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BISHOP J. W. BASHFORD

VOL. I







The Awakening
of
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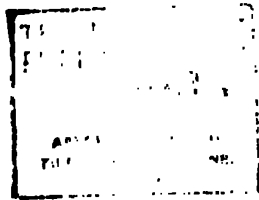
THE AWAKENING OF CHINA

BY *Witford.*
BISHOP JAMES W. BASHFORD



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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 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

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 reëxamine 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

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,

Doubled
Production
Possible

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

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

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
cadetship

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.

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

Slaughter
Looked
For

Both
Mercy
and
Power

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

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.

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 Chan

Educatio
al Refor

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.

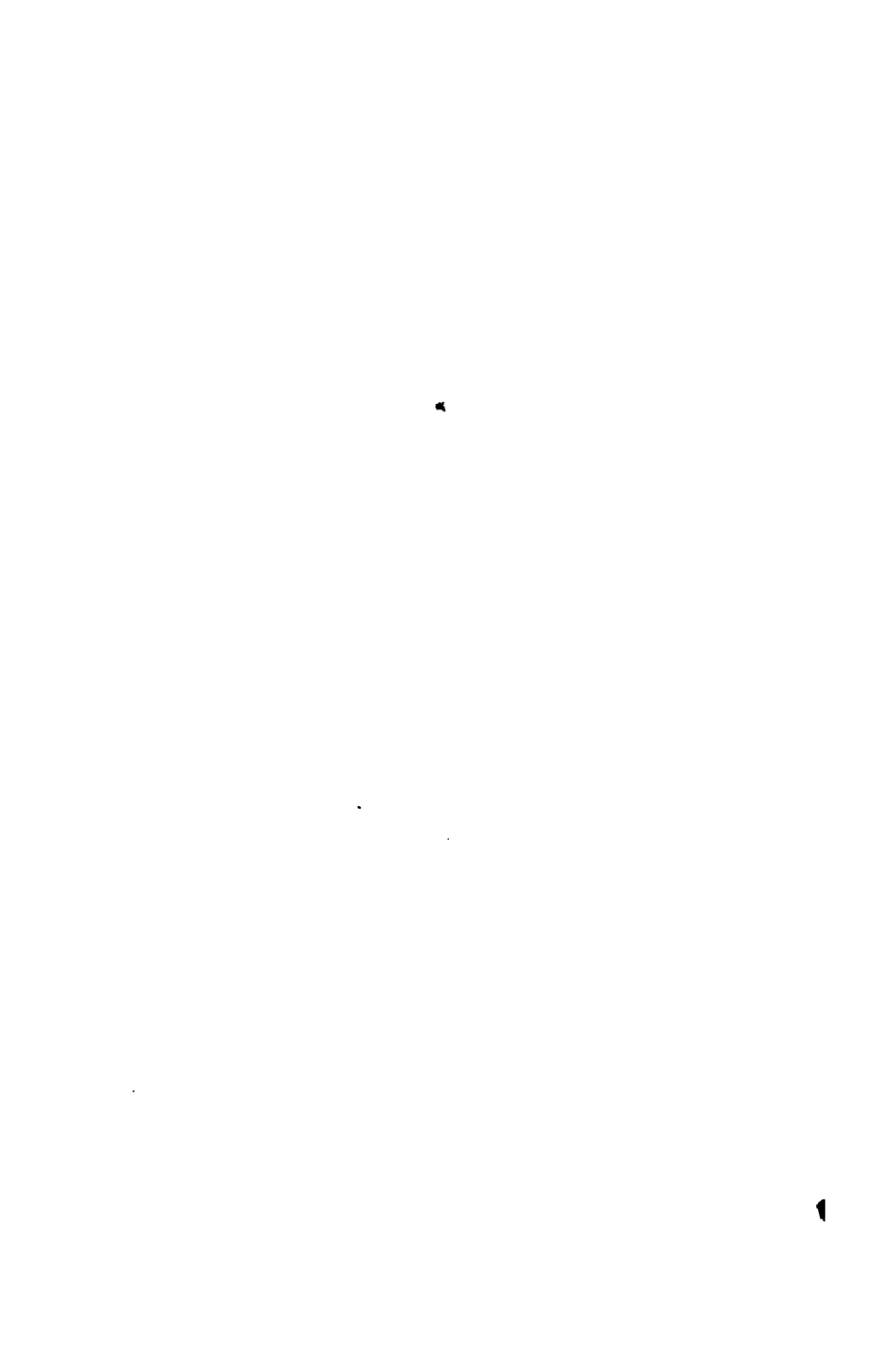
The Opportunity

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
Opportunity





The Opportunity

in China

By
Bishop James W. Bashford, D.D., LL.D.



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J. W. BASHFORD



The Opportunity in China

China gained one hundred and twenty-five thousand Protestant Church members during the last ten years as compared with fifty thousand during the preceding ninety years. This was the greatest fact revealed by the Centenary Conference. At the Conference of 1890, 37,287 church members were reported. The best authorities reported our Protestant membership in 1897 at 50,000, a gain of thirteen thousand in seven years as compared with thirty-seven thousand in the preceding eighty-three years. The Boxer uprising against foreigners broke out in 1900. At least ten thousand of the fifty thousand Protestant Christians were speedily put to death, missionaries were driven from their fields, mission property destroyed, and for months it seemed as if the entire results of over ninety years of missionary effort would be swept away. The missionaries only recovered heart sufficiently to arrange another great Conference in time to commemorate the Morrison Centennial in 1907. But what hath God wrought! The blood of the martyrs is indeed the seed of the Church. To the amazement of all, the figures for 1907 show 175,000 Protestant

members in the empire. The figures are below the facts for they include only the full members at the close of 1905, and do not include the gains of 1906, or any members on probation, any inquirers or catechumens, all of whom are under Christian instruction and the majority of whom have taken definite steps in the Christian life. The average gain of the last ten years has been more than twentyfold as rapid as the average gain of the preceding ninety years. This is the divine seal upon missionary effort in China and the divine indication of what we may expect during the present century.

