition of mining and manufacturing will assure them, we are amazed at the problem that confronts us; and we are forced to recognize that the Chinese may not be second even to the people of the United States in determining what commerce, language, civilization, and religion shall become dominant in the world neighborhood now gathering around the Pacific. We have thus briefly stated the problem which confronts western civilization at the opening of the twentieth century.

A  
World  
Neighbor-  
hood

My own conviction is clear that the United States will dominate the civilization of this great nation, not only on account of her geographical position, her resources, and her energy; but also because the Chinese themselves in breaking away from an ancient civilization can readily be led to accept a western, Christian, Protestant civilization. One can better understand why the Chinese are turning to western civilization by considering China's deep and crying needs.

#### Physical and Spiritual Needs of China

The horrible custom of foot binding appealed most to my thoughts before visiting the empire; and indeed this custom is more terrible than one can well imagine. It begins when the girl is four or five years old; it is a slow process of torture, continuing through years until the foot is crushed out of shape; and during the process, perhaps ten per cent of the victims die. Think of 150,000,000 women suffering such torture generation after generation! But as you visit China,

Needs  
for the  
Life that  
Now Is

Mental  
Condition  
of the  
Chinese

you find that foot binding is only part of an entire system of indescribable suffering and squalor. The fact that although the Chinese first discovered the art of printing, nevertheless only five per cent of the men and but one woman in a thousand could read and write when Protestantism was introduced into the empire, and that a single newspaper, issued at irregular intervals, with a circulation of perhaps five hundred copies an issue, sufficed for four hundred million people for centuries, is a sufficient demonstration of the mental condition of the people. The fact that the Chinese have not introduced machinery and make comparatively little use of animals, largely digging up their fields by hand and carrying all their burdens in boats or wheelbarrows or on their shoulders; the fact that they live largely in houses built of mud, with dirt floors and not a pane of window glass for one house in a thousand; the fact that great masses of the common people are obliged to live on from two to four cents a day; the almost universal prevalence of corruption in the entire official life of the empire, and the terrible nature and severity of the punishments inflicted for crime—these and other facts convince the careful observer of the Chinese people of their terrible need of the enlightening and ameliorating influences of the gospel of Jesus Christ.

What  
their  
Religion  
Consists of

But their spiritual needs are even deeper. Their religion consists of a degrading belief in spirits, and of attempts to placate evil spirits. The Chinese believe that each person has three souls or spirits, and that at death, one of these spirits goes to the other world

to be judged according to the deeds done in the body; another spirit tarries at the grave near the body; and the third spirit dwells in the ancestral tablet (a bit of wood about a foot long, two inches wide and a quarter of an inch thick, upon which the name of the deceased is painted) hung up in the home or in the ancestral hall. In case the survivors do not perform the proper services at the graves and before the ancestral tablets, these spirits are supposed to bring plagues, diseases, drought, and other punishments upon the family and the clan. Hence one universal form of religion in China, ancestral worship, consists of the most degrading superstition with reference to placating the spirits of the dead. The whole religious life of the Chinese is made up of spirit worship. Every form of physical disease is attributed to some evil spirit in the body, and the prevailing form of medical practice is to strive to drive out this evil spirit by ear-splitting noises, by the administration of nauseating drugs, or by beating, cutting, bruising or burning the body. Do you wonder that each hospital we have in China has from ten to twenty thousand patients coming to it each year for relief? The daughter of the governor of Honan died in 1905, and immediately the governor ordered her favorite slave beaten to death in order that the spirit of the slave might accompany his daughter and minister to her in the other world. The viceroy of the two Kwang Provinces recently ordered a noted criminal beheaded and openly drank his blood in order that he might become possessed of his courage. Even Li Hung Chang, the Bismarck of China,

Spirit  
Worship

during a flood at Tientsin in 1894, when a reptile took refuge in a temple, publicly knelt and worshiped the snake as the physical representative of the Great Dragon. The fact that people, living upon from two to four cents a day, will contribute from ten to twenty per cent of their hard earnings to placate the spirits is sufficient indication of the terrors to which the Chinese are subjected through their superstitions. Surely no man of humanitarian instincts can travel through the Chinese empire and witness the physical sufferings, mental degradation, and spiritual superstitions of the people without feeling again and again the appropriateness of Christ's last command: "Go ye, therefore, and make disciples of all the nations."

#### The Religious Awakening of China

Let me begin at the beginning so far as my own work is concerned. While preaching my first sermon to the Chinese at Foochow in 1904, I thought I saw a spirit of conviction growing in many hearts, and an impression came over me that I ought to invite the people to the altar at the close of the service. I recalled at once the conservatism of the Chinese, remembered that at the very spot where I was preaching missionaries worked ten years before they could persuade a single Chinaman to be baptized, that Doctor Morrison, the first Protestant missionary in China, had worked twenty-seven years to secure three converts who because they were in his employ were called "rice Christians." I had not mentioned to the experienced missionaries the possibility of inviting the

The  
Terrors  
of  
Supersti-  
tion

Unexpected  
Results

Chinese to the altar, for before the service I had not dreamed of it myself. But gradually above all my doubts, the conviction grew so strong that at last I ventured in a timid manner to invite men to the altar. I cannot describe the next hour. Suffice it to say that before the services closed some two hundred men were gathered around the altar and perhaps a hundred women were kneeling in their section of the church—all seeking either the pardon of their sins or the baptism of the Holy Spirit. Since that first service, I have appealed to the Chinese between one hundred and thirty and one hundred and fifty times, in churches, in heathen temples, or on the streets for an immediate decision for Christ, and in every single case have had responses, varying in number from two or three up to two hundred or more.

A deep and heart searching revival took place at the Anglo-Chinese College, the Seminary for Women, and the Girls' School in Foochow in 1905. The revival was characterized, as was the Wales Revival, by personal confession of sins and personal pleading, sometimes of fifty or a hundred persons at a time, for forgiveness. The Rev. George W. Verity writes that at the revival at Taian last winter, "enough sins were confessed to sink an empire." Not only were these revivals characterized by deep contrition and by the confession of sin, but they were marked by remarkable consecration. The revival at Hinghua, in the Hinghua Conference, the revivals in Central China and West China, and the revival at Changli and other places in the North China Conference last winter bore these

Never-  
failing  
Response

Revivals

The  
Coming  
Christian  
Leadership

distinctive characteristics. The same was true of the revivals in the Methodist Church South, and in other Missions throughout the empire. At Peking University, the revivals of the last two winters have resulted in one hundred and twenty-five young men on their own initiative organizing themselves into the first Student Volunteer band in the empire and consecrating their lives to the redemption of China. This is the most hopeful sign of self propagation of the faith in China which the Christian church has thus far witnessed. I do not think that there has been another recent revival at any single point in America or in Christendom which has swept one hundred and twenty-five men into the ministry.

Progress  
and  
Possibilities

On first meeting the missionaries of our five conferences in China and hearing reports of progress and of possibilities, I asked the following question: "Provided the Church at home could double your number and double the appropriations for schools, hospitals and colleges, do you believe that you could win as many more Chinese for Christ during the next four years as you now have at the end of fifty-seven years of labor in the empire?" In every Conference, the answer was unanimously in the affirmative. Several of the missionaries said, "We can enroll within a year as many probationers as we now have members if we are willing to take the risk of baptizing seekers before we can give them proper instruction or furnish them Chinese preachers." In the Fukien Province recently the elders of a city of four or five thousand people offered us their temple for a school and for Christian

services, and asked for the baptism of the entire population. Our missionaries declined to baptize them, as they are declining to baptize thousands of others, because we cannot furnish them Christian ministers and teachers, and baptism without instruction in the new faith would prove a mere superstitious rite.

Doctor Griffith John celebrated the fiftieth anniversary of his work in China in 1905. His judgment is so highly esteemed in England that the London Times sends its able correspondent, Mr. Morrison, to interview him two or three times a year, and it gives his opinions the widest publicity in its columns and the heartiest endorsement on its editorial page. Doctor John said recently: "The change which has come over China since the Boxer uprising is nothing less than a revolution. Indeed, had this change been characterized by the bloodshed which has taken place in Russia or by the excesses of the French Revolution, the eyes of the world today would be, not upon Japan or Russia, but upon China. It is only because the change has been so quiet that it has escaped the attention of the general public." Doctor John adds that his greatest anxiety is not over the awakening of China, but over the awakening of the churches in England and America to the opportunities which now confront them. He also makes the significant statement that the church which appreciates the crisis that is now upon us in China and pours men and money into the empire most freely will enroll inquirers by tens of thousands and become the leader of Chinese Christianity for all time to come.

Griffith  
John's  
Opinion

Appreci-  
ating the  
Crisis



## Causes of the Awakening

That the attitude herein depicted denotes a marked change in the Chinese, everyone familiar with the history of the empire will recognize. The war of China with Japan in 1894-1895 and the easy victory of the Japanese stirred the empire but scarcely awakened her. The tour of Li Hung Chang around the world, the influence of foreign trade and foreign traders in China, the seizure of Chinese territory by foreign powers, the Boxer uprising of 1900, and the triumph of Japan over Russia in 1905, have aroused the nation to new life. Above all, the lofty teaching and self-sacrificing lives of missionaries for a hundred years, the transformed lives of converts and the heroic death during the Boxer uprising of ten thousand Protestant Christians who chose martyrdom rather than deny the Christ, are the chief causes of the favorable attitude of the Chinese toward Christianity at the present time.

The  
Argument  
from  
Martyrdom

Self-  
Restraint  
of  
Christian  
Nations

The Chinese received their first revelation of the power and the self-restraint which Christ has brought to Christian nations through the Boxer uprising. In the Taiping rebellion of 1851-1865 the chief object of the rebels was the capture of the capital. But although the struggle lasted fourteen years and cost twenty million lives, Peking was not captured and the movement failed. It seemed incredible to the Chinese authorities, therefore, that a mere handful of foreigners should march from Tientsin to Peking in a few days and capture that great walled city on the day of their

arrival. This manifestation of the power of the foreigners was a revelation to them.

Again, it is the custom of the Chinese to conduct war ruthlessly. When cities were captured in the Taiping rebellion, either by rebels or by government troops, the palaces were looted, all the houses burned, and the people outraged and slaughtered with horrible mutilations. This ruthless destruction of human life together with famine and plague accounts for the loss of twenty million people during the rebellion. The Chinese expected similar slaughter to follow the capture of Peking in 1900. Hence, a Chinese family of thirteen, learning that the soldiers had entered the city, hastily gathered their furniture and treasures into the middle of the house, set fire to their property, and commanded the servants to dig a grave in the yard with the utmost speed. Expecting the soldiers at any moment, the thirteen members of the family huddled together in the grave and called upon the servants to bury them alive. The members of this household and hundreds of others were thus driven to suicide and tens of thousands to exile by their dread of foreign capture. Hence when the Allied Troops almost universally preserved the lives and the property of the Pekingese, the Chinese were as much amazed at the mercy as at the power of the Christian nations. They argued with reason that Western peoples are no better by nature than themselves, and that our power and our humanity were due to our science and our religion.

Slaughter  
Looked  
For

Both  
Mercy  
and  
Power

The third cause of the awakening of China is Christianity and especially the display of Christian

The  
Measure  
of  
Surrender

A Greater  
Effort  
than in  
America

heroism by the Chinese martyrs. Men frequently ask me as to the effect of the gospel upon the Chinese. In a word, it has the same effect upon the Chinese as upon any other people to whom it is presented. The power of Christ to save the Chinaman depends upon the completeness of the Chinaman's surrender to the Master and the fullness of his reception of the Holy Spirit. In general I think we may say that the young people in China make a much greater surrender in order to accept Christ than do young people in America. They must break with ancestor worship and refuse to contribute to the support of the idols, and this brings upon them the opposition, and often the persecution of their families, provided their families are not Christians, and the opposition and persecution of the clan to which they belong, embracing the larger part of the community in which they live. Hence, upon the whole, the decision to become a Christian costs a greater effort and is less frequently abandoned in China than in America. In every Conference which our church has in China—the Foochow, Hinghua, North China, Central China and West China—we have several cases of young men entering the ministry at from one half to one tenth the salaries which they were offered to enter upon business careers. Surely here is a reasonable test of self-sacrifice upon the part of our Chinese ministers. At the outbreak of the Boxer uprising, the Chinese Christians warned the missionaries and repeated their warning so earnestly that every single missionary of our church escaped to Tientsin or Peking and was saved alive. Upon the contrary, the

Chinese who remained behind bore the brunt of the persecution. The Boxer uprising broke out almost immediately following the close of our North China Conference. One of our most faithful pastors, Brother Ch'en, had hastened back to his church to resume his pastoral labors. He and his family were caught by the Boxers, and one by one, the father, the mother, the son, and two daughters were offered the privilege of recanting and renouncing Jesus, and upon their refusal were put to death. At the 1905 session of the North China Conference, one of their surviving sons, who was saved by being in school at Peking at the time of the uprising, and who was in 1904 the pastor of our excellent Asbury Church in Peking, the leading church in the Conference, begged me to send him from Peking to the old church where his father and mother and brother and sisters were killed in order that he might preach the gospel to those who had murdered his parents; and I complied with his request. At Tsunhua, sixty or seventy miles northeast of Peking, the Boxers broke into our compound in less than half an hour after our missionaries had escaped, and immediately set the buildings on fire. They caught our Chinese pastor and chained him to a stone lion in the temple area, where he was surrounded by friends all night long, begging him to renounce the Jesus. All night long he replied that he could not deny the Christ who had saved him, and he preached Jesus as a personal Saviour to the crowds surrounding him. Toward daylight the crowd increased to four or five thousand, and in a mad rush,

A Family  
of  
Martyrs

A  
Surviving  
Son

Preached,  
then  
Died

the Methodist preacher's heart was literally torn from his body before he ceased to breathe. Others in Tsunhua did not fare so well. Two Chinese teachers in our girls' school were caught and begged to recant. They steadfastly refused, and at last the Boxers with an old axe slowly chopped off the feet of one of them and then killed her with a sword. The other they wrapped in cotton, poured kerosene oil over her, set her on fire and burned her alive. Nor did the Boxers rest with the leaders. One hundred and sixty-three men and women at Tsunhua suffered martyrdom rather than deny the faith. And so ten thousand Protestant Christians witnessed a good confession and their names are high on God's head roll of the saints with the names of Peter and Paul and Stephen and the noble band that suffered martyrdom in the Roman Empire, whose blood proved to be the seed of the church. Surely no one acquainted with the history of the Boxer uprising in China will ever again hurl at the Chinese the epithet "rice Christians."

Ten  
Thousand  
Martyrs

The revelation which the Boxer uprising afforded (1) of the power of Christian nations, (2) of their humanity, and (3) of the heroism of Christian martyrs accounts for the favorable attitude of the Chinese today toward the gospel of Jesus Christ.

#### General Awakening of the Empire

But does not the Boxer uprising and especially the unrest which characterizes China, make missionary work unsafe and unfruitful? There is indeed unrest in China, and missionary work may be attended with some degree of risk to the missionaries. But the Lienchou,

The  
Present  
Unrest

Shanghai, and Nanchang riots, were, each, due to a local cause, while the boycott of American goods was due to the guilds, stimulated by the modern newspapers of China, and its striking success furnishes an indication of the awakening of the empire.

China's present unrest is no more a recrudescence of Boxerism than the revolution now taking place in Russia is a fresh manifestation of the old-time autocratic tyranny, suppressing free speech and freedom of conscience in the Russian Empire. The Boxer movement was in the hands of old men; the present unrest in China is fomented by young men. Boxerism was exceedingly loyal to the existing dynasty; the present movement is critical, sometimes hostile, to the reigning dynasty. Boxerism was an attempt to push Europeans and Americans out of China and leave China undisturbed in her civilization three thousand years old; the present movement is an attempt to modify the existing civilization and bring China out as a modern nation.

Old Men  
versus  
Young  
Men

The most striking fact in modern history is the awakening of China during the last five years. Dr. Arthur Smith said before a body of missionaries in 1905 that China had made more progress in the preceding five years than any other nation upon the face of the globe. He did not mean that China had advanced her output of coal and iron or had constructed more miles of railroad than the United States but he meant that China had made a far more profound change in her attitude toward modern civilization than had the United States or Japan or any other nation in

Five  
Years of  
Marvelous  
Progress

the world during the same period. A few days after Dr. Smith's address, I asked Sir Robert Hart, the ablest Englishman in China, if he accepted Dr. Smith's view. He replied: "It is substantially correct. Let me put the matter in my own language. During the first forty-five years of my residence in China the empire seemed to be, so far as the influence of foreign nations was concerned, a closed room without a breath of air from the outside world reaching us. I could not see that the Chinese were in the least conscious that any other nation upon the face of the globe existed. Upon the contrary, during the last five years, every door and window has been opened and the breezes from all parts of the earth have been blowing through China. We may expect occasional thunder storms and possibly even typhoons may sweep the empire; but China will never again go back to the condition which she occupied before the Boxer uprising." On another occasion Sir Robert Hart wrote in substance that China's only hope in the present crisis is such a revival of Christianity among western nations as shall lead them to evangelize the empire.

In proof of these statements by Dr. Smith and Sir Robert Hart is the fact that five years ago there were from one to two hundred post offices for all China; now there are seventeen hundred post offices. Another indication is the fact that there were three newspapers published in Tientsin four years ago, whereas there are twenty-one newspapers in that city today. In Peking ten daily papers are published, among them one daily paper for women. This marvelous increase of news-

Sir Robert  
Hart's  
View

Extension  
of the  
Postal  
System

paper circulation is characteristic of all leading cities of the empire.

A yet more spectacular change is the edict of the Empress Dowager that while all present graduates of the old system of examinations shall remain eligible for office, the future officials of the empire must be chosen from men familiar with Western learning. Thus the Dowager Empress in 1906 issues the identical decree which the young Emperor issued in 1898 and which was one of the causes of the Boxer uprising. A more far-reaching indication of progress than this recent decree of the Dowager Empress is the fact that Yuan Shih Kai, the most energetic and progressive viceroy in the empire, has established over five thousand schools in a single province within recent years, into which he is endeavoring to introduce the Western learning. This is but an indication of the educational reform which is sweeping the empire. Some 15,000 Chinese students went to Tokyo, Japan, during 1906 in order to master the Western learning. The Young Men's Christian Association sent to Tokyo the Rev. Burton St. John, one of our China missionaries, and several English-speaking Chinese Christians, to establish headquarters among the Chinese, and to afford these young men who are away from home an opportunity to learn English and to accept Christianity along with the Western learning. Indeed among all progressive Chinese students the demand for English is as great as the desire for Western learning. Possibly God is not going to wait for the missionaries single-handed to transform this great empire. Just as the

A  
Spectacu-  
lar Change

Educational  
Reform

The  
Evangel in  
English

Greek language, adopted by Alexander, transformed the civilization of Western Asia, just as the Latin language, accepted by the Northern conquerors, carried Latin Christianity and Roman civilization over Europe, so the English language may carry Protestant Christianity over the Chinese empire.

A  
Viceroy's  
Decree

Since writing the above, word has come from China that Chang Chih Tung, the viceroy of the Hupeh and Hunan Provinces, has issued a decree proclaiming that the permanence of Chinese civilization is due to the fact that the education of her official class has been based upon the Confucian classics for over 2,000 years. He recognizes, however, that Western nations displayed some strange power in capturing Peking, and strange self-restraint in not looting and destroying the city, which the Chinese do not exercise or possess. This is not, in his judgment, due to any inherent superiority of Western peoples, but to the fact that they have some source of enlightenment and strength which the Chinese do not yet possess. He attributes this superiority of Western civilization to the Bible; and he therefore issues a decree that among the 58,000,000 people over whom he rules, the New Testament henceforth shall be taught side by side with the Confucian classics. When before has a heathen ruler issued a decree that the New Testament shall be taught by heathen teachers among 58,000,000 heathen people? But even surpassing this enlightened proclamation is the imperial decree recently issued advising the observance of the Christian Sabbath by the 437,000,000 Chinese. The decree at present can only prove a dead letter. But no

The Bible  
in the  
Schools

similar decrees have been issued since the days when Constantine adopted Christianity as the religion of the Roman Empire.

#### The Opportunity

We must expect reactions in China—such reactions as follow rapid advances in all other countries. The conservatives never die, and least of all will the conservatives of that conservative empire disappear forever. But whatever reactions come, China can never sink back into her former lethargy. She is today where Japan was thirty years ago. She is emerging into modern civilization. The awakening of China means in a word that one half of all that is left of the heathen world, and that by far the stronger half, is now open to the Gospel. It is for the churches of America and Europe to say whether this civilization shall be cast in Christian or materialistic molds.

China and  
Modern  
Civilization

Considering the problem which confronts us as to the civilization and the religion of the Pacific Basin, the deep and trying needs of the Chinese, the religious awakening which has come to many, the character of Chinese Christians, and the strange general awakening of the empire, the opportunity which confronts the Christian Church in China today is unmatched by any opportunity which has confronted Christendom since the days of the Reformation, if not indeed since the days when the Master trod the earth.

An  
Unmatched  
Opportu-  
nity



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**The United States and China**

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Anglo-  
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China bulks large because she now has a population of 437,000,000—three-fourths the people of the Pacific basin—whose industry, energy, economy, perseverance, and fruitfulness make them the Anglo-Saxons of the Orient. China sustains this immense population wholly by farming and such crude manufacturing as can be carried on by hand. China is just beginning to accept modern inventions and to introduce modern machinery; and with far the largest and toughest, most industrious and most economical laboring class on our globe, an era of vast industrial expansion is immediately before her. Moreover, China is

The Awakening of China            3

now beginning to construct railroads and to open the largest and finest coal and iron mines thus far known to man. Baron Richtofen, after a laborious investigation of many years, submitted to the German government a three-volume report of the coal and iron resources of China, showing that they are the finest in the world. He found coal in fifteen of the eighteen provinces examined by him; and in the province of Shansi alone he reported enough coal to supply the human race for several thousand years. Side by side with these supplies of coal, Baron Richtofen found vast supplies of iron ore. The German government was so amazed by the Baron's reports that an expert commission was sent to China in 1897 to reexamine his data, and this commission fully verified Baron Richtofen's estimates. It was the discovery of these marvelous resources of China which led to the greedy attempts of European powers to divide the empire— attempts which led to the Boxer uprising and which were frustrated largely by the statesmanship of Secretary Hay and the power of the United States. Surely a population of 437,000,000 in a compact territory sustained by agriculture alone is a phenomenon unmatched by any other country on our globe.

Marvelous  
Resources

If the United States had reached her present population of eighty million by agriculture alone and had not entered upon the use of machinery for manufacturing, and had not yet touched her magnificent coal and iron deposits, you can see the splendid growth which would yet await us. Hence Dr. Arthur Smith maintains that with reforestation, the adoption of

Doubled  
Production  
Possible

scientific agriculture, the introduction of manufacturing by machinery, and the exploitation of the mineral resources of the empire, China can produce at least twice as much as she is producing today. Dr. Ernst Faber, one of the ablest authorities on China, thinks that the empire will double her present population. I certainly hope the population in China will not double, but I believe that China will easily double her resources, when she resorts to the reforestation of her hills and adds manufacturing and mining to her agricultural industry. Besides, the Malay Archipelago is occupied by a weaker race which disappears before the Chinese as the American Indians disappeared before the white man. Hence C. H. Pearson estimates that these islands with an area equal to half of Europe can support two hundred million people in addition to their present population and, with all recent students of the Far East, believes that this new population will be recruited largely from the overflow of the Chinese empire. We may also anticipate an expansion of the Chinese into the four new provinces which have recently been added to the empire in Manchuria and Turkestan, to the extent of another one hundred million. We took our estimate of 437,000,000 from that conservative English publication, "The Statesman's Year Book." If we supplement its report based on the census of 1902, by the report of the Imperial Customs service for 1905, we have a population of 451,000,000. When we add to this the overflow of the Chinese into the Malay Archipelago in the south and into Manchuria and Turkestan in the north,

An  
Expanding  
Empire

and add to this the increase in the empire itself which the addition of mining and manufacturing will assure them, we are amazed at the problem that confronts us; and we are forced to recognize that the Chinese may not be second even to the people of the United States in determining what commerce, language, civilization, and religion shall become dominant in the world neighborhood now gathering around the Pacific. We have thus briefly stated the problem which confronts western civilization at the opening of the twentieth century.

A  
World  
Neighbor-  
hood

My own conviction is clear that the United States will dominate the civilization of this great nation, not only on account of her geographical position, her resources, and her energy; but also because the Chinese themselves in breaking away from an ancient civilization can readily be led to accept a western, Christian, Protestant civilization. One can better understand why the Chinese are turning to western civilization by considering China's deep and crying needs.

#### Physical and Spiritual Needs of China

The horrible custom of foot binding appealed most to my thoughts before visiting the empire; and indeed this custom is more terrible than one can well imagine. It begins when the girl is four or five years old; it is a slow process of torture, continuing through years until the foot is crushed out of shape; and during the process, perhaps ten per cent of the victims die. Think of 150,000,000 women suffering such torture generation after generation! But as you visit China,

Needs  
for the  
Life that  
Now Is

you find that foot binding is only part of an entire system of indescribable suffering and squalor. The fact that although the Chinese first discovered the art of printing, nevertheless only five per cent of the men and but one woman in a thousand could read and write when Protestantism was introduced into the empire, and that a single newspaper, issued at irregular intervals, with a circulation of perhaps five hundred copies an issue, sufficed for four hundred million people for centuries, is a sufficient demonstration of the mental condition of the people. The fact that the Chinese have not introduced machinery and make comparatively little use of animals, largely digging up their fields by hand and carrying all their burdens in boats or wheelbarrows or on their shoulders; the fact that they live largely in houses built of mud, with dirt floors and not a pane of window glass for one house in a thousand; the fact that great masses of the common people are obliged to live on from two to four cents a day; the almost universal prevalence of corruption in the entire official life of the empire, and the terrible nature and severity of the punishments inflicted for crime—these and other facts convince the careful observer of the Chinese people of their terrible need of the enlightening and ameliorating influences of the gospel of Jesus Christ.

Mental  
Condition  
of the  
Chinese

But their spiritual needs are even deeper. Their religion consists of a degrading belief in spirits, and of attempts to placate evil spirits. The Chinese believe that each person has three souls or spirits, and that at death, one of these spirits goes to the other world

What  
their  
Religion  
Consists of

to be judged according to the deeds done in the body; another spirit tarries at the grave near the body; and the third spirit dwells in the ancestral tablet (a bit of wood about a foot long, two inches wide and a quarter of an inch thick, upon which the name of the deceased is painted) hung up in the home or in the ancestral hall. In case the survivors do not perform the proper services at the graves and before the ancestral tablets, these spirits are supposed to bring plagues, diseases, drought, and other punishments upon the family and the clan. Hence one universal form of religion in China, ancestral worship, consists of the most degrading superstition with reference to placating the spirits of the dead. The whole religious life of the Chinese is made up of spirit worship. Every form of physical disease is attributed to some evil spirit in the body, and the prevailing form of medical practice is to strive to drive out this evil spirit by ear-splitting noises, by the administration of nauseating drugs, or by beating, cutting, bruising or burning the body. Do you wonder that each hospital we have in China has from ten to twenty thousand patients coming to it each year for relief? The daughter of the governor of Honan died in 1905, and immediately the governor ordered her favorite slave beaten to death in order that the spirit of the slave might accompany his daughter and minister to her in the other world. The viceroy of the two Kwang Provinces recently ordered a noted criminal beheaded and openly drank his blood in order that he might become possessed of his courage. Even Li Hung Chang, the Bismarck of China,

Spirit  
Worship

The  
Terrors  
of  
Supersti-  
tion

during a flood at Tientsin in 1894, when a reptile took refuge in a temple, publicly knelt and worshiped the snake as the physical representative of the Great Dragon. The fact that people, living upon from two to four cents a day, will contribute from ten to twenty per cent of their hard earnings to placate the spirits is sufficient indication of the terrors to which the Chinese are subjected through their superstitions. Surely no man of humanitarian instincts can travel through the Chinese empire and witness the physical sufferings, mental degradation, and spiritual superstitions of the people without feeling again and again the appropriateness of Christ's last command: "Go ye, therefore, and make disciples of all the nations."

#### The Religious Awakening of China

Unexpected  
Results

Let me begin at the beginning so far as my own work is concerned. While preaching my first sermon to the Chinese at Foochow in 1904, I thought I saw a spirit of conviction growing in many hearts, and an impression came over me that I ought to invite the people to the altar at the close of the service. I recalled at once the conservatism of the Chinese, remembered that at the very spot where I was preaching missionaries worked ten years before they could persuade a single Chinaman to be baptized, that Doctor Morrison, the first Protestant missionary in China, had worked twenty-seven years to secure three converts who because they were in his employ were called "rice Christians." I had not mentioned to the experienced missionaries the possibility of inviting the

Chinese to the altar, for before the service I had not dreamed of it myself. But gradually above all my doubts, the conviction grew so strong that at last I ventured in a timid manner to invite men to the altar. I cannot describe the next hour. Suffice it to say that before the services closed some two hundred men were gathered around the altar and perhaps a hundred women were kneeling in their section of the church—all seeking either the pardon of their sins or the baptism of the Holy Spirit. Since that first service, I have appealed to the Chinese between one hundred and thirty and one hundred and fifty times, in churches, in heathen temples, or on the streets for an immediate decision for Christ, and in every single case have had responses, varying in number from two or three up to two hundred or more.

Never-  
failing  
Response

A deep and heart searching revival took place at the Anglo-Chinese College, the Seminary for Women, and the Girls' School in Foochow in 1905. The revival was characterized, as was the Wales Revival, by personal confession of sins and personal pleading, sometimes of fifty or a hundred persons at a time, for forgiveness. The Rev. George W. Verity writes that at the revival at Taian last winter, "enough sins were confessed to sink an empire." Not only were these revivals characterized by deep contrition and by the confession of sin, but they were marked by remarkable consecration. The revival at Hinghua, in the Hinghua Conference, the revivals in Central China and West China, and the revival at Changli and other places in the North China Conference last winter bore these

Revivals

The  
Coming  
Christian  
Leadership

distinctive characteristics. The same was true of the revivals in the Methodist Church South, and in other Missions throughout the empire. At Peking University, the revivals of the last two winters have resulted in one hundred and twenty-five young men on their own initiative organizing themselves into the first Student Volunteer band in the empire and consecrating their lives to the redemption of China. This is the most hopeful sign of self propagation of the faith in China which the Christian church has thus far witnessed. I do not think that there has been another recent revival at any single point in America or in Christendom which has swept one hundred and twenty-five men into the ministry.

Progress  
and  
Possibilities

On first meeting the missionaries of our five conferences in China and hearing reports of progress and of possibilities, I asked the following question: "Provided the Church at home could double your number and double the appropriations for schools, hospitals and colleges, do you believe that you could win as many more Chinese for Christ during the next four years as you now have at the end of fifty-seven years of labor in the empire?" In every Conference, the answer was unanimously in the affirmative. Several of the missionaries said, "We can enroll within a year as many probationers as we now have members if we are willing to take the risk of baptizing seekers before we can give them proper instruction or furnish them Chinese preachers." In the Fukien Province recently the elders of a city of four or five thousand people offered us their temple for a school and for Christian

services, and asked for the baptism of the entire population. Our missionaries declined to baptize them, as they are declining to baptize thousands of others, because we cannot furnish them Christian ministers and teachers, and baptism without instruction in the new faith would prove a mere superstitious rite.

Doctor Griffith John celebrated the fiftieth anniversary of his work in China in 1905. His judgment is so highly esteemed in England that the London Times sends its able correspondent, Mr. Morrison, to interview him two or three times a year, and it gives his opinions the widest publicity in its columns and the heartiest endorsement on its editorial page. Doctor John said recently: "The change which has come over China since the Boxer uprising is nothing less than a revolution. Indeed, had this change been characterized by the bloodshed which has taken place in Russia or by the excesses of the French Revolution, the eyes of the world today would be, not upon Japan or Russia, but upon China. It is only because the change has been so quiet that it has escaped the attention of the general public." Doctor John adds that his greatest anxiety is not over the awakening of China, but over the awakening of the churches in England and America to the opportunities which now confront them. He also makes the significant statement that the church which appreciates the crisis that is now upon us in China and pours men and money into the empire most freely will enroll inquirers by tens of thousands and become the leader of Chinese Christianity for all time to come.

Griffith  
John's  
Opinion

Appreci-  
ating the  
Crisis

## Causes of the Awakening

That the attitude herein depicted denotes a marked change in the Chinese, everyone familiar with the history of the empire will recognize. The war of China with Japan in 1894-1895 and the easy victory of the Japanese stirred the empire but scarcely awakened her. The tour of Li Hung Chang around the world, the influence of foreign trade and foreign traders in China, the seizure of Chinese territory by foreign powers, the Boxer uprising of 1900, and the triumph of Japan over Russia in 1905, have aroused the nation to new life. Above all, the lofty teaching and self-sacrificing lives of missionaries for a hundred years, the transformed lives of converts and the heroic death during the Boxer uprising of ten thousand Protestant Christians who chose martyrdom rather than deny the Christ, are the chief causes of the favorable attitude of the Chinese toward Christianity at the present time.

The  
Argument  
from  
Martyrdom

Self-  
Restraint  
of  
Christian  
Nations

The Chinese received their first revelation of the power and the self-restraint which Christ has brought to Christian nations through the Boxer uprising. In the Taiping rebellion of 1851-1865 the chief object of the rebels was the capture of the capital. But although the struggle lasted fourteen years and cost twenty million lives, Peking was not captured and the movement failed. It seemed incredible to the Chinese authorities, therefore, that a mere handful of foreigners should march from Tientsin to Peking in a few days and capture that great walled city on the day of their

arrival. This manifestation of the power of the foreigners was a revelation to them.

Again, it is the custom of the Chinese to conduct war ruthlessly. When cities were captured in the Taiping rebellion, either by rebels or by government troops, the palaces were looted, all the houses burned, and the people outraged and slaughtered with horrible mutilations. This ruthless destruction of human life together with famine and plague accounts for the loss of twenty million people during the rebellion. The Chinese expected similar slaughter to follow the capture of Peking in 1900. Hence, a Chinese family of thirteen, learning that the soldiers had entered the city, hastily gathered their furniture and treasures into the middle of the house, set fire to their property, and commanded the servants to dig a grave in the yard with the utmost speed. Expecting the soldiers at any moment, the thirteen members of the family huddled together in the grave and called upon the servants to bury them alive. The members of this household and hundreds of others were thus driven to suicide and tens of thousands to exile by their dread of foreign capture. Hence when the Allied Troops almost universally preserved the lives and the property of the Pekingese, the Chinese were as much amazed at the mercy as at the power of the Christian nations. They argued with reason that Western peoples are no better by nature than themselves, and that our power and our humanity were due to our science and our religion.

Slaughter  
Looked  
For

Both  
Mercy  
and  
Power

The third cause of the awakening of China is Christianity and especially the display of Christian

The  
Measure  
of  
Surrender

A Greater  
Effort  
than in  
America

heroism by the Chinese martyrs. Men frequently ask me as to the effect of the gospel upon the Chinese. In a word, it has the same effect upon the Chinese as upon any other people to whom it is presented. The power of Christ to save the Chinaman depends upon the completeness of the Chinaman's surrender to the Master and the fullness of his reception of the Holy Spirit. In general I think we may say that the young people in China make a much greater surrender in order to accept Christ than do young people in America. They must break with ancestor worship and refuse to contribute to the support of the idols, and this brings upon them the opposition, and often the persecution of their families, provided their families are not Christians, and the opposition and persecution of the clan to which they belong, embracing the larger part of the community in which they live. Hence, upon the whole, the decision to become a Christian costs a greater effort and is less frequently abandoned in China than in America. In every Conference which our church has in China—the Foochow, Hinghua, North China, Central China and West China—we have several cases of young men entering the ministry at from one half to one tenth the salaries which they were offered to enter upon business careers. Surely here is a reasonable test of self-sacrifice upon the part of our Chinese ministers. At the outbreak of the Boxer uprising, the Chinese Christians warned the missionaries and repeated their warning so earnestly that every single missionary of our church escaped to Tientsin or Peking and was saved alive. Upon the contrary, the

Chinese who remained behind bore the brunt of the persecution. The Boxer uprising broke out almost immediately following the close of our North China Conference. One of our most faithful pastors, Brother Ch'en, had hastened back to his church to resume his pastoral labors. He and his family were caught by the Boxers, and one by one, the father, the mother, the son, and two daughters were offered the privilege of recanting and renouncing Jesus, and upon their refusal were put to death. At the 1905 session of the North China Conference, one of their surviving sons, who was saved by being in school at Peking at the time of the uprising, and who was in 1904 the pastor of our excellent Asbury Church in Peking, the leading church in the Conference, begged me to send him from Peking to the old church where his father and mother and brother and sisters were killed in order that he might preach the gospel to those who had murdered his parents; and I complied with his request. At Tsunhua, sixty or seventy miles northeast of Peking, the Boxers broke into our compound in less than half an hour after our missionaries had escaped, and immediately set the buildings on fire. They caught our Chinese pastor and chained him to a stone lion in the temple area, where he was surrounded by friends all night long, begging him to renounce the Jesus. All night long he replied that he could not deny the Christ who had saved him, and he preached Jesus as a personal Saviour to the crowds surrounding him. Toward daylight the crowd increased to four or five thousand, and in a mad rush,

A Family  
of  
Martyrs

A  
Surviving  
Son

Preached,  
then  
Died

the Methodist preacher's heart was literally torn from his body before he ceased to breathe. Others in Tsunhua did not fare so well. Two Chinese teachers in our girls' school were caught and begged to recant. They steadfastly refused, and at last the Boxers with an old axe slowly chopped off the feet of one of them and then killed her with a sword. The other they wrapped in cotton, poured kerosene oil over her, set her on fire and burned her alive. Nor did the Boxers rest with the leaders. One hundred and sixty-three men and women at Tsunhua suffered martyrdom rather than deny the faith. And so ten thousand Protestant Christians witnessed a good confession and their names are high on God's bead roll of the saints with the names of Peter and Paul and Stephen and the noble band that suffered martyrdom in the Roman Empire, whose blood proved to be the seed of the church. Surely no one acquainted with the history of the Boxer uprising in China will ever again hurl at the Chinese the epithet "rice Christians."

