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Present-Day Conditions in China

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By MARSHALL BROOMHALL, B.A.
Editorial Secretary, China Inland Mission

WITH MAPS, DIAGRAMS, AND ILLUSTRATIONS

China's Millions equal the Total Population of all the Countries shown on the Map.

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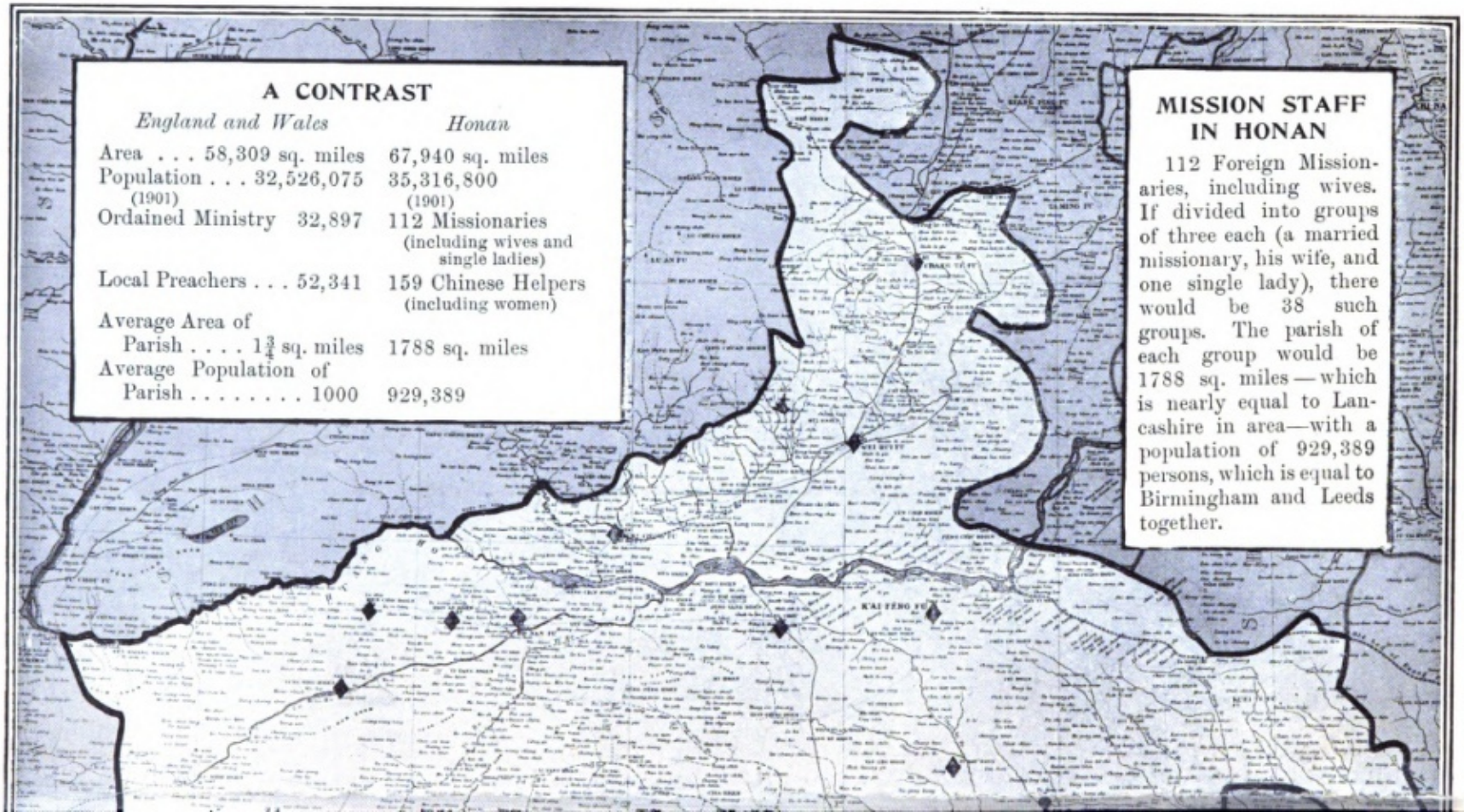
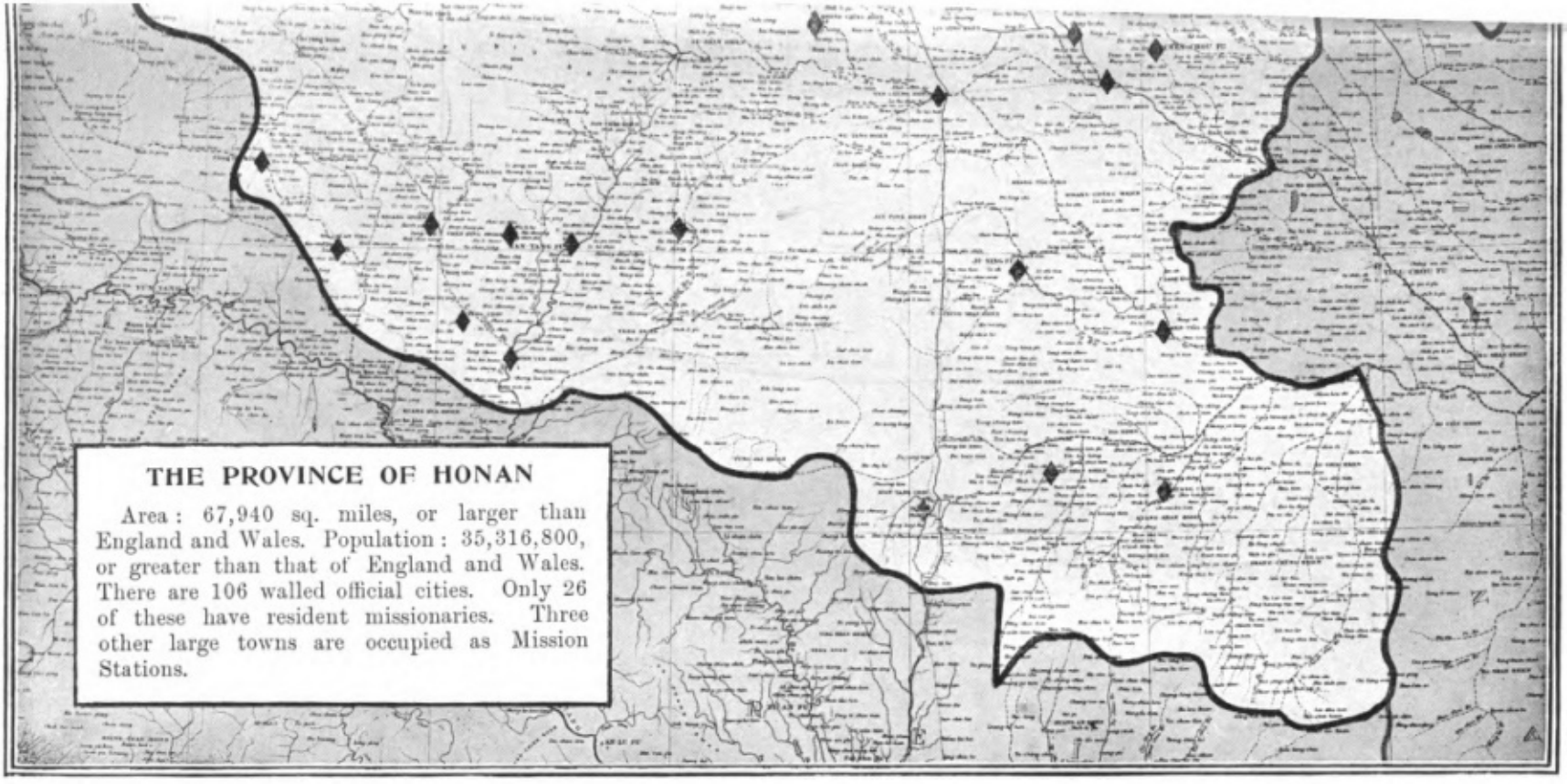
THE PROVINCE OF HONAN





This Map is reduced by special permission from [*the War Office Map of Honan, and must not be copied.*

On this Map 1846 cities, towns, and villages in Honan are given. The 29 places marked with a black diamond are the total number of Mission Stations of all Protestant Societies with resident missionaries. **See page 48.**

Cover page 2.

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Present-Day Conditions in China

Notes Designed to show the Moral and Spiritual Claims of the Chinese Empire

BY

MARSHALL BROOMHALL, B.A.

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PREFACE

THE object of the following pages is to give in brief outline, not for the specialist but for the general reader, some particulars of the great and rapid movements which are taking place to-day within the Chinese Empire. Nearly every event referred to has happened within the last twelve or fifteen months. This fact alone reveals the rapidity and importance of the changes which are at present in progress.

The chapters though only notes are designed to show the claims of China upon the sympathy of those who desire the moral and spiritual welfare of the Empire. If they lead the reader to a more careful and thorough study of one of the greatest movements of history, and to deeper interest in and sympathy with the Chinese people, and to efforts and sacrifice for their evangelisation, the object of this publication will have been realised.

Just as we go to press, the *Times* of April 15 and 16 publish two remarkable telegrams from Dr. Morrison, their correspondent in Peking, stating that the Chinese Government have cancelled the Imperial rescript of March 15, 1899, which granted official rank to the Roman Catholic hierarchy, the priests to rank as prefect and bishops as Viceroy. This means that 1100 Roman Catholic priests

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and 46 bishops will be deprived of their official rank in China. Few steps taken by China recently are more significant than this. It will be well known that the Protestant Missionary body had previously declined to accept any official status.

MARSHALL BROOMHALL.

China Inland Mission,
April 16, 1908.

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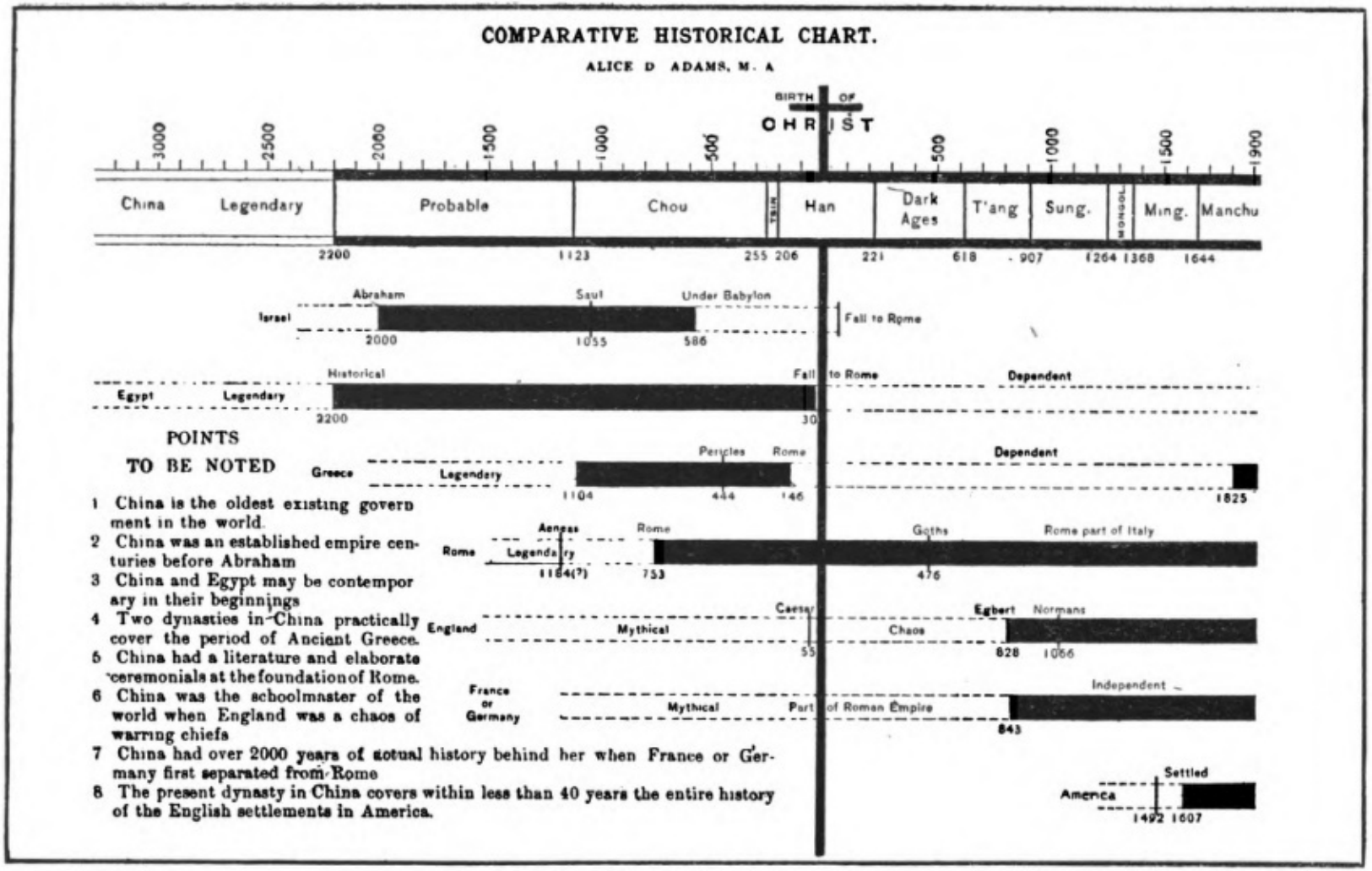

A Comparative Historical Chart.