Another sign of the times is the appearance of mass movements throughout the empire. In these movements, whole clans, villages and communities seek baptism together. The movements are an increasing phenomenon in our work in India and Korea, and are beginning to appear in China. Doubtless political unrest stimulates spiritual unrest and is one cause of mass movements. These movements are likely to be greatly stimulated in China, as they have been in India, by generous Christian aid bestowed upon famine sufferers. The recent gifts of Americans in the Kiangpoh famine saved upward of a million lives. While the famine was not in the territory directly occupied by our Church, nevertheless Methodists took their full share of the responsibilities, and the gifts and service of our Church saved prob-

ably tens of thousands of these lives. All missionaries and all Americans in China gladly recognize Mr. Klopsch, of The Christian Herald, as the princely leader in all famine relief. His efforts saved probably hundred of thousands of lives in the Kiang-pek famine as formerly a larger number in India. If the churches at home and the missionaries upon the field meet the present opportunity, the leading missions in China will enroll Christians by tens of thousands annually before the century is half over.

A more striking phenomenon is the awakening through missionary initiative of millions of Chinese people who at the present time are far beyond the boundaries of the Church. As think the students today, so goes the empire tomorrow. The students of China are almost universally filled with the reform spirit; indeed an increasing number of them are filled with the revolutionary spirit. The Chinese students returning from Japan are full of revolutionary ideas. Their hearts burn over the Opium War with England, the harsh treatment of Chinese emigrants to the United States, the seizing of territory by Russia, France, Germany and Japan, and over the fact that the ruling dynasty since 1644 is composed of the hated Manchus. They have raised the cry "China for the Chinese," and it is running through the empire like wildfire. It has a double meaning: anti-foreign, anti-dynastic. The move-

ment is led by hot-headed young men who think that China must be reformed in a day, and that revolution is the only practicable method. I recently wrote a letter to one of our young ministers on "Reform versus Revolution," showing that lasting reform can come only through the regeneration of individuals and that conversions would lead to evolution and not to revolution. The letter was shown to a member of another mission, and in turn, he showed it to a member of a third. Requests from both missionaries have come for its translation and immediate publication in Chinese. China is today in more danger from revolution than from conservatism. Posterity probably will recognize the sudden awakening of more than four hundred million people in China as the most striking event in the history of the world during the first decade of the present century.

Two encouraging features may be recognized in the unrest. The awakening in many cases is taking practical form. The springing up of newspapers throughout the empire, the translation of Western school books into Chinese, the plans for the multiplication of railroads under Chinese initiative, the adoption of Western inventions, the increasingly popular efforts against foot-binding and the splendid struggle against opium show that the Chinese themselves are trying to turn a corner in human history. Shame on the representatives of foreign governments

in Shanghai that the authorities in "the model settlement," are refusing to lead or even follow the Chinese in the struggle for the abolition of this source of their greatest degradation. The practical and peaceable spirit of the Chinese; the fact that China abolished feudalism, the military organization of society, two hundred years before Christ, whereas Japan abolished it only in 1868; the reverence for the teachings of Confucius which condemn violence and war and teach reverence and obedience; the fact that the Chinese for over two thousand years have divided society into scholars, farmers, merchants and artisans, and have steadfastly refused to recognize the military class—all give hope that the new movements in the empire will take the form of evolution, and not of revolution.

But a still more encouraging fact is that the missionaries are awakening to the situation, are eliminating friction, and are concentrating their forces for the tremendous struggle which is before them. The adoption by the Centenary Conference of the Revised Chinese New Testament with its single terms for God and the Holy Spirit, without a single speech on the "term question" which divided the missionaries into hostile factions for over forty years; the practical agreement on a common translation for one hundred of the great hymns of the ages, some of which have appeared before in over thirty ver-

sions; the appointment of a committee to draft a prayer for the emperor and the Chinese empire which we are all to use at public services in our oral or written prayers; the appointment of a Committee on Education for all Protestantism with Dr. H. H. Lowry as chairman, and the selection for work among the Chinese students in Tokyo of a single church as a representative of Chinese Protestantism, to furnish the pastor, receive the members, administer the Sacrament, and give letters to all churches in China—these are among the far-reaching movements of the Centenary Conference. Bishop Foss, Drs. Leonard and Goucher, and a few missionaries in China were forced to assume a grave responsibility in deciding, so far as our Church is concerned, in favor of union universities and schools among our Protestant Christians in China to meet the marvelous opportunities now confronting us. But we believe that this effort to eliminate friction and greatly to promote efficiency will meet the approbation of Methodists in the home land and of the Great Head of the Church. Movements are also in progress for the practical reunion of the various branches of the Methodist, Presbyterian and Congregational Churches throughout the empire. Indeed, there is danger that some of the missionaries, like the revolutionists, in their eagerness for the end may make mistakes as to the means and may attempt to crowd all Prot-

estant Church members in China into one national church, which shall be separate from and independent of all churches in the home land. Such a movement, if attempted, will leave the Chinese to struggle without help from ourselves with those heresies which afflicted the early church for centuries, will cut the nerve of missions by completely severing all ecclesiastical connection with the home churches, and will substitute the national type of the Christian Church for the New Testament type of a universal church belting the globe with its prayers and praise and deeds of love, and holding the nations together in the bonds of peace. We feel reasonably sure, however, that the good sense of the missionaries and of the Chinese Christians, guided by the Holy Spirit, will save us from this calamity, while we believe that the same good sense and guidance will lead the home churches to provide for sufficient local autonomy to meet the needs of the various nations and races of the earth, while holding all her members together in great Ecumenical Conferences to promote the world-wide kingdom of Jesus Christ.