The revelation which the Boxer uprising afforded (1) of the power of Christian nations, (2) of their humanity, and (3) of the heroism of Christian martyrs accounts for the favorable attitude of the Chinese today toward the gospel of Jesus Christ.

#### General Awakening of the Empire

But does not the Boxer uprising and especially the unrest which characterizes China, make missionary work unsafe and unfruitful? There is indeed unrest in China, and missionary work may be attended with some degree of risk to the missionaries. But the Lienchou,

Ten  
Thousand  
Martyrs

The  
Present  
Unrest

Shanghai, and Nanchang riots, were, each, due to a local cause, while the boycott of American goods was due to the guilds, stimulated by the modern newspapers of China, and its striking success furnishes an indication of the awakening of the empire.

China's present unrest is no more a recrudescence of Boxerism than the revolution now taking place in Russia is a fresh manifestation of the old-time autocratic tyranny, suppressing free speech and freedom of conscience in the Russian Empire. The Boxer movement was in the hands of old men; the present unrest in China is fomented by young men. Boxerism was exceedingly loyal to the existing dynasty; the present movement is critical, sometimes hostile, to the reigning dynasty. Boxerism was an attempt to push Europeans and Americans out of China and leave China undisturbed in her civilization three thousand years old; the present movement is an attempt to modify the existing civilization and bring China out as a modern nation.

The most striking fact in modern history is the awakening of China during the last five years. Dr. Arthur Smith said before a body of missionaries in 1905 that China had made more progress in the preceding five years than any other nation upon the face of the globe. He did not mean that China had advanced her output of coal and iron or had constructed more miles of railroad than the United States but he meant that China had made a far more profound change in her attitude toward modern civilization than had the United States or Japan or any other nation in

Old Men  
versus  
Young  
Men

Five  
Years of  
Marvelous  
Progress



Sir Robert  
Hart's  
View

the world during the same period. A few days after Dr. Smith's address, I asked Sir Robert Hart, the ablest Englishman in China, if he accepted Dr. Smith's view. He replied: "It is substantially correct. Let me put the matter in my own language. During the first forty-five years of my residence in China the empire seemed to be, so far as the influence of foreign nations was concerned, a closed room without a breath of air from the outside world reaching us. I could not see that the Chinese were in the least conscious that any other nation upon the face of the globe existed. Upon the contrary, during the last five years, every door and window has been opened and the breezes from all parts of the earth have been blowing through China. We may expect occasional thunder storms and possibly even typhoons may sweep the empire; but China will never again go back to the condition which she occupied before the Boxer uprising." On another occasion Sir Robert Hart wrote in substance that China's only hope in the present crisis is such a revival of Christianity among western nations as shall lead them to evangelize the empire.

Extension  
of the  
Postal  
System

In proof of these statements by Dr. Smith and Sir Robert Hart is the fact that five years ago there were from one to two hundred post offices for all China; now there are seventeen hundred post offices. Another indication is the fact that there were three newspapers published in Tientsin four years ago, whereas there are twenty-one newspapers in that city today. In Peking ten daily papers are published, among them one daily paper for women. This marvelous increase of news-

paper circulation is characteristic of all leading cities of the empire.

A yet more spectacular change is the edict of the Empress Dowager that while all present graduates of the old system of examinations shall remain eligible for office, the future officials of the empire must be chosen from men familiar with Western learning. Thus the Dowager Empress in 1906 issues the identical decree which the young Emperor issued in 1898 and which was one of the causes of the Boxer uprising. A more far-reaching indication of progress than this recent decree of the Dowager Empress is the fact that Yuan Shih Kai, the most energetic and progressive viceroy in the empire, has established over five thousand schools in a single province within recent years, into which he is endeavoring to introduce the Western learning. This is but an indication of the educational reform which is sweeping the empire. Some 15,000 Chinese students went to Tokyo, Japan, during 1906 in order to master the Western learning. The Young Men's Christian Association sent to Tokyo the Rev. Burton St. John, one of our China missionaries, and several English-speaking Chinese Christians, to establish headquarters among the Chinese, and to afford these young men who are away from home an opportunity to learn English and to accept Christianity along with the Western learning. Indeed among all progressive Chinese students the demand for English is as great as the desire for Western learning. Possibly God is not going to wait for the missionaries single-handed to transform this great empire. Just as the

A  
Spectacu-  
lar Change

Education  
al Reform

The  
Evangel in  
English

Greek language, adopted by Alexander, transformed the civilization of Western Asia, just as the Latin language, accepted by the Northern conquerors, carried Latin Christianity and Roman civilization over Europe, so the English language may carry Protestant Christianity over the Chinese empire.

A  
Viceroy's  
Decree

Since writing the above, word has come from China that Chang Chih Tung, the viceroy of the Hupeh and Hunan Provinces, has issued a decree proclaiming that the permanence of Chinese civilization is due to the fact that the education of her official class has been based upon the Confucian classics for over 2,000 years. He recognizes, however, that Western nations displayed some strange power in capturing Peking, and strange self-restraint in not looting and destroying the city, which the Chinese do not exercise or possess. This is not, in his judgment, due to any inherent superiority of Western peoples, but to the fact that they have some source of enlightenment and strength which the Chinese do not yet possess. He attributes this superiority of Western civilization to the Bible; and he therefore issues a decree that among the 58,000,000 people over whom he rules, the New Testament henceforth shall be taught side by side with the Confucian classics. When before has a heathen ruler issued a decree that the New Testament shall be taught by heathen teachers among 58,000,000 heathen people? But even surpassing this enlightened proclamation is the imperial decree recently issued advising the observance of the Christian Sabbath by the 437,000,000 Chinese. The decree at present can only prove a dead letter. But no

The Bible  
in the  
Schools

similar decrees have been issued since the days when Constantine adopted Christianity as the religion of the Roman Empire.

#### The Opportunity

We must expect reactions in China—such reactions as follow rapid advances in all other countries. The conservatives never die, and least of all will the conservatives of that conservative empire disappear forever. But whatever reactions come, China can never sink back into her former lethargy. She is today where Japan was thirty years ago. She is emerging into modern civilization. The awakening of China means in a word that one half of all that is left of the heathen world, and that by far the stronger half, is now open to the Gospel. It is for the churches of America and Europe to say whether this civilization shall be cast in Christian or materialistic molds.

China and  
Modern  
Civilization

Considering the problem which confronts us as to the civilization and the religion of the Pacific Basin, the deep and trying needs of the Chinese, the religious awakening which has come to many, the character of Chinese Christians, and the strange general awakening of the empire, the opportunity which confronts the Christian Church in China today is unmatched by any opportunity which has confronted Christendom since the days of the Reformation, if not indeed since the days when the Master trod the earth.

An  
Unmatched  
Opportun-  
ity



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## OPPORTUNE INVESTMENTS IN CHINA

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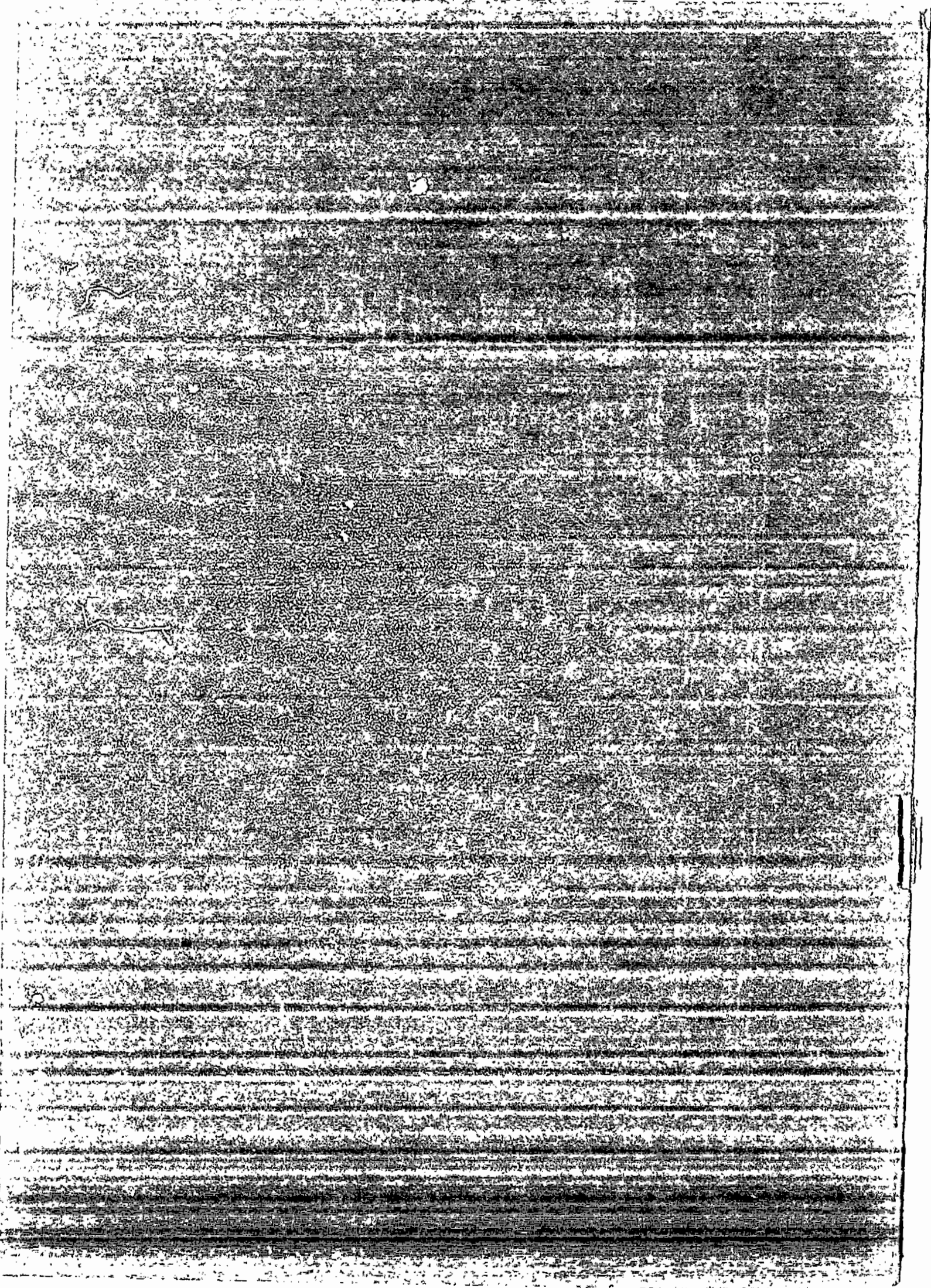
Missionary effort in China is organized—as is successful missionary work in all lands—in the departments of medicine, evangelistic, literary, and educational work. It is carried on with the purpose of giving every person in the Chinese empire a knowledge of the gospel as speedily as possible, of leading men and women to a personal union with Christ, of building them up in Christian character, and of creating as rapidly as possible a self-supporting native church.

The medical work is perhaps the best means for securing an entrance to a field; the publication of the Bible and tracts in the vernacular makes plain the way of salvation; and the educational and evangelistic work, besides winning converts and enriching the lives of the Chinese Christians, trains many converts for carrying forward the Christianization of the empire.

The work is established at centers or stations, where the missionaries live; and from these bases the work is carried out over as large an area as possible with the aid of native workers located at substations. Thus from a single center an amazing number of people are reached among such dense populations as those of China, India, Japan, and Korea.

At these centers or base-stations, after building a residence for the missionaries, there is often started a hospital for men or for women. These hospitals, with their dispensaries and in-patients, and with their country medical-evangelistic work, disarm prejudice, open doors, and win many for Christ. The medical missionaries follow the example of the Master, who went about doing good, and stand for the best Western civilization and practical Christianity. Schools for boys and for girls are also speedily established, sometimes in advance of the hospitals. These include colleges, biblical schools, and high schools at the mission centers, with a system of day schools throughout the

**CORRECTION**



Opportune Investments  
in China

By BISHOP J. W. BASHFORD

THE BOARD OF FOREIGN MISSIONS  
OF THE METHODIST EPISCOPAL CHURCH  
CHINA CENTRAL COMMISSION  
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## OPPORTUNE INVESTMENTS IN CHINA

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region surrounding this missionary base; and boarding schools of intermediate and high school grade under native teachers at some of the substations. The boarding schools so far as possible fill the place of both the Christian home and the public school as they are found in America, giving thorough training in the best things of life. They develop strong and intelligent native Christians, they are the source of the supply of efficient native workers, and altogether they are the right hand of power for the evangelistic work.

The term "evangelistic" does not clearly reflect the distinct work of the men who are here called evangelists. They indeed preach the gospel, but they are more like presiding elders than like the evangelists in the United States. But even the term "presiding elder" is too narrow. The missionary evangelist travels a wide district out from and beyond his station. He takes native Christians with him and soon establishes them in the work of the church, examines inquirers and candidates for baptism, decides upon the location of churches and the policies which are to be followed, preaches at the various stations, oversees the work of the native pastors—in short, is in general charge of the native churches, encouraging, advising, inspiring, administering, and carrying the work of the propagation of the gospel among as many people as possible. There is a presiding elder's district in India which includes 6,000,000 people, and there are districts in China each having within its bounds from 1,000,000 to as many as 20,000,000 people.

The literary work includes among many other activities the translation, publication, and distribution of Bibles and portions of the Bible. The translation of the Bible is made by representatives selected from all the missions at work in each foreign country, these missionaries being supported by their respective missions while rendering this special service. The printing of the Bible in all the various languages of the earth is done by the American Bible Society, and the British and Foreign Bible Society, which thus render an inestimable service in the task of evangelizing the world. Other literary work, including the translation of hymns, of tracts, of standard volumes, like Bunyan's

Pilgrim's Progress, and the creation of original literature, including Christian periodicals, etc., is carried on by the various missions, usually in connection with some central publishing house.

Through these four avenues of approach, the 437,000,000 people of China are being reached and are being told of the Saviour, and a native church which shall endure through all time is being raised up.

In all these phases of work, there is at the present time in China the greatest opportunity that the church has known in all its history. This is due to the awakening of the empire, the eagerness of the Chinese for Western civilization, and, as results, a willingness to hear and an eagerness to know the gospel.

We have work in eight of the twenty-two provinces of China. These eight provinces contain 206,000,000 of the 437,000,000 people in the empire. But it must be remembered that we are by no means covering even these provinces in which we have work. In Shantung we have only a single presiding elder's district; in Szechuen our territory covers but one seventh of the whole province; in Hupeh we have native work but not a single missionary. So we are not attempting to reach all the people even in the provinces in which our Conferences are located. Methodism has five Conferences, or missions, in China: Foochow, Hinghua, North China, Central China, and West China. The following will give some idea of the extent, the conditions, and the needs of these Conferences:

#### FOOCHOW CONFERENCE

*Location:* Northern part of Fukien Province, Southeastern China. Latitude of Cuba.

*Size:* 29,000 square miles; larger than New Hampshire, Vermont, Connecticut, and Rhode Island.

*Population:* 18,000,000.

*Principal Stations:* Foochow, Kucheng, Ngucheng, Mingchiang, Yenping.

*Methodist Missionaries:* 49, or one for every 369,000 Chinese.

*Members and Probationers:* 12,775.

*Conditions:* The beginning of Methodist work in China was the work started in this province in 1847, and almost half of our present membership in China is in this Conference. The first duty here is that of caring adequately for a field where the seed has been successfully sown and the harvest is ready for reaping. There have been



as many as five thousand children in one year in the George S. Miner Special Gift Day Schools, the best system of day schools in China. Several high schools, a biblical school for men at Yenping, the Anglo-Chinese College and the S. L. Baldwin School of Theology at Foochow complete the educational equipment for boys and men. Similar schools for girls and women, beginning with the kindergarten and culminating in the College for Women, are maintained by the Woman's Board. The native ministry is better developed here than in any other of our five Chinese missions. This is one cause of the strength of the Conference.

*Special Needs:* Expansion westward to join the Central China Mission, and large reinforcement of the present staff of workers. The chief need of the Foochow Conference is for workers, for there are by far too few missionaries to man the work opened and to reap the harvest now ready.

#### HINGHUA CONFERENCE

*Location:* Southern part of Fukien Province, Southeastern China. Latitude of Cuba.

*Size:* 18,000 square miles; almost as large as Maryland and New Jersey.

*Population:* 5,000,000.

*Principal Stations:* Hinghua, Singiu, Dehhu, Ingchung, and Duacheng.

*Methodist Missionaries:* 22, or one for every 227,000 Chinese.

*Members and Probationers:* 4,515.

*Conditions:* Methodist work here began in 1864. This is the smallest Annual Conference in China, giving the best illustration of intensive cultivation, there being more missionaries here in proportion to population than in any other mission, although still only one for each 227,000. Accordingly, the results are among the most satisfactory. The same ratio of gains to population in all the Conferences would give 686,000 members to our church in China. Yet Hinghua is still undermanned, for although there are more people than in all Ohio, they have only twenty-two Methodist missionaries. The native churches are practically self-supporting, averaging fifty cents per member for local support, and an equal amount for a Home Missionary Society Fund which aids needy neighboring churches. The people of Antau will also raise money to build a hospital, if a physician is furnished them.

*Special Needs:* Expansion northwest to join the Central China Mission. The Hinghua Conference is in the same province as the Foochow Conference, and the need for workers is similar—workers to man institutions already opened, and to reap harvests already sown, as well as to expand the work.

#### NORTH CHINA CONFERENCE

*Location:* Chihli and Shantung Provinces, Northern China. Latitude of Ohio.

*Size:* 124,000 square miles; as large as Ohio, Indiana, and Illinois.

*Population:* 59,917,000.

*Principal Stations:* Peking, Tientsin, Changli, Taianfu.

*Methodist Missionaries:* 51, or one for 1,175,000 Chinese.

*Members and Probationers:* 5,251.

*Conditions:* Methodist work began in 1869. The headquarters of the work are located in the official center of the empire, and consequently are especially well adapted to influence the life of the empire. The church members passed through the fire of the Boxer persecution and were not found wanting. Methodism's only martyrs in 1900 were in this Conference. But the loss sustained by martyrdom has already been more than made up by new additions, and the faithfulness of the native Christians in the face of the bitter persecution has made a profound impression upon the non-Christian Chinese. The blood of the martyrs has again proved to be the seed of the church. Peking University has furnished the first Student Volunteer Band in the empire, voluntarily organized by the students and composed of 125 who have offered their lives for the evangelization of China. This is the most encouraging sign of self-propagating purpose in the empire.

*Special Needs:* Expansion of the work of the Shantung District to form a Shantung Mission. This would extend our work southward and connect our North China Conference with our Central China Mission. The Shantung Province now has 38,000,000 people. It has rich coal and iron resources, and promises large manufacturing and mining development. The chief need is workers—workers for oversight of the districts, workers for the schools, workers for the hospitals, workers native and foreign.

#### CENTRAL CHINA MISSION

*Location:* Provinces of Kiangsu, Anhwei, Kiangsi, and Hupeh, in the Yangtze River Valley, Central China. Latitude of New Orleans.

*Size:* 234,300 square miles; almost as large as all New England, New York, and New Jersey.

*Population:* 99,462,000, or more than that of the United States.

*Principal Stations:* Nanking, Wuhu, Kiukiang, Chinkiang, Nanchang, and Yangchow.

*Methodist Missionaries:* 54, or one for each 1,842,000 Chinese.

*Members and Probationers:* 2,087.

*Conditions:* Wonderful for situation. Here is the finest of farming land, that is, the valley of the Yangtze, the most densely populated of

the valleys of the earth; and on the line of commerce of the entire central part of the empire. Among its cities are Nanking, the old capital of the empire, and Nanchang, the last of seven cities in China, each of a million or more inhabitants, to be occupied by missionaries. There are more people within the bounds of the mission than are in the whole United States. One presiding elder has twenty million people on his district. The region has received enlightenment through the march of trade in the Yangtze Valley, and is now ready for the gospel.

*Special Needs:* Men, men. This is a great field wholly undermanned. Evangelists are greatly needed for manning the large presiding elders' districts. Indeed, the field should be divided into two Conferences and the number of workers doubled.

#### WEST CHINA MISSION

*Location:* Szechuen Province, West China. 1,800 miles, or forty days' journey from Shanghai.

*Size:* 218,480 square miles; about as large as the states of California and Washington.

*Population:* 68,725,000.

*Principal Stations:* Chungking, Chentu, Suiling, Tsicheo.

*Methodist Missionaries:* 30, or one for every 2,290,830 Chinese.

*Members and Probationers:* 2,648.

*Conditions:* The youngest of our missions in China—begun in 1881—it occupies the Chentu Plain—the garden spot of China, and in some measure, of the world. Little's Far East says that the Chentu Plain sustains a denser population than any equal territory on earth, except perhaps the county in which London is located. But agriculture alone maintains the population of the Chentu Plain, while the population of London is sustained by trade and manufacturing. The missionaries of our church were the first in the field, and thus were able to select this most fertile part of the province for their location. Other missions have yielded this field to Methodism. She thus has but one seventh of the territory of the province and about one third of its 68,000,000 people. The increase in membership has averaged 29 per cent during the last two years.

*Special Needs:* Men, men, men. Women, women, women. Evangelists, doctors, and teachers. The problem here is that of holding the territory we already have. Other societies have sent thirty workers into Szechuen in the past year. The Canadian Methodists have just sent 22 new recruits. The other societies now have two or three times as many missionaries in proportion to their populations as we have. Methodism must either increase her number of missionaries or else yield to others territory which she has been cultivating for twenty-five years.

#### EXPANSION

We have already indicated the need of expansion of the Foochow and Hinghua Conferences westward, to join the Central China, and of the North China Conference southward by the creation of the Shantung District into the Shantung Mission, or Conference. This will not mean entering any new provinces, but simply extending the work in the provinces in which we already have missionaries. If, however, Methodism is to do her full share in evangelizing China, work should be opened in other provinces. Of these, the most inviting fields seem to be in Manchuria and Shansi.

MANCHURIA has become famous as the battleground of the Japanese and the Russians. Since the war it has been divided into the three provinces of Fengtien, Heilungkiang, and Kirin, by the Chinese government, and these have been incorporated as integral parts of the Chinese empire. The population of Manchuria has risen in the last twenty-five years from 7,500,000 to the present population of 22,000,000. The soil is a black, rich loam, and very fertile; the climate is that of Iowa, Minnesota, and Southern Canada. Through the opening up of natural resources by the railway, the country is more prosperous today than ever before. There are also splendid mines of coal and iron. Great development is awaiting Manchuria, and the population probably will reach 100,000,000 before the close of the century. There are only two mission boards at work in Manchuria, neither of them American. We already have Christians and preaching stations north of the Great Wall, and need only to follow the railroad to extend our work in that territory. In this case alone, in all China, because of lack of funds, we have allowed the railroad to precede us.

SHANSI is the province located immediately west of the province of Chihli, and has an area of 81,000 square miles, and a population of 12,200,000. According to Baron Richtofen's three-volume report to the German government, it has the finest coal and iron deposits in the world. This report startled European nations, and was one of the causes leading to the attempt on the part of foreign powers to seize territory and thus divide China.

This was prevented largely by Secretary Hay and the United States. Richtofen says that there is enough coal in Shansi to supply the world for several thousand years. This report concerning the richness of mineral resources was confirmed by the second German Commission in 1897-8. Railroads are being built into these fields, and the day of mining is at hand. The coal-bearing strata have been heaved up so that coal can be mined by level tunneling, instead of by sinking shafts. The coal lies three thousand feet above the Pacific, so that with suitable railroads gravity will bring the coal to the ocean ports. There is an abundance of Chinese labor for mining. In a few years Shansi will be the Pittsburg, West Virginia, and Birmingham region of Asia. Very little missionary work is being done in this rich province.

These are splendid opportunities for the young people of two Conferences or States to identify themselves with definite fields of work in China. The list below gives what must be pledged before the work should be opened in either Manchuria or Shansi, and is by no means all that is needed adequately to man either one of these fields.

#### MANCHURIA OR SHANSI

<i>Five Missionaries</i> —one physician, two teachers, and one evangelist, at \$2,000 each for outgoing expenses and salary for two years .....	\$10,000
<i>Five residences</i> for the above, at \$2,500 each.....	12,500
<i>One hospital</i> at \$5,000.....	5,000
<i>Two school buildings</i> at \$5,000 each.....	10,000
<i>Native chapels, workers, etc.</i> .....	2,500
	\$40,000

#### MOST PRESSING NEEDS

A careful and conservative canvass of the situation in China reveals needs aggregating a million dollars which must be provided for in order to enable our church to meet the crisis and to seize the opportunities open to us through the awakening of the empire. These needs call for \$1,000,000; the Thank-Offering calls for \$300,000. We feel that we cannot ask for \$1,000,000, but when only those needs which are most urgent have been retained the list still aggregates \$600,000. Such a list, therefore, is laid

before the church in the confident hope and expectation that with the larger range of opportunities for investment thus offered the friends throughout the church will more readily and gladly give, up to and even beyond the sum called for in the Thank-Offering.

#### NEW MISSIONARIES

The number of missionaries has not kept pace with the erection of buildings and the starting of institutions, and accordingly the most urgent need is for new workers. The amount named for each covers outgoing expenses and salary for two years, the amount necessary to send a new missionary. Note the extra traveling expense to West China.

#### FOR EVANGELISTIC WORK

<i>Foochow Conference</i> : Four missionaries—one for Kude District, one for Mingchiang District, and two to push work westward toward Central China—at \$2,000.....	\$ 8,000
<i>Hinghua Conference</i> : Three missionaries—one for Singiu, and two for the expansion of the Conference westward and northward to meet the Central China and Foochow Conferences—at \$2,000 .....	\$ 6,000
<i>North China Conference</i> : Nine missionaries—one each for the Tsunhua, Lanchow, and Shanhaikwan Districts, two to reinforce Peking and Tientsin by leading and directing street chapel work in these cities, and four to enlarge the work in Shantung so that it may become the Shantung Conference—at \$2,000 .....	\$18,000
<i>Central China Mission</i> : Six missionaries—all necessary for the dividing up of districts already opened so as to oversee them adequately, there being as many as twenty million people in a single district, and the work suffering as a consequence of lack of supervision—at \$2,000.....	\$12,000
<i>West China Conference</i> : Five missionaries—three for the reinforcement of work around China, one for Hocheo, and one for the street work in Chentu and surrounding places—at \$2,200. The extra \$200 is due to heavier traveling expenses..	\$11,000

#### FOR EDUCATIONAL WORK

<i>Foochow Conference</i> : Seven missionaries—one for normal school work, one to superintend day schools, one for the S. L. Baldwin School of Theology, two for the Anglo-Chinese College, Foochow, one for the Biblical school at Yenping, and one for a boarding school at Kucheng—at \$2,000.....	\$14,000
<i>Hinghua Conference</i> : Four missionaries—one at Ingchung for Hardy Training School, one for the Biblical school connected therewith, one at Hinghua for biblical school work, and one for superintendent of the day schools of the whole Conference—at \$2,000 .....	\$ 8,000

*North China Conference:* Ten missionaries—one each for the theological school at Peking, for superintending day schools, for the Tientsin school and for a Changli school, a professor of science in Peking University, and five to open new work in Shantung—at \$2,000.....\$20,000

*Central China Mission:* Seven missionaries—one each for Fowler School of Theology at Nanking, Nanking University, William Nast College, a boarding school at Nanchang, a boarding school at Yangchow, and two to superintend the day school work of the Conference—at \$2,000.....\$14,000

*West China Mission:* Four missionaries—one each for Chentu University, for biblical school work, Chungking, for superintendent of day schools throughout the Conference, and for a school at Tsicheo—at \$2,200.....\$ 8,800

#### FOR MEDICAL WORK

*Foochow Conference:* One medical missionary to reinforce the physicians already on the field.....\$ 2,000

*Hinghua Conference:* One medical missionary for Antau.....\$ 2,000

*North China Conference:* Four medical missionaries—one for Tientsin, one for Changli, one for Taianfu, and another for one more walled city in Shantung—at \$2,000.....\$ 8,000

*Central China Mission:* Two medical missionaries—one each for Nanchang and Chinkiang—at \$2,000.....\$ 4,000

*West China Mission:* Two medical missionaries—one each for Chentu and Tsicheo—at \$2,200.....\$ 4,400

#### BUILDINGS AND LAND

##### RESIDENCES FOR MISSIONARIES

It is necessary to provide residences for missionaries, for to attempt to live in damp and filthy Chinese houses means the breakdown of missionaries and waste of money. Each residence may bear the name the donor designates, as a memorial building. For the sixty-nine new missionaries as asked for above, residences should be erected; and in addition three others are needed, one for Hinghua and two for Shantung.

*Foochow Conference:* Twelve residences at \$2,500.....\$30,000

*Hinghua Conference:* Nine residences at \$2,500.....\$22,500

*North China Conference:* Twenty-five residences at \$2,500.....\$62,000

*Central China Mission:* Fifteen residences at \$2,500.....\$37,500

*West China Mission:* Eleven residences at \$2,500.....\$27,500

#### SCHOOL BUILDINGS AND PROPERTY

##### *Foochow Conference:*

Land for the normal school at Foochow.....\$ 3,500

##### *Hinghua Conference:*

High school building, Hinghua.....\$10,000

School property, Ingchung..... 8,500

Building for blind children, Rebecca McCabe Orphanage,

Hinghua ..... 3,500

Intermediate school building, Singiu..... 1,000

Intermediate school building, Antau..... 1,000

##### *North China Conference:*

Administration and library building, Peking University....\$40,000

Collegiate building, Peking University..... 30,000

Intermediate school building, Tientsin..... 10,000

Intermediate school building, Changli..... 10,000

Building and playground, Lanchou..... 1,000

Two intermediate school buildings for expansion in Shantung, 20,000

##### *Central China Mission:*

Boys' school building, Nanchang.....\$ 5,000

New building, Nanking University..... 30,000

To complete the administration building for William Nast

College, Kiukiang..... 10,000

Intermediate school building, Yangchow..... 5,000

Day school building, Wuhu..... 300

##### *West China Mission:*

Building for Chentu College.....\$10,000

Intermediate school building, Suiling..... 5,000

Building for Bible training school, Chungking..... 1,000

#### HOSPITALS

##### *Hinghua Conference:*

Hospital building and equipment, Duacheng.....\$ 5,000

##### *North China Conference:*

Hospital building and equipment, Tientsin.....\$15,000

Two hospital buildings in Shantung: one at Taianfu, and

one at a walled city newly opened up, at \$5,000 each.... 10,000

Outfit for country medical work, Changli..... 1,000

##### *Central China Mission:*

Hospital at Nanchang.....\$10,000

Hospital at Chinkiang..... 5,000

Wall and Parsonage for the hospital at Wuhu..... 800

Philander Smith Memorial Hospital, Nanking, for improvement of operating room and for forty iron bedsteads.... 800

*West China Mission:*

Debt on hospital at Chentu.....	\$ 4,000
Hospital at Tsicheo.....	5,000
For enlargement of the property of the Chungking General Hospital .....	2,000
Furniture for Chentu Hospital.....	1,500

## CHAPELS AND CHURCHES

These can be built by means of gifts ranging from \$100 to \$1,000, the balance of the cost being raised by the native members. Such a chapel or church may bear the name designated by the donor. For information concerning the places where needed and for other particulars, write to Dr. Frank D. Gamewell, 150 Fifth Avenue, New York city.

*Foochow Conference:*

Chapels at Geukkau, Sekbaikdu, and Ngieuseu.

*Hinghua Conference:*

Chapels at Kiosauh, Uacai, Chingtah, Osu, Bahgolau, and Binghai.

*North China Conference:*

Chapels at Miyunhsien, Yenchingchou, Haiyang, Liwu, Tunge, and Yenmachuang.

*Central China Mission:*

Chapels at Nanchang, and Takang.

*West China Mission:*

Chapels at Bisan, Uinchuan, Hocheo, Suiling, Chungking, and Jiangbeh.

## NATIVE PREACHERS

Native ministers can be supported in the different parts of China at from \$30 to \$120 a year—\$2.50 to \$10 a month. The native ministers are used to man all the substations, under missionaries as superintendents; they are trained in our schools, and are doing noble work. Write to Dr. Frank D. Gamewell, 150 Fifth Avenue, New York city, for particulars, and have a man working for Christ on the other side of the world.

## SCHOLARSHIPS

Many school children have to be supported by scholarships, as they come from families too poor to support their children in school. The schools are building up native Christians and are the source of our supply of native workers, so that money spent in education is money well invested. Annual scholarships, keeping students in school for a year, are needed at the following rates:

*Theological Schools:* 60 scholarships. For Baldwin School of Theology, Foochow; Fowler Biblical School, Nanking; the theological school at Peking; at \$20 each a year.....\$ 1,200

<i>Biblical Schools</i> 100 scholarships. For the schools at Hinghua, Yenping, Kiukiang, Chungking, Shantung, etc., at \$20 each a year .....	\$ 2,000
<i>Colleges:</i> 500 scholarships. For the Anglo-Chinese College at Foochow, Nanking University, William Nast College at Kiukiang, Chentu College, and Peking University, at \$20 to \$30 a year.....	\$10,000 to \$ 15,000
<i>Intermediate Boarding Schools:</i> 5,000 scholarships. For the schools at Hinghua, Ingchung, Ngucheng, Kucheng, Yenping, Foochow, Chinkiang, Yankchow, Nanking, Kiukiang, Nanchang, Chungking, Chentu, Changli, Tientsin, Taianfu, Shanhaikwan, Tsunhua, and Peking, at \$20 each a year....	\$100,000
<i>Day Schools:</i> 10,000 scholarships. For schools scattered through all of the Conferences, at \$1 each a year.....	\$ 10,000

## SUPPORT OF HOSPITAL BEDS

The cost of maintaining a bed in a hospital in China varies according to the location of the hospital and also with respect to the differing conditions of patients. Sick Chinese who do not require special diet, prefer to provide their food while in the hospital, but when a special diet is necessary the cost of maintaining the patient is greatly increased, because many articles, such as proper milk and other foodstuffs which the physician must prescribe, can be obtained only by importing them.

*Hospital Beds:* In the hospitals at Yenping, Kucheng, Nanking, Wuhu, Peking, Changli, Chungking, and Chentu, at from \$25 to \$150 each, a year.

## ENDOWMENTS

For many of the lines of work described above, permanent endowments are needed in order that the work may go on from year to year. Here is a chance to perpetuate the work and also to commemorate the names of friends for all time.

*Professorships:* At Peking University, Anglo-Chinese College at Foochow, Nanking University, William Nast College at Kiukiang, and Chentu College, at from \$25,000 to \$30,000 each.

*Endowment of College Scholarships and Theological School Scholarships:* \$500 each in perpetuity.

*Endowment of Intermediate and Boarding School Scholarships:* \$500 each in perpetuity.

*Endowment of Day School Scholarships:* An endowment of \$50 provides one yearly scholarship for all time.

*Endowment of Beds in Hospitals:* From \$250 to \$500.

*Industrial Institutions:* For pupils to work for their support, at \$1,600 each.

### TO INVESTORS

1. Special leaflets on medical, educational, and evangelistic work can be obtained free of charge by writing to Dr. F. D. Gamewell, Executive Secretary, China Centennial Commission, 150 Fifth Avenue, New York city. These are illustrated, and show the special work done in each of these departments.

2. Persons wishing information beyond that contained in the leaflets concerning any need mentioned below, should write to Dr. F. D. Gamewell, and receive a personal letter, giving full details.

3. Persons hesitating between two or three investments, should write to Dr. Gamewell, 150 Fifth Avenue, New York city, for information. When necessary, these letters will be forwarded to Bishop Bashford for fuller counsel and advice.

4. Undesignated gifts will be placed where in the judgment of Bishop Bashford they are most needed, and a report will be made to the donor.

5. If it is preferred to aid work in any one Conference or under a particular missionary, permission should be given in case the need in question has already been met, to apply your contribution to the next greatest need and report to you. Send all gifts to Homer Eaton, Treasurer, 150 Fifth Avenue, New York city, marking them *Special Gifts for China*.

6. A booklet setting forth the most pressing needs of the Woman's Foreign Missionary Society, may be obtained from any Branch Secretary, or by applying to Dr. F. D. Gamewell, 150 Fifth Avenue, New York city.