This Chart, which compares the relative existence of China as a nation with the other nations of the world, is reproduced by the kind permission of *Women's Missionary Friend*, an American publication.

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I

INTRODUCTORY

"And He made of one every nation of men for to dwell upon the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God."—ACTS xvii. 26, 27.

WITH this summary of the Divine philosophy of history in mind, the story of China becomes one of absorbing interest. If it be true of nations, to adopt Dr. Weymouth's translation, that God has fixed "a time for their rise and fall, and the limits of their settlements," or, according to Dean Alford, that God has "prescribed to each nation its space to dwell and its time of endurance," the history of that nation which comprises nearly one quarter of the human race, and whose "time of endurance" has exceeded that of any other Empire, and which to-day is "rousing itself from the torpor of ages under the influence of new and powerful revolutionary forces," cannot but be of commanding interest and importance.

What the fifteenth and sixteenth centuries were to Europe, the nineteenth and twentieth centuries promise to be for Asia. With the fall of Constantinople before the Turks in 1453, a flood of Greek literature swept over Europe, awakening the sluggish and exhausted intellectual energies of the Middle Ages; while the recent fall of the exclusive policy of the Far East has, in its turn, opened the flood-gates of Western learning upon the peoples of the Orient. Shall Asia experience merely an Intellectual Renaissance or a Spiritual Reformation? Shall the East merely conform to Western scientific principles or be

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transformed by the renewing of the Holy Spirit? These are questions which naturally arise in the minds of thoughtful men.

That the time of China's visitation has arrived is abundantly clear, and only blindness to God's purpose for the world, and callous indifference to the immortal welfare of countless millions of souls, can permit a spirit of wicked apathy and indifference to exist in presence of such tremendous issues.

Not only does Scripture warrant the belief that we are approaching the end of the present age, but history also. The early civilisations, limited to centres situated upon the great waterways of the Euphrates and Nile, etc., gave way to the larger world surrounding the Mediterranean Sea, and that in its turn to the yet larger world across the Atlantic; while now man's human horizon is nothing less than the whole of the two hemispheres.

And with this enlarged horizon has advanced the Church's responsibility. While Dr. Morrison found nearly one hundred years ago a closed China, that country—with all the Far East, if Tibet be excluded—is now open to the Gospel. The present situation would to him have appeared almost incredible, as the limitations and difficulties which he confronted appear almost incredible to us.

The diagrammatic map on the cover helps one to appreciate what the movement of a nation like China means. Here is a population greater than the combined populations of Japan, Great Britain, Italy, United States of America, European Russia, Spain and Portugal, France, with Algeria, Tunis, and Madagascar, Austria and Brazil, Canada, Norway and Sweden.

To appreciate the progress of the Gospel and the missionary situation as it exists to-day, some knowledge of the general trend of events in the country is absolutely necessary. The religious awakening has been "set in a framework of political, intellectual, and economic changes, and cannot be disentangled from its surroundings without danger of mutilation."

The Boxer crisis and the martyrs of 1900; the collapse of China and the successes of Japan, with the defeat of Russia, are events which have deeply affected China. The desire for

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Western learning, the flocking of Chinese students to Japan, the return of these students, and the entry of Japanese Professors, the enormous circulation of modern literature, the building of railways, the extension of telegraph lines, the growing power of the native press, the reform movement, and many other kindred factors have profoundly influenced the national spirit and altered the conditions of missionary activity.

For this reason the following pages are devoted to a rapid survey of the present situation. What would the story of Nehemiah be without its background of history, or of Daniel and other of God's servants without the knowledge of their difficulties, their enemies, and their temptations. These surely enable us to magnify the grace of God in them. The object of the following pages is to help the reader to see the missionary at work and the native Christian in his real surroundings; to help him recognise their needs and trials; to see the convert humbly yet boldly confessing Christ in face of shame and opposition; and to sympathise with a nation struggling upwards toward better things and battling bravely against the curse of opium and other evils.

If these pages can do this, then surely they should call forth more intelligent and sympathetic prayer and help for that great country, for its rulers, for the maintenance of peace, for its Christian workers and growing Church.

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II

CHINA MOVING, BUT WHITHER?

"Do you imagine that the period of tutelage is going to pass without seeing the Chinese mind and spirit and heart beset by rival ideas and contending influences? . . . Never was there a greater opportunity before the Christian Church of turning the energies of a reborn civilisation Godwards; but the penalty will be terrible in the event of failure to do that."—Rev. Alex. Connell, B.D.

Old China is passing away for ever. Geography alone is convincing her that she is not the Middle Kingdom and all other nations barbarians. Science is shattering her ancient superstitions and present system of idolatry. History is making it evident that their Emperor, called by them "The Son of Heaven," is not the only ruler. From the downfall of these ancient theories and beliefs, a new China is emerging. But what will that China be?

"Civilisation is good and can effect much, but it cannot regenerate character. Philosophy is good: it can teach many things, but it cannot satisfy the mind. The latest discoveries of Science are wonderful; they may transform man's surroundings, but they cannot bring peace to his conscience. By all means let a Christian people give of its best, but let the Church see that first and foremost it sends the full Gospel of Jesus Christ."

Eleven years ago China had only 200 miles of railway; to-day she has 3746 in full use and 1622 under construction, with much more projected. During the past year she has purchased for reconstruction the light military railway running

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北京女報

電話南分局 九十一號

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代派處鐵老鵝廟衆興報房

禮拜四

女學傳習所受捐鳴謝

以受捐先後爲序

崇秋圃夫人 墨華兩合 振懦女學生 石筆六十枝 中島裁之先生 人体解部圖兩軸 商務印書館 蒙學書四種 呂惠風女士 名牌百枚 張野秋尚書 木器五分 趙芝珊太史 木器四分 曹東寅學部 李瑤岑夫人 各木器叁分

朱澄侯中翰 華實甫商部 吳鶴齋水部 喬茂軒學部 各木器兩分

朱少棠 葵園女士 孫伯恒 梁巨川夫人 各木器壹分

王鵬文夫人 洋式椅子兩件 彭詒仲司馬 長凳四件 伊玉舫 燈紙壹箇 國覲臣 講義紙百枚 朱籍生 鉛筆六十枝 石華百枝 吉益亭 錫壺兩件 阿振卿 徽章白枚 崇禧君 女學必讀十册

宮門抄

十一日

外務部 欽天監 侍衛處 值日無引 見 王中堂

算學

昨天題目的答數

(一)那好房子價錢是七萬一千八百一十六兩。

REDUCED FACSIMILE OF PART OF "THE PEKING WOMEN'S GAZETTE."

This is probably the only daily newspaper in the world for women edited by a woman. The four large characters signify the title, "The Peking Women's Gazette." This specimen is from the 220th issue.

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from Sinmingfu to Mukden for £160,000. She opened the Shanghai-Nanking Railway as far as Chinkiang on October 15,[1] and the line to Taiyuanfu, the capital of Shansi, on November 6. The branch line from Kaifengfu, the capital of Honan, to the Peking-Hankow trunk-line was completed earlier, and agreements for other railways have been subsequently arranged.

That these railways may be a blessing to China few would deny, for her resources need development and her means of communication extending for the avoidance of famine. But that these railways will be without evil few would affirm. It is already too abundantly evident that no sooner is a line opened than undesirable elements at once appear. While facilitating much that is for China's good, they also become the ready channels for new evils and aspects of Western civilisation of which none can but be ashamed. The ignorance of the outer world has no doubt been broken down, but it is still true of some things, "Where ignorance is bliss, 'tis folly to be wise."

In the same way the telegraph wire is being linked up, and new Post Offices opened, throughout all China. More than 34,000 miles of wire connect the most distant yamens with Peking, and a Danish engineer has lately been appointed for the extension of the line to Lhassa. More than 2000 Post Offices, which during 1906 handled 113,000,000 articles, are opened throughout the Empire.

Some two hundred daily papers are now published where a few years ago none existed, thus making the reader in the far interior acquainted with the latest movements in Europe. The *Peking Gazette* itself has been changed in name and enlarged in size, while machinery is being imported into Lhassa for the commencement of a public press.

The Anti-Footbinding Movement has entered upon a new stage, having passed from the guidance of European and American ladies to the control of a number of enlightened and influential Chinese gentlemen, among whom are Taotai Shen and Admiral Sah. Decrees have been issued permitting change of custom in

[1] The whole line to Nanking was opened on April 1, 1908.