Best of all, the churches at home are awakening to the situation and beginning to realize the opportunity which confronts them. They see that the old civilization in China is rapidly breaking up and the new civilization is not yet crystallized; they know that if the Church of God meets

the responsibility of the hour, this new civilization can be at least partially cast into Christian molds. The most hopeful sign in America is the Laymen's Missionary Movement. Other churches are leading Methodism in this forward step. But certain business men in our Church are, for the present at least, leading the laymen of the other churches in their statesmanlike grasp of the situation and in their willingness to assume financial responsibilities for China. Our most generous contributor, however, refuses to relieve the churches of the financial responsibilities which rest upon them. But if the churches through the Special Centennial Thank Offering for China reach the \$300,000 originally asked for by the Board of Bishops and the Missionary Committee, and the Woman's Board also meets its responsibility, a large donation will be added; and Methodism for the present, at least, will lead the Protestant world in this vast empire. All depends upon the Centennial collections. Methodists are proverbially quick to see an opportunity, and my faith amounts to a conviction that if the ministers take our people into their confidence and ask their help, the people will meet the crisis. We pray that other churches may speedily do even more than we plan; for nearly half the unevangelized portion of the race now awaits us, and God is calling all the reapers to the harvest.

Shanghai, China.

Write to the

China Centennial Commission

150 Fifth Ave., New York City

for free pamphlet

**Opportune Investments
in China”**

by

Bishop Bashford

11

J.W. BASHFORD

\$2 sends a boy or girl to a special gift Day School for one year.

\$20 pays for an annual scholarship in an Intermediate Boarding School.

\$20-\$30 pays for an annual scholarship in a College.

\$20 pays for an annual scholarship in a Biblical School.

\$20 pays for an annual scholarship in a Theological School.

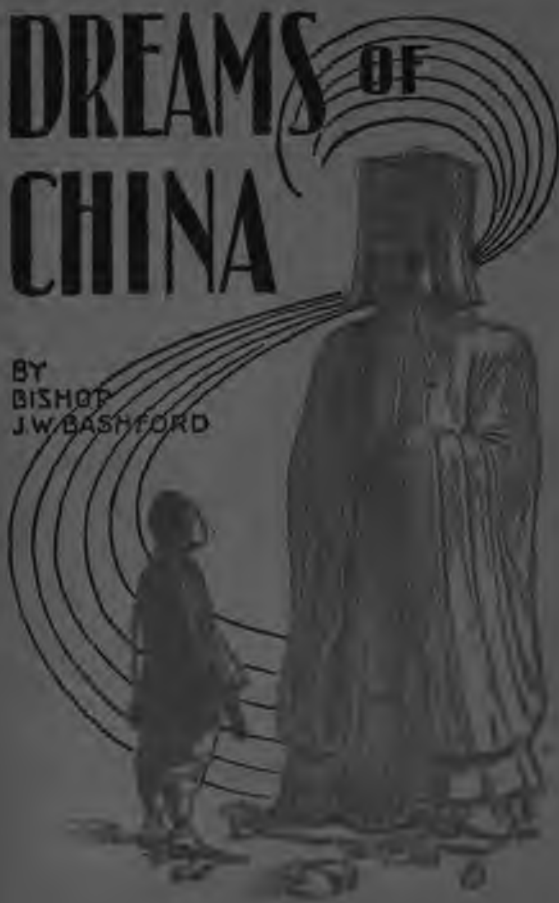
\$20 will feed and educate a famine orphan for one year.

\$40 will support an evangelistic teacher for one year.

\$250 with native gifts will secure a church worth \$500 to \$1,500.

DREAMS OF CHINA

BY
BISHOP
J.W. BASHFORD



BISHOP
J.W. BASHFORD



DREAMS OF CHINA

By

Bishop J. W. BASHFORD

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

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DREAMS OF CHINA

How blessed the privilege of seeing visions and dreaming dreams. Such a privilege was Robert Morrison's, for he was a dreamer, and beheld great visions. Born at Morpeth, England, January 15, 1782, of poor Scotch parents who loved righteousness and hated iniquity, he was early apprenticed to a last-maker. Here, although the lad was loaded down with long daily tasks, he had





A MENDER OF SHOES

strange thoughts and lofty ambitions. This led him to study at night, and to meditate at his work during the day.

All of the ambitions which came to him were dominated by his conscience, and when only fifteen years old he joined the Scotch church. At nineteen it was clear to him that he was called to preach, and while still serving as an apprentice he began to study Latin, Hebrew, and theology, with a minister at Newcastle.

Later he entered the Independent Theological School at Hoxton, and while a student there he dreamed the larger dream of becoming a missionary. Having once reached this decision he conceived an even greater, and to many of his fellow students a more quix-

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.

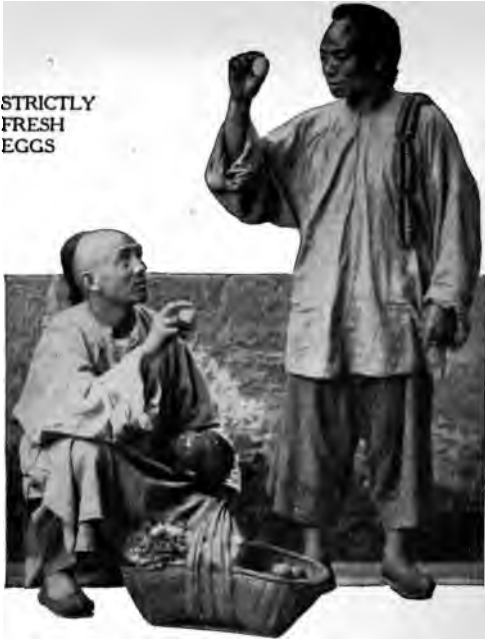
The Rev. Judson Dwight Collins, who graduated in 1845, in the first class of the Univer-

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

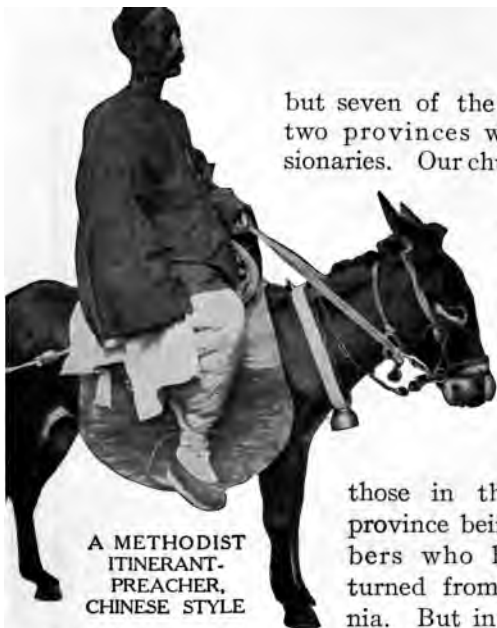
hospitals and schools. They do not tell of the breaking down of barriers and of the opening of doors. They do not proclaim that the preliminary work has been done, and that with the awakening of the empire and the glad welcome of Christianity, now is the time to reap the harvest, the hundred-fold harvest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