UNINTERRUPTED  
FELLOWSHIP  
WITH GOD

BISHOP BASHFORD



DEVOTIONAL ADDRESS DELIVERED  
AT THE GENERAL CONFERENCE  
AT MINNEAPOLIS, MAY 7, 1912,  
BY BISHOP JAMES W. BASHFORD

## UNINTERRUPTED FELLOWSHIP WITH GOD

LET us think together for a few moments upon uninterrupted fellowship with God. Jesus states the condition of fellowship in the first commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Jesus is not simply repeating a law of the Old Testament. His words always spring out of His own experiences; and Jesus, in laying down this condition of fellowship with God, states the law which He had found valid in His own life on earth in the midst of temptations which assailed Him, as they beset us all. Love, a love which masters and entrances heart and soul and mind, is the first condition of uninterrupted fellowship with God.

### *Obedience*

The second condition of uninterrupted fellowship with Jesus is obedience. Indeed obedience is the test of love. "If ye love



#### UNINTERRUPTED FELLOWSHIP

Me, ye will keep My commandments. And I will pray the Father and He shall give you another Comforter, that He may be with you forever." Again, Jesus says, "If a man love Me, he will keep My word; and My Father will love him, and We will come unto him and make Our abode with Him."

#### *Power*

These conditions are very hard and many will feel that they are impossible of fulfilment. But Jesus gives us the promise, "Ye shall receive power when the Holy Spirit is come upon you." With His aid we can maintain uninterrupted fellowship with Him. The marvelous transformation which came to Peter between his oaths and denial of the Lord on the eve of the crucifixion and his testimony on the day of Pentecost, is equally possible for us. "We are never," as Philips Brooks once said, "to seek tasks according to our strength, but strength according to our tasks."

W. L. Walker, in a remarkable book on the Holy Spirit and the Incarnation, holds that the distinctive feature of Christianity is that it is a religion of Power. Those who have lived in pagan lands know that Buddha and Confucius can give us great moral precepts, but their worshipers are

FOUR

#### UNINTERRUPTED FELLOWSHIP

impotent to carry out the precepts of their masters. On the other hand the Christian can sing:

*"My help cometh from Jehovah,  
Who made heaven and the earth.  
He will not suffer thy foot to be moved,  
He that keepeth thee will not slumber."*

#### *Pagan and Christian Power*

I remember once a pagan captain, who, after we had gone through a rapid in which he thought his boat was doomed, turned with pale face and trembling lips and cried, "Your God is a mighty God."

Yuan Shi Kai, late President of the Chinese Republic, once said to the Reverend H. H. Lowry, "I am not a Christian, I am a Confucianist. But Confucianism is not strong enough for the crisis which is upon us. Only your Christ can save China." Let us ever keep in mind that He is an almighty, as well as a loving God, whom we worship, and He has promised to come with His Son and abide in us. "Wherefore, also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them."

FIVE

## UNINTERRUPTED FELLOWSHIP

### *Imagination*

“The weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds, casting down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.” The secret of uninterrupted fellowship with Christ is this divine swaying of our imagination, of the spontaneous sources of thought and affection and will.

### *Four Stages of Fellowship*

1. We find four stages of fellowship in experience. First, there is the stage of broken fellowship, the stage of back-sliders, of those who once knew God and obeyed Him, but have fallen away from the faith and abandoned obedience, men whose fellowship with God is now broken.

2. Again, there is the stage of interrupted fellowship. This is the stage in which most of us live. We have found Christ, we know Him as our Saviour. We have experienced forgiveness; we would not abandon such faith as we have under any compulsion. But we indulge in wrong acts which bring condemnation upon us. We attempt to justify ourselves by saying,

## UNINTERRUPTED FELLOWSHIP

“We are only human; we are still living in the body; therefore almost sure to fall into condemnation through some form of sin.”

“My indulgence is no worse than that of others; Brother So-and-So commits far greater offenses than I do.” In this stage of interrupted fellowship we sometimes abide for weeks and months. Usually we do not remain at the same level. Through grace we are overcoming our faults, or from the neglect of grace we are departing farther and farther from God. A revival often restores multitudes who have fallen into this stage of interrupted fellowship.

3. Above the stages of broken fellowship and of interrupted fellowship there is the stage of uninterrupted fellowship. This stage is possible to all of us in the present life. Dr. S. A. Keen was one of the sanest advocates of sanctification I have ever known. I once said to him, “Have you ever felt any condemnation since you made this profession of sanctification?” “Oh, yes,” he said, “I have been condemned many times.” I was astonished at his answer and asked further, “How, then, does your experience since you came into this state of sanctification differ from your earlier experiences?” His reply was in substance as follows: “Before I experienced sanctification I was in a stage of interrupted fellowship with Christ. Some-

#### UNINTERRUPTED FELLOWSHIP

times my heart grew cold. But God visited my church with gracious revivals, during which I renewed my strength and followed Christ, at least for a time, with greater faithfulness. I thank God for His patience and for these visitations of divine grace. But since this new experience I have not suffered my fellowship with Christ to be seriously interrupted. The Holy Spirit deals faithfully with me. The moment He perceives a wrong act performed by me, a wrong word springing from my lips, a wrong impulse coming into my heart, He warns or rebukes me, and I instantly respond to His warning or rebuke. I turn to God immediately for forgiveness and for increased strength to do His will. If I have given offense to others I turn to them also for forgiveness. Hence my fellowship with God has been uninterrupted since I entered upon this blessed experience."

Sometimes a thoughtless word may fall from our lips, a wrong impulse may be indulged before we become aware of the presence of the tempter. The only remedy is instant turning to God for forgiveness and strength. Surely a mother's or a father's fellowship with a child is not broken, and is not even interrupted, if the moment the child finds himself moving in a wrong direction he turns instantly to

EIGHT

#### UNINTERRUPTED FELLOWSHIP

father or to mother for forgiveness and renews his loyalty. The heavenly Father is no less tender and sympathetic than an earthly parent.

4. Fourth, there is the stage of unembarrassed fellowship with God. Jesus could look unabashed into the Father's face, because He had never been guilty of the slightest sin of commission or of omission. In deed and word, in thought and imagination and affection, He not only remained pure, but perfect. Such perfection on our part will constitute the blessedness of the heavenly life.

Paul does not claim childlike perfection for himself, and he speaks for us all. "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: But one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as are perfect, be thus minded." Perfection in love through the power of the indwelling Spirit is not simply the goal of our future life; rather the stretching forward toward it is to be accepted as our daily plan

NINE

#### UNINTERRUPTED FELLOWSHIP

of life on earth. Surely this much is possible for us all.

#### *Faith*

Our success in winning souls for Christ, in introducing reform and advancing the Kingdom on earth, or in securing money for the Kingdom, depends upon the indwelling of the Spirit, upon our fellowship with Jesus, upon entering into partnership with God. This reenforcement of our personality by the Divine depends upon our faith in reckoning ourselves to be dead unto sin, but alive unto God in Jesus Christ. Faith in its essence is always prophetic. It transcends a hard literalism which recognizes no righteousness until it is fully accomplished and the habit completely established. Paul writes: "Wherefore we henceforth know no man after the flesh," i. e., after the literal, hard facts of his existence, "but all men after the Spirit," i. e., after their ideals and their strivings. But while faith is always prophetic, it is never antinomian; it never cloaks a sinner with the robe of Christ's righteousness, leaving him inwardly a sinner. It never credits us with what we do not possess in spirit. Unless we are in unceasing and unconquerable warfare against our appetites, unless we are forgetting the things

TEN

#### UNINTERRUPTED FELLOWSHIP

which are behind and stretching forward to the things which are before, we cannot reckon ourselves dead unto sin, but alive unto God in Christ Jesus.

#### *Paul's Prayer for All of Us*

Listen to Paul's inspiring prayer in our behalf, and especially notice the strength of the closing words: "For this cause I bow my knees unto the Father from Whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations forever and ever. AMEN."

FLEVEN

**JOINT CENTENARY COMMITTEE**  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
111 Fifth Avenue, New York

1870 13<sup>th</sup> 1870  
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**The Call**  
of the  
**Foreign Field**  
to an  
**Immediate  
Advance**

By Bishop J. W. Bashford

THE CALL OF THE  
FOREIGN FIELD TO  
AN IMMEDIATE  
ADVANCE

By Bishop J. W. Bashford

BOARD OF FOREIGN MISSIONS OF THE  
METHODIST EPISCOPAL CHURCH  
150 Fifth Avenue, New York City

**T**HE next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history.

We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. That trust is not committed in any peculiar way to our missionaries, or to societies. \* \* \* It is committed to all and each within the Christian family; and it is as incumbent on every member of the Church as are the elementary virtues of the Christian life—faith, hope, and love.

Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.

The providence of God has led us into a new world of opportunity, of danger, and of duty.—*Extract from World Missionary Conference, Edinburgh, Address to the Churches.*

Printed November, 1910

## THE CALL OF THE FOREIGN FIELD TO AN IMMEDIATE ADVANCE

### UNHINDERED ACCESS TO THE PAGAN WORLD

The crisis confronting the Christian world today must be apparent to all thoughtful men.

First: Political barriers are down and the world is now open to the gospel. Two thirds of the population of the globe and three fourths of its area are under the control of Christian nations. Of this thousand million people all save the Russians are now accessible to the gospel, and Russia is served by the Greek Christian Church. Of people under non-Christian governments, the 460,000,000 Chinese, Japanese, and Koreans are as open to the gospel as are peoples under Christian governments. Unhindered access to the pagan world never confronted the Christian Church before.

### SPIRITUAL UNREST OF PAGANISM

But a second and more important element in the crisis is the fact that the hearts of pagan people are as never before open to the gospel. It is not accurate to represent any considerable proportion of the pagan world as eager for the gospel; how can men be eager for blessings of whose very existence they are ignorant? For the most part only those who have witnessed the



transforming effects of Christ upon the lives of others are seeking Him. Moreover, with such peoples the gospel's summons to repentance and to the abandonment of sin often arouses opposition to-day, as in the days when the Master trod the earth. But while no considerable proportion of non-Christian peoples are eager for the gospel, nevertheless the recent impact of Western civilization upon the Orient, of Christendom upon paganism, has turned the whole pagan world into a troubled sea. The unrest in India, China, Korea, Persia, Turkey, and the Mohammedan world is perhaps the most striking development in twentieth century history.

Illustrations of the changed attitude toward the gospel are found in every land. Mass movements toward Christianity among the 300,000,000 of India, revivals in Korea, China, and among the 500,000,000 of the Far East, the welcome accorded to missionaries wherever they have appeared among the 200,000,000 of Africa, the stirrings of civil and religious freedom among the peoples of South America, and the revolutions in Turkey and Persia, are facts with which every intelligent reader is familiar. No man whose mind is open to the truth and who is familiar with world movements any more doubts the recent spiritual awakening and the present restlessness of the pagan world than he disputes the disappearance of the political barriers which kept the church out of pagan lands for nineteen hundred years.

Pagan faiths are powerless to relieve this restlessness. Christ alone delivers from the guilt and power of sin; He alone brings peace to the human heart; He alone makes possible individual and national regeneration. The

world-wide restlessness of paganism is a world-wide opportunity for Christ.

This world-wide and world-known disappearance of political barriers, and the craving of pagan hearts for more light and life, bring the whole Christian world and the whole pagan world into a life and death struggle for the first time in human history; it constitutes the greatest crisis which has confronted the Christian Church since the days of the Reformation.

#### HOW MEET THE CRISIS

Turning to the needs created by the crisis, Protestantism now has in the field 15,000 missionaries. Accepting the standard of one missionary for each 25,000 of the unreached population, these, under God, may suffice for the evangelization of 375,000,000. The Christian Church needs 25,000 more missionaries for the evangelization of the 625,000,000 not yet provided for.

Methodism has 730 men and single women in the field. This enables her to provide for the evangelization of 18,000,000 people. Counting the wives of missionaries, she has 1,050 missionaries in the field, and hence at best can provide for only about 25,000,000 people. But in its far stretching fields on every continent some 150,000,000 people must look to the Methodist Episcopal Church for the evangelical message, even though other churches meet their responsibilities in their respective fields. Such a task involves a six-fold increase of our missionary force at the earliest practicable moment.

But it is as foolish to send missionaries to the field without tools to work with as it is to send

men to the forest without axes to fell the trees. We must raise funds to provide homes for the missionaries, churches, school houses, hospitals, and printing presses; we must help support native workers until we can develop a native constituency. These needs demand heavy expenditures outside the salaries of the men and women on the field; and the supplying of these needs is an imperative condition of success. Printing presses are essential for the wide dissemination of the gospel and the development of an intelligent church membership; one great cause for the success of missions is the fact that the missionaries are usually the most intelligent people in the pagan lands. Hospitals in all lands are demanded on the ground of mercy; and in many lands they are the John Baptists preparing the way for the gospel. Schools and colleges are necessary, not only for an intelligent constituency, but for the training of ministers and teachers so that our churches may soon become self-propagating.

#### INADEQUATE HOUSING OF MISSIONARIES

Of our 320 missionary families the Board of Foreign Missions, because of lack of funds, has been unable to provide homes for more than 75 per cent. Some of these remaining families are living in houses with other missionary families and with very insufficient accommodations. These are not the best conditions for efficient service upon the part of new missionaries nor upon the part of older missionaries, who are receiving them into their homes and into a common family life. To avoid this difficulty some of our families in trying climates are

living in native houses in very unsanitary conditions. It is as unwise to send missionaries to the field without means to preserve their health and strength as it is to send soldiers into a campaign with no provision for sanitation.

#### FAILURE TO REINFORCE OUR PHYSICIANS

All missionary authorities are practically agreed that every hospital on a mission field should have at least two physicians, so as to provide for evangelistic tours in connection with the medical work, for the treatment of people in their homes, for critical operations, for the inevitable illness and the necessary furloughs of the physicians. Out of twenty-one hospitals in China only eleven have two physicians, and the hospitals in other fields are not so well equipped as those in China. On account of the illness or death of the physicians, hospitals treating thousands of patients a year have been compelled to close their doors. Such action not only leaves a plant, with its heavy equipment, idle, and the needy dying for lack of care, but it seriously discredits the church in the communities where such patent failures take place. To avoid a disaster one physician is transferred from the hospital where two physicians are located to the vacant hospital, wherever this can be arranged. Sometimes distance or differences in language make such relief impossible, and in all cases such a transfer throws a double burden upon the physician left in charge of the larger hospital. In one instance during the present year a transfer has left one physician to treat on an average a hundred cases a day, the cases in one single day in May, 1910,

numbering 163. How long may the church expect that physician to bear the strain before retiring with broken health?

On the other hand, physicians have been sent to mission fields without hospitals having been erected and left to establish such a medical plant as may be possible in a native mud house or to secure from people thousands of miles distant the funds with which to erect a hospital. Naturally, such physicians are transferred to vacant hospitals wherever practicable. But sometimes the transfer of a physician who has no hospital leaves one or more missionary families and a native school numbering two to three hundred students without any medical care. Cases can be given of missionary families with a school numbering more than a hundred students, three days' journey from the nearest physician. If an epidemic breaks out in the school, a messenger must be sent on a three days' journey for the physician and the epidemic has six days to run before the physician can arrive; and if he spends only a single day at the school his visit keeps him seven days from his own work. At other times the size and importance of a city and the success of the physician in gaining access to the city renders his transfer unwise, even though he is obliged to work there without a hospital.

The reason missionaries continue to enter cities without hospitals is that in many cases they are the only persons who can gain access to these cities. The reasons why they keep as many hospitals as possible open, instead of concentrating their efforts upon fewer centers, are: first of all, the crying needs of the multitudes who appeal to them for help; second, the fact that discounting of all our work before the eyes

of the pagan communities inevitably follows the closing of a hospital; and third, the sad but indisputable fact that such medical work, pitiable as it is, so infinitely excels native medical practice, that our hospitals are serving as models of healing and sanitation in every pagan land where they are established. But we submit that our people at home ought not to leave our physicians going to the field to struggle unaided against such fearful odds.

#### CRYING NEED FOR TEACHERS

What is said of hospitals applies with greater force to our schools and colleges, for the latter are more numerous and more essential to our final success than the former. All our day schools and many of our boarding schools are manned by native Christians. In some cases this is due to the fact that we have developed native leaders competent for these heavy responsibilities; but in many cases the lack of supervision is due to the fact that the missionary in charge of a school has either died or has been sent home in broken health, and we have been compelled either to close the school or to put a native teacher in charge of it. Even more pitiable, because far more common, is the strain which we are putting upon missionaries through the rapid increase of pupils with no corresponding increase of missionary teachers. So eager are the young people for Christian learning that scores of cases may be cited in which students bring back to school additional students and beg the privilege of putting up bunks on the side of a room seven by eight feet in dimensions, so that the room may accommodate four students instead of the two for which it was in-

tended. In other cases, students are sleeping on porches and in recitation rooms and in native houses with mud floors and walls and small paper windows—all for the privilege of entering the school of the foreign teacher. Under these circumstances, few missionaries can persuade themselves to send back the students to their villages of pagan darkness.

The rapid increase of students in many cases results in breaking down the foreign teacher. In one case a missionary in a college taught ten classes a day, giving each class a half hour's time, in order that he might furnish instruction to the large number crowding the buildings; in addition he was required to serve as treasurer of a large mission, and, not having been trained as a bookkeeper, this work took a third of his time; because no other missionary could be spared for the service, this teacher was compelled to become the college pastor, preaching twice on Sunday and conducting a prayer meeting with an attendance of 600 persons; presently the district superintendent broke in health and this professor was compelled to take charge of the district and oversee the work of the native pastors, so far as he could do so; then the president of the college was called away and the professor was compelled to assume additional burdens in order to keep the college running. What wonder is it that this missionary broke in health and had to be sent home? In another case a missionary was in charge of a school of 300 boys, treasurer of the mission, pastor of a city church, and superintendent of thirty groups of native workers who went out each Sunday to preach Jesus to the native people, and in addition superintended the erection of new buildings. Another missionary is superintendent of a district em-

bracing 5,000,000 people with a dozen pastors under him, is president and the only foreign teacher of a theological school in which he is preparing some twenty men for the ministry, and has at the same time the presidency of a college with all its varied duties. In one more case a missionary is principal of a school in which he teaches sixteen hours a week, is pastor of the native church, is superintendent of six other schools within a range of forty-five miles from his home, and is district superintendent of a large district. In not all of our schools and colleges are the teachers so overloaded, but cases of under-manned institutions and overworked teachers can be multiplied until every school and college in the foreign field has been described.

Here again the question will be asked by men in the home field: Why overtask yourselves in this matter? Simply because there has been a great change in public sentiment in pagan lands within the last twenty years—within the last ten years—within the last five years—within the last year—and the people are crowding upon us for help; and you at home have not had time to realize these rapid advances on the field and to furnish us with the needed reinforcements. We prayed for these opportunities years and years and waited for them; at last the opportunities have come; and if we let them pass we are not sure that they will ever come again; nay, we are quite sure that many of them never will return. Above all, even with such scant means, and with our lack of workers, we are offering education far superior to the education which pagan governments can offer and our schools are fixing the standard and molding the higher education of empires.

### BURDENS OF SUPERVISION

Turning to our evangelistic work, more than half our districts are without foreign district superintendents. This is partially due to the fact that capable native superintendents have been developed in our older fields; but it is due in part to the fact that we cannot furnish missionary superintendents for all of our districts. To meet the crisis in some measure we have developed a new type of district superintendent: one man is often appointed missionary in charge of two or more districts. We thus have men supervising the work in districts of 3,000,000 to 5,000,000 and even 8,000,000 people. In reality they are coadjutor bishops and in any other church than ours they would be elected to the office. They are laying the foundation of the church in regions of greater populations than several states in America combined possess, and are repeating the triumphs of Asbury and Coke and Wesley.

### THE HEAVIEST LOAD

In addition to these tremendous burdens, there is another responsibility which rests more heavily upon the hearts of missionaries than their daily tasks, namely, their responsibility for securing funds for the maintenance of their work and workers. In some mission fields last year the Board of Foreign Missions was unable to appropriate a dollar for the support of schools or hospitals or native pastors; in not a single field was the appropriation sufficient to cover these absolute essentials. For the missionary who lives six thousand to twelve thousand miles from the friends at home—to whom his appeals for financial aid must be made—to be compelled

to resort to the written page, to feel unable to place in writing any picture of the needs which confront him on the field, to know that not only the comforts but the necessities of those who are risking their lives for the sake of the Kingdom depend upon his efforts, and then to wait, week after week, and sometimes month after month, for a response to his letters, and at last to receive the blighting news: "We cannot help you this year"—this heart-breaking experience brings more sleepless nights and causes more gray hairs and results in more breakdowns upon the field than any other single task committed to his care. From facts such as these may be gained some impression of the crisis on the mission field to-day.

### A MAN'S JOB

The crisis, which is only another name for opportunity, appeals peculiarly to men. The women of the church will bear their full measure of the responsibilities and make their full share of the sacrifices; but this is peculiarly a man's job. Jesus Christ was a man. The twelve disciples were men. The task demands all the strength that the strongest men can command; and their resources must be reinforced by the infinite resources of God. The laity as well as the ministers must aid. In the early church laymen were found in full co-operation with the apostles. The first deacons in the apostolic church were distinctively laymen and assigned to laymen's tasks. In the days of persecution, the apostles remained in the churches at Jerusalem and the laity went everywhere preaching the gospel. And so in every great crisis God has laid hold of laymen like Ambrose, Zinzen-

dorf, Howard, Wilberforce, Livingstone, and Moody, and called them to the leadership of the church. Saint Francis and Loyola were not ordained until after they had entered upon their great careers. Indeed, Calvin was never ordained, and our own William Taylor was a local preacher when he was elected a Bishop to Africa. So in all churches to-day the ministers are recruited from the laity, and in some churches laymen join with ministers in electing them to orders. Thank God, there is no ecclesiastical caste in Christendom. The Holy Spirit fell upon the laity, as well as upon the apostles, on the day of Pentecost. Paul was not ordained until with Silas he started on his second missionary tour. Five of the most prominent figures in the book of Acts are laymen, and the longest New Testament report of a sermon, next to the Sermon on the Mount, is the report of the words of the first Christian martyr, Stephen, the layman.

If ever there was a time when laymen were needed, the present crisis demands their help. The evangelization and Christianization of the world call for all the talents and all the gifts of the entire membership of the church. They demand the broadest thinking, the sanest planning, the highest consecration, the most heroic efforts. The task is simply superhuman, and demands, in addition to all other resources, the help of Almighty God. Our appeal is to the spirit of service, to the latent heroism of the men of Methodism. Our Revolution and our great Civil War called for the heroism of the entire manhood of America, but a greater task confronts us than ever confronted America in war. The inhabitants of other worlds are eagerly watching our struggles. Missionaries—

their ranks rapidly thinning by sacrifice—call for your help. The pagan world—restless as the tumultuous sea—appeals to you for aid. Above all, the Heavenly Father through His Word appeals to you and commands you to fill up that which remaineth behind of the sacrifice of Christ. This is a business man's task. Jesus said, "I must be about my Father's business." His Father is your Father, too; and your Father's business is your business.

Even those not formally connected with the church must help. We know many instances of generous response upon the part of men and women who have not yet joined the church, but whose hearts are moved toward service and who desire to leave the world a little better for their living in it. God needs the service of these souls. The crisis compels us to appeal to you, and we are sure you will not fail your pagan brothers struggling in the great deep, or disappoint your Heavenly Father who sent you into the world to serve.

All can help. All cannot go. But all can go or send. Give much if you can. If you cannot give much, give what you can, and win the widow's blessing from the lips of the Master. It is not conceivable that God meant the church to pray for nineteen hundred years for the opening of the gates to the pagan world and then not to enter the field when He flings the gates wide open. It is not conceivable that God has opened the whole world to the Christian Church for the first time in human history and then means the church to pass by on the other side, busy with the petty tasks of earth, or to stand and idly contemplate the perishing world like the rabble around the Cross. It is not conceivable that God summons us to meet this

crisis, and in case we respond and do our utmost, that His promise to be with us even to the end of the age will then fail. Let us adopt John Wesley's motto: "All at it, always at it, altogether at it," and evangelize the world in the present generation.

*Centenary*

**The Centenary  
and  
The New Age**

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BISHOP BASHFORD

1918



## A NEW WORLD

**W**E are entering a new world as the following facts make plain:

- 1 When the people elected Mr. Wilson president in 1912, no one dreamed of a world war. In electing a man who kept the nation out of war so long as peace could be preserved with honor, but, when the stern decision must be made, led the people at untold cost to themselves to choose almost unanimously the right; in finding a man who is becoming the spokesman of the world and is shaping the ideals of humanity, we were as strangely and providentially guided as in the choice of Washington and Lincoln.
- 2 The passage by Congress of the Prohibition Amendment is the greatest piece of constructive legislation in American history since the passage of the amendment prohibiting slavery.
- 3 The admission of 6,000,000 women to suffrage in Great Britain, in return for their sacrifices in the war, and the progress of woman suffrage in America were unforeseen, save by prophetic souls. But all people now trust that the women will providentially strengthen the forces for temperance, social purity and the conservation of childhood for the coming struggles of the human race.

4 Capital, intelligence and labor are the three factors in the production of wealth; and in the admission of laborers to a larger and more equal share in the direction of economic and political enterprises, we are resting democracy upon a broader basis than ever before in history.

5 For the struggles which must follow the war Great Britain is already organizing her financial, industrial and commercial resources in a manner that will match the marvelous organization of Germany. In the United States a similar reorganization is under way. The modification of our competitive system by coordination and cooperation in industries, transportation and commerce is another sign that we are entering upon a new world.

The war has both revealed and developed a spirit of patriotism and unselfishness and humanitarianism of which we little dreamed. Millions are learning the blessedness of giving; the cheerfulness with which men accept taxation, offer their service without compensation, make unconstrained contributions to the Red Cross and the Y. M. C. A., and offer their lives for the country, is unparalleled in history.

Mr. Wilson has voiced the aspirations of the human race in his demand for world democracy—i.e., for the right of self-determination upon the part of every nation in helping to decide upon its place in the

world; and for the right of self-determination, upon the part of each individual within the nation, in helping to shape the institutions which mold the destiny of himself and his posterity.

Two grave obstacles lie across the pathway of world democracy.

- 1 We do not think that the first obstacle—German militarism—is invincible. Germany began the war ostensibly for a place in the sun; in reality for the military conquests of Europe, and, later, of the world. But her consent to President Wilson's demand for the limitation of armaments is an indisputable admission of the failure of militarism; it must inevitably lead to the abandonment of the claim she still maintains of holding what the sword has taken. The acceptance by every nation of an international limitation of armaments presages the disappearance of the era of militarism and of the doctrine that might makes right.
- 2 The second grave obstacle to world democracy is ignorance and moral weakness upon the part of multitudes who desire to participate therein. The present struggle has thrilled, not only Europe, Australia and North America, but South America, Africa and Asia. We cannot establish permanent peace with democracy for the white races and forcible subjection for the colored races of the world. On the other hand, how can we admit to an equal voice in settling the

gravest problems, millions upon millions of people in their present state of ignorance and moral impotence, without endangering the civilization of the world?

The only solution of our problem is Christian missions. As Bishop Welch has wisely said: "The pillars of democracy are intelligence and virtue," and these are the product of Christianity.

The late Yuan Shih Kai probably was the ablest pagan ruler of this century. He attributed the Chinese revolution to Christian missions, saying that the Christian teaching of the fatherhood of God and the brotherhood of men would undermine every despotism on earth. He added: "I am not a Christian; I am a Confucianist. But Confucianism is not strong enough for the crisis which is upon us. Only Christ can save China." The Gospel, which teaches that God has made of one substance all nations to dwell upon the face of the earth; that Jesus Christ tasted death for every man; the Gospel which commands us to evangelize the nations, furnishes, in the language of President Wilson, "The only force in the world that I ever heard of that does actively transform the life, and the proof of

the transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

We are pouring out billions of money, and millions of men are offering their lives, to preserve human freedom for the race. Absolutely essential as this program is, nevertheless it is a program of destruction, or, at best, simply of conservation. The only constructive program before the nations is the program of modern missions.

*Had Protestantism spent forty millions of dollars in missionary work in Russia during the last forty years, Russian democracy would stand firm in the crisis and would be worth forty billions of dollars in terminating the war.*

With the colored races now slightly outnumbering the white races of the earth; with South America, one of the two great unoccupied regions of the earth, filling up with a mixed white and colored population; with Malaysia, the other great unoccupied region of the earth, filling up with colored people who will number some three hundred million before the close of the century, who doubts that, if the white races continue to dominate every continent by military power, and to exclude the yellow races from five of the six great continents, limiting

their countless millions to a portion of Asia, there will arise a race war in comparison with which our present struggle will prove a skirmish! Moreover, if we overthrow militarism in Germany we must not ourselves plan to continue it for the control of the colored populations of the earth.

The alternative is the speedy evangelization of the world. The Gospel of Jesus Christ lays the foundation of intelligence and virtue upon which, alone, the liberty of the earth can rest.

Henry Morgenthau says:

*"The moral issues of this era are the gravest in the history of the world. If it turns out that we are morally unprepared as we are physically unprepared, I tremble for the future of the world."*

We must definitely and adequately prepare now to enter upon a vigorous forward movement in missions. We must be ready to offer the Gospel as never before to the nations of the earth the day peace is declared; and we must accept this task as an integral and continuous part of our war program. The evangelization of the nations is the safety of the world.

Publications of the  
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111 Fifth Avenue  
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*Missions*

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- 2 The passage by Congress of the Prohibition Amendment is the greatest piece of constructive legislation in American history since the passage of the amendment prohibiting slavery.
- 3 The admission of 6,000,000 women to suffrage in Great Britain, in return for their sacrifices in the war, and the progress of woman suffrage in America were unforeseen, save by prophetic souls. But all people now trust that the women will providentially strengthen the forces for temperance, social purity and the conservation of childhood for the coming struggles of the human race.

4 Capital, intelligence and labor are the three factors in the production of wealth; and in the admission of laborers to a larger and more equal share in the direction of economic and political enterprises, we are resting democracy upon a broader basis than ever before in history.

5 For the struggles which must follow the war Great Britain is already organizing her financial, industrial and commercial resources in a manner that will match the marvelous organization of Germany. In the United States a similar reorganization is under way. The modification of our competitive system by coordination and cooperation in industries, transportation and commerce is another sign that we are entering upon a new world.

The war has both revealed and developed a spirit of patriotism and unselfishness and humanitarianism of which we little dreamed. Millions are learning the blessedness of giving; the cheerfulness with which men accept taxation, offer their service without compensation, make unconstrained contributions to the Red Cross and the Y. M. C. A., and offer their lives for the country, is unparalleled in history.

Mr. Wilson has voiced the aspirations of the human race in his demand for world democracy—i.e., for the right of self-determination upon the part of every nation in helping to decide upon its place in the

world; and for the right of self-determination, upon the part of each individual within the nation, in helping to shape the institutions which mold the destiny of himself and his posterity.

Two grave obstacles lie across the pathway of world democracy.

- 1 We do not think that the first obstacle—German militarism—is invincible. Germany began the war ostensibly for a place in the sun; in reality for the military conquests of Europe, and, later, of the world. But her consent to President Wilson's demand for the limitation of armaments is an indisputable admission of the failure of militarism; it must inevitably lead to the abandonment of the claim she still maintains of holding what the sword has taken. The acceptance by every nation of an international limitation of armaments presages the disappearance of the era of militarism and of the doctrine that might makes right.
- 2 The second grave obstacle to world democracy is ignorance and moral weakness upon the part of multitudes who desire to participate therein. The present struggle has thrilled, not only Europe, Australia and North America, but South America, Africa and Asia. We cannot establish permanent peace with democracy for the white races and forcible subjection for the colored races of the world. On the other hand, how can we admit to an equal voice in settling the

gravest problems, millions upon millions of people in their present state of ignorance and moral impotence, without endangering the civilization of the world?

The only solution of our problem is Christian missions. As Bishop Welch has wisely said: "The pillars of democracy are intelligence and virtue," and these are the product of Christianity.

The late Yuan Shih Kai probably was the ablest pagan ruler of this century. He attributed the Chinese revolution to Christian missions, saying that the Christian teaching of the fatherhood of God and the brotherhood of men would undermine every despotism on earth. He added: "I am not a Christian; I am a Confucianist. But Confucianism is not strong enough for the crisis which is upon us. Only Christ can save China." The Gospel, which teaches that God has made of one substance all nations to dwell upon the face of the earth; that Jesus Christ tasted death for every man; the Gospel which commands us to evangelize the nations, furnishes, in the language of President Wilson, "The only force in the world that I ever heard of that does actively transform the life, and the proof of

the transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

We are pouring out billions of money, and millions of men are offering their lives, to preserve human freedom for the race. Absolutely essential as this program is, nevertheless it is a program of destruction, or, at best, simply of conservation. The only constructive program before the nations is the program of modern missions.

*Had Protestantism spent forty millions of dollars in missionary work in Russia during the last forty years, Russian democracy would stand firm in the crisis and would be worth forty billions of dollars in terminating the war.*

With the colored races now slightly outnumbering the white races of the earth; with South America, one of the two great unoccupied regions of the earth, filling up with a mixed white and colored population; with Malaysia, the other great unoccupied region of the earth, filling up with colored people who will number some three hundred million before the close of the century, who doubts that, if the white races continue to dominate every continent by military power, and to exclude the yellow races from five of the six great continents, limiting

their countless millions to a portion of Asia, there will arise a race war in comparison with which our present struggle will prove a skirmish! Moreover, if we overthrow militarism in Germany we must not ourselves plan to continue it for the control of the colored populations of the earth.

The alternative is the speedy evangelization of the world. The Gospel of Jesus Christ lays the foundation of intelligence and virtue upon which, alone, the liberty of the earth can rest.

Henry Morgenthau says:

*"The moral issues of this era are the gravest in the history of the world. If it turns out that we are morally unprepared as we are physically unprepared, I tremble for the future of the world."*

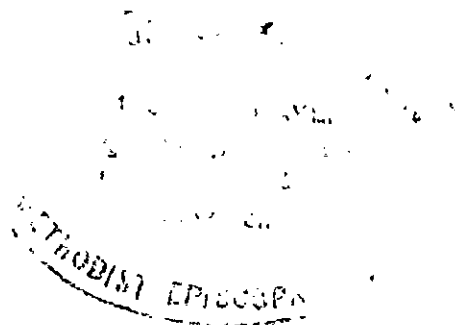
We must definitely and adequately prepare now to enter upon a vigorous forward movement in missions. We must be ready to offer the Gospel as never before to the nations of the earth the day peace is declared; and we must accept this task as an integral and continuous part of our war program. The evangelization of the nations is the safety of the world.



Publications of the  
JOINT CENTENARY COMMITTEE  
OF THE  
METHODIST EPISCOPAL CHURCH  
111 Fifth Avenue  
New York City

UNINTERRUPTED  
FELLOWSHIP  
WITH GOD

BISHOP BASHFORD



DEVOTIONAL ADDRESS DELIVERED  
AT THE GENERAL CONFERENCE  
AT MINNEAPOLIS, MAY 7, 1912,  
BY BISHOP JAMES W. BASHFORD

## UNINTERRUPTED FELLOWSHIP WITH GOD

**L**ET us think together for a few moments upon uninterrupted fellowship with God. Jesus states the condition of fellowship in the first commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Jesus is not simply repeating a law of the Old Testament. His words always spring out of His own experiences; and Jesus, in laying down this condition of fellowship with God, states the law which He had found valid in His own life on earth in the midst of temptations which assailed Him, as they beset us all. Love, a love which masters and entrances heart and soul and mind, is the first condition of uninterrupted fellowship with God.

### *Obedience*

The second condition of uninterrupted fellowship with Jesus is obedience. Indeed obedience is the test of love. "If ye love

#### UNINTERRUPTED FELLOWSHIP

Me, ye will keep My commandments. And I will pray the Father and He shall give you another Comforter, that He may be with you forever." Again, Jesus says, "If a man love Me, he will keep My word; and My Father will love him, and We will come unto him and make Our abode with Him."

#### *Power*

These conditions are very hard and many will feel that they are impossible of fulfilment. But Jesus gives us the promise, "Ye shall receive power when the Holy Spirit is come upon you." With His aid we can maintain uninterrupted fellowship with Him. The marvelous transformation which came to Peter between his oaths and denial of the Lord on the eve of the crucifixion and his testimony on the day of Pentecost, is equally possible for us. "We are never," as Philips Brooks once said, "to seek tasks according to our strength, but strength according to our tasks."

W. L. Walker, in a remarkable book on the Holy Spirit and the Incarnation, holds that the distinctive feature of Christianity is that it is a religion of Power. Those who have lived in pagan lands know that Buddha and Confucius can give us great moral precepts, but their worshipers are

FOUR

#### UNINTERRUPTED FELLOWSHIP

impotent to carry out the precepts of their masters. On the other hand the Christian can sing:

*"My help cometh from Jehovah,  
Who made heaven and the earth.  
He will not suffer thy foot to be moved,  
He that keepeth thee will not slumber."*

#### *Pagan and Christian Power*

I remember once a pagan captain, who, after we had gone through a rapid in which he thought his boat was doomed, turned with pale face and trembling lips and cried, "Your God is a mighty God."

Yuan Shi Kai, late President of the Chinese Republic, once said to the Reverend H. H. Lowry, "I am not a Christian, I am a Confucianist. But Confucianism is not strong enough for the crisis which is upon us. Only your Christ can save China." Let us ever keep in mind that He is an almighty, as well as a loving God, whom we worship, and He has promised to come with His Son and abide in us. "Wherefore, also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them."