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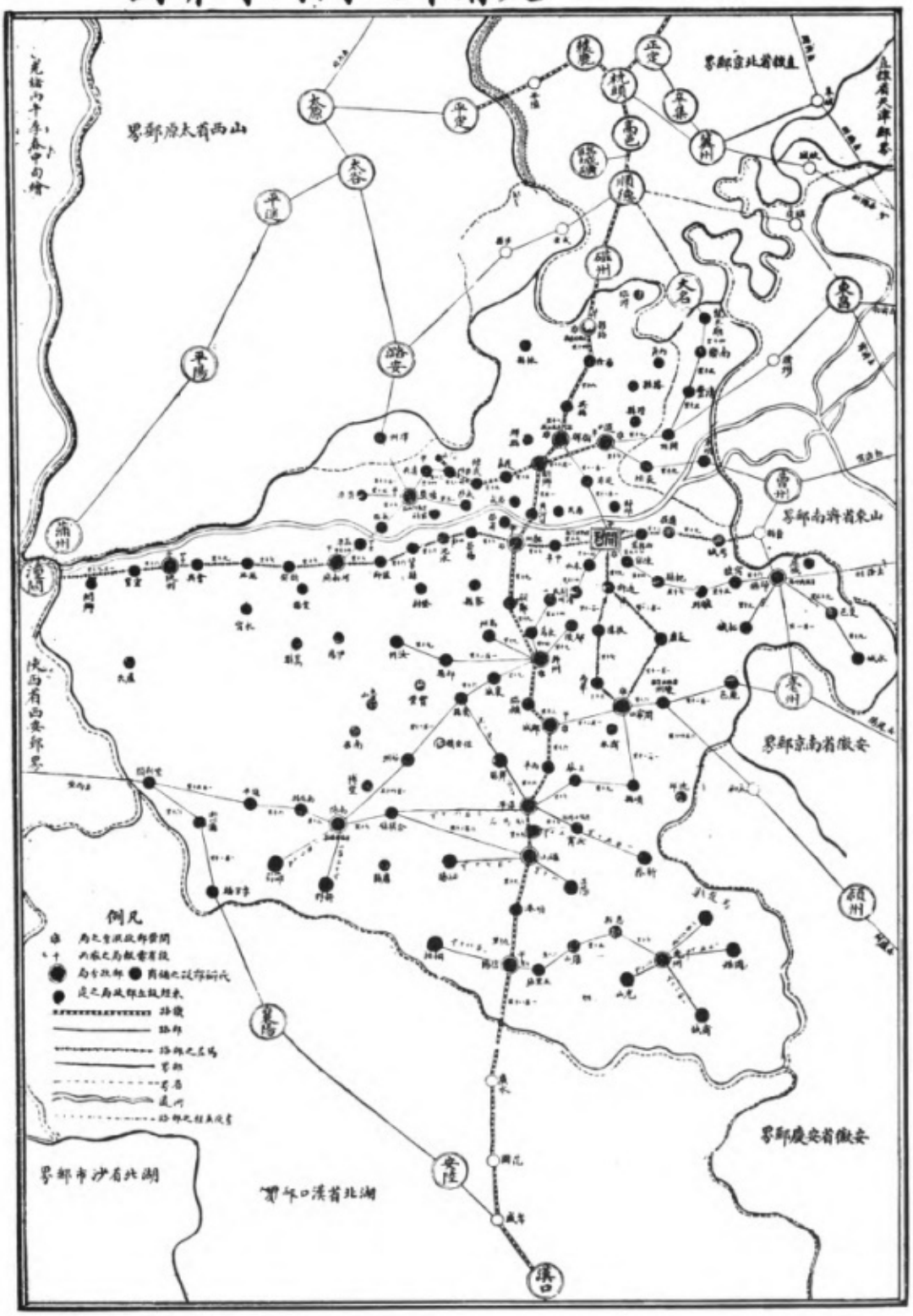

REDUCED FACSIMILE OF THE CHINESE POSTAL MAP OF THE PROVINCE OF HONAN.

In 1906 there were no fewer than 2096 modern post offices in China, which handled 113 million articles. The courier routes amounted to 51,000 miles, boat routes to 6000 miles, and railway routes to about 4000 miles.

To face page 6.

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funerals, marriage, and dress, and perhaps most strange of all, the Western love of sport has taken possession of the erstwhile decorous Chinese student.

The well-known and aged Viceroy Chang Chihtung has recently celebrated the Empress Dowager's birthday by a great inter-school field day, when some fifty schools and colleges competed in athletics and sport, while, more remarkable still, the Union Medical College at Peking actually celebrated the birthday of Confucius by a football match. Revolt from ancient ideals could hardly go further.

Can any Christian contemplate the prospect of this people breaking away from their ancient and cherished past—not knowing whither they are tending, nor who are their best guides, nor what is their safe goal—without being deeply moved? Rival voices are calling, rival prospects attracting, and rival claims striving for the mastery of this people, who constitute, in population at least, the greatest factor in the world's life.

China is moving—but whither? Upwards to God or downwards to evil; onward to blessing or backward to a worse condition than the past? Who shall estimate the possibilities of benefit or loss to China and the world from the present movements, and who shall measure the responsibility of those who can now help to affect China's destiny? To nations as to men there is a day of visitation. Shall China in this her day know the things that belong unto her peace?

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III

THE REFORM MOVEMENT

"History knows nothing of revivals of moral living apart from some new religious impulse. The motive power needed has always come through leaders who have had communion with the Unseen."—Professor T. M. LINDSAY.

So rapidly has the Reform Movement advanced in China, that men who had to flee the country ten years ago as ultra-radicals are to-day, by the advanced reformers, regarded as reactionaries. "China," says Mr. Mott, "has made greater progress in the last five years than any other country in the world. She has made a more radical adjustment to modern conditions than has any other nation in the same period of time." For a nation to pass within a few years from the days of the Crusaders to the twentieth century "is a feat of mental and sociological gymnastics not devoid of danger." Such a leap is to risk failure, and failure means nothing less than chaos.

Mr. Lutley, C.I.M. Superintendent in Shansi, writes: "The alarming growth of the spirit of revolution, largely fostered and developed by students in Japan, has led to risings of a serious nature in several parts of the Empire. Revolutionary tracts and pamphlets have secretly been widely disseminated throughout all the provinces. The literary merit of much of this literature has been of a high order, has been widely read and discussed among all classes, and has made a deep impression. So much so that during the summer and early autumn, there was a general spirit of expectancy that a far-reaching revolution was about to take place.

"The prompt and energetic action of the provincial authorities, combined with the increased efficiency of the national army both in

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arms and discipline, have through God's mercy prevented any general outbreak, and have secured to the country a large measure of peace and security."

The Educational Reform

The general disaffection among Chinese students in Japan has led the Chinese Government to cease employing those who return from that country, with the result that a larger number of scholars have, during the past year, gone to Europe and America. The appointment to official posts of a number of students who had completed their course of study in political economy and the modern science of politics in the Chinshih College, founded in 1905, has stimulated others in the pursuit of Western learning.

A Chinese prince, the son of Prince Ching, has resigned his official post to study in Germany and England, while many other students have come to this and other countries—one party of twenty-five graduates from the Shansi University being among the number. These men had all obtained their M.A. degree, and sailed for England in May 1907 to enter upon a period of six years' study of special subjects. The Viceroy of Nanking has, however, taken the most radical step of all, in the sending of four women students to the Wellesley College in America. These are the first lady Chinese students officially sent abroad for study.

In China itself the educational programme so eagerly and energetically entered upon some three years ago has not been carried through. Through lack of funds, efficient teachers, and proper discipline, many of the schools have either failed or deteriorated into hot-beds of lawlessness and revolution. It is to be feared that many of them were opened by the officials with the object of self-enrichment through the confiscation of property or the levying of fresh taxes, and no serious attempt has been made to provide for their permanent upkeep.

Apart from the large coast towns and central cities, education throughout the country is, generally speaking, in a highly unsatisfactory condition, and this fact gives to the Mission school its great opportunity and responsibility.

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Bishop Moule of Mid-China, in *A Retrospect of Sixty Years*, has some earnest and weighty words on this subject. Speaking of the great change which has taken place in the national system of competitive examination he says:—

"The great educational system that goes had its faults and the Confucian ethics had their deficiencies, but for the mass of the people at present it is Confucian morality or none, since whatever else is accepted from the West by way of education, it does not embrace our, that is to say, the Christian morality. . . . It is on this account that I long far more than I used to do to see the Church in the West, under whatever denomination, roused to the duty of a really generous expenditure of her money and of her best-equipped sons and daughters on the effort to seize the critical moment."

It may not be out of place here to continue from the same book a further quotation which contains a gentle but serious warning, which all who are concerned in educational work will do well to bear in mind.

"I confess to the fear," he writes, "that high as our aims have always been in the colleges and medical schools we have been enabled to open, the results have not corresponded to our aims. Good scholars and mathematicians, good schoolmasters, good doctors have been produced, but if I am not mistaken, the earnest and educated evangelist and pastor, the medical missionary, is as rare as he was ten years ago; rarer perhaps in view of the widening field and the multiplying flocks. Am I mistaken in surmising that the teaching force has been inadequate, not certainly to impart skill and scholarship, for they are in evidence, but at the same time to impart character and to encourage whole-hearted spiritual devotion by example?"

The Opium Reform

The recent anti-opium campaign inaugurated by the edict of September 1906, a campaign, according to the *Times*, "so formidable that the strongest of Governments might flinch before it," has been steadily and determinedly maintained. By Imperial Edicts in May and June 1907, and more recently

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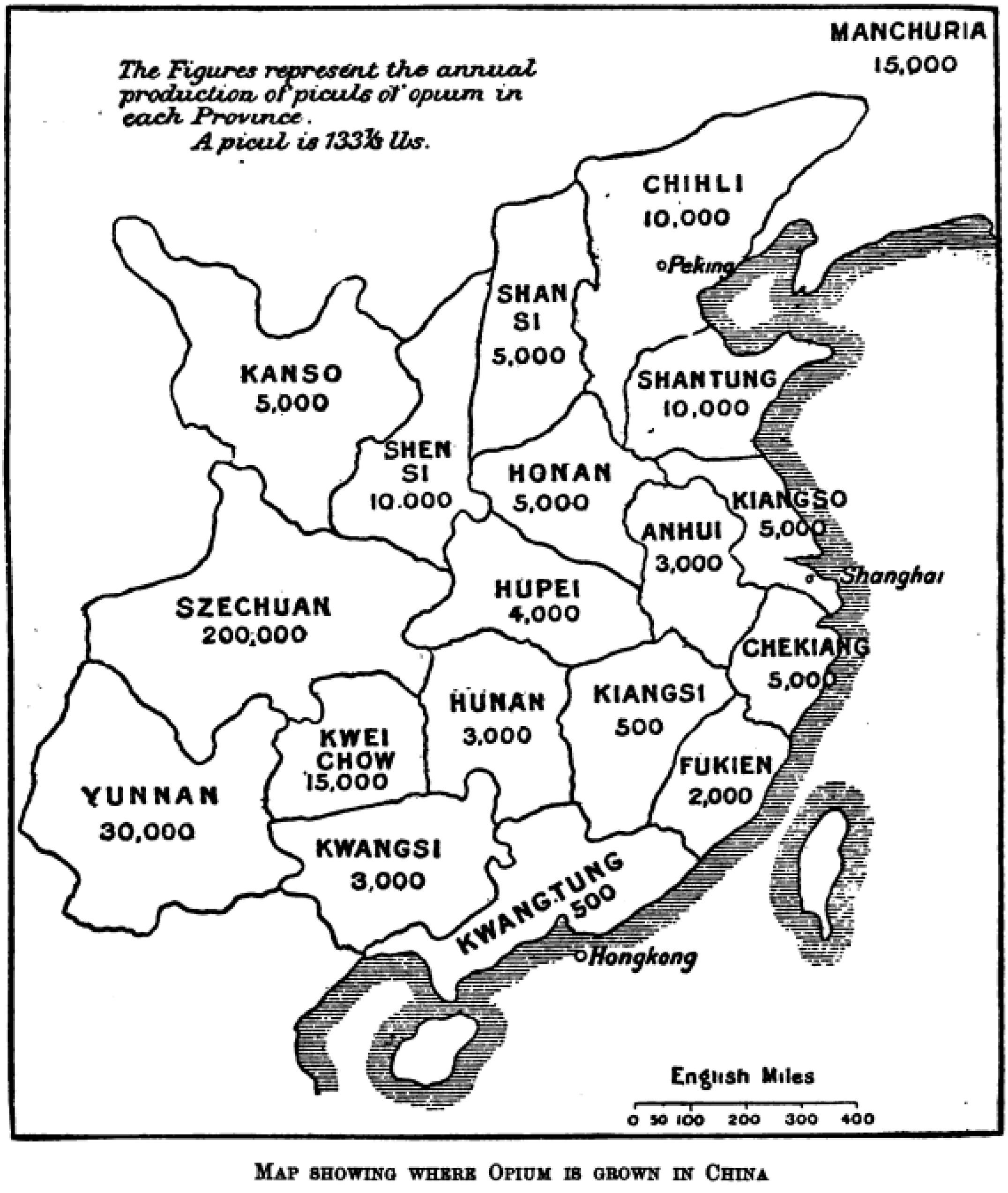

MAP SHOWING WHERE OPIUM IS GROWN IN CHINA

The map is reproduced from the British Government White Paper, *China*, No. 1, 1908. Piculs are nearly equivalent to chests. The figures represent the annual production of piculs of opium in each province.