BISHOP
J.W. BASHFORD



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

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A CHRISTIAN FAMILY

opened up to some extent by the Germans. It has vast coal and iron resources, and promises to be a great mining and manufacturing country. Indeed, the mines are already being



A GROUP OF MISSION DAY-SCHOOL BOYS

opened up. If four or five evangelists, four teachers and two physicians could be sent into this province immediately, that presiding elder's district could be expanded into a conference which would connect the North China with the Central China Conference. The Shantung Conference of the Methodist Episcopal Church is the dream which district and conference and state Epworth Leagues should

BISHOP
FORSYTH
J.W. BASHFORD



TWO HIGH SCHOOL GIRLS—DAUGHTERS OF
MARTYR PARENTS

dream. Here is an opportunity to build up a work in one of the most promising sections of the Chinese empire.

In Central China Mission there are five presiding elders for a population of ninety-five millions scattered throughout four provinces in an area of 124,000 square miles, a region as large as the states of Ohio, Indiana, and Illinois. This conference is located in the heart of the Yangtze Valley along that great waterway of trade, and thus open to the influence of Western nations.

This region, containing some of the finest farming land in the world, is easy of access through the Yangtze and scores of smaller

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

BISHOP
J.W. BASHFORD

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.



J.W. BASHFORD
FORD ID



New Chapters on
The Awakening
of
CHINA

中華初醒



BISHOP
J.W. BASHFORD

NEW CHAPTERS
ON
THE AWAKENING OF CHINA

BY
BISHOP JAMES W. BASHFORD



THE BOARD OF FOREIGN MISSIONS
OF THE METHODIST EPISCOPAL CHURCH
CHINA CENTENNIAL COMMISSION
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NEW CHAPTERS ON THE AWAKENING OF CHINA

“And these from the land of Sinim.”

As sixty thousand copies of “The Awakening of China” have been called for, I assume that the reader is familiar with the progress of the empire from 1900 to 1905, so I shall aim to bring the report down from that date to the present.

When I wrote the first article for *The Christian Advocate* on “The Awakening of China” some three years ago, I had never heard that phrase applied to the Chinese people. It was only after receiving reports from more than a hundred missionaries, that I ventured to send the facts to *The Christian Advocate*. Even then I feared that my report might be regarded as the exaggerated estimates of an enthusiast, and not the sober result of careful investigation. This report does not present another startling view of China, but aims to confirm the thesis of 1905.

The booklet of 1906 was in error on one detail of the awakening: namely, the adoption of the Bible as a textbook in the government schools of two provinces ruled by Chang Chih Tung. But the fact of the awakening of the empire and the other details given

were confirmed in 1907 by more than nine hundred missionaries present from every province at the great Centennial Conference of Missions in Shanghai. These missionaries unanimously adopted resolutions embodying the conviction that the Christian church now has in this vast empire such an opportunity as has never confronted the church before in China, such an opportunity as has never been surpassed in the history of the church, such an opportunity as may never occur again in the history of the world. Thus the judgment of one formed in 1905 was confirmed by the judgment of nine hundred missionaries after two years of further developments. Note some concrete facts upon which this conviction is based.

Chapter I. Intellectual, Civil and Moral Progress

First, in proof of the new intellectual life of the empire, I spoke, while in America two years ago, of the decree which made western learning one condition of all future office holding in the empire as "the most spectacular change of modern times." I used the word "spectacular" in characterizing the decree because it was not to go into effect for ten years, and many missionaries thought it was only a paper decree issued to captivate the foreigners. But at the very time I was thus characterizing the educational decree, a supplementary decree was issued, putting the reform into immediate effect. This proves that the original decree was issued in good faith, and not for mere spectacular purposes. The original and supplementary decrees do not prescribe that every future official must

be a modern degree man; there are not sufficient officials as yet trained in the new learning; hence all who now hold degrees received under the old regime are eligible to appointment. But all future degrees must certify to the holder's proficiency in western learning in order to make him eligible to official appointment in China. The decree has already been put so far into operation that examinations have been held in Peking for the highest degree, and in these applicants were allowed to choose the language in which they would take the examination, and some took the examination in English instead of Chinese; this is unparalleled in the literary history of China. Again, competitive examinations in western subjects have been held for the selection of students to be sent to America, while in Chentu, the capital of the great Szechuen Province, the examination stalls have been entirely destroyed and the brick used for building modern schools. Thus western learning is already the standard of education for the officials of the empire. It was the demonstration in 1905-6 of the genuineness of the educational reform which sent fifteen thousand young men to Japan in a single year for the western learning, and some three or four thousand more to Europe and America—a far wider and swifter movement in education than even the Japanese made in their eagerness for the western learning, a far larger number than ever went from America to Europe for university training in a single year. This reform, which is now in full progress, revolutionizes the intellectual training which has prevailed among four hundred million people for

twenty-five hundred years. It promises to become the greatest single change which has ever taken place in the intellectual history of mankind.

Another sign of the intellectual awakening is the demand for books. Doctor Griffith John of Hankow told me in 1905 that whereas he was unable to give away the Bible fifty years ago, the sales of the Central China Tract Society were then aggregating a million copies of tracts, of portions of the Bible, and of the Bible a year. The statement seemed startling. But I now bring back the report that the sales of this same Central China Tract Society for 1907 aggregated a million and a half copies, an increase of fifty per cent since the report of two years ago. The Presbyterian Press at Shanghai published a million six hundred thousand copies of religious books and tracts in 1907—a large increase over 1906. The British and Foreign Bible Society in Shanghai reports that its sales in that city for 1907 were 1,400,000 copies—so great an increase during the past year as to tax their resources to the utmost. The Commercial Press, established by the pupils of Doctor Young J. Allen of the Methodist Church, South, is selling a million dollars (Mexican) worth of school-books a year and is unable to supply the demand. This is only one of several publishing houses in that city. Streams of literature are pouring from the presses in Peking, Hongkong, Canton, Hankow, etc., as well as from Shanghai.