FIVE

#### UNINTERRUPTED FELLOWSHIP

##### *Imagination*

"The weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds, casting down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." The secret of uninterrupted fellowship with Christ is this divine swaying of our imagination, of the spontaneous sources of thought and affection and will.

##### *Four Stages of Fellowship*

1. We find four stages of fellowship in experience. First, there is the stage of broken fellowship, the stage of back-sliders, of those who once knew God and obeyed Him, but have fallen away from the faith and abandoned obedience, men whose fellowship with God is now broken.

2. Again, there is the stage of interrupted fellowship. This is the stage in which most of us live. We have found Christ, we know Him as our Saviour. We have experienced forgiveness; we would not abandon such faith as we have under any compulsion. But we indulge in wrong acts which bring condemnation upon us. We attempt to justify ourselves by saying,

#### UNINTERRUPTED FELLOWSHIP

"We are only human; we are still living in the body; therefore almost sure to fall into condemnation through some form of sin."

"My indulgence is no worse than that of others; Brother So-and-So commits far greater offenses than I do." In this stage of interrupted fellowship we sometimes abide for weeks and months. Usually we do not remain at the same level. Through grace we are overcoming our faults, or from the neglect of grace we are departing farther and farther from God. A revival often restores multitudes who have fallen into this stage of interrupted fellowship.

3. Above the stages of broken fellowship and of interrupted fellowship there is the stage of uninterrupted fellowship. This stage is possible to all of us in the present life. Dr. S. A. Keen was one of the sanest advocates of sanctification I have ever known. I once said to him, "Have you ever felt any condemnation since you made this profession of sanctification?" "Oh, yes," he said, "I have been condemned many times." I was astonished at his answer and asked further, "How, then, does your experience since you came into this state of sanctification differ from your earlier experiences?" His reply was in substance as follows: "Before I experienced sanctification I was in a stage of interrupted fellowship with Christ. Some-

#### UNINTERRUPTED FELLOWSHIP

times my heart grew cold. But God visited my church with gracious revivals, during which I renewed my strength and followed Christ, at least for a time, with greater faithfulness. I thank God for His patience and for these visitations of divine grace. But since this new experience I have not suffered my fellowship with Christ to be seriously interrupted. The Holy Spirit deals faithfully with me. The moment He perceives a wrong act performed by me, a wrong word springing from my lips, a wrong impulse coming into my heart, He warns or rebukes me, and I instantly respond to His warning or rebuke. I turn to God immediately for forgiveness and for increased strength to do His will. If I have given offense to others I turn to them also for forgiveness. Hence my fellowship with God has been uninterrupted since I entered upon this blessed experience."

Sometimes a thoughtless word may fall from our lips, a wrong impulse may be indulged before we become aware of the presence of the tempter. The only remedy is instant turning to God for forgiveness and strength. Surely a mother's or a father's fellowship with a child is not broken, and is not even interrupted, if the moment the child finds himself moving in a wrong direction he turns instantly to

#### UNINTERRUPTED FELLOWSHIP

father or to mother for forgiveness and renews his loyalty. The heavenly Father is no less tender and sympathetic than an earthly parent.

4. Fourth, there is the stage of unembarrassed fellowship with God. Jesus could look unabashed into the Father's face, because He had never been guilty of the slightest sin of commission or of omission. In deed and word, in thought and imagination and affection, He not only remained pure, but perfect. Such perfection on our part will constitute the blessedness of the heavenly life.

Paul does not claim childlike perfection for himself, and he speaks for us all. "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: But one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as are perfect, be thus minded." Perfection in love through the power of the indwelling Spirit is not simply the goal of our future life; rather the stretching forward toward it is to be accepted as our daily plan

#### UNINTERRUPTED FELLOWSHIP

of life on earth. Surely this much is possible for us all.

#### *Faith*

Our success in winning souls for Christ, in introducing reform and advancing the Kingdom on earth, or in securing money for the Kingdom, depends upon the indwelling of the Spirit, upon our fellowship with Jesus, upon entering into partnership with God. This reenforcement of our personality by the Divine depends upon our faith in reckoning ourselves to be dead unto sin, but alive unto God in Jesus Christ. Faith in its essence is always prophetic. It transcends a hard literalism which recognizes no righteousness until it is fully accomplished and the habit completely established. Paul writes: "Wherefore we henceforth know no man after the flesh," i. e., after the literal, hard facts of his existence, "but all men after the Spirit," i. e., after their ideals and their strivings. But while faith is always prophetic, it is never antinomian; it never cloaks a sinner with the robe of Christ's righteousness, leaving him inwardly a sinner. It never credits us with what we do not possess in spirit. Unless we are in unceasing and unconquerable warfare against our appetites, unless we are forgetting the things

#### UNINTERRUPTED FELLOWSHIP

which are behind and stretching forward to the things which are before, we cannot reckon ourselves dead unto sin, but alive unto God in Christ Jesus.

#### *Paul's Prayer for All of Us*

Listen to Paul's inspiring prayer in our behalf, and especially notice the strength of the closing words: "For this cause I bow my knees unto the Father from Whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations forever and ever. AMEN."

JOINT CENTENARY COMMITTEE

Methodist Episcopal Church  
Methodist Episcopal Church, South  
111 Fifth Avenue, New York



# The Widening Horizon in China

By BISHOP J. W. BASHFORD

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150 FIFTH AVENUE  
NEW YORK

## THE WIDENING HORIZON IN CHINA

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The Missionary work of the Methodist Episcopal Church in China is practically confined to seven of the twenty-two provinces. One of our missionaries crosses the Yangtze at Kiukiang and thus does some work in an eighth province, Hupeh, where we have some splendid native Christians. Moreover Chinese Christians returning from California have of their own initiative preached the Gospel, led souls to Christ, built a church, and established a school in the Kwangtung Province. This work has been visited by the bishop resident in China. One native missionary, who is supported in part by the local church and in part by Chinese Christians in California, was ordained. We also have a very few missionaries across the line of Chihli, in the region of Manchuria, now divided into three provinces.

The provinces in which our missionaries labor contain one hundred and eighty-eight million people, while the provinces thus far not entered by us embrace two hundred and fifty million people. Were any similar pagan population discovered in any other part of the world without a Methodist missionary, our people would pour out their money and would have men on the way to save these millions within the next six months. Nearness, to be sure, would give an added emphasis to any such need or opportunity. But nearness, or, in this case, distance, ought not to be the influencing factor in the work of the kingdom of God. Surely the number thus far unreached by us, the openness of the Chinese for the Gospel, and the fact that we have mastered the language, have translated the Bible and have created some Chinese Christian literature, and can reach these millions in connection with our other work, make the appeal for the expansion of our work in the Chinese empire an irresistible one.

Printed in February, 1907

## PROPOSALS FOR EXPANSION

*I. Reinforce West China Mission*

If the order of expansion can be planned, the first step to take is to reinforce immediately our work in West China so that we may at least retain the territory in that province which we have cultivated during the last twenty years. This territory embraces one sixth of the Szechuen province, with one third of its population of sixty-eight million people. Our Methodist missionaries, being among the first Christians to enter this province, naturally settled along the Yangtze from Chungking, the commercial metropolis, through the Chentu plain to Chentu, the political capital of the province. This Chentu plain, according to Mr. Archibald Little in "The Far East," has a denser population than any other spot on the face of the earth except possibly the county in which London is located. Here our missionaries have labored and prayed and built up a native Methodism. Our gains in the West China Mission have averaged 29 per cent a year for the last two years. Ninety per cent of our church members are mature men, and only ten per cent women and children. Ninety per cent of our church members can read and write as compared with ten per cent of the surrounding adult male population. We must receive word in the very near future that we can add four or five additional married workers to the force in West China, or else we must surrender to other societies a part of this most fruitful field. Surely Methodism ought to exert herself mightily to hold her possession in this garden spot of the world.

*II. Extend the present boundaries of Foochow and Hinghua Conferences*

The boundaries of the Foochow Conference ought to be enlarged in a northwesterly direction until they meet the boundaries of the Central China Conference. The boundaries of the Central China Conference ought to be extended fifty miles to the south that they may touch the southern end of the Hinghua Conference. In addition, the boundaries of the Hinghua Conference should be extended in a westerly direction until they

unite with the eastern limits of the Central China Conference. This would connect these three conferences and bring our missionaries into closer relations; would enable us to transfer missionaries from one field to another according to the relative needs of each field, and would contribute in every way to the enlargement and improvement of our work in those fields already occupied. To make these extensions would necessitate the adding of perhaps four missionaries and their wives to the force of the Foochow and Hinghua Conferences.

*III. Divide Central China Conference into two parts*

With this slight enlargement of what is now the Central China Conference, it should be divided into two conferences. This conference now has work in the four provinces of Kiangsu, Anhwei, Kiangsi and Hupoh, with an area as large as that of all New England, New York and New Jersey, and with a population of about one hundred millions. We have for this vast territory and enormous population but five foreign presiding elders, and the whole force at each of its five mission stations is entirely inadequate. To do any kind of justice to this work we ought immediately to double the number of presiding elders in Central China, and also add largely to our teaching and medical forces.

The Central China Conference is located in the great Yangtze valley, one of the most fertile farming sections in the world. Here also are great coal and iron resources. It has a perfect network of canals and streams. Moreover, being on China's great waterway, the Yangtze River, it is easy of access and is in touch with the outside world.

Here is a great population waiting for us to give them the Gospel. Surely Methodism will arise to this opportunity, and not make it necessary either to abandon territory or else to fail in this strategic region.

*IV. Organize Shantung District into Shantung Conference*

In the Shantung Province of the North China Conference we have one presiding elder's district for a province larger than New York State and a population of thirty-eight millions. The Parent

Board has three missionaries and their wives and the Woman's Foreign Missionary Society three workers for this entire province. This is the province which has been exploited to some extent by the Germans. It has vast coal and iron resources, and along with Shansi, promises to be the Pittsburg region of the Chinese empire. Indeed railroads are already building and the mines are being opened. This presiding elder's district should be expanded into the Shantung Conference. It should be extended south through the fertile territory lying along the Grand Canal, that ancient and noted artificial waterway, until the Shantung Conference connects with the Central China Conference. This would connect four of our five conferences in China. Here is another opportunity which Methodism must not allow to pass by through failing to respond in her providential hour.

#### *V. Enter Manchuria*

Nearly all of the territory formerly known as Manchuria has been made into the three provinces of Fengtien, Heilungkiang and Kirin and incorporated into China proper. Their latitude ranges from that of Columbus, Ohio, to that of the southern part of Canada, and their total area equals that of Ohio, Indiana, and Texas combined. The population has in twenty-five years increased from seven and one half millions to twenty-one millions. The soil is much like the black soil of Illinois and Iowa and is very fertile. This natural resource has been made available to the natives through the railroads which have been constructed by the Russians, and the railroad running from Tientsin, the commercial center of North China, through the Great Wall, to Mukden, the capital of Manchuria. There are also splendid coal and iron mines as yet unworked. Great developments are to take place there and the population fifty years hence will probably reach one hundred millions. Only two missions of any church are at work there now. Methodism should enter the field at once and occupy the place as worker there which the situation demands of her.

#### *V.I. Begin work in Shansi Province*

Shansi Province lies west of Chihli Province and occupies about 81,830 square miles. Its population is 12,200,000. Baron

Richtofen, in his three-volume report to the German Government, startled the European nations by his statement that the Shansi Province contains the richest coal and iron deposits in the world. This report led to the attempt to divide China, which attempt failed only through the intervention of Secretary Hay and the United States. Richtofen says that there is coal enough in Shansi to supply the whole world for several thousand years. This is confirmed by the report of the second German commission in 1897-8. The mountains which contain the coal have been so upheaved that they can be mined on a level without sinking shafts. Railroads are already building in these fields and the dawn of a mining era is at hand. Coal in some places lies three thousand feet above the Pacific, so that with suitable railroads gravity will bear the mined coal to the sea. A tremendous amount of Chinese labor is at hand and in a comparatively few years Shansi will be the Pittsburg, the Birmingham, the West Virginia of Asia.

Such is the character of the field which calls us as a church to a decided advance. The list below gives what must be pledged before the work should be opened in either Manchuria or Shansi, and is by no means all that is needed adequately to man either one of these fields.

<i>Five Missionaries</i> —one physician, two teachers, and two evangelists, at \$2,000 each for outgoing expenses and salary for two years.....	\$10,000
<i>Five residences</i> for the above, at \$2,500 each.....	12,500
<i>One hospital</i> , at \$5,000.....	5,000
<i>Two school buildings</i> at \$5,000 each.....	10,000
<i>Native chapels, workers, etc.</i> .....	2,500
	\$40,000

The accompanying table shows the size and the population of the various provinces and the number of people to each missionary. A glance at this table, together with the foregoing presentation, will show that in our proposals for strengthening existing work and for expansion, we have asked for it for the most fertile portions of the empire or else for those of largest manufacturing and mining possibilities and probabilities, where the largest number of people will be reached with the least possible effort.

	Area	Population	Pop. Sq. Mi.	Miss'ns	Mission-aries	Inhab. Per Miss.
Anhui.....	54,810	23,670,000	432	8	90	263,000
Chekiang.....	36,670	11,581,000	313	10	270	43,000
Chihli.....	115,800	20,937,000	181	12	273	58,000
Chinese Turkestan.....	550,000	1,200,000	2	..	..	..
Fengtien.....	50,000	12,000,000	240	..	..	..
Fukien.....	46,320	22,877,000	494	8	363	63,000
Heilungkiang.....	140,000	2,000,000	14	..	..	..
Honan.....	67,940	35,317,000	519	7	93	380,000
Hunan.....	83,380	22,169,000	266	9	87	255,000
Hupch.....	71,410	35,280,000	404	15	220	160,000
Kansu.....	125,450	10,385,000	83	3	57	182,000
Kiangsi.....	60,480	26,532,000	382	6	165	161,000
Kiangsu.....	38,600	13,980,000	362	20	360	39,000
Kirin.....	90,000	7,000,000	77	..	..	..
Kwangsi.....	77,200	5,142,000	66	2	13	395,000
Kwangtung.....	90,970	31,865,000	310	10	419	77,000
Kweichau.....	67,160	7,650,000	111	1	25	306,000
Shansi.....	81,830	12,200,000	140	7	121	101,000
Shantung.....	55,970	38,248,000	683	14	225	170,000
Shensi.....	75,270	8,450,000	111	5	84	100,000
Szechuen.....	218,480	68,725,000	314	7	252	273,000
Yunnan.....	146,680	12,324,000	84	2	37	333,000
China Proper.....	2,392,420	420,532,000	259	20	3,240	132,000
Mongolia Dependencies.....	1,367,000	5,000,000	4	..	..	..
Thibet Dependencies.....	738,000	3,500,000	5	..	..	..
All China.....	4,467,420	438,032,000	100	..	..	..

For more definite information as to special needs and opportunities, write to Dr. F. D. Gamewell, 150 Fifth Avenue, New York city.

# The Healing Art in China

By BISHOP J. W. BASHFORD

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of the Methodist Church,

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150 FIFTH AVENUE  
NEW YORK

## THE HEALING ART IN CHINA

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MEDICAL work in China is a providential method of opening new regions and fields for the gospel. The medical missionary follows the example of the Master, who went everywhere teaching and healing the sick. The work combines the best features



THE LAME, THE HALT, AND THE BLIND AT MARTYRS' MEMORIAL HOSPITAL, CHANGLI, NORTH CHINA

of practical Christianity and Christian humanitarianism, for it relieves suffering in a land where the suffering of the people continually fills one with compassion. Medical work has proved the most effective means of disarming prejudice, conquering hostility,

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HOSPITAL CHAPLAIN AT NANKING

and opening doors. Chinese Christians have been able to point hostile persons to man after man, woman after woman, child after child, whose life has been saved by our missionary physicians when the Chinese had abandoned the patient to death; and no Confucianist or Buddhist in China will speak against such humanitarian service.

In the city of Taian, Shantung Province, the presiding elder went to one of the leading officials and said: "I have failed to get

certain money from the United States. As the patients in our hospitals are your own people, perhaps you will help us." The official took the subscription paper, and answered: "I am not a Christian, but leave your paper here and I'll raise the money for you. We all believe in your medical work." And he raised the money.

A certain city of forty thousand inhabitants in the Anhwei Province was exceedingly hostile



THREE PATIENTS AT THE CHUNGKING HOSPITAL

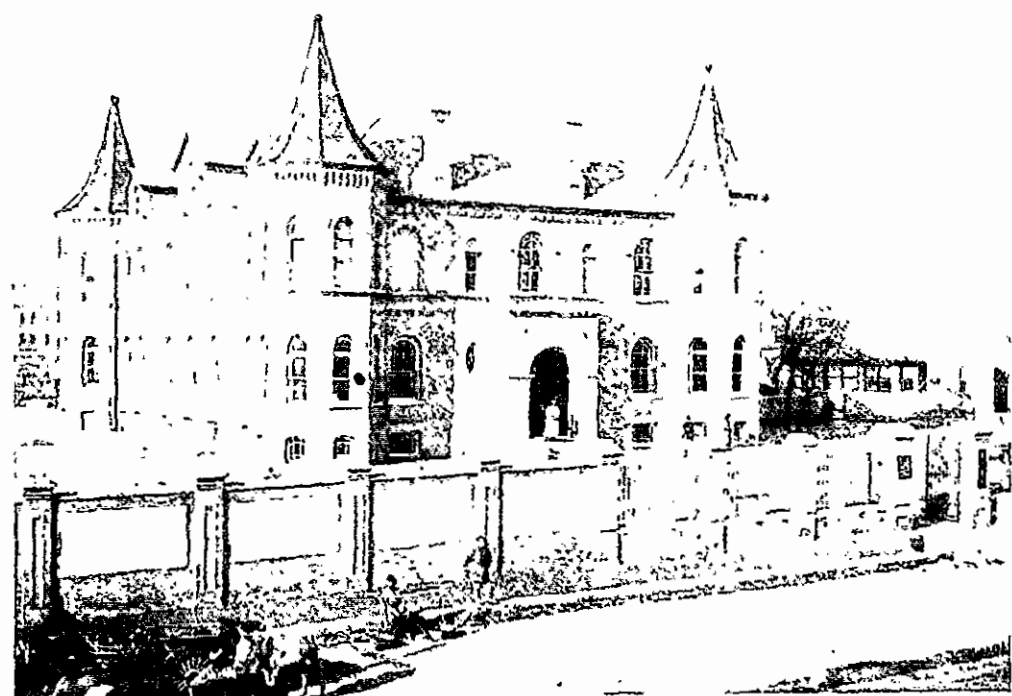
to Christianity, and no missionary had been able to enter it. A woman from this place went to our hospital in Wuhu, and was cured of a terrible malady. She went back, proclaiming what had been done for her body and for her soul, and now there is a flourishing work in that city. Thus the medical missionary is the "John Baptist" of this enterprise.



UNBINDING A BOUND FOOT AT HINGHUA

Medical work not only prepares the way for the gospel; it is directly evangelistic. In connection with every dispensary there is a chapel, where the patients, while waiting to be treated, are told why the missionary has come to China, and thus they learn of Jesus Christ, of his love for men, and of the salvation which he brings. Ten to twenty thousand persons are treated annually at the dispensaries of each of our hospitals, and these are reached with the gospel. Religious meetings are held for the in-patients

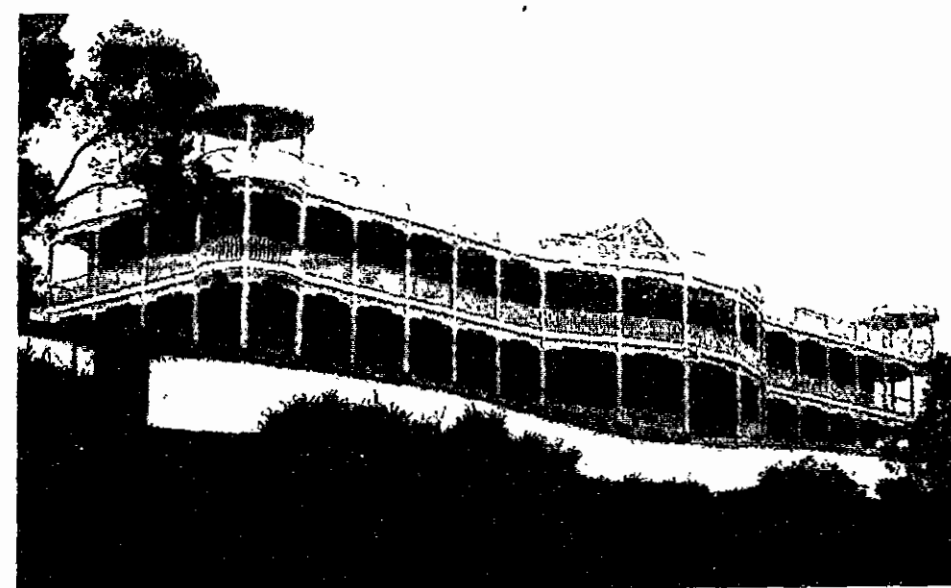




THE HOPKINS MEMORIAL HOSPITAL, PEKING



THE HOSPITAL AT CHENTU, WEST CHINA



THE HOSPITAL AT YENPING, SOUTHERN CHINA



WARD SCENE, PHILANDER SMITH HOSPITAL AT NANKING



IN THE OPERATING ROOM

and the aim of the hospital physicians in visiting, and in country work, is to dispel the terrible malady from which the soul suffers through sin, as well as to heal the body.

At the Methodist Hospital at Kucheng, Fukien Province, a blind man one day appeared, one of the leading and well-known gamblers of the city. He had lost his eyesight through his gambling habits and late hours. He was successfully treated and his eyesight was restored. He then was led to repent of his sins, and ever since has been a devoted Christian. He has gone from place to place telling the story of his past life and of his

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But our twenty hospitals do even more than relieve 150,000 to 200,000 sick people each year, and open the way for the gospel to lead hundreds to Christ. They are introducing Western medical science among over 400,000,000 people. While the prevailing medical practice in China, after age-long experiment, has stumbled upon a few simple remedies, nevertheless it rests upon the grossest spiritualism. Diseases are attributed to evil spirits which have entered into and are tormenting the body; and the



NURSES AT SINGIU, SOUTHERN CHINA

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DR. GEORGE A. STUART AND MEDICAL GRADUATES AT NANKING

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HOSPITAL STAFF AT YENPING

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CHINA

FROM  
EPISCOPAL ADDRESS  
1912

BY  
BISHOPS  
BASHFORD  
and LEWIS

## CHINA

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THE greatest change in the largest nation on earth is the report which Bishop Lewis and I bring you from China. A Chinese statesman said a few years ago: "The West seems eager to awaken the East; you fear my people will never move, but be assured that when the Chinese once start they will go fast and far." Napoleon, who pondered deeply problems of the Orient, said: "When China moves she will change the face of the earth." But neither of these statesmen dreamed that China would attempt, by a single leap, to clear the chasm which separated the despotism of Chi Hwangti and Genghis Kahn from the republic of Washington and Lincoln. But China has made the leap, her feet have struck on the western side of chasm; but she is still swaying and may fall backward. We have come to a watershed in human history. Already the twentieth century may be likened to the thirteenth century, and even to the century of the Reformation. We have reached an era when a nation may be born in a day, but when a civilization may perish in its birth-pangs. There ought to be a Christian regeneration; there may be a pagan reaction. We are amazed at the unique opportunities of the new epoch; we are bewildered by un-

paralleled responsibilities and dangers; we are in fear and great joy, and tremble in our mirth. With America and Europe in greater unrest than usual; with the yellow races thrilled into new life by Japan's victory over Russia; with India throbbing with national aspirations; with the rude awakening of Korea and the tremendous upheaval in China, the willing worker is well assured that the call to service is preceded by the Spirit's presence and that the vanguard of the kingdom shall not lack the pillar of cloud by day and the pillar of fire by night.

Before discussing the general problems which confront China, let us present a resumé of the quadrennium. You will search long to find those who have worked together in more delightful fellowship than have the missionaries in China and Bishop Lewis and myself. Our fellow workers in the field have been kind enough unanimously to invite both of us to return. We have only one request to make—surely you will grant us one small favor—namely, that you will permit us to work another quadrennium side by side—in China.

Despite the war we were able to hold all the Conferences of 1911-12, although the Central China and West China Conferences met in Shanghai in January instead of at the times and places scheduled. On account of the absence of most of the Chinese pastors from the Conferences, we could not secure the statistics for 1911. Hence, we can have compared the statistics of 1910 with those of 1907 presented in our report to the last General Conference.

As medical work is the first means of gaining access to a country so slow to receive the gospel as was China originally, we begin our report with hospitals, of which we now have 23, as compared with 21 in the last report. In-patients or ward patients increased during the three years from 4,074 to 8,820, a gain of 88 per cent; while the total treatments in wards, dispensaries, and homes rose from 191,000 to 304,000, a gain of 64 per cent.

Next to hospitals, schools are the best methods of gaining access to the Chinese. Here we are glad to report an increase during the three years from 13,000 to 18,700, a gain of 42 per cent. Our plan is to organize a group of ten or twelve primary schools—half of them for boys and half for girls—around a central school. The central school has two teachers, one of whom spends most of his time in supervising the work of the other schools. We also plan to offer an increase in wages of one half a dollar a month to those teachers who pass the examination in the Normal Reading Course, and a similar increase to the teachers who take a Summer Normal Course. The students on completing the respective courses are advanced from the primary to the intermediate schools, and from the intermediate to the high schools, and from the high schools to the colleges and professional schools.

We call our primary schools day schools to distinguish them from our advanced schools which are boarding schools. Aside from the boarding feature, our schools in China are modeled after those in the United States. Indeed, we believe that at least through our day

schools we have done more than any other mission to introduce into China the American public school system.

All our schools are intensely Christian. Hymns, the catechism, and the Bible are taught to all the pupils—the teaching of the Bible continuing up to and through the college course. The overwhelming majority of our students are led to Christ through the influence of the teachers and revival services. At Peking University, after a spiritual struggle notable in the history of college revivals, 150 young men, with the honors and emoluments of official life before them, offered themselves for the evangelization of China—the largest student volunteer band in any university in the world; 160 young women from the girls' school offered their lives during the same revival for similar service.

Notable service has been rendered the new government in the crisis by graduates of our Methodist colleges at Chengtu, Foochow, Kiu-kiang, Nanking, and Peking; and services quite as notable by the graduates of the Christian colleges of other denominations at Canton, Hankow, Tsinan, and especially by the graduates of Saint John's College at Shanghai.

Along with the medical and educational work Christian literature is a third agency through which we strive to reach the Chinese. As you are aware, our Church and the Methodist Episcopal Church, South, united their publishing interests in China nine years ago. Dr. W. H. Lacy is conducting our joint publishing business with such fairness as wins the unanimous support of our Southern brethren.

ren, and with such ability as to more than double the volume of business of the preceding quadrennium, while at the same time he has avoided indebtedness which weighs down so many of our publishing houses on mission fields. It should be added, however, that the Methodist Episcopal Church has not yet contributed her fair share toward producing a Christian literature for China.

Turning to our evangelistic work—the last and slowest in development of all types of our work in China—the report shows 20,723 full members as compared with the 17,559 in 1907, and 13,419 probationers as compared with 12,885. Our total membership, therefore, is 34,142 as compared with 30,444, a gain of 12 per cent for the three years. In addition to our 34,142 communicants, we have 18,130 inquirers enrolled. These inquirers not only attend our services regularly, but meet in weekly classes for religious instruction. Indeed, were we to report our work as it is reported in the home land, and in all other mission fields, we should count these inquirers as members on probation, and report a total membership of 52,272. This would give us a gain over our last report of 72 per cent. But this method would show an undue gain as we did not report inquirers in 1908. Our reason for not following the method authorized by the Church and sanctioned by the New Testament is as follows: The old Chinese government was notoriously corrupt and oppressive. It threw men into prison on false charges and kept them there until they paid the last farthing; but, like all corrupt governments, the old government was also cowardly and

quailed before the intervention of a foreigner. Hence, some Chinese, despite the opposition of their families, have been eager to join the church in the hope of foreign protection. On this account practically all the Protestant Churches in China have adopted our method of admitting candidates to the Church upon probation, while we have the double list of probationers and inquirers as above described. With the reform in government enabling us to baptize freely those desiring baptism, and with the changing attitude of the people toward the Church, you may expect a more rapid growth in coming days. The two most encouraging facts bearing upon future growth are the large increase in our Sunday school scholars and in our Chinese coworkers. Our last report showed that our 250 missionaries had as pastors, local preachers, exhorters, Bible women, medical assistants, and teachers 1,653 Chinese helpers; to-day we have 2,882 Chinese coworkers, an increase of 74 per cent. You have in China a little less than 6 per cent of the Protestant missionaries. You have a right to demand of us, therefore, 6 per cent of results achieved. But through this splendid service of our Chinese fellow workers our little band of 5.7 per cent of missionaries has accomplished 14 per cent of all Protestant hospital work, 14 per cent of all Protestant educational work, and we present you 16 per cent of all Protestant communicants, and 29 per cent of all Sunday school scholars in China. Herein lies our hope of the future.

By far the most strategic acts of the quadrennium were the following: (1) Bishop Lewis's return to America to secure funds for

the crisis which was upon us in China, and especially for the enlargement of Peking University, which, on account of its intensely Christian character, its location, and its possibilities of ministering to one half of the pagan world, is characterized by Dr. J. W. Chapman as the most important educational institution in the entire mission world; (2) Professor Williams' return to America for funds for Nanking University, which for obvious reasons may become as important a center as Peking; and (3) Bishop Lewis's appointment of Rev. F. D. Gamewell Secretary of our Board of Education for China. As some of our Conferences are separated by journeys of weeks, and as some institutions within the Conferences by journeys of days, each educational plant became a law unto itself and built up its work according to the exigencies which confronted it and the men and means you sent it. Dr. Gamewell has visited each of our schools, and has proved so helpful to our teachers that he has secured their coöperation in arranging the entire educational work of our Church, so as to make the men and money you send us contribute their utmost to the advancement of the kingdom. Since our return to America the Educational Association of China, comprising representatives of all our Protestant Churches, has elected Dr. Gamewell its secretary, thus giving him large influence in shaping the educational policy of all our Protestant schools and colleges in China.

While thanking God for our specifically Methodist work, we rejoice also in all general Christian work. The eagerness of the Chinese

for at least a knowledge of Christianity is shown in the growth of Bible distribution. There were distributed last year by the Bible Societies 3,754,000 Bibles or portions thereof, and by the Tract Societies 7,756,000 tracts. In several places where the revolutionary army has been located, the supply of Scriptures has been exhausted and the Bible Societies have strained themselves to meet the new demand. Moreover, Mr. W. E. Blackstone—a consecrated layman of our Church—who with his family has given many thousand dollars to China, is spending the closing years of his life in distributing the Word of God. Representing a leading business man in America, who pays for the publications, Mr. Blackstone through the missionaries and Chinese pastors distributed last year 5,000,000 portions of the Word of God. So numerous are the calls coming to him from all parts of China that the American friend with great business foresight has ordered 20,000,000 portions of the Bible for distribution in China in 1912, and Mr. Blackstone had calls for 15,000,000 of these portions before the close of March. As the greater part of these Scriptures are unbound, and are passed from hand to hand, they can last but a short time. But if some man of God can be found able and willing to put a few million dollars into Bible distribution, with the agencies now in the field and the eagerness for the Book, the Word of God can be put into almost every home in China within the next five years. If this can be done, God's Word will exercise its supernatural and transforming power over the 400,000,000 people now emerging into a new



civilization and will help to cast that civilization in Christian molds.

Broadening our vision to the possibilities of wider coöperation between the Churches, Professors E. D. Burton and J. H. Chamberlin, of Chicago University, by their tour through India and the Far East for educational investigation greatly quickened the interest of all the missionaries in higher Christian education, and by their wisdom and experience and sympathy greatly helped us toward larger coöperation. Dr. J. F. Goucher, who visited China last year as chairman of the educational section of the Continuation Committee of Edinburgh Conference, rendered all our missions an inestimable service in the standardization and articulation of our educational work in China, and in showing our missionaries the lines of practical coöperation. Bishop and Mrs. McDowell contributed to the same results and heartened us all for our tasks through their all too brief visit to us in 1911. All these leaders who have been upon the field recognize the immensity and the urgency of the problems which are before us. They urge the utmost coöperation possible in higher education to enable Protestantism to exercise a molding influence upon the education of new China. To say that the Methodist Episcopal Church alone is equal to the educational work which one fourth of the human race is now throwing upon us in China is to speak without due appreciation of the opportunities and responsibilities which now confront us. Indeed, Protestant Christendom must not only unite all her forces for the building up of five great universities—one for each eighty million of

the population, but she must increase immediately and immensely her grants of men and money if she is to meet the crisis which confronts us.

In regard to ecclesiastical union, two policies confront us: one the policy of ecclesiastical conformity, the other the policy of spiritual freedom. The first policy demands the dissolution of all ties with the home churches and the formation of one Union Church for China. The policy of spiritual freedom demands agreement only on the fundamentals of our evangelical faith and Christian experience: it does not insist upon any single form of Church government or ritual.

Perhaps the Young Men's Christian Association is the most successful organization formed during the nineteenth century for union church work. As everyone knows, this organization so far from demanding conformity in creed and order of worship upon the part of all its members, has never interfered in the slightest degree with denominational convictions of those working in its ranks. The China Inland Mission—by far the largest single mission in China—is organized upon the basis of spiritual freedom. It permits its Baptist workers to teach and practice immersion, its Methodist missionaries to baptize children in infancy, its Anglican missionaries to have their bishop and to conduct services according to the ritual of the Church of England. Certainly a Union Church for China is possible only along the lines of like spiritual freedom.

One single Union Church for all Christians rests, in its last analysis, upon either a basis

of conformity or of nonconformity. In the former case it will be found ultimately to rest upon the philosophy of the Roman hierarchy, namely, that only one form of organization is valid and all the rest are heretical. A Union Church for China upon this basis eventually would bring us all into the Anglican fold, and upon a Roman Catholic philosophy. Protestants are too sturdy a folk, and the continuance of Protestantism is too vital to the progress of the centuries, for us to forsake our birthright and enter church union upon the basis of conformity to the demands of any hierarchy. Only Roman Catholics and High Churchmen dream of a Union Church for China upon this basis.

Another party, however, dreams of church union, not simply upon a basis of nonconformity, but of a nonconformity which all alike must accept. This proposal is as unfair to the Anglicans as the former proposal is to the independents. The advocates of this view not only carry freedom to pure individualism for themselves, but in the name of liberty they demand that all other persons abandon their conception of church order and also become individualists. This is freedom running to such an extreme as to demand nonconformity upon the part of all the rest of us, who may desire to conform to the rites of our respective Churches. This philosophy would lead us to a Union Church upon an Independent or Congregational basis. But an enforced Congregationalism is as much a violation of the principle of spiritual freedom and of the spirit of independency as an enforced Episcopal organization, or an enforced form of baptism. If either the Young Men's Christian Association

or the China Inland Mission insisted upon any single form of Church government it could not last a day.

But if the proposed Union Church for China is to admit a Baptist without demanding that he renounce immersion, surely she will welcome the ten thousand Baptists whom that Church may bring to her doors without compelling them to change their mode of baptism or their form of Church organization. If she admits an Anglican, surely she will welcome the entire Episcopal Church without demanding that the members abandon either Episcopacy or their ritual. In a word, as soon as one carries the principle underlying Church organization on a basis of spiritual freedom to its logical conclusion, he will recognize that the proposed Union Church for China can at best be simply a federation carried to a higher point of efficiency than has thus far been reached in the homeland—a federation which unites the constituent Churches not only in moral and in reform work, but in locating new missions so as to best utilize the new forces sent to China—a federation which secures such cooperation in higher education as will give us at four or five strategic points in China universities at least equal to those the government will establish, and which will thus enable us to help set the standard of higher education for the nation—a federation which eliminates waste and friction, and enables us to use every man and every dollar sent to China for the most rapid advancement of the kingdom—above all, a federation which permits each mission to maintain its fellowship with the home Church, and thus inspire that

Church with a worthy motive for sending forward men and money for the salvation of the Chinese. The original federation of Churches in America was a rope of sand, as was the confederation of the original thirteen States. But as the American government advanced from federation to federal union so the American federation of Churches is advancing—perhaps not so rapidly as we could wish—in the direction of federal union. Federal union should become the immediate goal of all the Churches in China. If one says that federal union is a contradiction in terms, we point to the United States and to Great Britain. Surely what human governments have realized, Christian Churches, under the providence of God, may realize. Just as the Parliament which Great Britain has granted to Canada and Australia secures almost complete local self-government, and yet permits these peoples to remain an integral portion of the greatest empire on earth, just as our state governments insure Minnesota and Wisconsin local autonomy and yet permit them to remain an integral portion of the greatest republic on earth, so the federal union which we contemplate would permit our Churches in foreign lands a large degree of local self-control, and yet allow them to remain integral portions of a world-wide Church. May not the solution of the colored problem in the United States lie in permitting all our colored Conferences to unite in a Central Conference and to pass such legislation as their conditions may demand, provided such laws do not contravene our book of Discipline, and to have Bishops of their race and for their race while

maintaining their organic connection with us and their representation in our General Conference through federal union?