"We English, by the policy we have pursued, are morally responsible for every acre of land in China which is withdrawn from the cultivation of grain and devoted to that of the poppy; so that the fact of the growth of the drug in China ought only to increase our sense of responsibility."—LORD JUSTICE FRY.

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in March 1908, the Central Government has reiterated its commands to the Viceroys and officials of the Empire.

"China has not," to quote a despatch of Sir John Jordan, the British Minister in Peking (see *China*, No. 1, 1908), "hesitated to deal with a question which a European nation, with all the modern machinery of government and the power of enforcing its decisions, would probably have been unwilling to face." At a time when she is urgently in need of money she is willingly facing the loss of £6,768,750 in opium revenue, "a far more serious question," adds the British Minister, "at the present state of the (Chinese) national exchequer than the similar problem with which the Indian Government will have to deal in sacrificing the opium revenue."

Assured of China's *bona fides* the British Government has at last, reluctantly it must unfortunately be said, consented to an annual reduction for the three years 1908-9-10 of 5100 chests, which is one-tenth per annum of the total quantity of opium shipped from India to China, with the promise, only, of future reductions if China shall prove herself able to carry through her policy of stamping out the internal production and consumption of the drug.

While this is an advance upon what any other British Government has ever promised, it is surely a lamentable exhibition of our unwillingness to be guided by a righteous policy, for twice in recent years has the House of Commons pronounced the trade to be "morally indefensible."

While reluctantly willing not to make it impossible for China to reform, we are unwilling to lose any possible gain which may yet be obtained through the degradation and ruin of another nation. Though the trade be "morally indefensible" our country is to be satisfied with a "conditional morality," a heathen nation's reform being our standard as to those conditions. Here is surely cause for shame and confusion of face.

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The Government Reform

In pursuance of the promise of 1906, an Edict of September 20, 1907, ordered the establishment at Peking of a National Assembly of Ministers to confer on State matters. This was to be the first step towards constitutional government. By another edict issued a few days later, September 30, arrangements for local self-government were also sanctioned, these arrangements being the appointment of Town Councils and Local Representatives.

Finally on October 19, another edict ordered the establishment of Provincial Assemblies as the link between the purely Local and National Councils, the members of the Imperial Assembly at Peking to be in the future selected from these provincial assemblies. While the publication of these edicts may be comparatively simple, China is face to face with serious problems in the carrying of them out, and there is much cause to fear, but for the gracious interposition of God, that before these new arrangements are workable there may be serious friction between the Central and Provincial Governments. The *Tatsu Maru* incident referred to elsewhere will abundantly illustrate this.

Manchu and Chinese Equality

For the last 250 years, since the Manchus conquered China, every male Manchu has been either a soldier or an official, and has been in receipt from birth of a pension from the Government. By edicts issued during the past year, the twenty-two Manchu garrisons established throughout China have been abolished, marriage between Manchus and Chinese has been allowed, and the Manchu has been made subject to the Chinese laws and to those taxes from which he had been previously exempted.

Home, land, and agricultural implements, etc., are to be provided for these Manchus from the sums saved by the abolition of the pensions. These steps have been taken to conciliate the anti-dynasty feeling throughout the country, and the assassination of En Ming, the Manchu Governor of Anhwei,

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by a Chinese official of Taotai rank, is said to have hastened the publication of these edicts.

En Ming, the assassinated Governor, was in 1900 an expectant Taotai residing in Taiyuanfu. Under false promises of protection it was he who obtained the names and location of all missionaries within the province for the cruel Governor Yü Hsien.

Official Changes

Before closing this chapter brief reference may be made to some of the bewildering changes in official appointments during the year. To give even a summary of these would be too lengthy, but the mention of one or two will be a sufficient commentary on the state of the Central Government which ordered them, and upon the country subject to such vicissitudes.

Of the nine Viceroyalties, if Manchuria be included, only two have retained the same Viceroy throughout the year. One Viceroy, H.E. Tsen, was appointed to no less than five posts, but entered upon none of them. Three Governors were appointed to Heilungkiang during the first three months of its status as a province. H.E. Yüan Shihkai, the Viceroy of Chihli, an able supporter of the Anti-Opium Movement, was appointed Grand Councillor and President of the Foreign Office, while the aged Chang Chihtung was made Grand Secretary and Comptroller-General of the Ministry of Education.

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IV

THE NEW SPIRIT OF NATIONALISM

"The cry is spreading over Asia, 'Asia for the Asiatics!' We can no more resist, even if we would, this rising national and oriental feeling than we can resist the tides of the sea. But we would not resist it. We remember the nation and the race are as much the creation of God as is the family."—J. R. MOTT.

THERE is probably no subject which, at the present time, calls for more care, sympathy, and patience, on the part of Statesman, Merchant, and Missionary, than that of the rising spirit of nationalism. Fraught with great dangers, it has also potentialities of great good.

The spread of railways, the work of Missions, the recent wars, the opium trade, the exclusion acts of America and Australia, the seizure of territory, the fortifying of the Foreign Legations and other things, have all united to arouse the Chinese to assert his independence and national personality. It is seen in the articles published in the Chinese daily press, in their use of the national flag for decorative purposes, in the singing of patriotic songs, in the boycotting of foreign goods, in the redemption of concessions, and, in fact, is manifest in the atmosphere of all things Chinese to-day.

"This spirit of nationalism," writes the Rev. A. B. Wann, B.D., "is not to be put down; so I do not think it is our business as Christians to wish it put down, but rather to desire that it should be directed in the right way. What is our duty as Christians? Is it not to recognise that it is natural that men should desire to have more power and more say in the affairs of their own

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country? . . . We have a duty to the mass of the people—a duty to extend them sympathy . . . we need to have a spirit of brotherhood given to us; we need to have the spirit of patience given to us. Patience was a great virtue in the Early Church; but it was the patience of the weak in presence of the strong. We European Christians need, it seems to me, the higher kind of patience—the patience of the strong in presence of the weak."

China, always naturally proud and for long anti-foreign, has, by reason of the more ready means of communication now afforded by her railways and telegraphs, and the more ready means of public utterance through the rapid expansion of her daily press, begun more palpably to feel and give expression to her national pride and spirit. The nation, so long provincial in sentiment as well as government, is being knit together and being swayed as never before by united impulses and feeling.

Among the many things wherein China has, during the past year, revealed her growing independence and power, one or two may be mentioned (not to speak of such action as the redemption of the Canton-Hankow Railway rights for £1,350,000 in 1905, etc.). The mining rights of the Peking Syndicate in Shansi have been redeemed by China at a cost of Taels 2,750,000, or about £400,000, a settlement which has relieved a situation of great difficulty in the province of Shansi.

China has also obtained in the agreement for the Tientsin-Pukow (Nanking) Railway a considerable modification, in her favour, of the original contract of May 1899, while a compromise has been agreed to in the case of the Chekiang railway dispute so as to conciliate the provincial opposition. China has also purchased the German Camps at Tsingtao and Kaomi for $380,000; and has appointed H.E. Yang Shih-chi, Vice-President of the Ministry of Agriculture, as Travelling Commissioner to visit the Chinese communities in the South Pacific, so as to promote a feeling of Imperial solidarity.

Within the Church this feeling of national independence has also manifested itself, and while a healthy independence is much to be desired, there is need for much wisdom on the part of the

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missionary, that he may, by means of patient and sympathetic influence, prevent a premature and hurtful breaking away from those who have been the Church's leaders and teachers up to the present.

There is, at present, in the Far East a growing danger of religious eclecticism and immature conceptions of Christian doctrine and experience, so that there is much need for that tactful wisdom on the part of the missionaries which will enable them to retain a loving and helpful control, or at least co-operation, for some years to come.

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V

THE FORCES OF DISORDER

"Seek ye the peace of the city whither I have caused you to be carried . . . and pray unto the Lord for it: for in the peace thereof shall ye have peace."—JER. xxix. 7.

CHINA is undoubtedly passing through a time of great stress. Debased coinage is endangering public confidence and hindering trade, lack of funds and suitable teachers are checking modern education, corrupt officialism is blocking the way of many good schemes, while famine, rice riots, anti-foreign and anti-dynastic agitations threaten the peace of the land. The Gospel, though superior to all adverse conditions, is not, however, unaffected thereby in its progress.

Nearly every missionary report from the province of Chekiang, and most of those from south and south-east Kiangsi, tell of widespread trouble and days of storm. In Chekiang the missionaries and Christians have been living in the midst of districts seriously affected by bandits, salt-smugglers, and secret societies. In south-west Kiangsi a widespread Boxer outbreak kept many of the workers in constant dread of attack, while at Kanchow the troubles came to a climax in a serious riot.

Far away to the west, the city of Kaihsien in Szechwan was also the scene of serious disturbances. The storm first broke upon the Government schools and then upon the Roman Catholic premises, which were looted and destroyed, and, finally, upon the C.I.M. property and the homes of many of the Chinese Christians. In Yunnan, Mr. Pollard, of the Bible Christians,

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whose work among the aborigines has been so blessed, was at one time savagely attacked and almost beaten to death.

While in the goodness of God no Protestant missionaries were killed, some of the Christian converts in Kiangsi, at least, suffered martyrdom, one Roman Catholic priest was killed, and many native Christians suffered both bodily hurt and loss of property.

Unfortunately, these troubles are not all. The acquisition by the Roman Catholic bishops and priests in China of official status in 1899 has, it is to be feared, led many of their converts to regard and use the Church as a political weapon. This is a subject about which one would fain not speak, but the following facts ought to be recorded to call forth prayer for those churches, and they are not few, which are passing through times of persecution. Without giving the name of the station we may quote from the Report.

"A terrible Roman Catholic oppression has meant a sad set-back for the work at ——. Very literally has it been a sowing of tears. Several armed demonstrations have been made against us. One night the Gospel Hall signboard was smashed and the door slashed with many sword-cuts, which, in the Chinese' eyes, is a crowning insult."

"The Christians have sustained false accusations in the yamen, have been beaten, and had their shops ransacked. One young widow was carried off to be sold, two days after her husband's death, her uncle and four others being wounded when endeavouring to rescue her. One's heart is sad, indeed, to see how the work in all the districts is at a standstill in consequence, and many are afraid to come. The Provincial Conference, when Dr. Lee spoke, was a blessing to us all, and was used of God to prevent two of the evangelists from resigning their posts in desperation. This is no small spiritual triumph, for they are now called to stand face to face with even greater danger, their lives being threatened. One of them was fired at three times, fortunately without injury to himself."

The strong racial feeling which still exists in China against

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the Manchus was terribly illustrated on July 6, 1907, when H.E. En Ming, the Manchu Governor of Anhwei, was assassinated by a Chinese Taotai. Strong provincial feeling also exists against railway development by foreign syndicates or the policing of the West River by foreign gunboats. The temper of the Chinese to-day may, perhaps, best be illustrated by a quotation from a telegram concerning the strained relationships which have existed regarding the release of the Japanese vessel, the *Tatsu Maru*, seized by the Chinese Government because of its cargo of arms.

"Over 50,000 persons attended an indignation meeting in Canton in connection with the release of the *Tatsu Maru*. Many buildings were draped in mourning. Inflammatory speeches were delivered by twenty speakers, including a boy of twelve, whose words, calling for a Japanese boycott, moved his audience to tears. The listeners divested themselves of their Japanese garments, caps, handkerchiefs, and made a huge bonfire of them; while one man, a dealer in Japanese goods, offered to sacrifice his stock for a similar purpose. It was suggested that posters should be affixed to shop-fronts, appealing to purchasers to taboo Japanese manufactures. The meeting proposed the impeachment of Yuan Shih-kai for his weakness in yielding to Japan's demands."