Second, turning to political progress, the city of Tientsin, the metropolis of North China, with a population of a million and a quarter on July 5, 1907,

held the first municipal election ever known in the history of the Chinese empire. Yuan Shih Kai, the man of power in China today, believes that the Chinese from their centuries of village government and of guild government are far more ready for republican institutions and indeed are far more democratic than the western world dreams. In proof of this, last year he successfully established municipal government in this northern metropolis of the empire. Note the requirements for voting in the first city in China ever holding a municipal election. Each voter must be a male citizen, twenty-five years of age, born in Tientsin, or he must have lived in Tientsin for five years and be worth two thousand taels; and all the voters must be able to read and write. These four classes are debarred the franchise: all who have ever failed in business; all who are now engaged in any disreputable business, like selling opium, etc.; all who are opium smokers; Buddhist and Taoist priests. Passing through Tientsin recently, I saw a lecture hall, capable of accommodating more than a thousand listeners, and was told that half a dozen such halls have just been opened in the city in which illustrated lectures on western geography, western science, western inventions, etc., are delivered two or three times a week to audiences which fill the halls to overflowing. If Tientsin persists in demanding this high standard of morality and intelligence in her voters, possibly fifty years hence American cities will be sending delegations to China to learn the secret of successful municipal government.

It is significant that while Buddhist and Taoist priests are denied the franchise by a pagan ruler on account of their ignorance and superstition and their opposition to all progress, our Chinese ministers of the Gospel are freely admitted to this privilege. This is due to the fact that wherever Christianity has been introduced it has been followed by western learning, western science, western medicine, and western inventions. In proof that we are winning in China, not only the lowest classes, but the intelligent middle classes of the empire is the fact that our own church in the Szechuen Province, two thousand miles west of Shanghai, has a membership ninety per cent of whom are adult men, and every one of whom is able to read a Bible as compared with some twenty to thirty per cent of the men outside of the church in that province who are able to read. Do you wonder that a distinction is made between our ministers and Buddhist and Taoist priests?

Third, in moral progress, we are able to report a vastly increased impetus toward the abolition of foot-binding. Mrs. F. D. Gamewell, then Miss Mary Porter, after much prayer and after consultation with the other missionaries of our Board in North China, opened a school for girls in Peking in 1872 to which only girls were admitted whose parents consented to unbind their feet. At first this condition was severely criticised by the Chinese, and its wisdom was doubted by some visitors and missionaries. This great reform, setting free the womanhood of this vast empire, for which our churches struggled so nobly and against such

immense odds thirty-six years ago, is now gaining such an impetus that the Chinese themselves outside the church are carrying it forward. The Dowager Empress recently established several schools for girls in Peking, and the royal princesses also have established schools for girls in the Chihli Province, and these have insisted that every girl entering the royal schools shall observe the same condition of unbinding her feet which the women of our mission established in 1872. The Empress Dowager and several governors recently have issued proclamations urging the women to unbind their feet. At the present rate of progress it looks as if the womanhood of China would be unfettered physically within the next fifty years. Doctor Arthur Smith said of a meeting in Chentu last February that the awakening of Chinese women is one of the greatest changes among womankind recorded in history.

The reform against opium also has made remarkable progress during the last two years. The officials of the Chinese empire, and especially the Chinese people, have inaugurated a genuine crusade against the greatest curse which threatens the Chinese empire. Mr. Morrison, the Peking correspondent of the London Times, in a recent speech in London, said: "The progress of China during the last ten years is one of the most surprising phenomena of recent history. Since my return to London I have met with skepticism in regard to these progressive movements, and especially in regard to the abolition of opium. With that skepticism, I do not find myself in agreement. The awakening of the consciousness of nationality, the

growth of the native press with its two hundred newspapers, the spread of education, the increased efficiency and economy of the Chinese army, the attempt, imperfect as it naturally is, to bring reform into different departments of the administration, are features of modern China full of promise for the future."

As a concrete illustration of the progress in opium reform, three years ago in travelling through the Chungking prefecture, containing a population of some three to five million people, we saw from one-fourth to one-third of the land in opium. Last January we travelled through the same prefecture and no member of the party discovered a single poppy growing. The Chungking official had forbidden the planting of the poppy, and the order had been universally obeyed. In other parts of the province the campaign against opium had not been so fully carried out. But personal observation and the reports of the two hundred missionaries at the Chentu Missionary Conference from all parts of Szechuen lead to the conclusion that in large parts of this greatest opium-growing province in the empire, about one-half as much opium was planted in 1908 as was planted in 1907. As the government decree allows ten years for the complete abolition of opium, the progress which has been made during the first year is full of encouragement. If the foreigners in the port cities will coöperate with the Chinese in closing opium dens and disfranchising opium smokers, if Great Britain will surrender the fateful boon which she secured as the result of the opium war and permit China to prohibit the importation of opium,

and if other nations will respect the integrity of the empire and permit the Chinese to devote their energies to internal reforms, we believe the Chinese will uproot the opium traffic and the opium habit, as they uprooted the liquor traffic three thousand years ago.

Chapter II. Spiritual Progress

First, when I went to China four years ago, we had twenty-two thousand members and probationers in the entire empire. We now have over thirty thousand members and probationers, a gain of thirty-seven per cent. Some of you will recall the story of the village elders who offered us their temple for service and asked us to baptize all the people of the village. Plainly it was impossible for us to baptize people and receive them into the church before they understood the Gospel. But the money for which I asked two years ago was readily subscribed, the temple was accepted, we now have a school and religious services in this former heathen shrine, and every family of the village has become Christian.