Even the strongest civil governments are surrendering some measure of independence for greater coöperation. They are forming international agreements, referring questions to the Hague Tribunal, and abiding by its decisions. So the Central Conferences which you have granted to India and to China, and which you are ready to grant to Europe and to South America, secure us local autonomy and world-wide fellowship. The whole trend of modern history is toward world-wide affiliations; and it was Christianity with its daily prayer, "Our Father which art in heaven"—Christianity with its prophecy that the kingdoms of this world shall become the kingdom of our Lord—Christianity with its teaching that God hath made of one blood all the nations of the earth—it was Christianity which inspired these world-wide agreements embodied in the Hague Tribunal. Professor Seeley was accustomed to say that nationalism was the key of the nineteenth century, that it explains the German Empire, Italian unity, and the triumph of the national conception in our Civil War. We dare to prophesy that the key to the twentieth century will be internationalism, and this transformation is taking place because the great nations are slowly falling under the spell of the Christ. It will be a thousand pities if at the very time when Christ's conception of a universal kingdom is beginning to capture the imagination of the world, Methodism assembled in a General Conference in which representatives of

twenty nations sit side by side should attempt to reverse the divine Providence, abandon her birthright embodied in John Wesley's motto, "The world is my parish," and begin the organization of a national Church for China, a national Church for Mexico, a national Church for Liberia, etc. Hence, we are glad to report that after full discussion of the national as over against the universal Church, the Central Conference for China, on the eloquent appeal of a Chinese statesman that the Chinese Methodists keep the cross above the flag, and maintain their seat around the family hearthstone, voted overwhelmingly against the national conception, and for the maintenance by Chinese Methodists of their birthright in Ecumenical Methodism.

We cannot close our address without attempting to lay upon the heart of Methodism the solemn duty and responsibility for the salvation of China at this crisis in her history. China presents the greatest opportunity which has confronted the Christian Church since the time of Christ. We believe that Bishop Cranston's cry, written without the slightest consultation with either of us and adopted unanimously by the Board of Bishops, for two million dollars for China for the next quadrennium in place of the one million which you sent us during the last quadrennium, was inspired of God, and that the Church will measure up to this united summons to help capture the new republic for Christ.

# The Healing Art in China

By BISHOP J. W. BASHFORD

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of the Methodist Church.  
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BOARD OF FOREIGN MISSIONS  
OF THE METHODIST EPISCOPAL CHURCH  
CHINA CENTENNIAL COMMISSION  
150 FIFTH AVENUE  
NEW YORK

## THE HEALING ART IN CHINA

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MEDICAL work in China is a providential method of opening new regions and fields for the gospel. The medical missionary follows the example of the Master, who went everywhere teaching and healing the sick. The work combines the best features



THE LAME, THE HALT, AND THE BLIND AT MARTYRS'  
MEMORIAL HOSPITAL, CHANGLI, NORTH CHINA

of practical Christianity and Christian humanitarianism, for it relieves suffering in a land where the suffering of the people continually fills one with compassion. Medical work has proved the most effective means of disarming prejudice, conquering hostility,

Printed in February, 1907



HOSPITAL CHAPLAIN AT NANKING

certain money from the United States. As the patients in our hospitals are your own people, perhaps you will help us." The official took the subscription paper, and answered: "I am not a Christian, but leave your paper here and I'll raise the money for you. We all believe in your medical work." And he raised the money.

A certain city of forty thousand inhabitants in the Anhwei Province was exceedingly hostile

and opening doors. Chinese Christians have been able to point hostile persons to man after man, woman after woman, child after child, whose life has been saved by our missionary physicians when the Chinese had abandoned the patient to death; and no Confucianist or Buddhist in China will speak against such humanitarian service.

In the city of Taian, Shantung Province, the presiding elder went to one of the leading officials and said: "I have failed to get



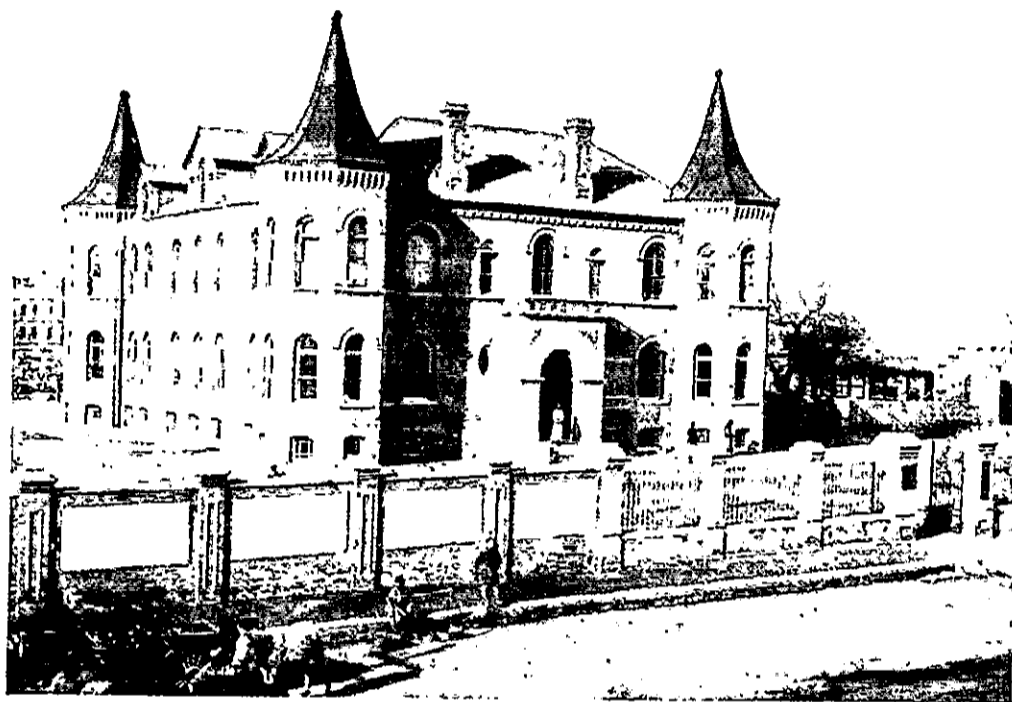
THREE PATIENTS AT THE CHUNGKING HOSPITAL

to Christianity, and no missionary had been able to enter it. A woman from this place went to our hospital in Wuhu, and was cured of a terrible malady. She went back, proclaiming what had been done for her body and for her soul, and now there is a flourishing work in that city. Thus the medical missionary is the "John Baptist" of this enterprise.

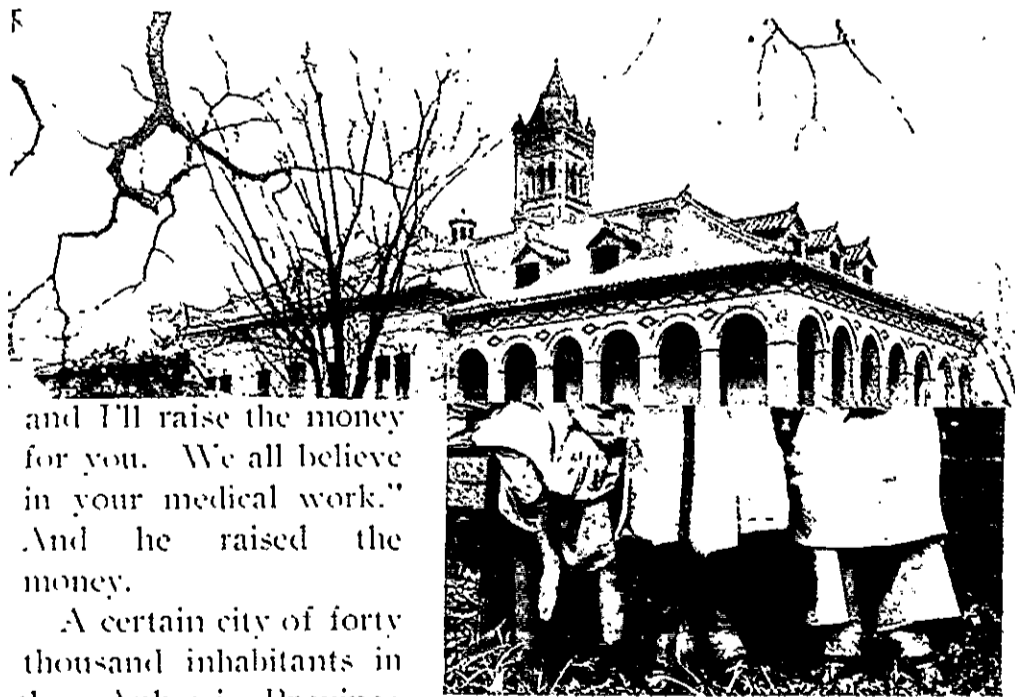


UNBINDING A BOUND FOOT AT HINGHUA

R SMITH HOSPITAL AT NANKING



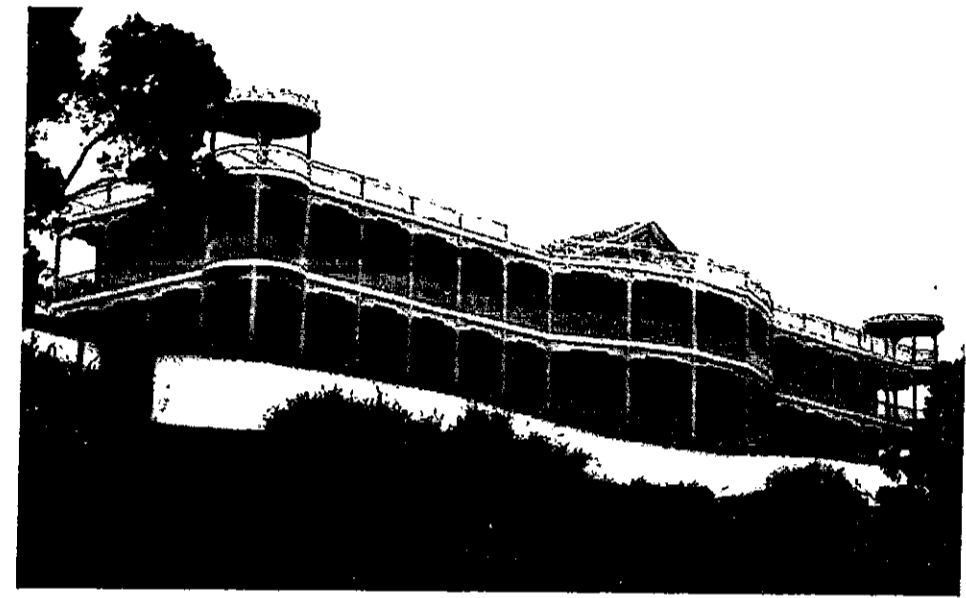
THE HOPKINS MEMORIAL HOSPITAL, PEKING



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THE HOSPITAL AT YENPING, SOUTHERN CHINA



WARD SCENE, PHILANDER SMITH HOSPITAL AT NANKING





IN THE OPERATING ROOM

and the aim of the hospital physicians in visiting, and in country work, is to dispel the terrible malady from which the soul suffers through sin, as well as to heal the body.

At the Methodist Hospital at Kucheng, Fukien Province, a blind man one day appeared, one of the leading and well-known gamblers of the city. He had lost his eyesight through his gambling habits and late hours. He was successfully treated and his eyesight was restored. He then was led to repent of his sins, and ever since has been a devoted Christian. He has gone from place to place telling the story of his past life and of his

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NURSES AT SINGIU, SOUTHERN CHINA

Chinese practitioner attempts to drive out these diseases by making a horrible din in the sick room, by giving nauseating drugs, by sticking needles into the body of the patient, and by cutting or burning it. Such superstitions disappear before the Christian



DR. GEORGE A. STUART AND MEDICAL GRADUATES AT NANKING

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HOSPITAL STAFF AT YENPING

The present lack of Chinese hospitals equipped for modern medical practice makes our opportunity one that can be grasped by a smaller outlay of money than will be possible a few years hence. Because of the advance which medical science has made in Japan it is now impossible to establish a hospital there that will command respect unless twenty or twenty-five thousand dollars be expended at the beginning. In China now

one can be planted for five thousand dollars. What a vast opportunity! For such a moderate sum pagan practice can be overthrown among millions of people and the gates of the kingdom of God pushed open for the entrance of the Great Physician.

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Write to Dr. F. D. Gamewell, 150 Fifth Avenue, New York city, for any special information desired concerning medical mission work in China.



# DREAMS OF CHINA

BY  
BISHOP  
J.W. BASHFORD



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DREAMS OF CHINA

By  
Bishop J. W. BASHFORD

BOARD OF FOREIGN MISSIONS  
OF THE METHODIST EPISCOPAL CHURCH  
CHINA CENTENNIAL COMMISSION  
130 FIFTH AVENUE  
NEW YORK

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otic plan, namely, that of becoming a missionary to China.

In May, 1804, he was accepted by the London Missionary Society as the first missionary for the Chinese empire, and thus he became the founder of Protestant missions in China. The society, however, required him to spend two years more at Gosport in special theological studies, and in an attempt to master the Chinese. Accordingly he did not reach China until September 7, 1807.

In China he met greater difficulties than ever he had experienced among the unbelieving at home. The hostility of the Chinese had been awakened through English efforts to introduce the opium traffic, and an edict was issued prohibiting the printing of religious books or the preaching of the gospel

HAND-PAINTED  
CHINA





TRANSPLANTING RICE

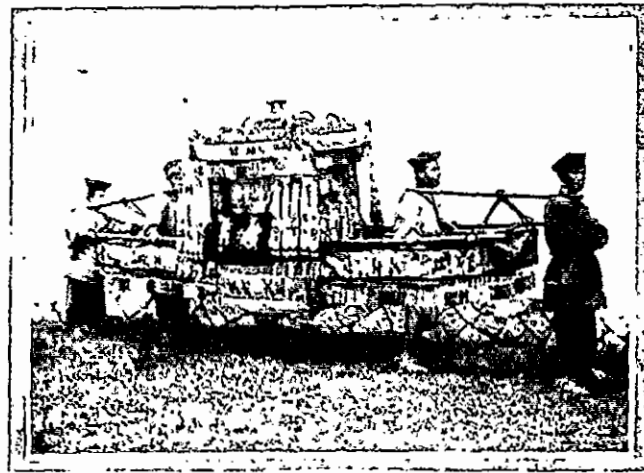
among the Chinese. But Morrison resolutely set himself to the study of the language, and began the slow work of translating the Bible into Chinese. He secured the position of translator to the East India Company at Canton, by means of which he supported himself for twenty-five years.

His work in the translation of the Bible

into Chinese was finally brought to a close, and he also in 1815 prepared and published a Chinese grammar of three hundred pages, and "A View of China for Chronological Purposes" in 1817. Before his death, his prophetic vision, his courage, his self-sacrifice, and his scholarship were recognized, and the University of Glasgow conferred upon him the degree of Doctor of Divinity in 1817. In 1824 he was received in England, where he had returned to recruit his health, with high distinction by religious and civil bodies alike, and the King, George IV, granted him an audience. He later returned to his work in China and died there in 1834.



A FAMILY PUMP—IRRIGATING THE RICE FIELDS



A BRIDAL CHAIR

Methodist Episcopal missions in China likewise originated in the dreams of college students. The Missionary Lyceum of Wesleyan University, Middletown, Conn., in 1835 discussed the question, "What is the most promising field for a foreign mission of our church?" China was strongly advocated, and as a result of the debate a committee was formed which prepared an appeal for opening a mission in that country. The prophetic soul of Wilbur Fisk was stirred, and he issued an address about this time advocating the adoption of China as a mission field by the Methodist Episcopal Church.

The Rev. Judson Dwight Collins, who graduated in 1845, in the first class of the Univer-

sity of Michigan, also dreamed dreams and saw visions of China. Before graduating, he offered himself as a missionary for that field. On learning that the Methodist Episcopal Church had no mission work in China, he asked Bishop Janes to secure him a position before the mast and offered to work his way as a common sailor in order that he might reach the empire. In company with the Rev. Moses White, M.D., who had just graduated from Wesleyan University, he sailed from Boston on April 15, 1846, and reached Foochow September 4 of the same year, almost forty years to a day after Morrison's arrival in Canton. Such was the beginning of the work of the Methodist Episcopal Church in China.



A FUNERAL PROCESSION

STRICTLY  
FRESH  
EGGS



As a result of one hundred years of Protestant effort in China, there are 3,241 missionaries, including the wives, and 142,000 members. As a result of our sixty years of work in that great empire, there were in the Methodist Episcopal Church, at the last report, 214 missionaries and 27,246 members and probationers; this does not include inquirers.

But these figures do not represent the work which has been done. They do not mention



NEW YEAR'S DAY—  
CALLING BY PROXY

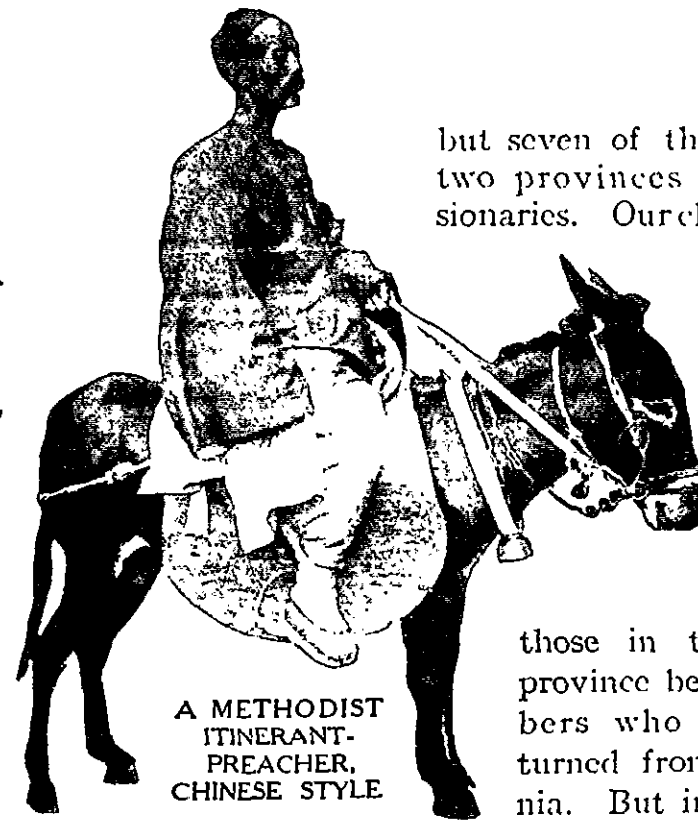
hospitals and schools. They do not tell of the breaking down of barriers and of the opening of doors. They do not proclaim that the preliminary work has been done, and that with the awakening of the empire and the glad welcome of Christianity, now is the time to reap the harvest, the hundred-fold harvest from these years of patient sowing.

What will be the dreams of the young people of Methodism in the United States during 1907, this centennial year of Chinese missions? Let me point out some of the unfinished tasks in the empire and suggest the setting of new visions. Methodism has thus far entered





TAOIST PRIEST, NOW CHRISTIAN CONVERT



A METHODIST  
ITINERANT-  
PREACHER,  
CHINESE STYLE

but seven of the twenty-two provinces with missionaries. Our church has,

h o w -  
e v e r , a  
f e w c o n -  
v e r t s i n  
M a n -  
c h u r i a ,  
H u p e h ,  
a n d i n  
K w a n g -  
t u n g ,

those in the latter province being members who have returned from California. But in some of

the provinces in which we have work, and indeed in all of them, there is no attempt being made to reach more than a limited area. This is due to lack of missionaries.

In the Shantung Province, which is part of North China Conference, we have one presiding elder's district for a province of thirty-eight million people. The Board of Foreign Missions has three missionaries and their wives, and the Woman's Foreign Missionary Society three representatives in this vast field. This is the province which has been



A CHRISTIAN FAMILY

streams and canals, and by means of railroads already in process of construction. Nanking, one of our stations, was the former capital of the empire, and it is still one of the literary and intellectual centers of China. Nanchang, a city of a million, is the last of seven cities of this size in China to open its gates to the missionaries, and ours is the chief Protestant mission at work there. Surrounding Nanchang is a great valley region with twenty million people within easy access. Another of our stations is Wuhu, the largest port for the original shipment of rice in the world, and Yangchow, the center of



A PASTOR  
IN SERVICE

A PASTOR IN  
PREPARATION



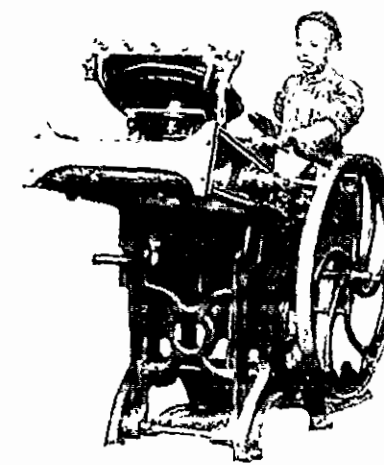
COLLEGE CLASS IN MATHEMATICS

the silk industry, as well as Kiukiang and Chinkiang, important treaty ports. In addition to the commerce and the farming, there are coal resources in each of these provinces. This region is the Mississippi Valley of China.

When it is said that there are but five Methodist Episcopal presiding elders for this vast and important region with ninety-five million people it will easily be seen how fearfully Chinese Methodism is undermanned. This region should be divided into two conferences, and the force of workers in every

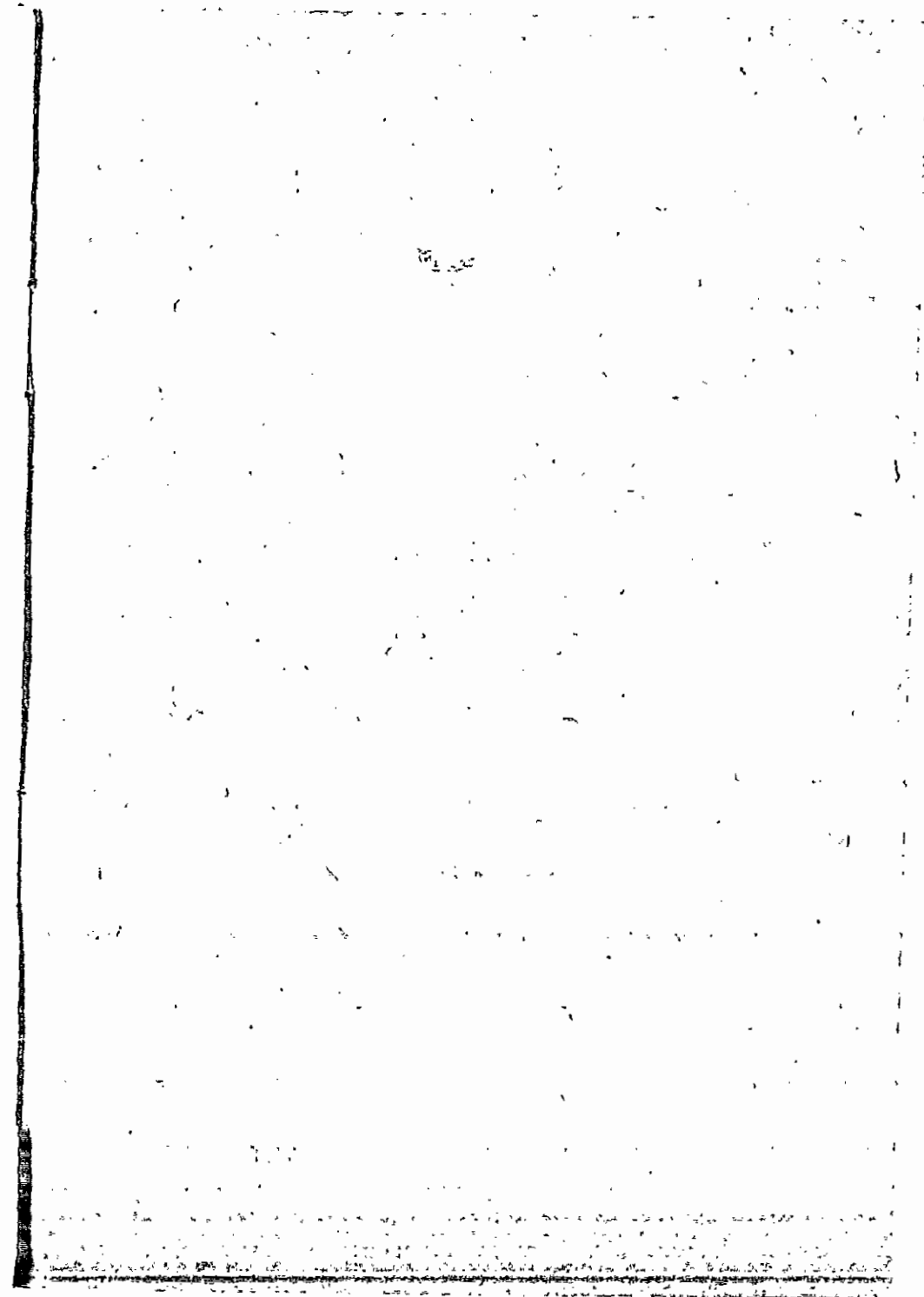
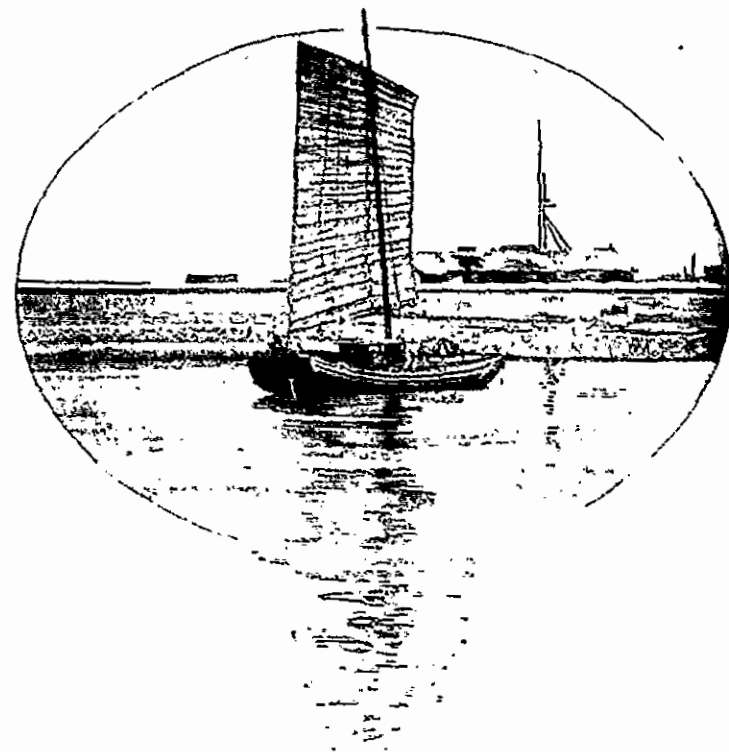
form of Christian enterprise at least doubled. Here again is a call to district and conference and state Epworth Leagues to dream dreams and see visions, and then to help to make the visions real.

With these and other equally great needs and opportunities, and at this time of great opportunity because of the awakening of the empire, I am sure that many young people will dream the dreams their grandfathers and great-grandfathers dreamed, and will see visions of the conquest of China and of Asia for Christ as their ancestors saw visions of the conquest of the Atlantic Coast and the Mississippi Valley for Western civilization. While some of these young people are dreaming of offering their lives others will be making the offer of the money necessary to support them; the young people in not a few local churches will see the possibility of supporting native pastors on the other side of the world; districts and conferences and



MULTIPLYING THE MESSAGE

states will see the opportunity of founding conferences in China, and we shall all catch the vision of the kingdoms of this world becoming the kingdom of our Lord and of his Christ.



# The Chinese Republic

FROM THE  
EPISCOPAL ADDRESS

1912

BY  
BISHOPS  
BASHFORD and  
LEWIS

## The Chinese Republic

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PERHAPS the greatest danger in the American estimate of the Chinese republic is a shallow optimism. Americans were so amazed at the courage and the success of the Chinese in launching a republic that they are ready to believe the most extravagant statements in regard to the Chinese. Indeed, Americans apparently would not be greatly surprised were the announcement to reach them that the millennium had come in China. Our aim, therefore, on the one side is to show that the Chinese republic is not the vagary of Chinese school boys, but that the revolution and democracy are the result of long evolutionary processes, and on the other side to warn both the Chinese and the friends of China that further and arduous struggles must precede the peaceful progress of the republic.

The awakening of China is due to two causes: her contact with the modern world, and the increase of her knowledge of the true God. These two causes are so interwoven, God so works through established agencies, that it is impossible to say how much of the upheaval is due to the impact of foreign nations, and how much to the

agencies brought by missionaries through which God pours His love and light and life into the hearts of the Chinese. That the awakening is due to external forces, as well as to an internal renaissance, is one of our grounds of hope. There is indeed a struggle on between conservatives and progressives in China. But the conservatives must not only destroy the newspapers of China, tear down the telegraph and tear up the railway lines, burn the school houses, destroy hundreds of thousands of children who are mastering western learning; they must not only destroy the churches and cause tens of thousands of Christians to pass through the fires of martyrdom; but the conservatives must sink Japan into the sea and destroy the western nations whose pressure upon China is causing her transformation; nay, they must banish God from that portion of the earth before they can stay this progress. The conservatives can no more stop the awakening of China than they can push back the tides, or delay the advancing dawn. Almighty God is back of the awakening of China.

But while we recognize the Almighty as back of the awakening in China, we dare not hold Him responsible for what the Chinese have done or may do, now they are awake. Here the element of human freedom must be reckoned with. Worse still, we must also reckon with those evil influences which stand ready in every great upheaval to divert the awakening forces into channels of destruction, or at least to push them along the channels of reform at such

a rate and to such an extreme as invite destruction. Hence those who desire to see truth whole must recognize dark lines in the picture of China's revolution. With the almost universal ignorance of the masses, with the almost universal corruption of Chinese as well as Manchu officials, with the narrowness and bitterness of clan feuds, the local jealousies of province against province and the wide-spread jealousy of the south against the north, with the difficulty of uniting Chinese and Manchus and Mongolians and Mohammedans, with the danger of foreign intervention, and the lawlessness which accompanies every transition in government, with the recurring sufferings from famine and the more wide-spread suffering from foot-binding, with the dark shadows of slavery and polygamy still lingering over the land, and with the helplessness and hopelessness of pagan faiths—only those living in a Fool's Paradise, and asleep in that, can dream that the proclamation of the republic will be attended by the inauguration of the millennium. Only that divine Providence which guides nations in the great crises of human history can assure the success of the experiment now being made by the countless millions of China.

But we plead for large patience and generous hope in our attitude toward the Chinese. We fought seven years to win our independence and took six years longer to frame our constitution; and we so compromised over the form of government and over slavery that a four years' struggle was required to turn the states into a nation, and

the blood of six hundred thousand white men to cover the stain of slavery. France passed through the horrors of the greatest revolution in secular history, then reverted to a military dictatorship, and the nation swayed back and forth eighty years before settling into the paths of republicanism. Let us not expect the four hundred millions in China to complete in a few months tasks which western nations required decades to accomplish. If we cultivate patience on the one side, and on the other side look clear-eyed into the institutions of China and the political habits of the people, we shall find large grounds of hope for a republic, or at least for some form of representative government.

#### I. CHARACTER OF THE CHINESE

Our first ground of hope for the republic is the character of the Chinese. The Chinese have been notably slow in accepting Christianity. Like the Jews, they are a strong, stiff-necked people. But the Boxer persecution furnishes an illustration of what those Chinese, once becoming Christians, were willing to undergo for the sake of their convictions. We recall the case of a pastor, wife and a son and a daughter whose lives the Chinese offered them if they would simply step upon a piece of paper with the name of Jesus written upon it; they refused and died as martyrs. At Chien-An one hundred and twelve school boys were cut to pieces or burned and the local preacher was bound to a temple pillar. As he continued preaching, a Boxer cried, "You

still preach, do you?" and slit his mouth from ear to ear. Another church member was hurled alive. A Bible woman was bound to a pillar in the temple and beaten across the breast, but did not utter a cry. A bunch of incense sticks was lighted and held to her face until the flesh was burned off, her feet and hands were cut off and finally she was burned to death. Only a few recanted, while some forty thousand Christians, Catholics and Protestants, are said to have suffered martyrdom. A nation which furnishes such specimens has in it the material out of which republics are formed.

True, there are only a handful of Christians in China, but Dr. De Groot, our great authority on the Religious System of the Chinese, shows that not only Christians but pagan sects in China have passed through scores of persecutions during the last two thousand years and have shown their fidelity even unto death. Indeed, the Chinese have endured persecution not only from religious motives but from patriotic and from family motives. Surely, the western world has not yet forgotten the two Chinese patriots who saved the lives of multitudes of missionaries and western traders and doubtless saved the empire from dismemberment by changing the decree issued by the Dowager Empress in 1900 ordering the "destruction" of all foreigners so that it should read "preservation." They sent away their families, and remained in the power of the Dowager Empress so as not to awaken suspicion. When their bold action was discovered, they were put to death with terrible



tortures. But it was too late to change the decree because a second and contradictory decree would have left the nation perplexed as to the real desire of the Dowager Empress. The numerous monuments erected all over the empire in honor of those who have endured hardship and suffered death for their convictions show at once the frequency of such heroism and the appreciation of it by the Chinese people. Surely, such a people has in it the material out of which republics are formed!

In all cases of religious, family, and political heroism we are dealing with exceptions, but they show the possibilities of the Chinese people. One more illustration on a more commonplace basis shows the almost universal qualities of the Chinese. Professor King, in his *Farmers of Forty Centuries*, shows that we have in the United States substantially twenty acres of land for the maintenance of every man, woman and child in the country and that in addition to our agricultural products we also receive for our support over two billion dollars per year from our exports. On the other hand, each Chinese receives less than a fifteenth as much from exports as each American, and the Chinese have for their maintenance only a little over two acres of land for every man, woman, and child in the nation. We have nearly exhausted the soil of tens of thousands of hillside farms, notably in the South, with one hundred years of cultivation; the Chinese have been cultivating their soil for some three thousand years. A people who can thus wrestle with nature

for three thousand years in conditions tenfold more straitened than those in which Americans have developed their strength are a people who can wrestle with political problems and conquer political difficulties. Our first ground of hope, therefore, for representative institutions in China is the character of the Chinese.

## II. LOCAL POLITICAL INSTITUTIONS

Our second ground of hope rests upon the local political institutions of China. It is indeed true that the earliest and the continuous form of national government in China has been an imperial despotism. But underlying this imperial despotism there has been in China from the first a large amount of personal freedom and local government. So Mr. Morse—a Harvard man, who has spent thirty years in the customs service of China, and has written by far the ablest work on the foreign relations of the empire—says: "The Chinese government is an imperial despotism, superimposed upon an older democracy." Again, Williams, in the *Middle Kingdom*—our ablest all-round authority—writes: "The Chinese are the only pagan people who have maintained democratic habits under a purely despotic theory of government." Dr. Hawks Pott, in his history of China, writes: "The family always has been the unit of society among the Chinese. Along with the government of the emperor, and those officially appointed by him, there has existed a system of local self-government; and this local self-government still exists in China." So Doolittle,

Jernigan, and Prof. Giles hold that in family and in clan government, in government by village elders and by headmen of wards, and especially in government by guilds, the Chinese have enjoyed a considerable amount of local self-government from the earliest times and in every part of the empire. Indeed, the toleration of an oriental despotism for so many centuries is due to the fact that the imperial government on the one side has maintained the integrity of China and on the other side has contented itself largely with the collection of the imperial revenues, leaving the people in each province and prefecture and county largely to manage their internal affairs.

This local self-government which everywhere prevails in China has developed the ability, not always found in republics but essential to republican government—the ability to bring strong or at least representative men to the front. The nominal headship of the clan may be hereditary, the ruling elder of a village may be chosen by lot from half a dozen candidates whose names have been agreed upon by the gentry, the headman of the ward—for all China, country as well as city, is divided into wards—may be chosen by a sort of New England town-meeting. But however chosen, the Chinese, because they are engaged in struggles which always affect their property and often affect their lives, usually see to it that the strongest men are brought to the front. If the hereditary head of the clan is incompetent, either by resignation or by the recall, this man is transferred to a post of less responsi-

bility and a stronger man takes his place. Thus in all the local government of the nation the Chinese with a considerable degree of democracy show remarkable ability in bringing their strong men to the front. This does not imply that the clan and ward leaders always are men of high character, any more than is a Tammany leader in America, but it does imply that the leader is a strong man, and of such a character as the fighting men of the clan desire, or at least are willing to tolerate.

Perhaps the best illustration of the combination of local self-government with strong leadership is found in Chinese guilds. Guilds are far more general in China than are labor organizations in America. With the exception of the farmers, almost all forms of business and of industry are organized. The Chinese have the Bankers' Guild, the Silk Merchants' Guild, the Boatmen's Guild, the Wheelbarrow Guild, and even the Beggars' Guild and the Thieves' Guild—all the industries of China are organized. The leaders of a guild usually consist of an executive committee, elected annually, and eligible to reelection, and a secretary, chosen by the executive committee, who becomes the executive officer of the guild. The leading guilds, especially when combined, have vastly more influence in controlling the business and often the politics of a city than has the central government. The guilds levy their own taxes, support fire brigades, fix the standard of weights and measures, determine the rates of commission and the days of settlement,

and often perform with equal readiness the functions of a board of trade, of a municipal council, and a court of arbitration. Just as the guilds of the Middle Ages gave rise to the free cities of Europe, to the Hanseatic League, and laid the foundations of representative government in Europe, so the guilds of China have furnished the Chinese nation a providential preparation for such a time as this.