No one can read these words without realising that there are elements in a meeting such as this which could soon set the country in a blaze of revolution, or, to say the least, involve it in the most serious conflict with other Powers. For years to come China's path will not be an easy one, and there is need for constant prayer that China's programme of reform may be accomplished without bloodshed. Whether China is to experience the horrors of a French Revolution, or to be saved from such an evil, as England was by the preaching of John Wesley, will depend not a little upon the vigour with which the work of preaching the Gospel is carried on to-day within the Empire.

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VI

CHINA AND THE WORLD

"More than seven millions of Chinese reside beyond the boundaries of the Empire, and China's foreign debt is not less than 250 millions sterling. The bonds of finance, commerce, and population are upon us. Our interests are already inseparably united. China's future not only affects herself, it affects the world."—Preface *Pastor Hsi's Conversion.*

EACH year not only brings the countries of the world more closely together geographically, by more easy and rapid means of communication, but each year makes it more evident that no nation liveth unto itself. All are inseparably bound together in the bundle of life, and the rapid development of international politics and commerce makes it the more urgent, in the interests of the world, that those nations which are destined to play so large a part in world-wide history should be brought under the influence of the Gospel.

The West has broken down the exclusive policy of the East, and it is not possible now for the West to build for itself another wall of exclusion similar to that it has taken such pains to break down. The policy of the "open door" necessitates egress as well as ingress.

The growing importance of Far Eastern affairs has been emphasised during the past year by the signing of the Russo-Japanese and Franco-Japanese agreements in June and July respectively, both of which agreements have important bearings on China. The Anglo-Russian agreement, while closing Tibet to the missionary and trader for the next three years, has acknowledged China's suzerainty over that country. The Anglo-Chinese opium agreement is a step in the right direction,

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though altogether unworthy of the professed Christian name of Great Britain. The willingness of China, Great Britain, Germany, France, Holland, and Japan to accept the proposals of the United States for a joint Commission to investigate the opium question inspires the hope that more stringent steps may yet be taken to stamp out this evil.

Among the questions which give rise to some uneasiness are the unfortunate friction between China and Japan anent railway matters in Manchuria and the Chientao boundary dispute. Although Manchuria was nominally handed over to China during the past year, April 15, 1907, having terminated the eighteen months provided by the Portsmouth Agreement for the withdrawal of all troops, Russia still retains in Manchuria 27,500 Railway Guards, and Japan 14,675.

The racial disturbances on the West Coast of America and in the Transvaal, in which China, India, and Japan have all been concerned, foreshadow one of the most serious problems of the twentieth century. Diplomacy may temporise with it, and even postpone the collision of interests, but no permanent solution will be found for these racial difficulties apart from that Gospel which brings peace on earth, goodwill to men.

Already there are more Chinese living beyond the bounds of their own Empire than the total population of Canada or Australasia. The number is approximately equal to the combined populations of Norway and Sweden or the population of Korea. This is a remarkable and noteworthy fact, and if the rapid immigration of Chinese into Manchuria be looked into, it becomes the more abundantly evident that the Chinese are destined to count much in the life of mankind.

The following table giving the numbers of Chinese in foreign lands is worthy of careful thought.

[TABLE

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Chinese in Foreign Countries [1]

1.	In U.S.A. and Canada—	
	U.S.A. 1900 Census west of Rocky Mountains .	67,729
	„ „ „ east of Rocky Mountains .	22,534
	Canada	11,000
2.	In Hawaii, 1900 U.S.A. Census	25,767
3.	American Continent other than U.S.A. and Canada .	145,000
4.	Australia	30,000
5.	Japan (approx.)	20,000
6.	Siberia and Korea	28,700
7.	Philippines	80,000
8.	Indo-China	150,000
9.	Singapore and Malay Peninsula	985,000
10.	Dutch Indies (including Borneo)	600,000
11.	Siam	2,500,000
12.	British India	40,000
13.	Formosa	2,600,000
14.	South Africa, 1906 (being reduced)	50,000
		7,355,730

For many years it has been the custom of those using the China Inland Mission's Prayer List to pray every Saturday for Chinese in Foreign Lands. These figures may help in this important subject.

After the restoration to China of Manchuria, the three Eastern provinces were formed into a new Viceroyalty, and eighteen towns opened to foreign trade, while steady immigration has been adopted as China's best and probably only means of strengthening her position in the country. At the same time, schemes concerning Mongolia are in the air, Kashgar has become an open port, and foreign-drilled troops are being sent to garrison Tibet, and a scheme for the colonisation of Eastern Tibet with Chinese has been formulated.

Perhaps the most astonishing evidence of China's vitality is seen by considering the steady but irresistible flow of Chinese

[1] It has been estimated by the Chinese Imperial Customs that these people annually send home about 73 million taels, or more than £10,000,000.

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life northward. They are flocking into Siberia rapidly, and can be found all along the Siberian railway route as far inland as Irkutsk. The following extracts from Mr. Putnam Weale's last work, *The Coming Struggle in Eastern Asia*, abundantly illustrate this point:—

"The slow movement northward to the Amur regions of millions upon millions of hard-headed Chinese settlers, who, by combining with one another and by the very intensiveness of their methods, form a solid phalanx which no Russian moujiks, officially transplanted by their Government, can ever break."

"The Chinese settling movement is extending along the entire course of the Trans-Manchurian Railway, and has done more than anything else to convince the Russians, who are willing to use their eyes, that it is folly for them to expect to compete with such an enterprising and insistent population. The question of populating the country as a weapon against assimilation is perfectly well understood by the Chinese authorities."

"All the rich grass-land is being rapidly taken up by Chinese settlers, and so amazing and so quietly has this natural movement been going on that there is no doubt that to the south-east of Tsitshar—between the Gobi Desert and Central Manchuria—a new Chinese province is being slowly formed, which will soon have to receive official recognition."

"Already it is calculated that the Chinese agricultural belt is advancing on the Mongols and their wandering tribes at the rate of ten miles a year. In fifteen or twenty years the spade and the mattock will have captured millions of acres and bound them tight to the Chinese system in bounteous crops."

In confirmation of the foregoing, the latest Chinese newspapers report that the Chinese Government propose converting the territory of Ch'ahar (Chakhar) in Mongolia into a province, and of creating a Governorship for that territory. The Viceroys and Governors of China Proper have also been commanded to assist in the transporting of the Manchus from the various Manchu garrisons, now abolished, to Manchuria, to cultivate the waste arable lands in Fengtien, Kirin, and Heilungkiang.

At the same time comes the glad news that the spiritual

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awakening has spread from Korea to Liaoyang and Mukden, names so terribly associated with the recent war. At both these centres God has been visiting His people, and numbers have afresh dedicated themselves, their time and means, to the Lord's service.

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VII

FROM THE CHINESE POINT OF VIEW

"Make them (the foreigner) suffer as the Chinese have suffered, and then frankly and conscientiously answer if they would not do as the Chinese have done, and that more quickly. Unless precluded from normal reasoning by mental aberrations, they cannot but answer in the affirmative."—N. L. NIEN.

MUCH has been written about China, but nothing can equal first-hand study. Few things to-day, whether at home or in the country itself, afford a better opportunity of feeling the pulse of the nation than the reading of that which issues from their public press. For this reason, this section will be entirely devoted to extracts from articles written by Chinese for Chinese. The extracts are taken, without note or comment, from editorials or articles which have appeared during the last twelve months in *The World's Chinese Students' Journal*. This is a bi-lingual bi-monthly Magazine. The languages are English and Chinese, and the extracts given are not translations but are taken *verbatim* from the English text.

CHINA'S RELATION WITH THE WEST

By H.E. WÚ TING-FANG

"The different nations in the West have, within the present century, advanced so much in science, knowledge, and wealth that it has become the fashion to speak of them as the most civilised nations on the face of the earth, and to consider the nations in the East as much below them in civilisation—in fact, as barbarous or semi-civilised. It has been too much the habit

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to ignore the good points the Eastern nations possess, and to leave out of account what they have done. This is hardly just. The East has also a civilisation of its own. Of that civilisation China is the chief exponent. Among its achievements may be mentioned the invention of the mariner's compass, gunpowder, and printing. It is not a civilisation of mushroom growth.

"There is not a nation standing to-day that can trace its history as far back as China. She has witnessed the rise and fall of the ancient Egyptian Dynasties, the expansion of the Persian Empire, the conquests of Alexander, the irresistible advance of the Roman legion, the deluge of Teutonic hordes from the North, the dissolution of the Empire of Charlemagne, and the birth of all the modern nations of Europe. During the forty centuries of her existence there have gradually grown up institutions and laws adapted to the needs and character of the people; a literature as extensive and varied as that of ancient and modern Europe; a system of morality that can challenge comparison with any other the world has ever produced; and those useful arts that have never ceased to excite the wonder and admiration of the world.

"You may ask why Egypt, Persia, Greece, and even mighty Rome have successively succumbed to the ravages of time, while China alone has survived. The answer is not far to seek. It is the survival of the fittest. The working of this inexorable law of nature constantly weeds out those nations that cannot adapt themselves to the ever-changing conditions of life, and the fact that China is standing to-day shows conclusively that she has not outlived her usefulness to the cause of civilisation."

An Appeal to China's Foreign-Educated Men

By Tong Kai-son

"The fear of God and the love of justice are only felt by those who are dealing with powerful antagonists like themselves. To oppress the weak, issue ultimatums to the defenceless, subvert the principles of truth and justice, seem to have become the new sport of Emperors, Kings, and Presidents. In short, the

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rôle of a righteous but weak nation is no longer possible in the modern arena of international warfare, strife, and aggressiveness.

. . . . . .

"In the course of a few decades, she [China] has been deprived of her protectorate over Tonking, Burma, and Corea, while she has lost Hong-Kong, the Pescadores, Formosa, the Liuchiu Islands, and what is now known as the Primorvsk Province. In addition, Kuangchouwan, the Kowloon hinterland, Tsingtao, Weihaiwei, and the Liaotung Peninsula are in the firm grip of Foreign Powers.

"China has also had to pay enormous indemnities, far disproportionate to the injuries inflicted. By the indemnity that was wrung out of her as the result of the 'Boxer' outbreak, certain Powers reaped a clear profit of over one hundred million taels.

. . . . . .

"We need only mention as examples the maintenance of ex-territorial jurisdiction, the enforcement of a fixed tariff, the imposition of the opium trade, the stationing of Legation guards at our national capital, the so-called 'leases' of naval bases along our sea-coast, the usurpation of our coast-carrying trade, and the encroachment on our postal privileges. The late Mixed Court episode is another instance in point.

. . . . . .

"We must remember that it is in the nature of man to seek to take advantage of the weak, and that, were the positions reversed, China might accord even worse treatment to foreign nations. It behooves us, then, not to entertain unworthy thoughts of hatred and resentment, which will be of no avail, but to concentrate all our energies to the setting of our political and economic systems in order. When China shall have become a strong and self-reliant nation, the present unsatisfactory situation will, of course, disappear, and she will at once take her proper place in the family of nations. If China is to be saved, the work must depend greatly upon her foreign-educated sons, who by reason of their practical knowledge, their wide experience, and their broad ideas are more able to grasp the situation and apply the remedy than their brethren of the old school."

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The Anti-Asiatic Spirit

An Editorial

"Our people are not ignorant of the fact that the agitation on the Pacific coast, Canada, and elsewhere is not so much anti-Japanese as anti-Asiatic, and that the battle that Japan is fighting is more or less the battle that affects all Asiatics. If Japan, the foremost Asiatic Power and the most progressive of Eastern nations, may not receive fair and equal treatment at the hands of Western nations, what hope can there remain for the less progressive and less powerful ones?

. . . . . .