On the island of Haitang we are now offered four or five additional temples which we will open as churches as soon as we can secure one thousand dollars to refit them. Rev. Huang Pao Seng and Rev. Harry Caldwell, delegates to the General Conference of 1908, express the conviction that one missionary with Chinese helpers in that island can enroll twenty thousand church members in twenty years as compared with thirty thousand members whom we have been able to gain in the entire empire

with our whole missionary force during the last sixty years. Similar gains have been made in parts of the empire. The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.

Second, we are also able to report remarkable progress on the subject of Christian unity during the last two years. We have already reported the intense eagerness of the Chinese for western education, and that as many as fifteen thousand young men from China went to Tokyo in a single year in search of the western learning. Under the devoted and intelligent service of the representatives of the Young Men's Christian Association, some of these young men were converted and desired baptism. But the Association clearly could not itself organize a Christian church and administer the ordinances without abandoning its fundamental attitude as a helper to all the churches and becoming a distinctly ecclesiastical organization. Hence the Association came to the Shanghai Conference last year and asked the Conference, in view of the providential opportunity in Tokyo, first, not to send half a dozen or more churches to open work in Tokyo among the Chinese and engage in a struggle to secure membership, but second, to select one Protestant church to represent our entire Protestantism in the work among the Chinese students in Japan.

The conditions were unprecedented, but the Shanghai Conference rose to the demands of the occasion and by a unanimous vote selected a Committee of Fellow-

ship with full power to choose one church to represent all the Protestant churches in China in the work among these leaders of the empire. On the motion of the two Chinese members of the committee, our church was unanimously selected for this responsible position. The selection of the Methodist Episcopal Church, and the committal to us of this important task of representing Christianity among the young men who are to be among the future leaders of China is in the view of Doctor Goucher the greatest honor which has come to our church in the Far East.

Do not, however, expect great immediate results from this work. Remember that these young men in a large measure come from pagan homes; they have a pagan inheritance; they are surrounded by another people who are largely pagan. Remember that in almost every boarding house they are as freely solicited to the social vice as was Joseph in the house of Potiphar; and they know not the God of Joseph. Remember that they are seeking a preparation for official life in China and that official life in China at present is so based upon graft that they cannot become Christians and then enter upon the career for which they are seeking preparation.

But while we may not expect large immediate results, we must bear in mind, on the other hand, that we are presenting Christ to the future leaders of the empire; that we are presenting Him to these leaders at the formative period of their lives; that along with the western civilization, western ideas, and western ideals, which these young men are seeking, their minds

at least are open to the western religion. The mere presentation of the Gospel to young men at this turning point of their lives will have a profound influence upon the entire official attitude of China toward Christianity during the next fifty years. Moreover, out of the chosen few who have already accepted Christ and are passing through the fires of temptation, we are praying that some may prove as great administrators for the four hundred million people of China as Joseph proved for the ten or fifteen millions of Egypt. We therefore fully agree with Doctor Goucher that this is the greatest honor, and the greatest responsibility, which has ever come to Methodism in China. And yet I hold that an even higher honor will be put upon the other churches by God for denying themselves and inviting us to represent them than can ever come to our church by discharging this duty, however well she may do the work.

Third, further progress toward the federation of our churches was made and heartier coöperation secured among the Christians in China at the recent Chentu Conference. In company with Doctor Arthur Smith, I went last winter to Chentu, a journey of fifty days from Shanghai. The three western provinces, Szechuen, Kweichou, and Yunnan, form an empire in themselves with a population of some ninety million people. Two hundred missionaries of ten missionary boards gathered for the Chentu Conference. In dividing up our territory so as to have as little overlapping as possible and so as to cover as large an amount of the field as possible, the question arose: in case territory

is left wholly to one church, will that church receive as in good standing a Chinese member from any other church in West China who may move into that territory, on a letter from the church of which he has been a member and of the missionary under whose care he has been, stating that he has abandoned idolatry and has a clear Christian experience? In a word, in dividing our forces and agreeing not to trespass on each other's fields, will each missionary recognize every other missionary in West China as a representative of our common Christianity? In raising this question, it was distinctly stated that while the various missions were to receive persons into membership without putting upon them any additional burdens, nevertheless the church receiving the new member from another church would be at liberty, after he had been received, to administer any further rites which the member, after he had been instructed, might wish to have administered. With this understanding, over two thirds of the missionaries present voted upon the question and every vote cast was in favor of the proposition. The Christian churches of America took a great step forward in the organization of the Federation of Churches in 1906; but the American churches will do well if within the next twenty-five years they can reach the position which the churches of West China attained in 1908.

I may add without boasting but with profound gratitude to God, that on the unanimous invitation of the Committee of Arrangements I administered the sacrament of the Lord's Supper at the close of the

Conference to Missionaries of the Church of England, of the Baptist Church, of the Presbyterian, Congregational, and Methodist Church, and of the Friends, members of all these churches joining freely and without distinction in partaking of the emblems of the body and blood of our Lord Jesus Christ.

Upon the whole, therefore, there is here presented, not the report of a single person who had been in China two years, but the report of over nine hundred missionaries throughout the empire, some of whom have been in China for fifty years, that China is awakening and opportunities are multiplying far more rapidly than the Christian churches are meeting them. We bring you the report of the operation of reform educational decrees, revolutionizing the intellectual life of the empire. We bring you the report of the increase by leaps and bounds in the publication of books on western learning, and especially of the Bible. We bring you the report of the successful organization, under the leadership of the greatest statesman of the empire, of a republican form of government in the metropolis of the north. We bring you the report of the remarkable progress made during the last two years by the Chinese in the abolition of foot-binding and of opium. We bring you the report of the remarkable honor and responsibility which has come to Methodism in the selection of our church, perhaps as occupying the golden mean, to represent the common Protestantism of China in presenting the Gospel to the thousands of young men in the Japanese capital, who are, many of them, to become

the future leaders of the empire. We bring you the report of the providential progress toward Christian fellowship and Christian coöperation among the Protestant churches for the redemption of the empire. Surely these facts amply confirm my earlier report on the awakening of the empire.