### III. SOCIAL RESPONSIBILITY

Our third ground for hope in liberal institutions for China is the Chinese sense of social responsibility. The government by families and clans has furnished the Chinese a remarkable preparation for the maintenance of law and order in the republic. The family, the clan, and sometimes an entire city is held responsible for crimes committed within its bounds. We have known all the merchants living on a street to apologize to a foreigner for some act of rudeness committed by some young man, because were the foreigner to lodge complaint with the government the entire street would be held responsible for the insult. We visited a city in North China, where some fifty years ago a wicked son, in anticipation of the fact that his father might put him to death, according to Chinese law, committed the unpardonable crime of murdering his father. Not only was the son beheaded, but his mother and brothers and sisters and uncles and aunts and cousins were all held responsible, and all alike beheaded. The central government also intervened and de-

mollshed the protecting walls of the city which had harbored a clan capable of breeding such a son. Harsh as this law is, it produces a deep sense of responsibility for crime upon the part of the entire family and community. Defective and corrupt as the central government has been, crimes of violence probably are fewer in proportion to the population in China than in the United States. We submit that this overmastering sense of social responsibility constitutes a remarkable preparation for self-control and self-government among the tolling millions of China. Surely the centuries upon centuries of local government in China under clan leaders and village elders and headmen of wards, the centuries upon centuries of guild government exercised over all the business interests of the empire, and the centuries upon centuries of social responsibility for crime constitute a providential preparation for a republic in China such as Spain and Portugal and Mexico and South America never have enjoyed. Whatever form the future government may assume, we may rest assured that the democratic habits of the Chinese, and the qualities they have developed through three thousand years of struggle, and displayed in political and religious crises, will insure representative institutions of some sort. Future historians will record with amazement the sense of social responsibility, the peaceable qualities, and the capacity for self-government which the Chinese are displaying in the present crisis.

#### IV. POLITICAL PREPARATION FOR THE REVOLUTION

Our fourth ground of hope for the present revolution is the remarkable political preparation for such a time as this—a preparation all the more providential because it was wholly undesigned. The struggle between the Red Girdle Clan and the Yellow Girdle Clan during the last fifty years in China has been sharper and vastly more portentous than the struggle between the Red Roses and White Roses in English history. The late Dowager Empress belonged to the Red Girdle Clan—the junior branch of the royal house of the Manchus. This clan usually furnished the wives of the rulers, but was not in the direct line of succession. As her son was only four years old when her husband died, she ruled the empire in her son's name until he became of age. China was thus ruled for some thirteen years by a member of the Red Girdle Clan. On coming to the throne her son lived less than three years and died without an heir, hence the Dowager Empress again held the reins for fourteen or sixteen years, so that for nearly thirty years China was ruled by the Red Girdle Clan. As the Dowager Empress approached the end of her second regency, she placed upon the throne as her son's successor her favorite sister's son, Kuang Hsu, who as the descendant of the seventh son of the Emperor Tao-Kwang was not the regular heir to the throne while descendants of older sons were living. Kuang Hsu, finding that he could

not depend upon the Yellow Girdle Clan, because they claimed the throne for another, was irresistibly driven to the Chinese party for the maintenance of his throne. Moreover Kuang Hsu himself was an intense political idealist. He had heard of the remarkable success of western institutions and he began to dream of transforming his empire from an Oriental despotism into a constitutional monarchy and of building up a new dynasty upon the confidence of the Chinese nation instead of relying upon the support of a handful of Manchus, the leaders of whom disputed his title to the throne. Already the Japanese had adopted western civilization, and their brilliant victory over China in 1894-95 brought Kuang Hsu to a decision. Hence, the Manchu leaders were startled beyond measure when Kuang Hsu issued September 1, 1898, his famous Seven Reform Decrees; and their astonishment turned into terror and rebellion when he issued during the next three weeks nine more decrees completely transforming the empire—on paper. Unfortunately Kuang Hsu had wholly failed to prepare the Chinese for his revolution, and their conservatism was shocked almost as much as were Manchu traditions. So overwhelming was the reaction that the Dowager Empress quickly resumed the reins; and the reform Emperor became practically a prisoner for the rest of his life. The dread of western civilization now developed into a national hysteria; the Dowager Empress, usually self-poised, lost her judgment, and under the advice of

the Yellow Girdle Clan undertook to sweep every foreigner out of the empire. This was the Boxer Uprising.

One would have supposed that the foreign nations having driven the Dowager Empress into banishment would call back to the throne the man who had sacrificed all for his devotion to western civilization. But as a political idealist of the Wendell Phillips or Mazzini type, Kuang Hsu was feared and hated, not only by the Manchus, but by Russia, by Germany, by Japan, while even Great Britain, France, and the United States had little respect for his judgment. Besides, Secretary Hay was willing to make large concessions in order to save China from partition. Hence the western powers united in calling back to the throne the very woman who had attempted to betray them; and, strange to say, the Dowager Empress proved worthy of their confidence. During her two years of Arabian solitude at Sianfu, she experienced a political conversion; and she now started the empire slowly but surely along the very lines laid down by Kuang Hsu. She championed the opium reform; she exhorted her Chinese sisters to abandon footbinding; she encouraged western learning; she appointed a Commission to codify the laws, and another to draft a constitution; and she promised a parliament by 1920. Finally she intensified the fight against the Yellow Girdle Clan and the conservatism which that clan represented, by selecting Kuang Hsu's brother, Prince Chun, as Regent, and Prince Chun's little son as Emperor.

Prince Chun was thus committed in advance to the liberal side. Nor did he disappoint liberal expectations. He carried out the opium reform in a manner which the London Times admitted commands the admiration of the world—in a manner which secured the world's indorsement at the recent Conference at The Hague. He appointed to fight the plague Dr. Wu Lien Teh—a graduate of Cambridge, a graduate in medicine of Paris, a post-graduate in medicine of Berlin; and this young Chinese physician, with the aid of missionary physicians and Chinese assistants, stamped out the most deadly plague which has ever threatened the modern world. Prince Chun not only brought forward the date of parliamentary institutions from 1920 to 1914, but he ordered elections and assemblies held in each of the eighteen provinces in 1909, in 1910, and in 1911; and he called a National Assembly, which met for the first time in Chinese history in 1910, and again in 1911. He selected a cabinet and began to rule through a responsible ministry. He abolished slavery by an Imperial decree—so far as a mere paper proclamation could do so. Indeed, one of Japan's greatest living statesmen said in 1910: "Prince Chun is starting China in reform at too rapid a pace; the people are dazed at his speed, and the empire soon will fly the track and land in the ditch."

Western nations naturally ask why the Chinese people were not content with such reforms as Prince Chun has inaugurated. There were abundant grounds of discontent;

and Americans who know the whole story do not blame the Chinese for embracing the opportunity to get rid of a hated foreign dynasty. Pity Prince Chun as we must, his ancestors for seven generations had oppressed the Chinese, and the law not of revelation only, but of nature reads, "I will visit the iniquities of the fathers upon the children unto the third and fourth generation." Western nations marvel that so great a revolution in China could occur with so little bloodshed; probably not more than thirty thousand people in all lost their lives in the transfer of a fourth of the human race from an oriental despotism to a republic. But we submit whether the reign of Kuang Hsu, the last regency of the Dowager Empress, and the regency of Prince Chun were not a providential preparation for just such a revolution; indeed, did they not inaugurate the revolution? While the events of the last ten months constitute in form one of the most tremendous revolutions in human history, we submit whether these events are not in substance an evolution as well as a revolution—an evolution which hundreds of years of local self-government prepared the way for, an evolution which the three last reigns of a house divided against itself made inevitable, an evolution whose continuance is assured by the character of the Chinese. If ever a movement in human history had a providential preparation and a gradual development, the revolution in China reveals a combination of natural forces under the hand of the Almighty. Abraham Lincoln once said, "God must love the common

people, He makes so many of them." If this be true, the Chinese must be very dear to Him, He has made so many of them; He has preserved them so long; and He has given them such a providential preparation for such a time as this. Christianity is not responsible for the form which the present government has assumed. Most missionaries did not at first encourage the formation of a republic. But one hundred years' forth-telling of the Fatherhood of God and the brotherhood of men, as well as Chinese institutions and Chinese history, lie back of the present upheaval.

#### V. PROBABLE DELAY AND POSSIBLE FAILURE OF REPUBLIC

Three grave conditions may compel much slower progress in the evolution of China than we all desire. First, the old struggle between state rights and federal control, which was in part the cause of our Civil War, is on in China. Owing to the fact that the central government has been despotic and corrupt, and especially owing to the fact that the people have been compelled to resist the exactions of the central government for many centuries, the sentiment throughout China is overwhelmingly in favor of strong provincial authority and a weak central government. Moreover, the advocates of provincial authority have the precedent of centuries on their side. Prince Chun, in striving to enlarge the authority of the central government, was moving along the lines on which Germany, Italy, and the United States moved during the nineteenth

century, and an increase of the authority of the central government is essential to the preservation of the integrity of China. Nevertheless, Prince Chun's attempt to enlarge the authority of the central government—before the present despotic and corrupt methods had been thoroughly abolished—awoke the intense opposition of the provinces and was one cause of the revolution. This condition will delay for some time the establishment of a strong, central government either on the basis of a republic or of a constitutional monarchy. Second, Confucius made the family, and not the nation, the source and center of authority in China. Of the almost countless monuments to heroism found throughout the empire, the overwhelming portion are tributes to family devotion rather than to patriotism. Li Hung Chang, the greatest man whom the China of the last century produced, left his family large wealth which he secured at the expense of the empire. Despite the fact that he made his family rather than the empire the center of his devotion, and in part because of that fact, Li Hung Chang was regarded as one of the great men under the old regime. A vast and strong people like the Chinese do not change in a day. We may look forward, therefore, to nepotism and corruption for a few years while the Chinese are advancing to that stage ordained in the Bible in which the altar of the nation ranks above the altar of the family. Third, all writers upon civilization recognize that it consists of the balanced and orderly development of the moral and intel-

lectual and artistic and material interests of mankind. In the divine order, this progress originates in the quickening spiritual life of a race and then advances to an intellectual awakening, to an era of inventions and to material progress. Nevertheless, it is possible for a pagan people coming into contact with an imperfect Christian civilization to accept such portions of this half-Christian, half-pagan civilization as please it and leave the rest. Thus the American Indians, brought into contact with the blessings and the evils of the half-Christian civilization which the white men brought to America, chose for themselves, not the Bible and the spelling book, but gunpowder and rum; and they almost perished from the earth. Thus, too, every port of Africa was cursed by the presence of the slave dealer and is yet cursed by cargoes of rum. So the Chinese may become fascinated by our material inventions, which are indeed blessings in themselves springing from our Christianity, and may adopt our railways and telegraphs and telephones, our methods of mining and manufacturing, our western science and education, and may remodel their government after the pattern of a constitutional monarchy or an American republic; they may think then that they have accepted all the blessings which the west has to give China. If China simply adopts the material civilization of western nations without accepting the spiritual life and the moral discipline which underlie and are the cause of our material progress, then the new civilization will become rotten be-

fore it is ripe. If, therefore, external reforms prove impracticable for half a century or a century until China becomes undergirded with the principles of Christ, this would only be a demonstration in a new sense and on a world-wide scale that His is the only name under heaven wherein we must be saved. Let us pray and hope rather that enough Christianity be already found in China—not only through the churches but through Him who is the true light which lighteth every man coming into the world—to maintain the lofty emprise of the republic. Herein lies the burden of the church for China. If ever an age in the history of the world called for the massing of all Christian forces for the redemption of a race, the twentieth century is that era; if ever there was a call to help a nation turn a corner in human history, America is called to help China in the present crisis.

#### VI. AMERICAN RESPONSIBILITY AND SYMPATHY

You Americans, who must have been startled at the appearance of a Chinese republic, you Americans who never set foot in China or did any mission work among the Chinese in America—even you—cannot wholly escape responsibility for the noble venture of the Chinese patriots. You have poured out money for schools and hospitals and churches in China; you have sent forward American missionaries to represent you; and you have poured out wealth for the famine-stricken in that great land, until

you have compelled the Chinese to love the very name America above the name of every other land on earth. You have built up such homes and schools and churches in America as have made the young Chinese entering them and sharing their blessings return to China ten-fold more Americans than you are yourselves. You have given back to China the unexpended balance of the Boxer indemnity, thus setting a noble example to the nations of the Golden Rule supplanting the rule of gold. The universities of America especially must assume a large responsibility for the upheaval because of the number and ability of the Chinese young people whom they have trained and sent back to help found the republic. Above all, Americans have contributed to the revolution simply by building up and maintaining for a century and a quarter democratic, Christian America, thus demonstrating to the world by the test of more than a century that the human race best flourishes under the reign of freedom and of law.

The old flag of China, which has served the empire for countless generations, is called the Dragon flag because its one figure was that of a huge dragon upon a background of yellow silk. This was the symbol of Manchu domination. The new flag of China consists of a band of red silk, representing China proper; of yellow silk, representing Manchuria—for despite their tyranny, the Chinese will not exclude or even excuse the Manchus from becoming an integral portion of the new nation; a band of



blue silk, representing Mongolia; a band of white silk, representing Chinese Turkestan; and a band of black silk, representing Tibet. But these bands of silk are never woven separately and sewed together; on the contrary, the new flag consists of a single piece of silk of five bands of color woven without seam to represent the complete union of these various lands in the new republic. When the new flag was first seen upon the streets, instinctively it was called The Rainbow flag of China.

Another fact attracts the attention of the American in China: since the outbreak of the revolution the name of Washington has become the most popular foreign name throughout the land. In the old Fifth Reader which some of us studied in our childhood was a fragment of an oration on The Memory of Washington. The oration was written in Massachusetts by Edward Everett in the early days when the Ohio was a long way off and the Mississippi a far distant river. Some of us can yet repeat its rolling sentences:

"Beyond the Ohio, beyond the Mississippi, along that stupendous trail of emigration which, bursting into states, adds new glories to the Republic, the name of Washington travels with the Silver Queen of Heaven through sixty degrees of longitude; nor parts company with her until she sails out of the Golden Gate; and in distant archipelagoes untrodden by the foot of civilized man, there, and there only, is the name of Washington unknown. And there too when they blossom with civilization, the millions

of Asia will join with America in perpetuating the memory of Washington."

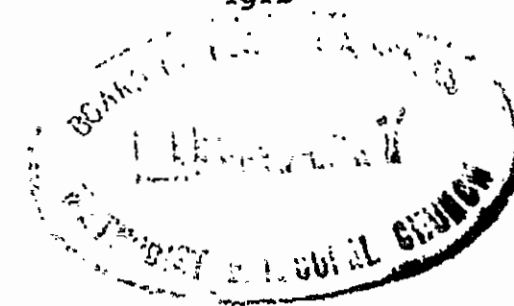
Fine rhetoric that, we boys thought as we rolled these sentences over our tongues. I little dreamed that this rhetoric would turn into reality in my very hearing. But in the city of Foochow last winter, I heard the orator of the Fukien Province telling the audience the story of the revolution. Listening through an interpreter and trying to catch words myself, I heard not a single name from the long bead-roll of European statesmen, not a single name from the large list of China's illustrious dead; but once and again I heard the name of Washington fall from the orator's lips. At the mention of this magic name, the entire audience burst into tumultuous applause, and then the applause died away into an almost infinite longing that they too might have a Father of their country. Desperate as the founding of the republic is, nevertheless, the attempt of one-fourth the human race to found a government after the type of Washington and Lincoln is the greatest compliment ever paid to the United States. Our hearts swell with patriotism over the fact that in the formation of their constitution the Chinese have not drawn upon a single document in the archives of European history, but have taken our Bill of Rights and our American Constitution and have made them the basis of the Constitution of the Republic. The Chinese have indeed started on a long journey through the wilderness; the multitude is great and they may be forced often to rest by the wayside; like the Israelites of

old, they may be forty years upon the journey; but let not enthroned pride or prejudice dream that the Chinese will ever turn back again to the bondage of Egypt; their eyes are upon the promised land and they will not cease journeying until they reach its shade. Is there not a divine significance in the fact that the Dragon flag—emblem in Revelation of the powers of darkness—has gone down before the Rainbow flag of China—emblem in the Bible of God's promise to preserve and not to destroy?

# CHINA

FROM  
EPISCOPAL ADDRESS

1912



BY  
BISHOPS  
BASHFORD  
and LEWIS

## CHINA

THE greatest change in the largest nation on earth is the report which Bishop Lewis and I bring you from China. A Chinese statesman said a few years ago. "The West seems eager to awaken the East; you fear my people will never move, but be assured that when the Chinese once start they will go fast and far." Napoleon, who pondered deeply problems of the Orient, said: "When China moves she will change the face of the earth." But neither of these statesmen dreamed that China would attempt, by a single leap, to clear the chasm which separated the despotism of Chi Hwangti and Genghis Kahn from the republic of Washington and Lincoln. But China has made the leap, her feet have struck on the western side of chasm; but she is still swaying and may fall backward. We have come to a watershed in human history. Already the twentieth century may be likened to the thirteenth century, and even to the century of the Reformation. We have reached an era when a nation may be born in a day, but when a civilization may perish in its birth-pangs. There ought to be a Christian regeneration; there may be a pagan reaction. We are amazed at the unique opportunities of the new epoch; we are bewildered by un-

paralleled responsibilities and dangers; we are in fear and great joy, and tremble in our mirth. With America and Europe in greater unrest than usual; with the yellow races thrilled into new life by Japan's victory over Russia; with India throbbing with national aspirations; with the rude awakening of Korea and the tremendous upheaval in China, the willing worker is well assured that the call to service is preceded by the Spirit's presence and that the vanguard of the kingdom shall not lack the pillar of cloud by day and the pillar of fire by night.

Before discussing the general problems which confront China, let us present a resumé of the quadrennium. You will search long to find those who have worked together in more delightful fellowship than have the missionaries in China and Bishop Lewis and myself. Our fellow workers in the field have been kind enough unanimously to invite both of us to return. We have only one request to make—surely you will grant us one small favor—namely, that you will permit us to work another quadrennium side by side—in China.

Despite the war we were able to hold all the Conferences of 1911-12, although the Central China and West China Conferences met in Shanghai in January instead of at the times and places scheduled. On account of the absence of most of the Chinese pastors from the Conferences, we could not secure the statistics for 1911. Hence, we can have compared the statistics of 1910 with those of 1907 presented in our report to the last General Conference.

As medical work is the first means of gaining access to a country so slow to receive the gospel as was China originally, we begin our report with hospitals, of which we now have 23, as compared with 21 in the last report. In-patients or ward patients increased during the three years from 4,674 to 8,820, a gain of 88 per cent; while the total treatments in wards, dispensaries, and homes rose from 191,000 to 304,000, a gain of 64 per cent.

Next to hospitals, schools are the best methods of gaining access to the Chinese. Here we are glad to report an increase during the three years from 13,000 to 18,700, a gain of 42 per cent. Our plan is to organize a group of ten or twelve primary schools—half of them for boys and half for girls—around a central school. The central school has two teachers, one of whom spends most of his time in supervising the work of the other schools. We also plan to offer an increase in wages of one half a dollar a month to those teachers who pass the examination in the Normal Reading Course, and a similar increase to the teachers who take a Summer Normal Course. The students on completing the respective courses are advanced from the primary to the intermediate schools, and from the intermediate to the high schools, and from the high schools to the colleges and professional schools.

We call our primary schools day schools to distinguish them from our advanced schools which are boarding schools. Aside from the boarding feature, our schools in China are modeled after those in the United States. Indeed, we believe that at least through our day

schools we have done more than any other mission to introduce into China the American public school system.

All our schools are intensely Christian. Hymns, the catechism, and the Bible are taught to all the pupils—the teaching of the Bible continuing up to and through the college course. The overwhelming majority of our students are led to Christ through the influence of the teachers and revival services. At Peking University, after a spiritual struggle notable in the history of college revivals, 150 young men, with the honors and emoluments of official life before them, offered themselves for the evangelization of China—the largest student volunteer band in any university in the world; 160 young women from the girls' school offered their lives during the same revival for similar service.

Notable service has been rendered the new government in the crisis by graduates of our Methodist colleges at Chengtu, Foochow, Kiu-kiang, Nanking, and Peking; and services quite as notable by the graduates of the Christian colleges of other denominations at Canton, Hankow, Tsinan, and especially by the graduates of Saint John's College at Shanghai.

Along with the medical and educational work Christian literature is a third agency through which we strive to reach the Chinese. As you are aware, our Church and the Methodist Episcopal Church, South, united their publishing interests in China nine years ago. Dr. W. H. Lacy is conducting our joint publishing business with such fairness as wins the unanimous support of our Southern brethren.

ren, and with such ability as to more than double the volume of business of the preceding quadrennium, while at the same time he has avoided indebtedness which weighs down so many of our publishing houses on mission fields. It should be added, however, that the Methodist Episcopal Church has not yet contributed her fair share toward producing a Christian literature for China.

Turning to our evangelistic work—the last and slowest in development of all types of our work in China—the report shows 20,723 full members as compared with the 17,559 in 1907, and 13,419 probationers as compared with 12,885. Our total membership, therefore, is 34,142 as compared with 30,444, a gain of 12 per cent for the three years. In addition to our 34,142 communicants, we have 18,130 inquirers enrolled. These inquirers not only attend our services regularly, but meet in weekly classes for religious instruction. Indeed, were we to report our work as it is reported in the home land, and in all other mission fields, we should count these inquirers as members on probation, and report a total membership of 52,272. This would give us a gain over our last report of 72 per cent. But this method would show an undue gain as we did not report inquirers in 1908. Our reason for not following the method authorized by the Church and sanctioned by the New Testament is as follows: The old Chinese government was notoriously corrupt and oppressive. It threw men into prison on false charges and kept them there until they paid the last farthing; but, like all corrupt governments, the old government was also cowardly and

quailed before the intervention of a foreigner. Hence, some Chinese, despite the opposition of their families, have been eager to join the church in the hope of foreign protection. On this account practically all the Protestant Churches in China have adopted our method of admitting candidates to the Church upon probation, while we have the double list of probationers and inquirers as above described. With the reform in government enabling us to baptize freely those desiring baptism, and with the changing attitude of the people toward the Church, you may expect a more rapid growth in coming days. The two most encouraging facts bearing upon future growth are the large increase in our Sunday school scholars and in our Chinese coworkers. Our last report showed that our 250 missionaries had as pastors, local preachers, exhorters, Bible women, medical assistants, and teachers 1,653 Chinese helpers; to-day we have 2,882 Chinese coworkers, an increase of 74 per cent. You have in China a little less than 6 per cent of the Protestant missionaries. You have a right to demand of us, therefore, 6 per cent of results achieved. But through this splendid service of our Chinese fellow workers our little band of 5.7 per cent of missionaries has accomplished 14 per cent of all Protestant hospital work, 14 per cent of all Protestant educational work, and we present you 16 per cent of all Protestant communicants, and 29 per cent of all Sunday school scholars in China. Herein lies our hope of the future.

By far the most strategic acts of the quadrennium were the following: (1) Bishop Lewis's return to America to secure funds for

the crisis which was upon us in China, and especially for the enlargement of Peking University, which, on account of its intensely Christian character, its location, and its possibilities of ministering to one half of the pagan world, is characterized by Dr. J. W. Chapman as the most important educational institution in the entire mission world; (2) Professor Williams' return to America for funds for Nanking University, which for obvious reasons may become as important a center as Peking; and (3) Bishop Lewis's appointment of Rev. F. D. Gamewell Secretary of our Board of Education for China. As some of our Conferences are separated by journeys of weeks, and as some institutions within the Conferences by journeys of days, each educational plant became a law unto itself and built up its work according to the exigencies which confronted it and the men and means you sent it. Dr. Gamewell has visited each of our schools, and has proved so helpful to our teachers that he has secured their cooperation in arranging the entire educational work of our Church, so as to make the men and money you send us contribute their utmost to the advancement of the kingdom. Since our return to America the Educational Association of China, comprising representatives of all our Protestant Churches, has elected Dr. Gamewell its secretary, thus giving him large influence in shaping the educational policy of all our Protestant schools and colleges in China.

While thanking God for our specifically Methodist work, we rejoice also in all general Christian work. The eagerness of the Chinese

for at least a knowledge of Christianity is shown in the growth of Bible distribution. There were distributed last year by the Bible Societies 3,754,000 Bibles or portions thereof, and by the Tract Societies 7,756,000 tracts. In several places where the revolutionary army has been located, the supply of Scriptures has been exhausted and the Bible Societies have strained themselves to meet the new demand. Moreover, Mr. W. E. Blackstone—a consecrated layman of our Church—who with his family has given many thousand dollars to China, is spending the closing years of his life in distributing the Word of God. Representing a leading business man in America, who pays for the publications, Mr. Blackstone through the missionaries and Chinese pastors distributed last year 5,000,000 portions of the Word of God. So numerous are the calls coming to him from all parts of China that the American friend with great business foresight has ordered 20,000,000 portions of the Bible for distribution in China in 1912, and Mr. Blackstone had calls for 15,000,000 of these portions before the close of March. As the greater part of these Scriptures are unbound, and are passed from hand to hand, they can last but a short time. But if some man of God can be found able and willing to put a few million dollars into Bible distribution, with the agencies now in the field and the eagerness for the Book, the Word of God can be put into almost every home in China within the next five years. If this can be done, God's Word will exercise its supernatural and transforming power over the 400,000,000 people now emerging into a new

civilization and will help to cast that civilization in Christian molds.

Broadening our vision to the possibilities of wider coöperation between the Churches, Professors E. D. Burton and J. H. Chamberlin, of Chicago University, by their tour through India and the Far East for educational investigation greatly quickened the interest of all the missionaries in higher Christian education, and by their wisdom and experience and sympathy greatly helped us toward larger coöperation. Dr. J. F. Goucher, who visited China last year as chairman of the educational section of the Continuation Committee of Edinburgh Conference, rendered all our missions an inestimable service in the standardization and articulation of our educational work in China, and in showing our missionaries the lines of practical coöperation. Bishop and Mrs. McDowell contributed to the same results and heartened us all for our tasks through their all too brief visit to us in 1911. All these leaders who have been upon the field recognize the immensity and the urgency of the problems which are before us. They urge the utmost coöperation possible in higher education to enable Protestantism to exercise a molding influence upon the education of new China. To say that the Methodist Episcopal Church alone is equal to the educational work which one fourth of the human race is now throwing upon us in China is to speak without due appreciation of the opportunities and responsibilities which now confront us. Indeed, Protestant Christendom must not only unite all her forces for the building up of five great universities—one for each eighty million of

the population, but she must increase immediately and immensely her grants of men and money if she is to meet the crisis which confronts us.

In regard to ecclesiastical union, two policies confront us: one the policy of ecclesiastical conformity, the other the policy of spiritual freedom. The first policy demands the dissolution of all ties with the home churches and the formation of one Union Church for China. The policy of spiritual freedom demands agreement only on the fundamentals of our evangelical faith and Christian experience; it does not insist upon any single form of Church government or ritual.

Perhaps the Young Men's Christian Association is the most successful organization formed during the nineteenth century for union church work. As everyone knows, this organization so far from demanding conformity in creed and order of worship upon the part of all its members, has never interfered in the slightest degree with denominational convictions of those working in its ranks. The China Inland Mission—by far the largest single mission in China—is organized upon the basis of spiritual freedom. It permits its Baptist workers to teach and practice immersion, its Methodist missionaries to baptize children in infancy, its Anglican missionaries to have their bishop and to conduct services according to the ritual of the Church of England. Certainly a Union Church for China is possible only along the lines of like spiritual freedom.

One single Union Church for all Christians rests, in its last analysis, upon either a basis



of conformity or of nonconformity. In the former case it will be found ultimately to rest upon the philosophy of the Roman hierarchy, namely, that only one form of organization is valid and all the rest are heretical. A Union Church for China upon this basis eventually would bring us all into the Anglican fold, and upon a Roman Catholic philosophy. Protestants are too sturdy a folk, and the continuance of Protestantism is too vital to the progress of the centuries, for us to forsake our birthright and enter church union upon the basis of conformity to the demands of any hierarchy. Only Roman Catholics and High Churchmen dream of a Union Church for China upon this basis.

Another party, however, dreams of church union, not simply upon a basis of nonconformity, but of a nonconformity which all alike must accept. This proposal is as unfair to the Anglicans as the former proposal is to the independents. The advocates of this view not only carry freedom to pure individualism for themselves, but in the name of liberty they demand that all other persons abandon their conception of church order and also become individualists. This is freedom running to such an extreme as to demand nonconformity upon the part of all the rest of us, who may desire to conform to the rites of our respective Churches. This philosophy would lead us to a Union Church upon an Independent or Congregational basis. But an enforced Congregationalism is as much a violation of the principle of spiritual freedom and of the spirit of independency as an enforced Episcopal organization, or an enforced form of baptism. If either the Young Men's Christian Association

or the China Inland Mission insisted upon any single form of Church government it could not last a day.

But if the proposed Union Church for China is to admit a Baptist without demanding that he renounce immersion, surely she will welcome the ten thousand Baptists whom that Church may bring to her doors without compelling them to change their mode of baptism or their form of Church organization. If she admits an Anglican, surely she will welcome the entire Episcopal Church without demanding that the members abandon either Episcopacy or their ritual. In a word, as soon as one carries the principle underlying Church organization on a basis of spiritual freedom to its logical conclusion, he will recognize that the proposed Union Church for China can at best be simply a federation carried to a higher point of efficiency than has thus far been reached in the homeland—a federation which unites the constituent Churches not only in moral and in reform work, but in locating new missions so as to best utilize the new forces sent to China—a federation which secures such cooperation in higher education as will give us at four or five strategic points in China universities at least equal to those the government will establish, and which will thus enable us to help set the standard of higher education for the nation—a federation which eliminates waste and friction, and enables us to use every man and every dollar sent to China for the most rapid advancement of the kingdom—above all, a federation which permits each mission to maintain its fellowship with the home Church, and thus inspire that

Church with a worthy motive for sending forward men and money for the salvation of the Chinese. The original federation of Churches in America was a rope of sand, as was the confederation of the original thirteen States. But as the American government advanced from federation to federal union so the American federation of Churches is advancing—perhaps not so rapidly as we could wish—in the direction of federal union. Federal union should become the immediate goal of all the Churches in China. If one says that federal union is a contradiction in terms, we point to the United States and to Great Britain. Surely what human governments have realized, Christian Churches, under the providence of God, may realize. Just as the Parliament which Great Britain has granted to Canada and Australia secures almost complete local self-government, and yet permits these peoples to remain an integral portion of the greatest empire on earth, just as our state governments insure Minnesota and Wisconsin local autonomy and yet permit them to remain an integral portion of the greatest republic on earth, so the federal union which we contemplate would permit our Churches in foreign lands a large degree of local self-control, and yet allow them to remain integral portions of a world-wide Church. May not the solution of the colored problem in the United States lie in permitting all our colored Conferences to unite in a Central Conference and to pass such legislation as their conditions may demand, provided such laws do not contravene our book of Discipline, and to have Bishops of their race and for their race while

maintaining their organic connection with us and their representation in our General Conference through federal union?

Even the strongest civil governments are surrendering some measure of independence for greater coöperation. They are forming international agreements, referring questions to the Hague Tribunal, and abiding by its decisions. So the Central Conferences which you have granted to India and to China, and which you are ready to grant to Europe and to South America, secure us local autonomy and world-wide fellowship. The whole trend of modern history is toward world-wide affiliations; and it was Christianity with its daily prayer, "Our Father which art in heaven"—Christianity with its prophecy that the kingdoms of this world shall become the kingdom of our Lord—Christianity with its teaching that God hath made of one blood all the nations of the earth—it was Christianity which inspired these world-wide agreements embodied in the Hague Tribunal. Professor Seeley was accustomed to say that nationalism was the key of the nineteenth century, that it explains the German Empire, Italian unity, and the triumph of the national conception in our Civil War. We dare to prophesy that the key to the twentieth century will be internationalism; and this transformation is taking place because the great nations are slowly falling under the spell of the Christ. It will be a thousand pities if at the very time when Christ's conception of a universal kingdom is beginning to capture the imagination of the world, Methodism assembled in a General Conference in which representatives of

twenty nations sit side by side should attempt to reverse the divine Providence, abandon her birthright embodied in John Wesley's motto, "The world is my parish," and begin the organization of a national Church for China, a national Church for Mexico, a national Church for Liberia, etc. Hence, we are glad to report that after full discussion of the national as over against the universal Church, the Central Conference for China, on the eloquent appeal of a Chinese statesman that the Chinese Methodists keep the cross above the flag, and maintain their seat around the family hearthstone, voted overwhelmingly against the national conception, and for the maintenance by Chinese Methodists of their birthright in Ecumenical Methodism.

We cannot close our address without attempting to lay upon the heart of Methodism the solemn duty and responsibility for the salvation of China at this crisis in her history. China presents the greatest opportunity which has confronted the Christian Church since the time of Christ. We believe that Bishop Cranston's cry, written without the slightest consultation with either of us and adopted unanimously by the Board of Bishops, for two million dollars for China for the next quadrennium in place of the one million which you sent us during the last quadrennium, was inspired of God, and that the Church will measure up to this united summons to help capture the new republic for Christ.

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**CENTENARY**  
and  
the New Age



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By Bishop Bashford

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**A New World**

**WE** are entering a new world, as the following facts make plain:

1

When the people elected Mr. Wilson president in 1912, no one dreamed of a world war.

In electing a man who kept the nation out of war so long as peace could be preserved with honor, but, when the stern decision must be made, led the people at

untold cost to themselves to choose almost unanimously the right; in finding a man who is becoming the spokesman of the world and is shaping the ideals of humanity, we were as strangely and providentially guided as in the choice of Washington and Lincoln.

2

The passage by Congress of the Prohibition Amendment is the greatest piece of constructive legislation in American history since the passage of the amendment prohibiting slavery.

3

The admission of 6,000,000 women to suffrage in Great Britain, in return for their sacrifices in the war, and the progress of woman suffrage in America were unforeseen, save by prophetic souls.

But all people now trust that the women will providentially strengthen the forces for temperance, social purity and the conservation of childhood for the coming struggles of the human race.

4

Capital, intelligence and labor are the three factors in the production of wealth. In the admission of laborers to a larger share in the direction of economic and political enterprises, we are resting democracy upon a broader basis than ever before in history.

5

For the struggles which must follow the war Great Britain is already organ-

izing her financial, industrial and commercial resources in a manner that will match the marvelous organization of Germany.

In the United States a similar reorganization is under way. The modification of our competitive system by coordination and cooperation in industries, transportation and commerce is another sign that we are entering upon a new world.



### A New Spirit

THE war has both revealed and developed a spirit of patriotism and unselfishness and humanitarianism of which we little dreamed. Millions are learning the blessedness of giving; the cheerfulness with which men accept taxation, offer their service without compensation, make unconstrained contributions to the Red Cross and the Y.M.C.A., and offer their lives for the country, is unparalleled in history.

MR. WILSON has voiced the aspirations of the human race in his demand for world democracy, that is, for the right of self-determination upon the part of every nation in helping to decide upon its place in the world; and for the right of self-determina-

tion, upon the part of each individual within the nation, in helping to shape the institutions which mold the destiny of himself and his posterity.



### The Obstacles

**TWO** grave obstacles lie across the pathway of world democracy.

1

We do not think that the first obstacle, German militarism, is invincible. Germany began the war ostensibly for a place in the sun; in reality for the military conquest of Europe, and, later, of the world.

But her consent to President Wilson's demand for the limitation of armaments is an indisputable admission of the failure of militarism; it must inevitably lead to the abandonment of the claim she still maintains of holding what the sword has taken.

The acceptance by every nation of an international limitation of armaments presages the disappearance of the era of militarism and of the doctrine that might makes right.

2

The second grave obstacle to world democracy is ignorance and moral weak-

ness upon the part of multitudes who desire to participate therein. The present struggle has thrilled, not only Europe, Australia and North America, but South America, Africa and Asia.

We cannot establish permanent peace with democracy for the white races and forcible subjection for the colored races of the world.

On the other hand, how can we admit to an equal voice, in settling the gravest problems, millions upon millions of people in their present state of ignorance and moral impotence, without endangering the civilization of the world?



### The Solution

**THE** only solution of our problem is Christian missions. As Bishop Welch has wisely said: "The pillars of democracy are intelligence and virtue," and these are the product of Christianity.

**THE** late Yuan Shi Kai probably was the ablest pagan ruler of this century. He attributed the Chinese revolution to Christian missions, saying that the Christian teaching of the fatherhood of God and the brotherhood of men would undermine every despotism on earth.

He added: "I am not a Christian; I am a Confucianist. But Confucianism is not strong enough for the crisis which is upon us. Only Christ can save China."

The Gospel, which teaches that God has made of one substance all nations to dwell upon the face of the earth; that Jesus Christ tasted death for every man; the Gospel which commands us to evangelize the nations, furnishes, in the language of President Wilson, "the only force in the world that I ever heard of that does actively transform the life, and the proof of the transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world."



### The Purpose

WE are pouring out billions of money, and millions of men are offering their lives, to preserve human freedom for the race. Absolutely essential as this program is, nevertheless it is a program of destruction, or, at best, simply of conservation. The only constructive program before the nations is the program of modern missions.