"To return to the subject of this editorial, we must confess that Japan, if she is wise, might, it seems to us, somewhat change her present policy and revert to the other more natural and dignified one of drawing a little closer to her continental neighbour. She is destined to be, and has the opportunity thrust upon her of being, the leader and teacher of all Asia, and of passing on the benefits and privileges which heaven has so bountifully showered upon her to the less fortunate and enlightened countries of the same continent. Surely here is a task the successful accomplishment of which will shed eternal lustre on her name in history. Her position is not to push herself forward into places where she is not wanted, or wanted only that she is given an axe to grind, but to be the unselfish, wise, and glorious leader of peoples of her own race and colour, to hasten their enlightenment and awakening, thus assuring the peace of the world. Let Japan then, instead of choosing to be the pygmy among giants, be the giant among pygmies—pygmies which may in the near future develop into giants also."

A Review of "China and America To-Day"

By A Chinese Reviewer

"This small volume by the Rev. Dr. A. H. Smith, whose cynical book called the *Chinese Characteristics* has given him a world-wide celebrity, contains, we must suppose, the ripe fruit

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of his Chinese studies and observations. Dr. Smith, in his previous writings, seems like one attempting every possible way of representing the Chinese as a whimsical and contemptible sort of people, albeit giving them credit in a patronising way for the possession of a few rather good virtues. We have often felt that the author strained every effort to make strong impressions on his readers, with the result that many of his so-called Chinese characteristics are not characteristic at all. Many of the vices, weaknesses, and failings which he so credited the 'heathen Chinese' with are really, we are afraid, as common amongst his countrymen as they are amongst ourselves. The absurdities and crudities of his previous works rendered his writings very offensive reading to intelligent Chinese who can understand the English language. We must say that the rev. gentleman is largely responsible for the contemptuous opinion held of the Chinese by many of his innocent countrymen. So much for the *Chinese Characteristics*.

"Now the volume before us is, in our opinion, both an apologia and a retraction of the prejudiced opinions expressed in his previous work afore-mentioned. In this volume the virtues of a 'great race' are detailed, and there is not a whisper of those wonderful characteristics which for over a decade have made the Chinese the butt of ridicule in the eyes of foreigners."

Our Female Education

An Editorial

"Perhaps no nation has yet truly solved this great problem; for not even England and America, with all their magnificent educational systems and institutions, have arrived at the ideal point as to what female education ought to be. In their eager desire to promote the intellectual welfare of their women, they seem to have overlooked the one fundamental fact that whatever may be their mental capacity, Nature had by their very constitution intended a different sphere from that of men for them to move in.

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"The development of the intellect without the corresponding cultivation of those qualities which make up complete womanhood in the strictest sense of the word has produced the disastrous consequences from which Western nations are to-day suffering; for not only has the modern woman outgrown the idea of domestic duties, but she has become the dangerous rival of man in almost every line of profession which modern education and the concomitant idea of equality have opened to her.

. . . . . .

"Our modern female education, conducted by enthusiastic but ignorant reformers, has the fatal elements which have produced the effects as above-mentioned; only, while in Western countries personal conduct is to a great extent regulated by strict, conventional social rules, our women, disregarding traditional customs, with no new moral codes to substitute them, are fast losing those virtues which have been the healthy forces of our society.

. . . . . .

"The real object of our female education is not to develop manly qualities out of the girls, but to evolve those characteristics which make an ideal womanhood. Hence it is not merely the development of the mind that should be striven after, but the cultivation of those finer sensibilities and the evolution of those more practical qualities which make them a true woman, a model housewife, and an ideal mother."

A National Anthem

An Editorial

"In Western countries to-day, the national anthem occupies a prominent position in the life of the nation. Next to the national flag nothing, perhaps, contributes a larger share in the keeping alive of national sentiment and the perpetuation of patriotic ardour than the patriotic song. Alluding as it does to the land of their fathers and to the ruler of their country, it thus not only keeps the people in constant remembrance of the allegiance which they owe to their fatherland and to their

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sovereign, but it also serves as a powerful instrument of binding them together as a nation, thus creating the national unity and solidarity which can be effected only by the direct appeal to the highest emotion of man.

"The importance with which it is held in every civilised community is attested by the fact that, whether in peace or war, the national anthem has always been an indispensable and inseparable part of a public demonstration.

. . . . . .

"It was only after the assimilation by Japan of Western ideas and civilisation that the national anthem in that country has sprung into existence and has become a part of the national life.

. . . . . .

"In the face of the rapid growth of national sentiment among our people, the time is certainly ripe enough for some one to develop a national anthem, which will become the heritage of the coming generations of our Empire, whose glorious history has extended for more than 4000 years."

America and China

An Editorial

"America has shown herself to be particularly friendly to our people in the past two years, her munificent contribution of over a million dollars to the Kiangpeh Famine Relief Fund and the relinquishment to our Government of over thirty million taels, the larger portion of the indemnity awarded to her as damages for the Boxer outbreak in 1901, having created a very favourable impression on the intelligent portion of our people. It was but natural, therefore, that when the proposal for giving a cordial reception to Secretary Taft was suggested, the Chinese residents of this city greeted it with warm approval. The Garden Party itself and the speeches delivered have been so fully recorded in the daily papers, that it is unnecessary for us to give any further description.

. . . . . .

"In view of the dangerous position of our country from the standpoint of international politics, it is indeed a great relief to

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know that at least one great Power will see to it that our country receives fair-play and justice. The sympathetic attitude, too, of the American people towards our efforts in measures of reform should act as an incentive towards still greater efforts, so that the day will soon arrive when China and America, the one on the Western and the other on the Eastern coast of the Pacific Ocean, will appear before the world as equal and friendly Powers, the champions of right and justice and of peace in the Far East."

The Value of Studying English

An Editorial

"The English language, let us assert, is the best foreign language, and should be accorded the first place in our schools,—all others are of secondary importance. We do not say this because we happen to know the language (for one's sympathies naturally incline towards the country whose language one speaks), but there are logical grounds for our assumption. As surely as the power of political institutions has been instrumental in making the English language dominant as an international language, so the fact is equally patent that the foreign language spoken by most people of a country like China influences immensely the character of her budding political institutions.

"From this the inference may be drawn that the political institutions worked out in England have influenced modern thought more powerfully than those of other countries. Those acquainted with American history know the spirit of personal initiative and individual independence of the early English settlers; these traits still characterise their descendants, the Americans of to-day. The Anglo-Saxons carry their political and social institutions with them wherever they go, and guard most jealously against any attempts calculated to infringe upon their liberties—instances of which we have witnessed even in China.

"It is for these reasons, far from being sentimental, that we consider the English language as superior to all others. Aside from the fact that its mastery furnishes one the key to the

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world's richest store of learning and wisdom, the language itself abounds in words and phrases which it is impossible to utter without remembering the love of liberty and country, devotion to conscience and principle, and without calling to mind the political institutions of the English and American peoples. Magna Charta, Parliament, Bunker Hill, Lexington, Congress—these are some of the words that mark the various epochs in the glorious career of the Anglo-Saxon race."

Chinese Students and the World's Evangelisation

From an Address by C. T. Wang at Tokio Students' Conference

"The students of the Orient are responsible for the world's evangelisation, because Our Lord was an Oriental. This may sound a little strange in the ears of Occidentals; but to Orientals a statement like this carries much weight. That Orientals have their own way of thinking and acting is their singular characteristic. They do not readily take in things that are not Oriental, but among themselves they copy one another freely. Buddhism was introduced from India, yet the Chinese and other Oriental countries have never regarded it as a foreign religion. Confucianism was taken up by the Japanese and Koreans without even a thought that it was a foreign religion. But Christianity is eyed with grave suspicion that it is a foreign or Western religion. Much hindrance to the propagation of the blessed Gospel is the outcome of this prejudice. The Oriental students are, therefore, responsible for the exposition of their Lord's teachings in the Oriental way, for He was in His teachings, environment, customs, and expressions an Oriental."

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VIII

'TO KEEP THEM ALIVE IN FAMINE'

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity shall be as the mid-day: and the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—ISAIAH lviii. 10-11.

AMID the rivalry of nations and the too frequent exploiting of the weaker nation by the stronger, the following brief account of united action on the part of peoples of different countries and creeds in a work of mercy will be read with gratitude and pleasure. While the names of C.I.M. workers may be mentioned, it is with no intention of overlooking the equally self-sacrificing labour of members of other Societies.

Not since the dreadful famine of 1877, when some nine million persons are computed to have perished, has China been called to face such harrowing conditions as prevailed last year in the north of Kiangsu and parts of Anhwei and Honan. Through abnormal rains and neglect of provision for drainage possible by modern engineering skill, the canals, which in some places are twenty feet above the level of the surrounding country, burst their banks and flooded a tract of land almost equal in area to the whole of England.

Words altogether fail to picture the utter helplessness and misery which immediately prevailed, nor would we portray things as they were even if we could. Captain Walter Kirton, a hardened campaigner, writes in his book *The Silent War* as follows :—

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"The appearance of the refugees beggars description." (Here follows a passage too realistic to quote.) "Never before have I seen or even imagined such beings as I saw here. I have seen life and death in their crudest forms: battle, murder, sudden death—and worse—but never before have I seen such concentrated misery, such indescribable horrors as were to be witnessed in the streets and in the camps outside the city of Tsingkiangpu."

Into this living sea of misery the missionaries nobly plunged, assisted and supported by the munificent generosity of many both in China and the home lands, especially America. Early in the day the Chinkiang Missionary Association foresaw the coming sorrows and speedily organised a Committee, their example being followed in Shanghai, where Mr. E. S. Little formed a Central China Famine Relief Committee, while the Chinese on their part were stimulated and provoked to generous action.

The Chinkiang Committee raised $450,000, the Central China Relief Fund amounted to 704,279 taels, while the Chinese Government, the Shanghai Chinese Chamber of Commerce, etc., contributed $1,678,819, making in all a sum roughly equal to £315,000.

Unfortunately the appeal made to the Lord Mayor of London failed through pressure of other claims, but President Roosevelt nobly responded with a call to his country at the Christmas season. His appeal, dated "The White House, Washington, December 24, 1906," contained the following words:—

"Amid our abounding prosperity, and in this holiday season of goodwill to men, assuredly we should do our part to aid the unfortunate and relieve the distressed among the people of China."

Two-thirds of the funds raised by the Central China Famine Committee came from America; the *Christian Herald* of New York collected and forwarded no less than $450,000 gold; and Congress authorised the employment of two transports to carry corn given by the American farmers. Surely, says the official report, this "was a blessed anticipation of the time when armies shall beat their spears into pruning-hooks, and nations shall learn war no more."

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The difficulties, however, of doing good were not small nor easily overcome. Diplomatic, religious, and racial obstacles threatened at times to make aid impossible. H.E. Tuan Fang, a man who at considerable risk saved the lives of many missionaries during 1900, showed great reluctance in granting liberty for foreigners to engage in relief work. Fears that it might be used by missionaries as an aid to proselytising, that hungry mobs might kill the workers and indemnities greater than the benefit might be demanded, were all employed as arguments against permission being granted. To reassure the Viceroy, the Protestant missionaries promised that in the event of death no indemnity should be claimed (the Roman Catholics demurred); and with a maladroitness almost culpable, notifications were sent by the Viceroy to the local officials stating that no redress would be sought if foreigners were killed, an intimation in China tantamount to a desire for anti-foreign disturbances.

These difficulties were, however, surmounted. A protest to the Viceroy secured the needed protection, and from that time onward nothing but the utmost gratitude was shown to the missionaries throughout the famine district.

The methods adopted by the workers were those of giving food, not money, and of employing labour to prevent pauperisation, and also to accomplish needed work. To have given money would but have enriched those who sought to corner grain, whereas the importation of food prevented such cruel speculation and released the supplies which some were keeping in hopes of higher prices.