Chapter III. China To-morrow

The emergence of the Pacific Basin as the chief theater of the world's activity in the twentieth century is now foreshadowed. What part are the leading nations of the earth to play in the drama which is to be enacted around that ocean?

We take a hopeful view of Russia. A recent trip across northern Asia on the Trans-Siberian Railway reveals a strip of country in Siberia some three hundred and fifty miles north and south by some three thousand miles east and west, much of it rich, black soil, very similar to southern Canada and the northern row of American states. We can well accept the statement of LeRoy Beaulieu that Siberia alone has nine hundred thousand square miles of arable land. Russia's fair-haired, blue-eyed, stalwart peasants are unsurpassed for natural strength and vigor. If Russia liberalizes her institutions, establishes public schools, prohibits the liquor traffic, and grants her people freedom of conscience and the Word of God, we may ultimately expect a population of three or four hundred million people within the bounds of that vast empire who will contribute their fair share toward the Christianization of the world. But imperative internal reforms present tasks so overwhelming and the people move so

slowly that Russia during the next half century may be able to furnish only slight help in recasting the civilization of the Pacific Basin.

We may well marvel at the sudden and splendid emergence of Japan into western civilization. But however favorably we may estimate the prospects of Japan, it is simply incredible that a people numbering only forty-five million and acknowledging themselves unequal in industry and commerce to the Chinese can ever absorb or supplant their neighbors, four hundred million strong.

I hold a favorable judgment of the unrest arising among the three hundred million of India and reckon much upon their English guidance. But however much their half-century start of China in western civilization and their dash of Aryan blood promise them control of the Pacific Basin, plainly they are two thousand miles further removed from the activities of that basin than are their Chinese neighbors. Moreover, wherever the Indians and Chinese meet, as in Burma, Penang, Singapore, and Sumatra, all onlookers recognize the distinct superiority in industry and commerce of the Chinese race.

The United States, with her present leadership of the race in wealth and inventions, with her youthful and unexhausted energies, now pushing to a rapid conclusion the Panama Canal which will put even her eastern shores three thousand miles nearer China than is Europe and with the probability of increasing her population within her own territory to four or five hundred million people before the close of the century

is destined to exercise a dominant influence in the Pacific Basin during the twentieth century.

China, now numbering four hundred million, a nation so virile that she doubles her population every eighty years, a nation with the possibility before her of overflowing into the three hundred and sixty-five thousand square miles of Manchuria and into the more than a million square miles of fertile tropical lands upon the south, in all human probability will have a population rising toward eight hundred million before the close of the twentieth century. Any candid study of the future, therefore, forces upon us the conviction that the people of the United States and the people of China have every prospect of dominating the Pacific Basin in the twentieth century. Whether, therefore, we will or not, we Americans and we Christians must play a great part during the next one hundred years: and the only question is whether we shall play that great part well or ill. We are not a nation or a church which can stand aside and see the battle of the world go on. We have been thrust by Providence into the center of the conflict. The race has compassed the globe, and the sons of the newest west now stand on the borders of the Pacific and look into the eyes of the sons of the oldest east. Christ's church and the last great paganism on earth now face each other, and we shall either gloriously succeed or else ignobly fail. The opportunity is the greatest which has confronted the Christian church since the days of Luther, if not since the days of Paul.

Chapter IV. The Divine Providence

No man can form a just estimate of the probable future of China and the other great nations of the earth without reckoning with the Divine Providence. We cannot in a spirit of blind optimism conceal from ourselves the fact that the tasks which confront us at home and abroad are absolutely beyond our wisdom and our strength. The church still has before her the evangelization of two thirds of the human race, and the far greater task of the Christianization of the whole. We must abolish drunkenness, the strife between capital and labor, worldliness and the social evil. We must Christianize our politics, our art, our literature, and make the golden rule supplant the rule of gold. Who is sufficient for these things? Only as almighty God guides us by His wisdom, heartens us with His courage, and fills us with His strength shall we be able to succeed. But Christianity, which has already been the source of several civilizations, is rising unwearied by past tasks and undaunted by the problems which confront her to inaugurate a new era. Nor are there wanting signs of a fresh manifestation of the same Divine Providence which has guided us in the past. Historians recognize two great eras in the history of the kingdom of heaven upon earth—the era of the incarnation and the era of the reformation. Is a third era, similar to these great epochs in history, now dawning upon Christendom? God chose the Mediterranean Basin with its eighty million people as the theater for the activities of the first era; the Atlantic, with its five hundred million people, as the

theater for the second; He selects the Pacific, including the Indian Ocean, with its eight hundred million as the theater of the coming era. God inspired the Greeks to perfect a language as the medium for preserving His truth and for spreading it among the eighty million of the Mediterranean Basin. He guided Gutenberg in the invention of movable types for the spread of His truth among the five hundred million of the Atlantic Basin. He guided missionaries in translating His word into the language of India, China, Malaysia, Mexico, and South America, for its spread among the eight hundred million of the Pacific Basin. Not resting with inspiring Gutenberg God has also guided us in the improvements of the printing press, the adoption of the penny post, and in the discovery of the telegraph and the telephone, the use of steam and electricity, thus turning the world into one great neighborhood.

God, having granted man freedom, is compelled to wait upon free moral agents for the carrying forward of His plans. Hence He was compelled to choose as the political powers of the first era Judea, which failed Him in the crisis and delivered up the Lord to crucifixion; Greece, which frittered away her liberties in petty jealousies; and Rome, who unconsciously built the roads and preserved order for the first generations of evangelists but who always regarded Christianity with suspicion and at last threw herself in a life and death struggle against the church. God secured as the political powers for the second era the European governments of the sixteenth century, fighting between themselves indeed the great battles of the reformation,

but all of them nominally Christian, and all of them far more Christian in reality than Hellas and Judea and Rome. God has secured as the political powers which largely will dominate the third basin the nations of the Anglo-Saxon world who now rule sixty per cent of the human race and are far less bitterly divided, far kinder to the weak, far more Christian in spirit than the warring principalities of the reformation era.