*Had Protestantism spent forty millions of dollars in missionary work in Russia during the last forty years, Russian democ-*

*racy would stand firm in the crisis and would be worth forty billions of dollars in terminating the war.*

WITH the colored races now slightly outnumbering the white races of the earth; with South America, one of the two great unoccupied regions of the earth, filling up with a mixed white and colored population; with Malaysia, the other great unoccupied region of the earth, filling up with colored people who will number some three hundred million before the close of the century, who doubts that, if the white races continue to dominate every continent by military power, and to exclude the yellow races from five of the six great continents, limiting their countless millions to a portion of Asia, there will arise a race war in comparison with which our present struggle will prove a skirmish! Moreover, if we overthrow militarism in Germany we must not ourselves plan to continue it for the control of the colored populations of the earth.

THE alternative is the speedy evangelization of the world. The Gospel of Jesus Christ lays the foundation of intelligence and virtue upon which, alone, the liberty of the earth can rest.

Henry Morgenthau says:

*"The moral issues of this era are the gravest in the history of the world. If it turns out that we are morally unprepared*

*The Centenary and the New Age*

---

*as we are physically unprepared, I tremble  
for the future of the world."*

**WE** MUST definitely and adequately prepare now to enter upon a vigorous forward movement in missions.

We must be ready to offer the Gospel as never before to the nations of the earth the day peace is declared; and we must accept this task as an integral and continuous part of our war program.

The evangelization of the nations is the safety of the world.



JOINT CENTENARY  
COMMITTEE

Methodist Episcopal Church  
Methodist Episcopal Church, South  
111 Fifth Avenue, New York  
1918



# The Chinese Church

By BISHOP J. W. BASHFORD

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## THE CHINESE CHURCH

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The term "evangelist" does not fully suggest the work done by the foreign missionaries specifically assigned to evangelistic work. "Presiding elder" would better express it; but even that term is not sufficiently broad. The so-called evangelist is

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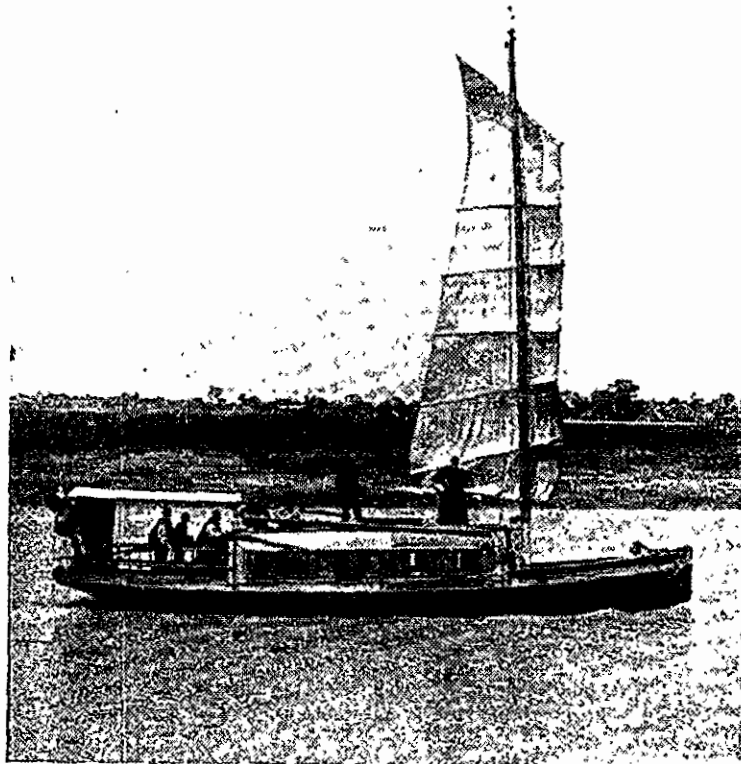


A SERMON IN A NORTH CHINA CHAPEL— TABLET TO  
THIRTY-NINE MARTYRS

missionary-in-charge of a large district and sometimes of two or three districts, which vary in population from 2,000,000 to 20,000,000. In each of these districts the native churches and circuits are manned by native preachers and Bible women, under the superintendence of native presiding elders and the evangel-

ists. The missionaries' wives work with them, as do the missionaries of the Woman's Foreign Missionary Society—travelling over large districts, teaching, and organizing Christian activity among the Chinese women.

The evangelist is a genuine itinerant travelling continually by a native house boat, by chair, by cart or on foot, stopping often at native inns, and living altogether a pioneer life—a life of great privation but also of many joys.



MISSION BOAT "GLAD TIDINGS" ON THE YANGTZE RIVER

In a peculiar way the evangelist has an opportunity to put his individuality into the church which is being built up. He decides where the work shall be located, and selects the sites where chapels shall be built. He examines and baptizes native converts, and decides as to their eligibility for church membership. He is the counsellor and adviser of the native pastors. He does much preaching and reaches many souls. But his great

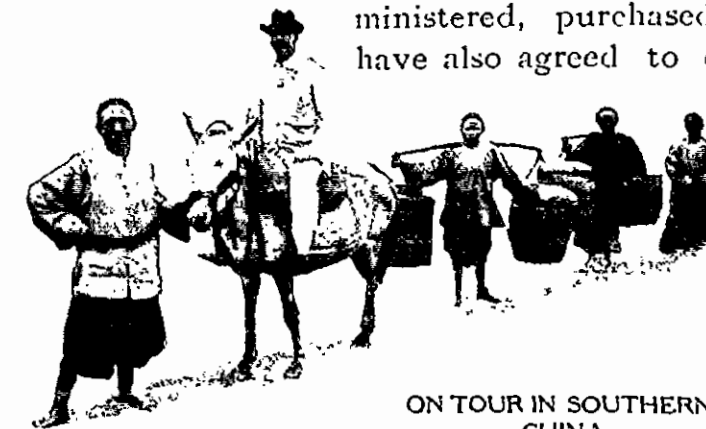
work consists in directing, building up the native church, and in the shortest possible time making it self-supporting and self-propagating through the native pastor and native members.



ITINERATING BY WHEELBARROW IN WESTERN CHINA

One phase of the evangelist's work may be noted in the experience of a presiding elder at Nanchang, the home of the Governor of the Province of Kiangsi. Since the Taiping Rebellion of 1852-65, when Nanchang beat off the rebels and Nanking went down in defeat, the former city has been proud, exclusive, and exceedingly hostile to missionaries and to Western civilization. It was for a time impossible to obtain an entrance through her gates.

Finally a missionary of the Woman's Foreign Missionary Society took a native Chinese woman who had graduated in medicine in the United States, to Nanchang, to treat the wives of the gentry. The missionary was able to do this because of her great learning and the respect which the Chinese had for her. After these missionaries had won over the women of position through their medical ministrations, a girls' school was built outside the city walls. Then they proposed the construction of a hospital inside the city. The Chinese women, to whom they had ministered, purchased land for it and have also agreed to erect the building.



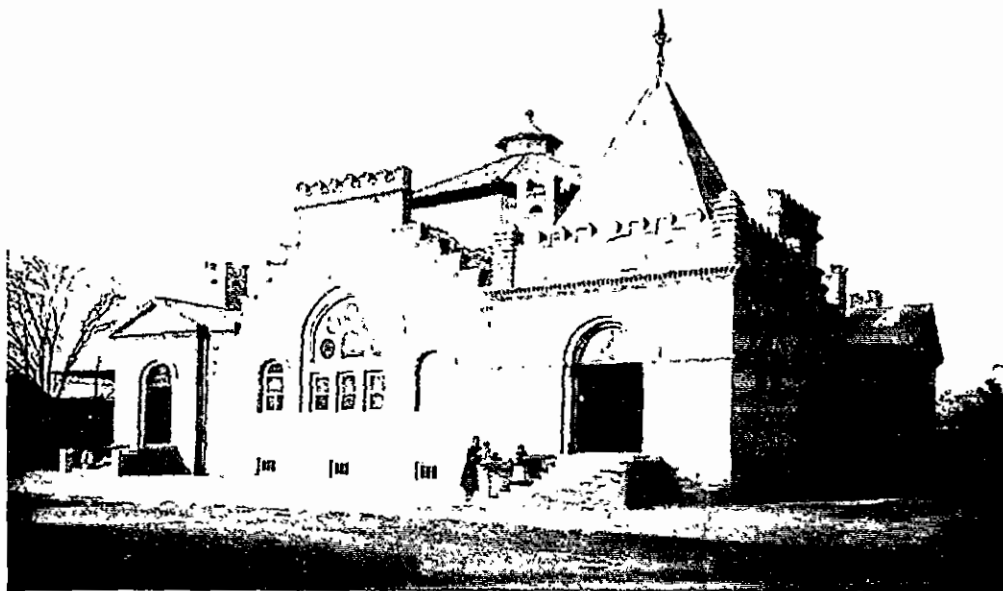
ON TOUR IN SOUTHERN CHINA

The Bishop thereupon raised enough money to build homes for the two workers, these homes having rooms on the first floor where discussions



TIEN-KU-CHIAO CHAPEL IN WEST CHINA—MONUMENT TO A MARTYR  
PASTOR IN THE RIGHT BACKGROUND

can be had with women seeking to learn about the Gospel. The time was then ripe for the presiding elder to come forward. Up to this time, he had merely planned and advised, keeping himself in the background. A boys' school was placed near the



ASBURY CHURCH AT PEKING



WILLIAM NAST MEMORIAL CHURCH, SING-IU

girls' school. Two churches were erected in the city. An institutional church is now planned. It will stand on the street called "The Heart of the City" and will be the Nanchang "downtown mission." It will include first, a bookstore; second, a preaching hall opening on the street, where services will be conducted by two Chinese preachers every half-hour from seven in



EPWORTH CHAPEL AT NANCHANG

## THE CHINESE CHURCH



A FOOCHOW CONFERENCE PASTOR

the morning until late in the evening; third, a school for boys; and, fourth, a church where regular worship will be conducted apart from the traffic of this busy central street.

The Chinese pastor has an important part in the scheme of evangelization. The missionary can spend only a small part of his time at a particular station. The native pastor, however, lives at the station, preaches daily, sells or gives away

portions of the Bible, receives visits from those who wish to inquire about the "Doctrine," and seeks to become acquainted with the people. His purpose is first to win their respect, and then to win them for Christ. In a word, the Chinese helper is a pastor, a shepherd of his flock, and an instrument in winning others to the Saviour.

The station at which the Chinese pastor lives is the center of a circuit over which he travels just



A HINGHUA PASTOR AND HIS WIFE

## THE CHINESE CHURCH

9

as the missionary travels over his district. When visiting the out-stations, he preaches, catechises and instructs inquirers, at the same time inspiring the little band of Christians and helping them to remain loyal to their faith. When difficulties or disagreements arise, he settles them. All business matters are brought to his attention. In cases which require discipline he learns all the circumstances and reports them to the missionary.

Some of the Chinese who are not acquainted with the foreign-



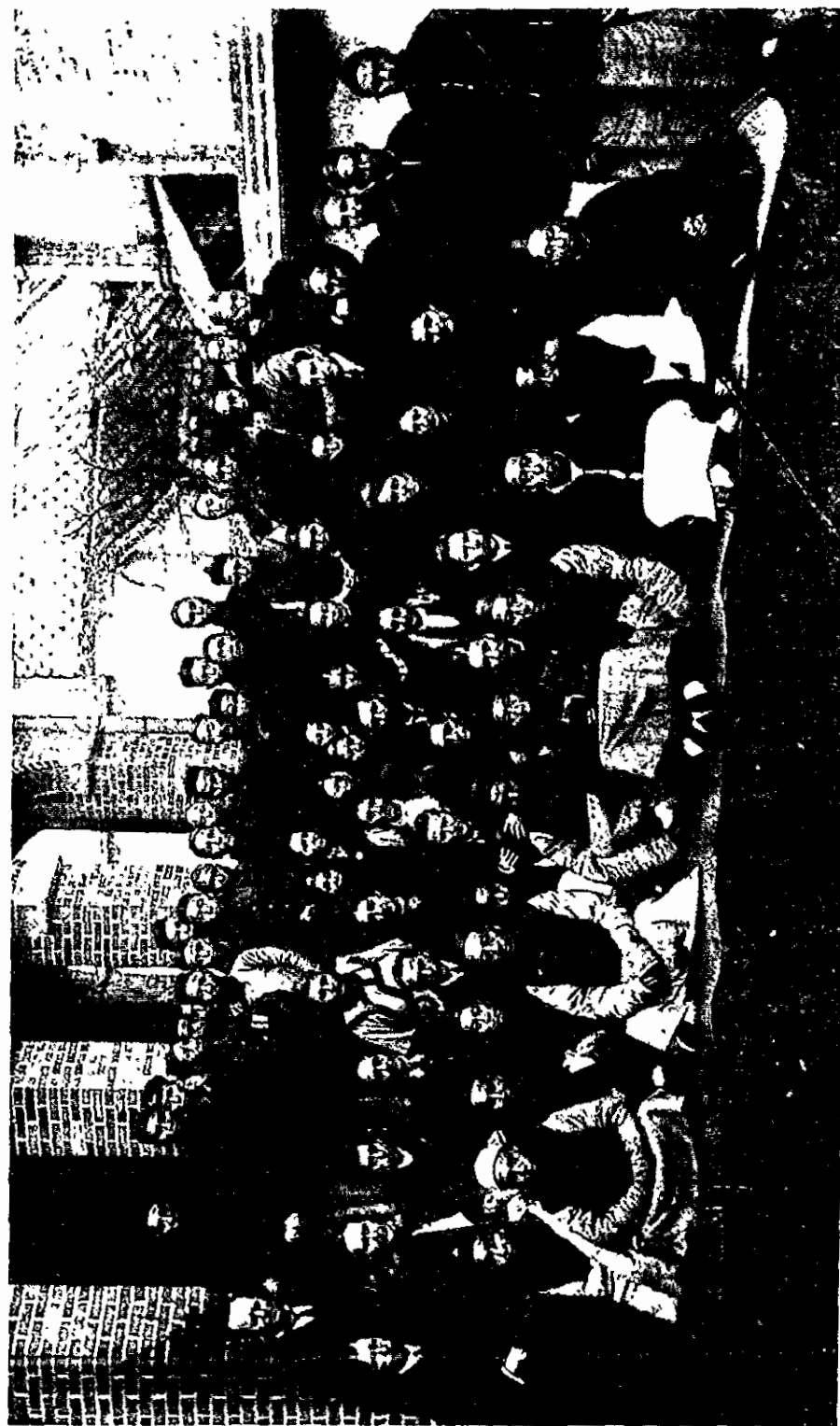
A WEST CHINA PASTOR

ers' purpose, are very suspicious of the missionaries. But they understand one of their own people just as we understand one another. The Chinese pastor, therefore, is able to remove misunderstandings, to explain the purpose of the Christian propaganda, and the motives which impel the missionary in his work.

In the absence of the missionary, the native pastor has oversight of the day school. Sometimes, indeed, one man serves both as pastor and school teacher, and, in any case,



A NORTH CHINA PASTOR—SON OF MARTYR PARENTS



ANNUAL MISSION MEETING GROUP IN WEST CHINA

he has charge of the religious instruction. Owing to the large population in a single district, it is obvious that unless the evangelistic missionary is furnished with helpers, the evangelization of China is impossible. If five times as much money, and five times as many missionaries were available, even then each missionary and his wife would have charge of a city or district with a population of 50,000. Our mission force thus multiplied would still be plainly inadequate. It is apparent that the only human agency suitable to aid the missionary in his work, is the Chinese pastor. To appreciate this fact is to appreciate the place of power which the native preachers have, and the imperative need for a large army of them.



OLD MRS. WANG OF TAIANFU PREACHING FROM HER WHEELBARROW

Great crowds greet both the foreign evangelist and the native preachers when they arrive at the inns, and by the wayside hundreds and sometimes thousands besiege them for the "Doctrine." To all these they preach the Word of Life. It is customary for them to carry on these evangelistic tours portions of the Bible and such other tracts as are suitable for general circulation. Therefore by word of mouth and by the printed page they sow widely the truths of the Kingdom of God.

Jesus Christ is transforming men in China as effectually as He ever did in America. Highway robbers have become preachers; men weakened by the use of opium have been made strong; those guilty of every conceivable sin have been gloriously saved; homes have been transformed; woman has not only been saved from a life of slavery to one of liberty, but the estimation in which she was held has been notably raised. Every phase of social and business life has been changed by Him who makes all things new, so that it is possible today to pick out the Christian Chinese by the expression of their faces.

At the present time there are wonderful opportunities for evangelistic work in China because of the awakening of the empire. The influx of Western education is weakening the people's faith in their heathen superstitions and idols. In some places, the idols are already being thrown out of the temples. There is openness for the Gospel, combined with eagerness to hear and willingness to accept this, the Christian religion. Now is the time to give Christianity to the Chinese, while they are changing and before they adopt a materialistic, atheistic type of Western civilization.

Native chapels and churches can be built by means of gifts ranging from \$100 to \$1,000, the balance of the cost being raised by the native members. Such a chapel or church may bear the name designated by the donor. Native ministers can be supported in the different parts of China at from \$30 to \$120 a year—\$2.50 to \$10 a month.

Write to Dr. F. D. Gamewell, 150 Fifth Avenue, New York city for any special information desired concerning the evangelistic work in China of the Methodist Episcopal Church.



# The Widening Horizon in China

By BISHOP J. W. BASHFORD

Missions & Church Extension  
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BOARD OF FOREIGN MISSIONS  
OF THE METHODIST EPISCOPAL CHURCH  
CHINA CENTENNIAL COMMISSION  
150 FIFTH AVENUE  
NEW YORK



## THE WIDENING HORIZON IN CHINA

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The Missionary work of the Methodist Episcopal Church in China is practically confined to seven of the twenty-two provinces. One of our missionaries crosses the Yangtze at Kiukiang and thus does some work in an eighth province, Hupch, where we have some splendid native Christians. Moreover Chinese Christians returning from California have of their own initiative preached the Gospel, led souls to Christ, built a church, and established a school in the Kwangtung Province. This work has been visited by the bishop resident in China. One native missionary, who is supported in part by the local church and in part by Chinese Christians in California, was ordained. We also have a very few missionaries across the line of Chihli, in the region of Manchuria, now divided into three provinces.

The provinces in which our missionaries labor contain one hundred and eighty-eight million people, while the provinces thus far not entered by us embrace two hundred and fifty million people. Were any similar pagan population discovered in any other part of the world without a Methodist missionary, our people would pour out their money and would have men on the way to save these millions within the next six months. Nearness, to be sure, would give an added emphasis to any such need or opportunity. But nearness, or, in this case, distance, ought not to be the influencing factor in the work of the kingdom of God. Surely the number thus far unreached by us, the openness of the Chinese for the Gospel, and the fact that we have mastered the language, have translated the Bible and have created some Chinese Christian literature, and can reach these millions in connection with our other work, make the appeal for the expansion of our work in the Chinese empire an irresistible one.

Printed in February, 1907

## PROPOSALS FOR EXPANSION

*I. Reinforce West China Mission*

If the order of expansion can be planned, the first step to take is to reinforce immediately our work in West China so that we may at least retain the territory in that province which we have cultivated during the last twenty years. This territory embraces one sixth of the Szechuen province, with one third of its population of sixty-eight million people. Our Methodist missionaries, being among the first Christians to enter this province, naturally settled along the Yangtze from Chungking, the commercial metropolis, through the Chentu plain to Chentu, the political capital of the province. This Chentu plain, according to Mr. Archibald Little in "The Far East," has a denser population than any other spot on the face of the earth except possibly the county in which London is located. Here our missionaries have labored and prayed and built up a native Methodism. Our gains in the West China Mission have averaged 29 per cent a year for the last two years. Ninety per cent of our church members are mature men, and only ten per cent women and children. Ninety per cent of our church members can read and write as compared with ten per cent of the surrounding adult male population. We must receive word in the very near future that we can add four or five additional married workers to the force in West China, or else we must surrender to other societies a part of this most fruitful field. Surely Methodism ought to exert herself mightily to hold her possession in this garden spot of the world.

*II. Extend the present boundaries of Foochow and Hinghua Conferences*

The boundaries of the Foochow Conference ought to be enlarged in a northwesterly direction until they meet the boundaries of the Central China Conference. The boundaries of the Central China Conference ought to be extended fifty miles to the south that they may touch the southern end of the Hinghua Conference. In addition, the boundaries of the Hinghua Conference should be extended in a westerly direction until they

unite with the eastern limits of the Central China Conference. This would connect these three conferences and bring our missionaries into closer relations; would enable us to transfer missionaries from one field to another according to the relative needs of each field, and would contribute in every way to the enlargement and improvement of our work in those fields already occupied. To make these extensions would necessitate the adding of perhaps four missionaries and their wives to the force of the Foochow and Hinghua Conferences.

*III. Divide Central China Conference into two parts*

With this slight enlargement of what is now the Central China Conference, it should be divided into two conferences. This conference now has work in the four provinces of Kiangsu, Anhwei, Kiangsi and Hupeh, with an area as large as that of all New England, New York and New Jersey, and with a population of about one hundred millions. We have for this vast territory and enormous population but five foreign presiding elders, and the whole force at each of its five mission stations is entirely inadequate. To do any kind of justice to this work we ought immediately to double the number of presiding elders in Central China, and also add largely to our teaching and medical forces.

The Central China Conference is located in the great Yangtze valley, one of the most fertile farming sections in the world. Here also are great coal and iron resources. It has a perfect network of canals and streams. Moreover, being on China's great waterway, the Yangtze River, it is easy of access and is in touch with the outside world.

Here is a great population waiting for us to give them the Gospel. Surely Methodism will arise to this opportunity, and not make it necessary either to abandon territory or else to fail in this strategic region.

*IV. Organize Shantung District into Shantung Conference*

In the Shantung Province of the North China Conference we have one presiding elder's district for a province larger than New York State and a population of thirty-eight millions. The Parent

Board has three missionaries and their wives and the Woman's Foreign Missionary Society three workers for this entire province. This is the province which has been exploited to some extent by the Germans. It has vast coal and iron resources, and along with Shansi, promises to be the Pittsburg region of the Chinese empire. Indeed railroads are already building and the mines are being opened. This presiding elder's district should be expanded into the Shantung Conference. It should be extended south through the fertile territory lying along the Grand Canal, that ancient and noted artificial waterway, until the Shantung Conference connects with the Central China Conference. This would connect four of our five conferences in China. Here is another opportunity which Methodism must not allow to pass by through failing to respond in her providential hour.

#### *V. Enter Manchuria*

Nearly all of the territory formerly known as Manchuria has been made into the three provinces of Fengtien, Heilungkiang and Kirin and incorporated into China proper. Their latitude ranges from that of Columbus, Ohio, to that of the southern part of Canada, and their total area equals that of Ohio, Indiana, and Texas combined. The population has in twenty-five years increased from seven and one half millions to twenty-one millions. The soil is much like the black soil of Illinois and Iowa and is very fertile. This natural resource has been made available to the natives through the railroads which have been constructed by the Russians, and the railroad running from Tientsin, the commercial center of North China, through the Great Wall, to Mukden, the capital of Manchuria. There are also splendid coal and iron mines as yet unworked. Great developments are to take place there and the population fifty years hence will probably reach one hundred millions. Only two missions of any church are at work there now. Methodism should enter the field at once and occupy the place as worker there which the situation demands of her.

#### *VI. Begin work in Shansi Province*

Shansi Province lies west of Chihli Province and occupies about 81,830 square miles. Its population is 12,200,000. Baron

Richtofen, in his three-volume report to the German Government, startled the European nations by his statement that the Shansi Province contains the richest coal and iron deposits in the world. This report led to the attempt to divide China, which attempt failed only through the intervention of Secretary Hay and the United States. Richtofen says that there is coal enough in Shansi to supply the whole world for several thousand years. This is confirmed by the report of the second German commission in 1897-8. The mountains which contain the coal have been so upheaved that they can be mined on a level without sinking shafts. Railroads are already building in these fields and the dawn of a mining era is at hand. Coal in some places lies three thousand feet above the Pacific, so that with suitable railroads gravity will bear the mined coal to the sea. A tremendous amount of Chinese labor is at hand and in a comparatively few years Shansi will be the Pittsburg, the Birmingham, the West Virginia of Asia.

Such is the character of the field which calls us as a church to a decided advance. The list below gives what must be pledged before the work should be opened in either Manchuria or Shansi, and is by no means all that is needed adequately to man either one of these fields.

<i>Five Missionaries</i> —one physician, two teachers, and two evangelists, at \$2,000 each for outgoing expenses and salary for two years.....	\$10,000
<i>Five residences</i> for the above, at \$2,500 each.....	12,500
<i>One hospital</i> , at \$5,000.....	5,000
<i>Two school buildings</i> at \$5,000 each.....	10,000
<i>Native chapels, workers, etc.</i> .....	2,500
	\$40,000

The accompanying table shows the size and the population of the various provinces and the number of people to each missionary. A glance at this table, together with the foregoing presentation, will show that in our proposals for strengthening existing work and for expansion, we have asked for it for the most fertile portions of the empire or else for those of largest manufacturing and mining possibilities and probabilities, where the largest number of people will be reached with the least possible effort.

8 THE WIDENING HORIZON IN CHINA

	Area	Population	Pop. Miss'ns Sq. Mi.	Mission- aries	Inhab. Per Miss.
Anhwei.....	54,810	23,670,000	432	8	263,000
Chekiang.....	36,670	11,581,000	313	10	43,000
Chihli.....	115,800	20,937,000	181	12	58,000
Chinese Turkestan ..	550,000	1,200,000	2	..	..
Fengtien.....	50,000	12,000,000	240	..	..
Fukien.....	46,320	22,877,000	494	8	363
Heilungkiang.....	140,000	2,000,000	14	..	..
Honan.....	67,940	35,317,000	519	7	93
Hunan.....	83,380	22,169,000	266	9	87
Hupeh.....	71,410	35,280,000	494	15	220
Kansu.....	125,450	10,385,000	83	3	57
Kiangsu.....	60,480	26,532,000	382	6	165
Kiangsu.....	38,600	13,980,000	362	20	360
Kirin.....	90,000	7,000,000	77	..	..
Kwangsi.....	77,200	5,142,000	66	2	13
Kwangtung.....	90,970	31,865,000	319	19	419
Kweichau.....	67,160	7,650,000	111	1	25
Shansi.....	81,830	12,200,000	149	7	121
Shantung.....	55,970	38,248,000	683	14	225
Shensi.....	75,270	8,450,000	111	5	84
Szechuen.....	218,480	68,725,000	314	7	252
Yunnan.....	146,680	12,324,000	84	2	37
China Proper...	2,362,420	420,532,000	259	20	3,249
Mongolia Dependencies ..	1,367,000	5,000,000	4	..	..
Thibet Dependencies ..	738,000	3,500,000	5	..	..
All China.....	4,467,420	438,032,000	100	..	..

For more definite information as to special needs and opportunities, write to Dr. F. D. Gamewell, 150 Fifth Avenue, New York city.

Board of Missions of The Methodist Church  
 L. I. E. T. ...  
 435 RIVERSIDE DR., NEW YORK 2

# Christian Education in China

By BISHOP J. W. BASHFORD

Board of Missions & Church Extension  
of the Methodist Church.

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## CHRISTIAN EDUCATION IN CHINA

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THE Protestant Church in the United States and Europe can never evangelize China through missionaries alone; for this work tens of thousands of Chinese preachers must be raised up. To win a pagan people from idolatry and to transform a civilization centuries old certainly would require as large a proportion of ministers of the gospel as are required in the United States

Printed in February, 1907



A SPECIAL GIFT DAY SCHOOL IN SOUTHERN CHINA

in our present advanced condition. But to give to China the same proportion of preachers as there are in the United States would require eight hundred thousand men. Furthermore, were we seriously to undertake such a task, it would be necessary to send as many physicians and teachers as ministers of the gospel. And to send such a force of foreign Christian workers to any single pagan country and to maintain them there is simply out of the question.



INDUSTRIAL TRAINING AT HINGHUA

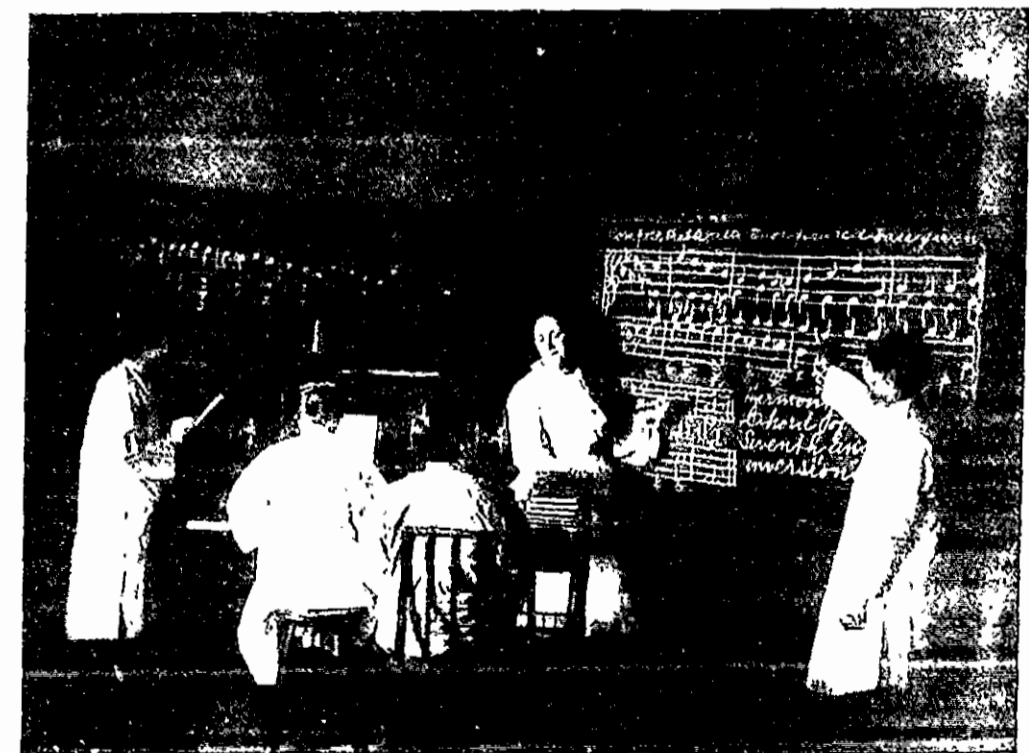
But were such an influx of foreign ministers, teachers, and physicians possible, it would not be wise: because it would remove from the Chinese all sense of personal responsibility for the redemption of China and would thus paralyze native efforts. Christ always contemplated the self-propagation of the gospel, and this gives us our only hope for the evangelization and the Christianization of the world. A moment's thought, therefore, shows that for foreigners alone to evangelize the empire would be as inadvisable as it is impossible. We must train native workers and do much of our work through them. And it is for the training of native men and women who shall successfully carry on the work for the evangelization of the empire that Christian schools and colleges in China are founded and carried on.

Educational work in China begins with day schools, located at various points throughout the country and taught by native Christian teachers. The announcement is made to a Chinese village that we will furnish \$1 gold for the education of a boy or girl whose parents will furnish as much more. As soon as thirty pupils are thus secured, this money enables us to hire a

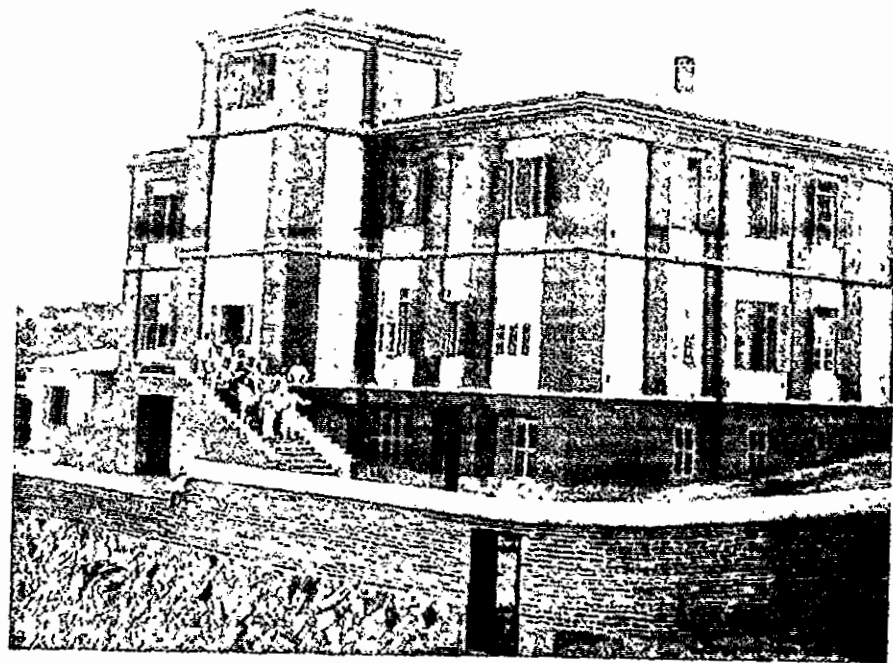
Christian Chinese teacher for a year and the day school is started. Thus for each \$1 gold contributed in America we furnish instruction for a pupil in a day school for one year.

Above the day schools are organized intermediate and high schools, sometimes at substations, but located generally at the principal stations and under direct missionary supervision. Above the high schools are the colleges: the Anglo-Chinese College at Foochow, Peking University at Peking, Nanking University at Nanking, William Nass College at Kiukiang, and Chentu College at Chentu. These colleges are located in Southern, Northern, Central, and Western China.

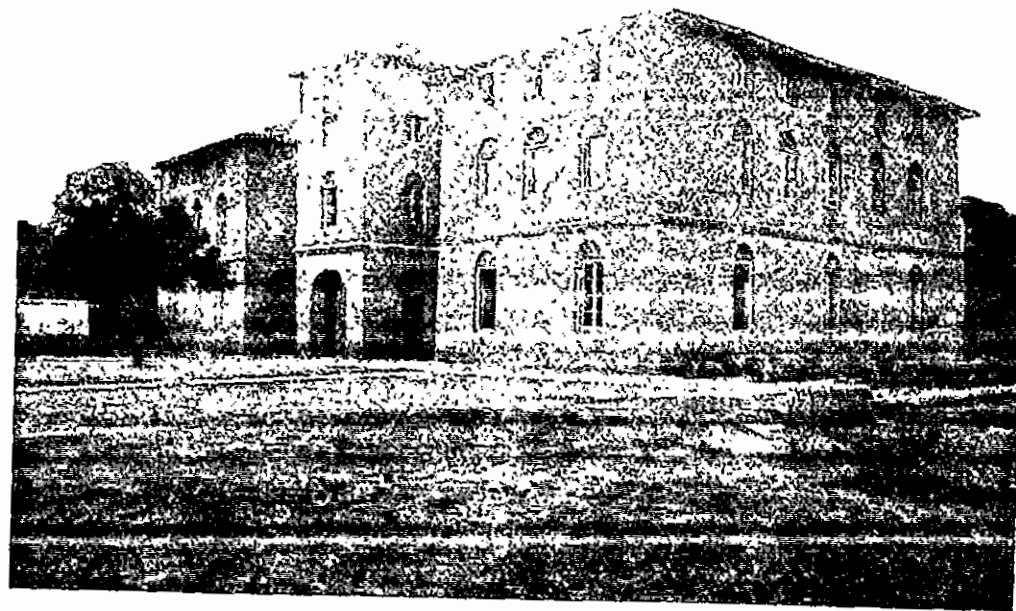
The boarding schools and colleges are far more effective than the day schools for building up strong Christian characters, because the pupils in the day schools live in their own homes, which are usually pagan. We who live in a Christian land can scarcely imagine the fearful temptations of heathen consciousness and environment. It is one continuous appeal to all those things



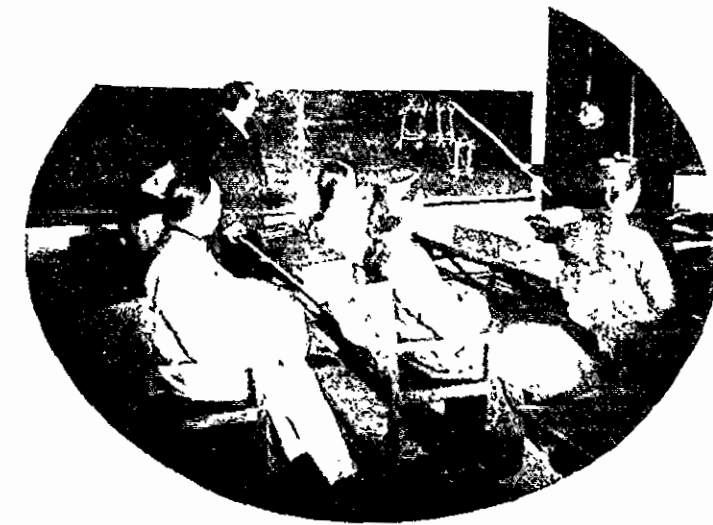
A CLASS IN MUSIC AT CHINKIANG



THE NORMAL SCHOOL AT FOOCHOW



THE HIGH SCHOOL AT HINGHUA



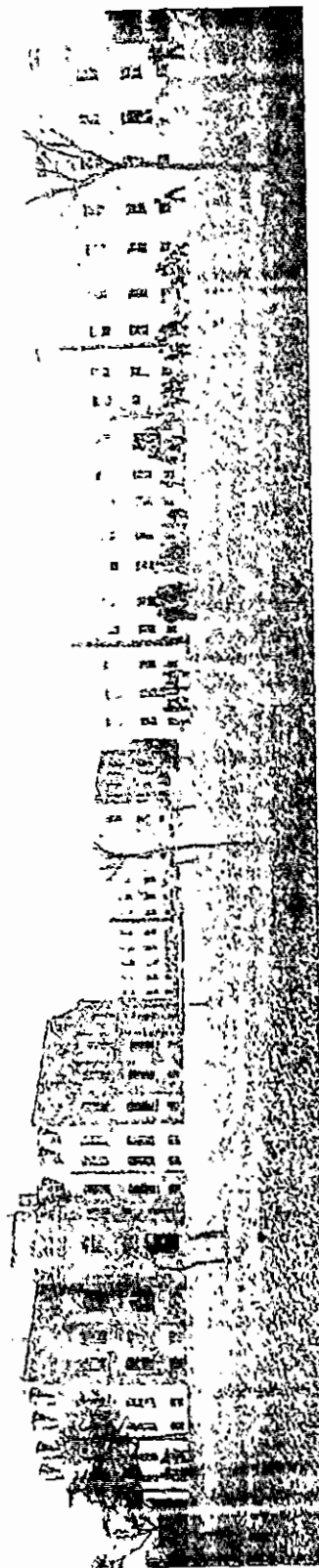
A GEOMETRY CLASS AT THE ANGLO-CHINESE COLLEGE, FOOCHOW

which Christianity would conquer. But in the boarding schools and colleges, the young people at their most impressionable age receive the influence of Christian surroundings and the advantages of modern civilization, together with the training and care of missionary teachers who put their

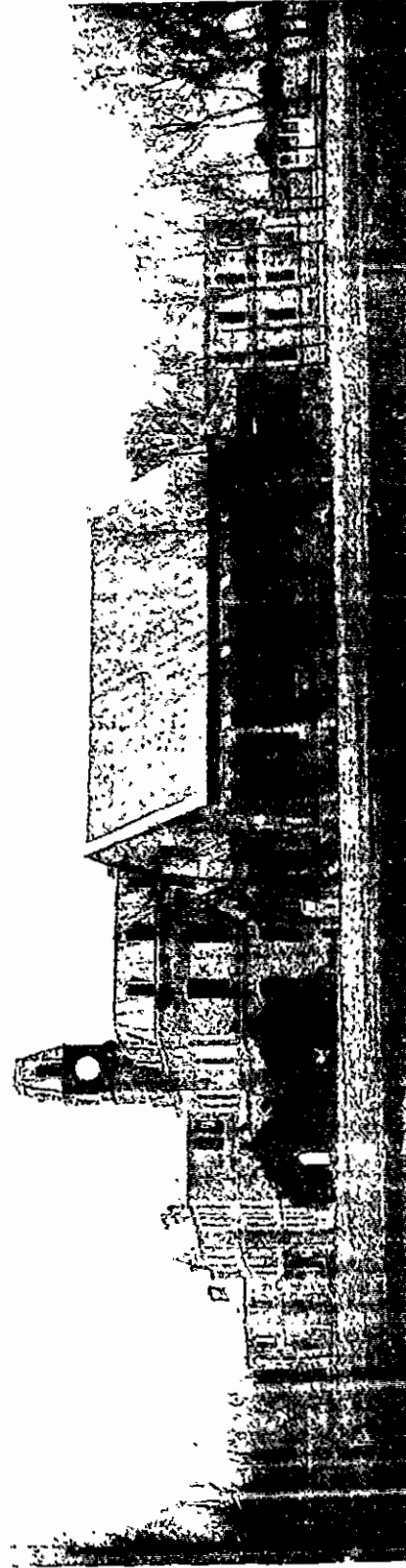


THE CLASS OF 1907, PEKING UNIVERSITY





NANKING UNIVERSITY



PEKING UNIVERSITY

very souls into the work and implant in the lives of their pupils the best that is in their own characters.