To tell of all the work accomplished and the good done would be impossible. A few extracts from letters and reports are all that is possible. The following from Mr. Burgess's pen gives a good idea of the labour undertaken.

"Miss Reid has been the pen-holder and I the spade-holder. Our first work with 1500 men was the filling of the Temple swamp close to the East Gate. We used the Shanghai funds from the sales of flour for the first part of that work. About three acres are filled and to the depth of eight to ten feet.

"The second work was the making of a high-road outside the

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East Gate, and running around the houses to the Yellow River bank, and west over the swamp across the stone bridge to the direct road going north. This latter part was built through the water. After this we employed some 3000 men to dig ten miles of the Min Tien River, which runs in a northerly direction from the city. 1500 men continued road-making inside the city at the same time.

"Our next great work was to reduce the flood of water bottled up inside the city, and to commence the new canal, which runs from the North Gate to the West Gate, and on through a swamp, and across the line of a branch dyke of the Yellow River, and down the old bed of the Pan River into the Salt River.

"We have built a road all round the city wall; another from the West Gate to the Magistrate's residence and Court. This road was under two or three feet of water. Another road from the West Gate to the South Gate, and some four roads running south across to the north main roads, two roads by the pagoda, two roads east and west of the Court. We have also re-dug, widened, and deepened every main drain of the city. The flour temple courtyards were filled and raised. Four feet of flood water has been run out of the city and scores of acres of land recovered. The roads from the East Gate to the North Gate, and from the Court House to the West Gate have been paved with stone, and large stone surface drains laid on the East Street into the swamp. One stone well and two underground drains were made. We are building up the broken city wall. You will see, on the enclosed photo, the road which I threw up over the top of the city wall. This allowed the passage of thousands of men daily with loads for the making of the central city roads. We also made a back-street road from the North Gate around to the back of the main city street, and extending west as far as the houses occur. This allows barrows of wood, reeds, etc., to reach the back door of the merchants' houses without blocking the traffic on the main streets.

"We planted about 2000 willow trees; you can see the row from the East to the West Gate of the city. Alas! the poor

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destitute folk tore the majority of the saplings up for firewood. We built three large bridges inside the city; nine drain bridges and one large bridge two and a half miles down the Min Tien River. We built the stone block lock on the canal. My carpenters, besides the bridges, have built four sets of gymnastic bars, a large covered scaffold for trapeze, stirrups, and swing bars, and one water-wheel.

"With Mission funds we raised the ground-floor of our station some two feet higher, paved it over with stones, relaid the drains, and put in a door and rain-cover.

"The North Gate Temple was handed over to me, and the idol moved out (his head rolled off in the exertion). The Temple was renovated and turned into a public market. We filled in the whole of that corner and placed the two bridges there; this will give them ample ground for a market. The local gentry were to complete the scheme, by covering and cleaning the Temple and building rain-sheds round. In ancient times this corner was the salt market, and in restoring it to its original use the local officials and gentry are sure that we have the spirit of the ancients.

"We dug up scores of old coffins, but no bones remained within, and we had to bury twenty loads of refugee skeletons. The latter part of the work engaged 11,000 men, and the 3000 to 4000 mud-carriers employed perhaps half that number as assistants to bring the earth a part of the way for them, the assistants generally being their own relatives.

"Men, miles, and mud. It seems to me in retrospect that this is all there is to record of the relief work in Antung."

Amongst those in the C.I.M. who have laboured in this merciful work are Miss M. A. Reid, Miss E. Trüdinger, Messrs. O. Burgess, R. A. M'Culloch, W. E. Tyler, H. J. Mungeam, A. Gracie, C. J. Jenson, C. H. Parsons, and others. We may be pardoned for quoting a few lines from the Official Report issued by the Central China Famine Relief Committee which make some kind acknowledgment of these missionaries' labours.

Speaking of the ladies who bravely faced the worst, the

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Report says: "The distress of these ladies when they saw the sufferings of the starving peasantry was very deep; their joy in the distribution of relief was correspondingly great. But such relief work involved prolonged physical exertion of the most exhausting kind, and necessitated that, for months, they lived breathing the same air and being in intimate personal contact with a mass of humanity degraded almost to the level of the brute." Miss M. A. Reid was unfortunately subsequently laid low with typhoid, but in the mercy of God recovered.

Of Mr. Burgess the Official Report says: "In Mr. Oliver Burgess of the C.I.M. we happily found a man peculiarly qualified to organise and direct large bodies of workmen. Mr. Burgess has lived in the interior of China for nearly twenty years, and is familiar with the people and their language. He was on his way to Chefoo seeking rest and quiet when the call for workers reached him, and instead of going to the Sanatorium he plunged into the relief work and endured a physical and mental strain of the most exacting nature."

Somewhat humorously the Report proceeds:

"If the Viceroy of Nanking knew of the valuable public works carried out by Mr. Burgess, and could be persuaded to appoint that energetic missionary Taotai of the conservancy of the Yellow River, that wayward torrent, so long as Mr. Burgess had office, would *have* to keep within its bounds."

What those valuable public works are may be seen by a glance at the following summary prepared by the Rev. A. R. Saunders of the C.I.M.:—

"I have carefully tabulated, from actual measurements, the amount of work done, feeling that the kind contributors to the fund would be interested in the statement as below:—

30 miles of road repaired in the country.
13,000 square yards of swamp (3 feet deep) within the city filled in.
The earth for filling in was carried about three-quarters of a mile.
12,744 yards of roads (4 yards wide) made in the city on the reclaimed land.
9460 yards of ditches dug, 9 feet wide by 4 feet deep.
34,364 yards (about 20 miles) of canal dug, re-dug, or deepened.

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8444 yards (nearly 5 miles) of this is an entirely new canal, and connects the city of Antung with the Salt River. These canals are about 30 yards wide."

The price paid in this famine relief has been more than money and hard labour. It has been life for life. Four brave workers have laid down their lives in their toil for the perishing either through famine, fever, or over-exertion: Dr. J. E. Williams of the C.I.M.; Dr. J. Lynch, the Chinkiang port doctor; Rev. W. S. Farris and Rev. J. R. Jones, both of the American Presbyterian Mission.

With them it is Far Better; but to the widows and the bereaved loved ones left behind the sorrow remains:

'Tis these, not they, that tasted death.

May "the blessing of him that was ready to perish" come upon them and cause "the widow's heart to sing for joy"!

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IX

THE BEST BOOK FOR CHINA

"I speak to missionaries: read the Bible, for you have nothing worthy of your life-long exile in a strange land, nor to communicate to its people, but the contents of these divine pages. . . . Read it . . . and you will inevitably attract, and be attracted by, those who under other denominations are doing likewise, you and they alike converging more and more towards Jesus Christ as the focus of your common interest and affection. There is no such edifying, there is no such unifying source of sacred influence as your Bible, 'magnified by God above all His Name.'"—THE CENTENARY SERMON by Bishop G. E. MOULE.

WITH the exception of the Jews, there are probably no people who have cherished with such veneration the written or printed page as the Chinese. To them the very characters are sacred, and "respect for printed paper" leads many to engage in the meritorious work of collecting and reverently burning in some shrine any stray pieces of printed paper found lying about.

Dr. Morrison, writing from Canton as early as September 14, 1808, remarked: "The professed esteem of my people for Confucius is unbounded. In reading with me the 'Four Books' they seem quite enraptured. In his 'Great Science' (Great Learning) there are but 205 characters. In the comment by his pupil Tsang-tsze, who collected his sayings, there are 1546, and to these they give the most unlimited assent, as though inspired of God.

"There is not in them, they say, one jot or tittle that is erroneous. The very particles, moreover, which in other books are mere expletives, are here full of meaning; and there is in the reasoning of the philosopher, they affirm, a depth which

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requires the utmost sagacity to fathom, and a fulness which demands a long paraphrase to unfold."

It was surely eminently desirable that a people thus devoted to literature should have given them the Sacred Book, which alone is able to make them wise unto salvation. But added to this reverence for their own literature there was a contempt for any other—a contempt which is only now beginning to yield, and concerning which another quotation from Dr. Morrison's diary of July 15, 1808, may be given.

"My two people," he writes, "agreed in considering it altogether useless to be at any trouble to know anything of foreigners. The Celestial Empire has everything in itself that it is desirable either to possess or to know. As the most learned never acquire the whole of the literature of China, why then concern themselves about that which is exotic? With regard to religion and morality, the depths of knowledge contained in the 'Four Books' have never been fathomed; and till that is done it is folly to attend to any other."

Thus was Dr. Morrison confronted with at once the most literary of peoples and yet the most bigoted and contemptuous. These words, written by Dr. Morrison one hundred years ago, would with almost equal exactness have described the Chinese mental attitude only a few years ago. But to-day the situation is rapidly changing. With the publication of *China's Only Hope* by H.E. Chang Chihtung, which book was a strong appeal to the nation to study foreign methods, it became apparent that China was beginning to move.

For so vast and so conservative a people the change has been remarkable. From an analysis of foreign works translated into Chinese made three or four years ago, it appeared that over one thousand Western publications were already in wide circulation throughout China, and a more recent statement shows that the number of Western novels translated into Chinese has advanced from 21 in 1904 to no less than 120 to-day.

Not only is the variety of Western literature increasing in China, but astonishingly large editions are being called for, one book having an edition of 350,000 and another of 150,000

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within eighteen months. It will be readily recognised, in the light of Dr. Morrison's statement made above, that these facts indicate a tremendous mental revolution.

In bringing about this great change the Bible has held the first and pre-eminent place throughout, and now that not a little pernicious literature is entering the country and finding an all-too-ready sale, there is great need that every effort be put forth to enlarge the circulation of the Scriptures and Christian literature.

While not forgetting the work of the Nestorians and early Roman Catholics, which, however, were not put into public circulation, the Bible was the first book in modern times to be translated into Chinese [1] and to be circulated among that people. Previous to this there were not a few who even held that such a translation was an impossibility.

Who shall measure the boon and blessing this has already been to China. "To have Moses, David, and the prophets, Jesus Christ and His apostles, using their own words and thereby declaring to the inhabitants of the land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era into these parts of the world; and I trust that the gloomy darkness of pagan scepticism will be dispelled by the Dayspring from on high." Thus wrote Dr. Morrison when announcing the completion of the great task of translating the whole Bible into Chinese.

Thank God, no book recently introduced into China has had a circulation comparable to that obtained by the Bible, though probably many Buddhist works—not to speak of the Confucian classics—are far more widely known. Is it too much to hope that the day may not be long delayed when the Holy Bible shall be as widely read as the Confucian classics? It is stated that should every copy of the Confucian classics be destroyed

[1] "The religious books of the Buddhists, which are miserably done, and of the Romanists, some of which are elegant, are the only works they have rendered into Chinese; for the scientific books printed under the direction of the Jesuit missionaries were not translations of any whole treatise, but works containing, generally, European ideas, composed in Chinese by natives."—Dr. Morrison, see his *Memoir*, vol. ii. pp. 6, 7.

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Scripture Portions circulated in 1878, about 100,000.

Average number of Scripture Portions circulated annually during 40 years, 1814-1855, about 4000.

From a photo of Bibles taken at the British and Foreign Bible Society, specially photographed by kind permission.

Scripture Portions circulated in 1905, 2,663,626.

DIAGRAM SHOWING THE CIRCULATION OF THE SCRIPTURES IN CHINESE; EACH BOOK IN THE DIAGRAM REPRESENTS 1000 COPIES OF SCRIPTURE PORTIONS.

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to-day, the letter is so engraven upon the minds and memories of the scholars of China that one million persons could to-morrow reproduce the whole. When shall the word of Christ thus richly dwell in the hearts and affections of this people?