But the power which alone can inaugurate the new era is Jesus Christ—the Creator of the world, the Light and Life of the race. God's chief aim in earthly history is to bring men into union with Himself through Jesus Christ. To this end He inaugurated the first era by Pentecost. But Christ was imperfectly apprehended by the followers of the apostles, and the church of the early centuries largely lost His presence and His help. God inaugurated the second era by revealing to Luther the great truth of salvation by faith. This indeed resulted in a church in the seventeenth and eighteenth centuries wider spread and stronger than the church of the early centuries. But the children of the Reformation were diverted from the divine goal by wars and worldliness and soon sank into a dead conformity. God inaugurated the third era with Wesley's discovery of Christian experience. Wesley did for theology what Bacon did for science. The Christian experience which Wesley discovered is the exact counterpart in the spiritual realm of Bacon's discovery of experiment as the test for truth in the material realm. Each called the world back from the theory of abstract speculation to the realities of life.

Wesley's discovery already has been apprehended and appropriated by the entire evangelical church and by the saints of the Roman Catholic and Greek Churches; it is in perfect accord with the scientific tendencies of the age.

Go ye into all the world and make disciples of all nations is the goal of history which Christ sets before the church. Christ passed beyond Judaism and led Paul after Him to find the Greek and Roman world in the first era. He passed beyond the Greek and Roman world, leading Augustine and Ulfilas with him to discover our Saxon and Teutonic ancestors in the second era. He is passing beyond the western world, accompanied by ten thousand missionaries, to find the last one of the belated races in the third era. If the hand of God is seen in the strange meeting of Judea and Hellas and Rome in the Mediterranean Basin in the first era; in the Reformation, the discovery of printing, the discovery of the new world and the emergence of the Atlantic Basin with its five hundred million people in the second era; surely prophetic souls will recognize in the gathering of eight hundred million around the Pacific Basin, in the translation of the Bible into all the languages of the earth, and in the fellowship of the modern church with a living Christ through the scientific method of experience the presence among His children of the living God by whom and for whom and in whom all things consist.

The common people, perhaps dimly and half consciously, more by instinct than through reason, are

beginning to realize that God is calling them to providential tasks in the redemption of the race. The Laymen's Missionary Movement is the most significant spiritual enterprise thus far in the twentieth century; and other churches have led us in this movement. But Methodism distinctly has led the other churches in placing special gifts upon the altar for the crises which now confront us. The bishops of India asked for two hundred and fifty thousand dollars as a jubilee offering for the magnificent work which has been accomplished in that empire; and the church laid the gift upon the altar. After conference with our missionaries, I returned to America to ask for a similar amount for China, not, I confess, from any strong faith at that time that the amount could be raised, but from the conviction that I ought to place the facts before the church and trust the Lord and the people for the results. It is not necessary to rehearse at length the various stages in the struggle; the hearty coöperation of the bishops in signing the appeal and in giving it endorsement in the Conferences and upon the platform and in relieving me from part of my Conferences that I might work for China; of my struggle during the summer of 1906 with malaria, contracted in China; of the offer of a noble layman to give one hundred thousand dollars if my faith rose to the point of asking the church as a whole to raise four hundred thousand; of the six months' spiritual struggle before the conviction was born that the church and this friend would contribute \$500,000; of the splendid response of the Woman's Board that they would try

to secure one hundred thousand dollars; of my return to China and of the call to aid in the China famine, of the tens of thousands of lives saved by the gifts of Americans for famine relief, and of the gratitude of the people of the famine district to America for saving their lives and of their openness for the Gospel; of the absorption of time in the famine relief and our fear that the Centennial funds would suffer from the famine offerings; of my agreement with the Centennial Commission to return to America for a two months' campaign in the summer of 1907 if my strength permitted and the interests of the campaign demanded it; of the conviction of the bishops that the need of presenting China and also of Episcopal service demanded my presence in America for the fall and winter of 1907-08; of my own conviction that I ought not to leave without supervision the great interests in China for which the General Conference had made me in some measure responsible by fixing my residence in Shanghai; of the panic, greatly disturbing business interests of Americans and sweeping our generous friend into bankruptcy so that his pledge cannot be counted for the present; of the heroic giving of the missionaries and friends in China and of the Chinese to aid the Centennial Offering; of the splendid achievements of the Woman's Board in meeting its pledge of one hundred thousand dollars; of the great and lasting service rendered China by the editors, by the secretaries of the Board of Foreign Missions, by the field secretaries, by the China Centennial Commission, and especially by Doctor Gamewell and such younger

workers as Keeler, Fahs, and Elliott; of such providential aid that in spite of the famine and the financial panic, all the gifts of the men and women in China and America reached not simply the two hundred and fifty thousand dollars we originally thought of asking for, not simply the three hundred thousand dollars we did ask for, but four hundred and fifty thousand dollars, not counting the one hundred thousand dollars our friend had hoped to give. "Not by might nor by power; but by my spirit, saith the Lord."

We do not wish any church which has once contributed to this centennial fund to take a second offering in order to enable Methodism to reach the five hundred thousand dollars. But in view of our near approach to the goal of our faith and hope for China, in view of the inspiration which success in this enterprise will lend to every other heroic struggle in the church, and in view of the deep needs and great possibilities of our work in the empire, will not every pastor who has not yet done so give his people an opportunity to present their gifts before the close of the Centennial Offering, May 31, 1908. We must not mar the gracious feeling in the church by an effort to reach a mere numerical sum. Above all, we must not leave the impression that five hundred thousand dollars once raised, the church is through with China, as if four hundred million people could be evangelized, educated, healed, and Christianized and their civilizations transformed by half a million dollars! We must not embarrass the general collections of the church, especially the missionary collection. We must not

forget India and Japan and South America, Europe and Africa, and the islands of the sea. But I still hold the conviction born of prayer that God will put it into the hearts of our pastors and churches to place the five hundred thousand dollars upon the altar for China and that our local churches and all other causes will prosper all the more through the triumph of this enterprise. Surely the Divine Providence, who has guided our people thus far, has still greater work for us to do. Let us apprehend that for which we are apprehended by Jesus Christ and so meet responsibility that each at last may be able to say with the Master, "Father, I have finished the work thou gavest me to do."

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