In connection with our schools in China we are now introducing kindergarten teaching and industrial training for both boys and girls. Labor is so cheap in China that young people are not able to pay the full amount required for their training in the industries which they master; but our industrial work enables them to contribute largely to their self-support, while at the same time preparing them for future usefulness.

These Christian schools aim to teach everything from the use of soap and water—personal cleanliness—to the relation of the

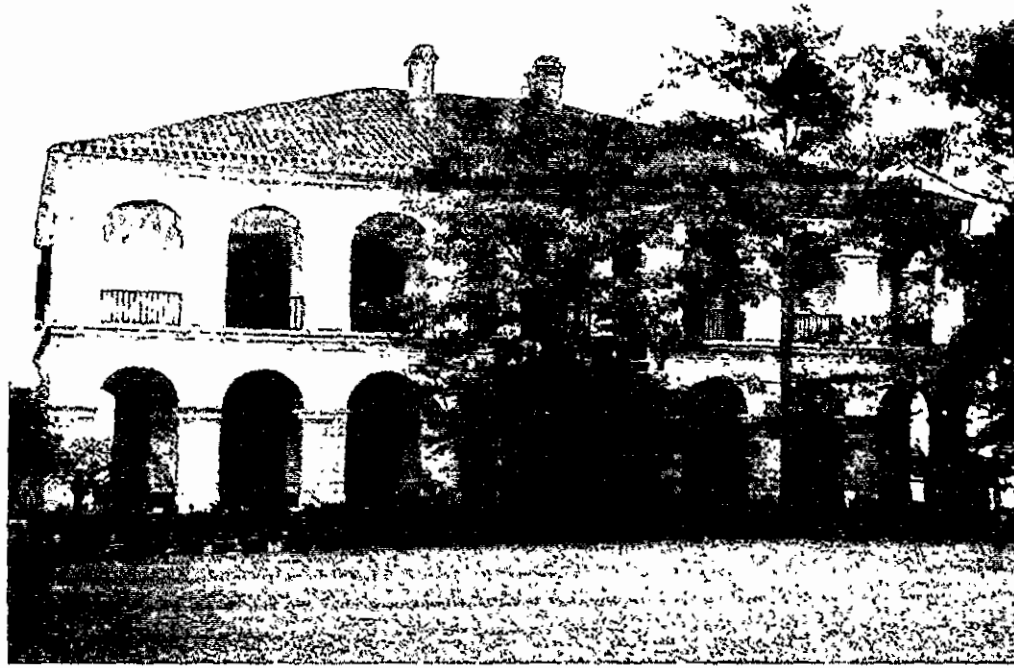
A MEMBER OF THE COLLEGE FACULTY,  
PEKING UNIVERSITY

human soul to God—heart purity. Above all, the pupils are brought into contact with the living Christ; and the teachers feel that they have failed in the chief end of education unless their pupils become earnest Christians before leaving the boarding schools and colleges.

It is necessary only for one to compare the heathen children on the street with the children in our schools and the young



THE DEAN AND THREE GRADUATES, FOWLER SCHOOL OF THEOLOGY, NANKING



RECITATION BUILDING, ANGLO-CHINESE COLLEGE AT FOOCHOW

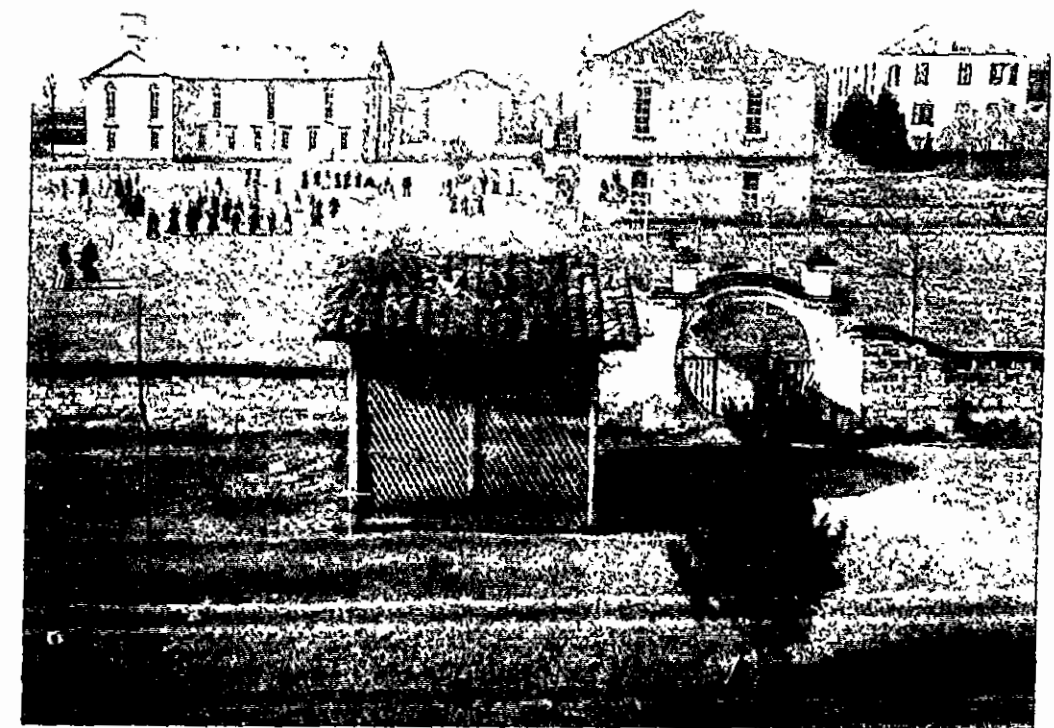
people in our colleges to realize the wonderful transformation which the Christian school in China is working in those who come under its influence. It accomplishes what Christian homes, with the aid of public schools and colleges, accomplish in America. Very often these Chinese students coming from heathen homes return to their families and communities as evangelizing forces.

In addition to the schools above named we have biblical schools and theological schools, which provide special training for our native evangelists and leaders. The theological schools receive the graduates of the colleges and of the high schools, and give them a thorough training for Christian teaching and religious leadership in China. The biblical schools receive men who, on their conversion, cannot attend the high school or the college, but who show ability in Christian work and who, after special training in the Bible, the Discipline, etc., become acceptable preachers. To supplement these schools, or sometimes to supply the lack of them, the missionaries in charge of the work will, once a year, call together the preachers on the district for a

period of one or two weeks, which is devoted to the study of the Bible and to daily prayer for the outpouring of the Holy Spirit.

It is gratifying to know that while missionaries of all the various evangelical denominations have been equally faithful, our church, with only six per cent of the missionaries in China, is training sixteen per cent of the pupils in all the Protestant schools in China, and that through our schools and hospitals, our provision for probationers in the church and for exhorters and local preachers in the ministry, through our use of native ministers and Bible women and our emphasis upon Christian experience, our six per cent of Protestant missionaries have enrolled twenty-two per cent of the Protestant church members of the whole empire.

There are special educational opportunities at the present time. With the awakening of the empire, there is almost a stampede for Western learning. Government schools and private schools are being established under non-Christian influences; the mission schools are crowded to overflowing, but all of these together



WILLIAM NAST COLLEGE AT KIUKIANG

cannot meet the demand. Some 15,000 young men went from China to Japan in 1906 to secure the Western learning. The mission schools are the best equipped schools in the empire, and accordingly the most popular. If we can increase the number and equipment of our schools so as to meet the demand, we can train the coming leaders of the empire, and put the stamp of Jesus Christ on the education of over 400,000,000 people.

Many school children have to be supported by scholarships, as they come from families too poor to support their children in school. The schools are building up native Christians and are the source of our supply of native workers, so that money spent in education is money well invested. Annual scholarships, keeping students in school for a year, are needed at the following rates: in theological schools, biblical schools, and intermediate boarding schools at \$20 each; in colleges at \$20 to \$30; in day schools at \$1 each. Scholarship endowments in perpetuity are needed in colleges and theological schools, intermediate and boarding schools at \$500 each; in day schools at \$50 each.

Write to Dr. F. D. Gamewell, 150 Fifth Avenue, New York city, for any special information desired concerning educational work in China.





# THE AWAKENING OF CHINA

BY  
BISHOP JAMES W. BASHFORD

Board of Foreign Missions & Church Extension  
of the Methodist Episcopal Church

THE BOARD OF FOREIGN MISSIONS  
OF THE METHODIST EPISCOPAL CHURCH  
CHINA CENTENNIAL COMMISSION  
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## THE AWAKENING OF CHINA

Civilization arises from the interchange of commerce, of ideas, and of ideals. As water is the oldest and still the cheapest means of communication, civilization springs up in connection with rivers and lakes and oceans. The earliest stage of civilization, before men were able to cross the great seas, was the civilization of the river basins. Witness the civilization of Egypt along the Nile, of Babylonia and Assyria along the Tigris and the Euphrates, of China along the Yangtse-kiang and the Hoang-ho. The second stage of civilization arose when men were able to cross the "Great Sea" of the Bible. Witness the civilization of Greece and Rome, of Carthage and Macedonia and of Palestine around the Mediterranean. The third and modern stage of civilization was inaugurated when Columbus crossed the Atlantic and discovered a new world. Witness the civilization of Spain and Portugal, of France and Holland, of Germany and England, upon the eastern side, and of Canada, the United States and South America upon the western side of the Atlantic. The fourth and the final stage of civilization upon our globe is that which is rapidly taking shape around the Pacific Ocean. More than five hundred million people already live in the Pacific basin.

Stages of  
Civilization

The  
Problem  
Stated

The problem which confronts us is, What commerce, what race, what language, what civilization, what religion shall become dominant in the world neighborhood gathering around the Pacific Ocean in the twentieth century?

#### The United States and China

In the problem of the twentieth century, the United States and China bulk large—the United States because of her long line of sea coast on the Pacific, her high industrial and commercial development, her enormous wealth, her energy, and the inevitable increase of her population along the Pacific Coast. The completion of the Panama Canal will put the entire United States, including the Atlantic Coast, three thousand miles nearer China than is Europe. The Christian faith which we very imperfectly represent may nevertheless through us become dominant in the Pacific basin.

Anglo-  
Saxons of  
the Orient

China bulks large because she now has a population of 437,000,000—three-fourths the people of the Pacific basin—whose industry, energy, economy, perseverance, and fruitfulness make them the Anglo-Saxons of the Orient. China sustains this immense population wholly by farming and such crude manufacturing as can be carried on by hand. China is just beginning to accept modern inventions and to introduce modern machinery; and with far the largest and toughest, most industrious and most economical laboring class on our globe, an era of vast industrial expansion is immediately before her. Moreover, China is

now beginning to construct railroads and to open the largest and finest coal and iron mines thus far known to man. Baron Richtofen, after a laborious investigation of many years, submitted to the German government a three-volume report of the coal and iron resources of China, showing that they are the finest in the world. He found coal in fifteen of the eighteen provinces examined by him; and in the province of Shansi alone he reported enough coal to supply the human race for several thousand years. Side by side with these supplies of coal, Baron Richtofen found vast supplies of iron ore. The German government was so amazed by the Baron's reports that an expert commission was sent to China in 1897 to reexamine his data, and this commission fully verified Baron Richtofen's estimates. It was the discovery of these marvelous resources of China which led to the greedy attempts of European powers to divide the empire— attempts which led to the Boxer uprising and which were frustrated largely by the statesmanship of Secretary Hay and the power of the United States. Surely a population of 437,000,000 in a compact territory sustained by agriculture alone is a phenomenon unmatched by any other country on our globe.

Marvelous  
Resources

If the United States had reached her present population of eighty million by agriculture alone and had not entered upon the use of machinery for manufacturing, and had not yet touched her magnificent coal and iron deposits, you can see the splendid growth which would yet await us. Hence Dr. Arthur Smith maintains that with reforestation, the adoption of

Doubled  
Production  
Possible

scientific agriculture, the introduction of manufacturing by machinery, and the exploitation of the mineral resources of the empire, China can produce at least twice as much as she is producing today. Dr. Ernst Faber, one of the ablest authorities on China, thinks that the empire will double her present population. I certainly hope the population in China will not double, but I believe that China will easily double her resources, when she resorts to the reforestation of her hills and adds manufacturing and mining to her agricultural industry. Besides, the Malay Archipelago is occupied by a weaker race which disappears before the Chinese as the American Indians disappeared before the white man. Hence C. H. Pearson estimates that these islands with an area equal to half of Europe can support two hundred million people in addition to their present population and, with all recent students of the Far East, believes that this new population will be recruited largely from the overflow of the Chinese empire. We may also anticipate an expansion of the Chinese into the four new provinces which have recently been added to the empire in Manchuria and Turkestan, to the extent of another one hundred million. We took our estimate of 437,000,000 from that conservative English publication, "The Statesman's Year Book." If we supplement its report based on the census of 1902, by the report of the Imperial Customs service for 1905, we have a population of 451,000,000. When we add to this the overflow of the Chinese into the Malay Archipelago in the south and into Manchuria and Turkestan in the north,

An  
Expanding  
Empire

and add to this the increase in the empire itself which the addition of mining and manufacturing will assure them, we are amazed at the problem that confronts us; and we are forced to recognize that the Chinese may not be second even to the people of the United States in determining what commerce, language, civilization, and religion shall become dominant in the world neighborhood now gathering around the Pacific. We have thus briefly stated the problem which confronts western civilization at the opening of the twentieth century.

A  
World  
Neighbor-  
hood

My own conviction is clear that the United States will dominate the civilization of this great nation, not only on account of her geographical position, her resources, and her energy; but also because the Chinese themselves in breaking away from an ancient civilization can readily be led to accept a western, Christian, Protestant civilization. One can better understand why the Chinese are turning to western civilization by considering China's deep and crying needs.

#### Physical and Spiritual Needs of China

The horrible custom of foot binding appealed most to my thoughts before visiting the empire; and indeed this custom is more terrible than one can well imagine. It begins when the girl is four or five years old; it is a slow process of torture, continuing through years until the foot is crushed out of shape; and during the process, perhaps ten per cent of the victims die. Think of 150,000,000 women suffering such torture generation after generation! But as you visit China,

Needs  
for the  
Life that  
Now Is



you find that foot binding is only part of an entire system of indescribable suffering and squalor. The fact that although the Chinese first discovered the art of printing, nevertheless only five per cent of the men and but one woman in a thousand could read and write when Protestantism was introduced into the empire, and that a single newspaper, issued at irregular intervals, with a circulation of perhaps five hundred copies an issue, sufficed for four hundred million people for centuries, is a sufficient demonstration of the mental condition of the people. The fact that the Chinese have not introduced machinery and make comparatively little use of animals, largely digging up their fields by hand and carrying all their burdens in boats or wheelbarrows or on their shoulders; the fact that they live largely in houses built of mud, with dirt floors and not a pane of window glass for one house in a thousand; the fact that great masses of the common people are obliged to live on from two to four cents a day; the almost universal prevalence of corruption in the entire official life of the empire, and the terrible nature and severity of the punishments inflicted for crime—these and other facts convince the careful observer of the Chinese people of their terrible need of the enlightening and ameliorating influences of the gospel of Jesus Christ.

Mental  
Condition  
of the  
Chinese

What  
their  
Religion  
Consists of

But their spiritual needs are even deeper. Their religion consists of a degrading belief in spirits, and of attempts to placate evil spirits. The Chinese believe that each person has three souls or spirits, and that at death, one of these spirits goes to the other world

to be judged according to the deeds done in the body; another spirit tarries at the grave near the body; and the third spirit dwells in the ancestral tablet (a bit of wood about a foot long, two inches wide and a quarter of an inch thick, upon which the name of the deceased is painted) hung up in the home or in the ancestral hall. In case the survivors do not perform the proper services at the graves and before the ancestral tablets, these spirits are supposed to bring plagues, diseases, drought, and other punishments upon the family and the clan. Hence one universal form of religion in China, ancestral worship, consists of the most degrading superstition with reference to placating the spirits of the dead. The whole religious life of the Chinese is made up of spirit worship. Every form of physical disease is attributed to some evil spirit in the body, and the prevailing form of medical practice is to strive to drive out this evil spirit by ear-splitting noises, by the administration of nauseating drugs, or by beating, cutting, bruising or burning the body. Do you wonder that each hospital we have in China has from ten to twenty thousand patients coming to it each year for relief? The daughter of the governor of Honan died in 1905, and immediately the governor ordered her favorite slave beaten to death in order that the spirit of the slave might accompany his daughter and minister to her in the other world. The viceroy of the two Kwang Provinces recently ordered a noted criminal beheaded and openly drank his blood in order that he might become possessed of his courage. Even Li Hung Chang, the Bismarck of China,

Spirit  
Worship

The  
Terrors  
of  
Supersti-  
tion

during a flood at Tientsin in 1894, when a reptile took refuge in a temple, publicly knelt and worshiped the snake as the physical representative of the Great Dragon. The fact that people, living upon from two to four cents a day, will contribute from ten to twenty per cent of their hard earnings to placate the spirits is sufficient indication of the terrors to which the Chinese are subjected through their superstitions. Surely no man of humanitarian instincts can travel through the Chinese empire and witness the physical sufferings, mental degradation, and spiritual superstitions of the people without feeling again and again the appropriateness of Christ's last command: "Go ye, therefore, and make disciples of all the nations."

#### The Religious Awakening of China

Unexpected  
Results

Let me begin at the beginning so far as my own work is concerned. While preaching my first sermon to the Chinese at Foochow in 1904, I thought I saw a spirit of conviction growing in many hearts, and an impression came over me that I ought to invite the people to the altar at the close of the service. I recalled at once the conservatism of the Chinese, remembered that at the very spot where I was preaching missionaries worked ten years before they could persuade a single Chinaman to be baptized, that Doctor Morrison, the first Protestant missionary in China, had worked twenty-seven years to secure three converts who because they were in his employ were called "rice Christians." I had not mentioned to the experienced missionaries the possibility of inviting the

Chinese to the altar, for before the service I had not dreamed of it myself. But gradually above all my doubts, the conviction grew so strong that at last I ventured in a timid manner to invite men to the altar. I cannot describe the next hour. Suffice it to say that before the services closed some two hundred men were gathered around the altar and perhaps a hundred women were kneeling in their section of the church—all seeking either the pardon of their sins or the baptism of the Holy Spirit. Since that first service, I have appealed to the Chinese between one hundred and thirty and one hundred and fifty times, in churches, in heathen temples, or on the streets for an immediate decision for Christ, and in every single case have had responses, varying in number from two or three up to two hundred or more.

Never-  
failing  
Response

A deep and heart searching revival took place at the Anglo-Chinese College, the Seminary for Women, and the Girls' School in Foochow in 1905. The revival was characterized, as was the Wales Revival, by personal confession of sins and personal pleading, sometimes of fifty or a hundred persons at a time, for forgiveness. The Rev. George W. Verity writes that at the revival at Taian last winter, "enough sins were confessed to sink an empire." Not only were these revivals characterized by deep contrition and by the confession of sin, but they were marked by remarkable consecration. The revival at Hinghua, in the Hinghua Conference, the revivals in Central China and West China, and the revival at Changli and other places in the North China Conference last winter bore these

Revivals

The  
Coming  
Christian  
Leadership

distinctive characteristics. The same was true of the revivals in the Methodist Church South, and in other Missions throughout the empire. At Peking University, the revivals of the last two winters have resulted in one hundred and twenty-five young men on their own initiative organizing themselves into the first Student Volunteer band in the empire and consecrating their lives to the redemption of China. This is the most hopeful sign of self propagation of the faith in China which the Christian church has thus far witnessed. I do not think that there has been another recent revival at any single point in America or in Christendom which has swept one hundred and twenty-five men into the ministry.

Progress  
and  
Possibilities

On first meeting the missionaries of our five conferences in China and hearing reports of progress and of possibilities, I asked the following question: "Provided the Church at home could double your number and double the appropriations for schools, hospitals and colleges, do you believe that you could win as many more Chinese for Christ during the next four years as you now have at the end of fifty-seven years of labor in the empire?" In every Conference, the answer was unanimously in the affirmative. Several of the missionaries said, "We can enroll within a year as many probationers as we now have members if we are willing to take the risk of baptizing seekers before we can give them proper instruction or furnish them Chinese preachers." In the Fukien Province recently the elders of a city of four or five thousand people offered us their temple for a school and for Christian

services, and asked for the baptism of the entire population. Our missionaries declined to baptize them, as they are declining to baptize thousands of others, because we cannot furnish them Christian ministers and teachers, and baptism without instruction in the new faith would prove a mere superstitious rite.

Doctor Griffith John celebrated the fiftieth anniversary of his work in China in 1905. His judgment is so highly esteemed in England that the London Times sends its able correspondent, Mr. Morrison, to interview him two or three times a year, and it gives his opinions the widest publicity in its columns and the heartiest endorsement on its editorial page. Doctor John said recently: "The change which has come over China since the Boxer uprising is nothing less than a revolution. Indeed, had this change been characterized by the bloodshed which has taken place in Russia or by the excesses of the French Revolution, the eyes of the world today would be, not upon Japan or Russia, but upon China. It is only because the change has been so quiet that it has escaped the attention of the general public." Doctor John adds that his greatest anxiety is not over the awakening of China, but over the awakening of the churches in England and America to the opportunities which now confront them. He also makes the significant statement that the church which appreciates the crisis that is now upon us in China and pours men and money into the empire most freely will enroll inquirers by tens of thousands and become the leader of Chinese Christianity for all time to come.

Griffith  
John's  
Opinion

Appreci-  
ating the  
Crisis

## Causes of the Awakening

That the attitude herein depicted denotes a marked change in the Chinese, everyone familiar with the history of the empire will recognize. The war of China with Japan in 1894-1895 and the easy victory of the Japanese stirred the empire but scarcely awakened her. The tour of Li Hung Chang around the world, the influence of foreign trade and foreign traders in China, the seizure of Chinese territory by foreign powers, the Boxer uprising of 1900, and the triumph of Japan over Russia in 1905, have aroused the nation to new life. Above all, the lofty teaching and self-sacrificing lives of missionaries for a hundred years, the transformed lives of converts and the heroic death during the Boxer uprising of ten thousand Protestant Christians who chose martyrdom rather than deny the Christ, are the chief causes of the favorable attitude of the Chinese toward Christianity at the present time.

The  
Argument  
from  
Martyrdom

Self-  
Restraint  
of  
Christian  
Nations

The Chinese received their first revelation of the power and the self-restraint which Christ has brought to Christian nations through the Boxer uprising. In the Taiping rebellion of 1851-1865 the chief object of the rebels was the capture of the capital. But although the struggle lasted fourteen years and cost twenty million lives, Peking was not captured and the movement failed. It seemed incredible to the Chinese authorities, therefore, that a mere handful of foreigners should march from Tientsin to Peking in a few days and capture that great walled city on the day of their

arrival. This manifestation of the power of the foreigners was a revelation to them.

Again, it is the custom of the Chinese to conduct war ruthlessly. When cities were captured in the Taiping rebellion, either by rebels or by government troops, the palaces were looted, all the houses burned, and the people outraged and slaughtered with horrible mutilations. This ruthless destruction of human life together with famine and plague accounts for the loss of twenty million people during the rebellion. The Chinese expected similar slaughter to follow the capture of Peking in 1900. Hence, a Chinese family of thirteen, learning that the soldiers had entered the city, hastily gathered their furniture and treasures into the middle of the house, set fire to their property, and commanded the servants to dig a grave in the yard with the utmost speed. Expecting the soldiers at any moment, the thirteen members of the family huddled together in the grave and called upon the servants to bury them alive. The members of this household and hundreds of others were thus driven to suicide and tens of thousands to exile by their dread of foreign capture. Hence when the Allied Troops almost universally preserved the lives and the property of the Pekingese, the Chinese were as much amazed at the mercy as at the power of the Christian nations. They argued with reason that Western peoples are no better by nature than themselves, and that our power and our humanity were due to our science and our religion.

Slaughter  
Looked  
For

Both  
Mercy  
and  
Power

The third cause of the awakening of China is Christianity and especially the display of Christian

The  
Measure  
of  
Surrender

A Greater  
Effort  
than in  
America

heroism by the Chinese martyrs. Men frequently ask me as to the effect of the gospel upon the Chinese. In a word, it has the same effect upon the Chinese as upon any other people to whom it is presented. The power of Christ to save the Chinaman depends upon the completeness of the Chinaman's surrender to the Master and the fullness of his reception of the Holy Spirit. In general I think we may say that the young people in China make a much greater surrender in order to accept Christ than do young people in America. They must break with ancestor worship and refuse to contribute to the support of the idols, and this brings upon them the opposition, and often the persecution of their families, provided their families are not Christians, and the opposition and persecution of the clan to which they belong, embracing the larger part of the community in which they live. Hence, upon the whole, the decision to become a Christian costs a greater effort and is less frequently abandoned in China than in America. In every Conference which our church has in China—the Foochow, Hinghua, North China, Central China and West China—we have several cases of young men entering the ministry at from one half to one tenth the salaries which they were offered to enter upon business careers. Surely here is a reasonable test of self-sacrifice upon the part of our Chinese ministers. At the outbreak of the Boxer uprising, the Chinese Christians warned the missionaries and repeated their warning so earnestly that every single missionary of our church escaped to Tientsin or Peking and was saved alive. Upon the contrary, the

Chinese who remained behind bore the brunt of the persecution. The Boxer uprising broke out almost immediately following the close of our North China Conference. One of our most faithful pastors, Brother Ch'en, had hastened back to his church to resume his pastoral labors. He and his family were caught by the Boxers, and one by one, the father, the mother, the son, and two daughters were offered the privilege of recanting and renouncing Jesus, and upon their refusal were put to death. At the 1905 session of the North China Conference, one of their surviving sons, who was saved by being in school at Peking at the time of the uprising, and who was in 1904 the pastor of our excellent Asbury Church in Peking, the leading church in the Conference, begged me to send him from Peking to the old church where his father and mother and brother and sisters were killed in order that he might preach the gospel to those who had murdered his parents; and I complied with his request. At Tsunhua, sixty or seventy miles northeast of Peking, the Boxers broke into our compound in less than half an hour after our missionaries had escaped, and immediately set the buildings on fire. They caught our Chinese pastor and chained him to a stone lion in the temple area, where he was surrounded by friends all night long, begging him to renounce the Jesus. All night long he replied that he could not deny the Christ who had saved him, and he preached Jesus as a personal Saviour to the crowds surrounding him. Toward daylight the crowd increased to four or five thousand, and in a mad rush,

A Family  
of  
Martyrs

A  
Surviving  
Son

Preached,  
then  
Died

the Methodist preacher's heart was literally torn from his body before he ceased to breathe. Others in Tsunhua did not fare so well. Two Chinese teachers in our girls' school were caught and begged to recant. They steadfastly refused, and at last the Boxers with an old axe slowly chopped off the feet of one of them and then killed her with a sword. The other they wrapped in cotton, poured kerosene oil over her, set her on fire and burned her alive. Nor did the Boxers rest with the leaders. One hundred and sixty-three men and women at Tsunhua suffered martyrdom rather than deny the faith. And so ten thousand Protestant Christians witnessed a good confession and their names are high on God's bead roll of the saints with the names of Peter and Paul and Stephen and the noble band that suffered martyrdom in the Roman Empire, whose blood proved to be the seed of the church. Surely no one acquainted with the history of the Boxer uprising in China will ever again hurl at the Chinese the epithet "rice Christians."

Ten  
Thousand  
Martyrs

The revelation which the Boxer uprising afforded (1) of the power of Christian nations, (2) of their humanity, and (3) of the heroism of Christian martyrs accounts for the favorable attitude of the Chinese today toward the gospel of Jesus Christ.

#### General Awakening of the Empire

The  
Present  
Unrest

But does not the Boxer uprising and especially the unrest which characterizes China, make missionary work unsafe and unfruitful? There is indeed unrest in China, and missionary work may be attended with some degree of risk to the missionaries. But the Lienchou,

Shanghai, and Nanchang riots, were, each, due to a local cause, while the boycott of American goods was due to the guilds, stimulated by the modern newspapers of China, and its striking success furnishes an indication of the awakening of the empire.

China's present unrest is no more a recrudescence of Boxerism than the revolution now taking place in Russia is a fresh manifestation of the old-time autocratic tyranny, suppressing free speech and freedom of conscience in the Russian Empire. The Boxer movement was in the hands of old men; the present unrest in China is fomented by young men. Boxerism was exceedingly loyal to the existing dynasty; the present movement is critical, sometimes hostile, to the reigning dynasty. Boxerism was an attempt to push Europeans and Americans out of China and leave China undisturbed in her civilization three thousand years old; the present movement is an attempt to modify the existing civilization and bring China out as a modern nation.

Old Men  
versus  
Young  
Men

The most striking fact in modern history is the awakening of China during the last five years. Dr. Arthur Smith said before a body of missionaries in 1905 that China had made more progress in the preceding five years than any other nation upon the face of the globe. He did not mean that China had advanced her output of coal and iron or had constructed more miles of railroad than the United States but he meant that China had made a far more profound change in her attitude toward modern civilization than had the United States or Japan or any other nation in

Five  
Years of  
Marvelous  
Progress

Sir Robert  
Hart's  
View

the world during the same period. A few days after Dr. Smith's address, I asked Sir Robert Hart, the ablest Englishman in China, if he accepted Dr. Smith's view. He replied: "It is substantially correct. Let me put the matter in my own language. During the first forty-five years of my residence in China the empire seemed to be, so far as the influence of foreign nations was concerned, a closed room without a breath of air from the outside world reaching us. I could not see that the Chinese were in the least conscious that any other nation upon the face of the globe existed. Upon the contrary, during the last five years, every door and window has been opened and the breezes from all parts of the earth have been blowing through China. We may expect occasional thunder storms and possibly even typhoons may sweep the empire; but China will never again go back to the condition which she occupied before the Boxer uprising." On another occasion Sir Robert Hart wrote in substance that China's only hope in the present crisis is such a revival of Christianity among western nations as shall lead them to evangelize the empire.

Extension  
of the  
Postal  
System

In proof of these statements by Dr. Smith and Sir Robert Hart is the fact that five years ago there were from one to two hundred post offices for all China; now there are seventeen hundred post offices. Another indication is the fact that there were three newspapers published in Tientsin four years ago, whereas there are twenty-one newspapers in that city today. In Peking ten daily papers are published, among them one daily paper for women. This marvelous increase of news-

paper circulation is characteristic of all leading cities of the empire.

A yet more spectacular change is the edict of the Empress Dowager that while all present graduates of the old system of examinations shall remain eligible for office, the future officials of the empire must be chosen from men familiar with Western learning. Thus the Dowager Empress in 1906 issues the identical decree which the young Emperor issued in 1898 and which was one of the causes of the Boxer uprising. A more far-reaching indication of progress than this recent decree of the Dowager Empress is the fact that Yuan Shih Kai, the most energetic and progressive viceroy in the empire, has established over five thousand schools in a single province within recent years, into which he is endeavoring to introduce the Western learning. This is but an indication of the educational reform which is sweeping the empire. Some 15,000 Chinese students went to Tokyo, Japan, during 1906 in order to master the Western learning. The Young Men's Christian Association sent to Tokyo the Rev. Burton St. John, one of our China missionaries, and several English-speaking Chinese Christians, to establish headquarters among the Chinese, and to afford these young men who are away from home an opportunity to learn English and to accept Christianity along with the Western learning. Indeed among all progressive Chinese students the demand for English is as great as the desire for Western learning. Possibly God is not going to wait for the missionaries single-handed to transform this great empire. Just as the

A  
Spectacu-  
lar Change

Educational  
Reform

The  
Evangel in  
English

Greek language, adopted by Alexander, transformed the civilization of Western Asia, just as the Latin language, accepted by the Northern conquerors, carried Latin Christianity and Roman civilization over Europe, so the English language may carry Protestant Christianity over the Chinese empire.

A  
Viceroy's  
Decree

Since writing the above, word has come from China that Chang Chih Tung, the viceroy of the Hupoh and Hunan Provinces, has issued a decree proclaiming that the permanence of Chinese civilization is due to the fact that the education of her official class has been based upon the Confucian classics for over 2,000 years. He recognizes, however, that Western nations displayed some strange power in capturing Peking, and strange self-restraint in not looting and destroying the city, which the Chinese do not exercise or possess. This is not, in his judgment, due to any inherent superiority of Western peoples, but to the fact that they have some source of enlightenment and strength which the Chinese do not yet possess. He attributes this superiority of Western civilization to the Bible; and he therefore issues a decree that among the 58,000,000 people over whom he rules, the New Testament henceforth shall be taught side by side with the Confucian classics. When before has a heathen ruler issued a decree that the New Testament shall be taught by heathen teachers among 58,000,000 heathen people? But even surpassing this enlightened proclamation is the imperial decree recently issued advising the observance of the Christian Sabbath by the 437,000,000 Chinese. The decree at present can only prove a dead letter. But no

The Bible  
in the  
Schools

similar decrees have been issued since the days when Constantine adopted Christianity as the religion of the Roman Empire.

#### The Opportunity

We must expect reactions in China—such reactions as follow rapid advances in all other countries. The conservatives never die, and least of all will the conservatives of that conservative empire disappear forever. But whatever reactions come, China can never sink back into her former lethargy. She is today where Japan was thirty years ago. She is emerging into modern civilization. The awakening of China means in a word that one half of all that is left of the heathen world, and that by far the stronger half, is now open to the Gospel. It is for the churches of America and Europe to say whether this civilization shall be cast in Christian or materialistic molds.

China and  
Modern  
Civilization

Considering the problem which confronts us as to the civilization and the religion of the Pacific Basin, the deep and trying needs of the Chinese, the religious awakening which has come to many, the character of Chinese Christians, and the strange general awakening of the empire, the opportunity which confronts the Christian Church in China today is unmatched by any opportunity which has confronted Christendom since the days of the Reformation, if not indeed since the days when the Master trod the earth.

An  
Unmatched  
Opportunity



Photographs from this  
file have not been  
included but are  
available upon request.  
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