During the year 1906 the circulation of the Scriptures in China as provided by the three great Bible Societies was as follows:—

The British and Foreign Bible Society . .	1,084,311
The National Bible Society of Scotland . .	948,007
The American Bible Society	497,659
Total	2,529,977

These bring the total circulation of the Word of God in China from the commencement up to 1907 to 379,243 Bibles, 2,347,057 New Testaments, and 31,128,939 portions, or 33,855,239 in all.

During 1907 the British and Foreign Bible Society circulated 1,212,409 Scriptures and the National Bible Society of Scotland 909,167, so that, with the American Bible Society, the total figures up to date will be about 36,500,000.

From Shanghai on the east to the borders of Tibet on the west, from Canton on the south to the extremes of Manchuria and Mongolia, the Bible Societies' colporteurs and the Missionary Societies have spread broadcast the Word of God.

But the task of giving the Bible to the Chinese is greater than most people imagine. If the British and Foreign Bible Society, which has been founded for over 100 years, and the American Bible Society and the National Bible Society of Scotland, had decided from their foundation to neglect every other country in the world and to concentrate their energies on China alone, the total of their circulation from the commencement of their labours would not have done more than give the Bible to one-fifth of the Chinese people, and one Gospel to three out of every four.

Let the famous British Museum Library be taken as an illustration. In this library there are some 44 miles of book-

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shelves, containing in all some 2,000,000 volumes. If every book were a Chinese Bible, it would take 200 such libraries to give to every Chinese man, woman, and child one copy of the Holy Scriptures. Although the circulation of the Scriptures in China has recently exceeded 2½ millions per annum, 160 years would be needed at this rate to give the whole of the Chinese people one Scripture portion. £3,000,000 would be needed to give one Gospel to every Chinese throughout the Empire.

To quote the words of an American journalist who has lately been engaged in the study of Missions, "This big task calls for large measure. The brains which have created the vast commercial enterprises of the twentieth century must attack this work with equal adequateness. This undertaking is too great to be maintained on a basis of pretty, pathetic, or heroic stories. Unless it be established on a firm basis of principle and purpose, by men who have the vision and courage and resourcefulness to plan tremendously and persist unfalteringly, the missionary work that the conditions imperatively demand cannot be successfully accomplished."

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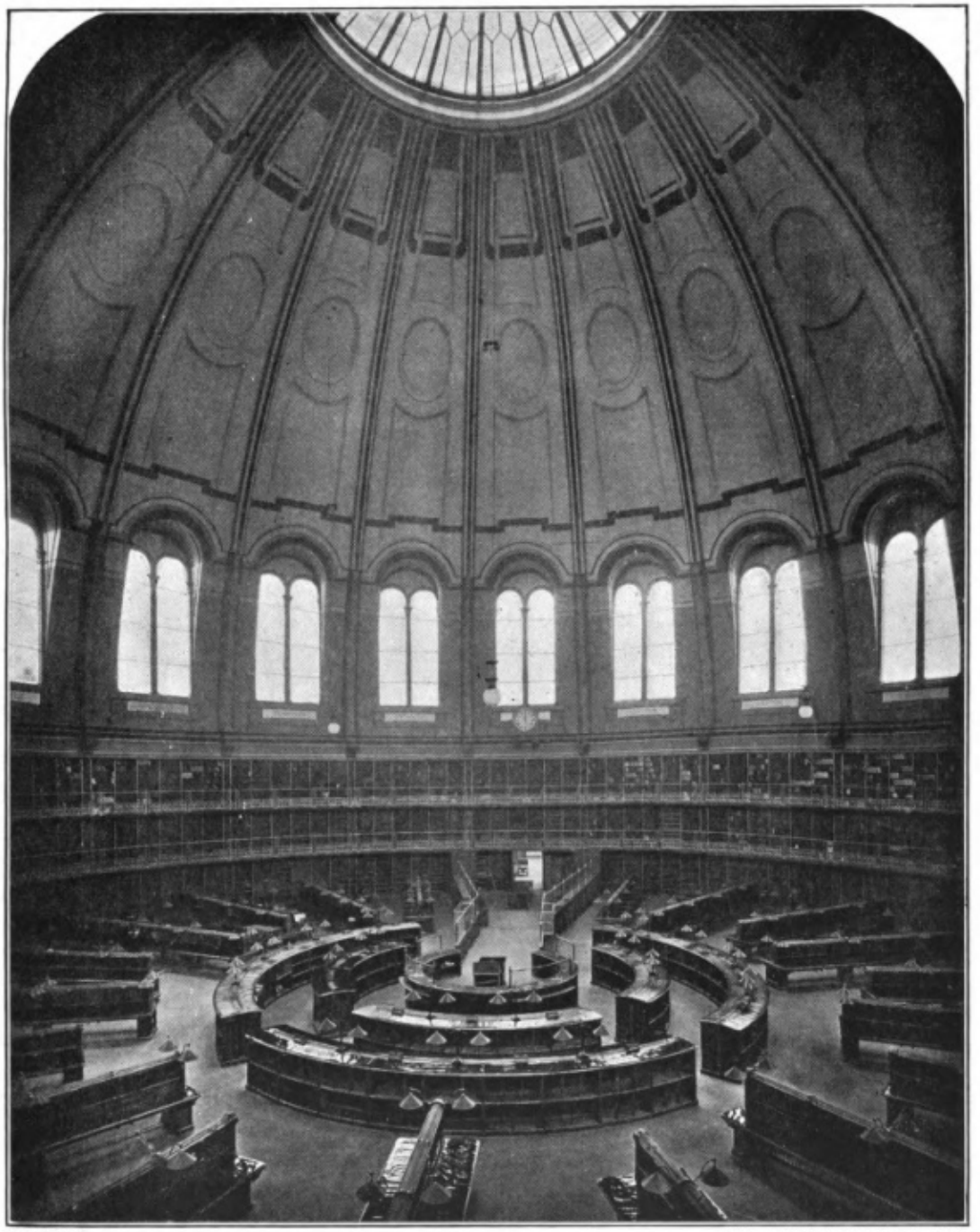

Photo by] *[The Artists' Illustration Co.*

THE BRITISH MUSEUM READING ROOM.

This famous Reading Room contains 70,000 volumes, while the whole Library, which is built around the Reading Room, contains some 44 miles of book-shelves (shelves, not cases), containing in all about 2,000,000 volumes. If every book were a copy of one of the Scriptures in Chinese, the number would not equal the circulation of the Scriptures in China last year. If every book were a copy of the Chinese Bible it would need 200 such libraries to supply each Chinese man, woman, and child with a Bible. It would cost £3,000,000 to give one Scripture portion only, to every Chinese throughout the Empire.

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X

CHINA'S SPIRITUAL DESTITUTION

"Resolved—(*a*) that the new political and social conditions in China render it possible that every individual in the Empire may now be reached with such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart-transforming power of Jesus Christ as will suffice for the acceptance of Him as a personal Saviour."

"(*b*) That we appeal to the whole Christian world to rise in its might, and, trusting to the guidance of Almighty God, realise more adequately its responsibility in this gigantic undertaking."—RESOLUTION OF THE SHANGHAI CONFERENCE, 1907.

THE preceding chapters will have altogether failed in their purpose if they have not impressed the reader with the urgent necessity for a great advance, at the present juncture, in Christian effort. "Mere civilisation," wrote the late Bishop Hoare, "is not sufficiently powerful to effect the necessary changes in the moral and social life of the Chinese. Civilisation may lead them to adopt for their own use, and even to develop, the products of Western science. Civilisation may lead them to change some of their habits of life, to wear different clothes or to eat different food in a different way. But history gives us no instance of civilisation changing the moral nature of a nation. It did not do so in Greece; it did not do so in Rome; it has not done so in modern nations which have adopted civilisation without Christianity. Nor has it done so, so far as the experiment has been tried, among those Chinese who have more or less adopted Western civilisation, while still untouched by the Divine life of Christianity."

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The workers on the field have fully recognised the truth of Bishop Hoare's statement and the critical importance of an immediate advance, and therefore resolved, as mentioned above, to appeal to the whole Christian Church for a more worthy response to the unparalleled opportunities which exist. "The secret of victory," Napoleon said, "is to bring up the reserves when the struggle is at its crisis." That is unquestionably the situation and the wise policy of to-day.

It is this truth that has given to the workers in China the great ambition to inaugurate a united effort so as to secure the evangelisation of China within the next twenty years; and to secure this a Committee was appointed to collate and tabulate such information as should be necessary to organise such a movement.

As the magnitude of this undertaking is not easily grasped, the following pages are devoted to a brief consideration of what has been done and what yet needs to be accomplished. The diagram on the cover illustrates the greatness of China's population. What would it be thought if there were only 1443 ordained ministers for the united populations of Japan, Great Britain, Italy, United States of America, European Russia, Spain and Portugal, France, Austria, and Canada. Yet that is the total number of male missionaries of all nationalities and all denominations at work in China.

As the task of reviewing the whole field is too great for so small a pamphlet as this, three provinces—characteristic of all—have been selected for consideration. What is true of these is true of all. With the diagram maps to refer to there will not be need for many words.

The Province of Honan

Honan is in area, as the figures on the map (see inside of front cover) will show, somewhat larger than England and Wales, or than Scotland and Ireland combined; while its population is greater than that of England and Wales and nearly equal to that of France. Protestant Missions were commenced in the province

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in 1875, by the China Inland Mission, though no permanent foothold was secured until 1884. There are now some ten Societies labouring there,[1] with a total of 112 foreign missionaries including wives and single lady workers. The total number of communicants on December 31, 1905, was 1624, of which number 1058 were connected with the C.I.M. and 406 with the Canadian Presbyterians.

The 112 missionaries are located at twenty-nine central stations, of which twenty-six are walled cities and three important towns. A glance at the map may do what words will fail to accomplish. On that map no fewer than 1846 cities, towns, and important villages are located, while there are, in addition, countless numbers of hamlets and villages which cannot be marked. Though it is now more than a generation since the first Protestant missionaries entered the province, and over twenty years since the first permanent station was opened, the total number of centres occupied by all Societies (out-stations not being counted) does not exceed twenty-nine. Here lies part of the problem of the evangelisation of China, and let it be remembered that this is but one of the nineteen provinces of China Proper.

A Contrast

If, for the sake of illustration, the Mission force, now 112 persons, could be equally divided into small groups of three, each group comprising a married man with his wife and one single lady worker, there would be thirty-eight such groups in all. Were these little bands of workers equally distributed throughout the province, each band would have a parish of 1788 square miles, or a district larger than Somerset or nearly equal to Lancashire, in area. Each such parish would contain a population of 929,389 souls, or a population equal to that of Birmingham and Leeds combined.

How totally inadequate such a staff is for the evangelisation of the province, there is no need to discuss. England and

[1] For particulars see *The Chinese Empire*, published by the C.I.M. and Morgan and Scott, Ltd. 7s. 6d. net.

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Wales, which, roughly speaking, are together equal in area and population to Honan, have no fewer than 32,897 ordained ministers, assisted by 52,341 local preachers; while the average parish of each ordained minister, if overlapping were avoided, would be one and three-quarter square miles with an average population of one thousand souls.

The Province of Yunnan

Having rapidly reviewed the situation in the central province of Honan, we may now turn to one of the most westerly of China's provinces—viz. Yunnan.

A glance at the figures given with the map (see inset) and at the table on next page will make it plain that Yunnan is in area more than twice that of England and Wales with a population of over twelve millions.

Settled Protestant missionary work commenced in this great and needy province in 1881, when Mr. George Clarke secured premises at Talifu; Mr. John M'Carthy having travelled through the province to Burma four years earlier. In 1886 the Bible Christian Mission—then associated with the C.I.M., but now federated with the United Methodist Church—also commenced work in Yunnan, and up to the present time these are the only two Protestant Societies seeking to evangelise the twelve millions of this south-west portion of China.

From the map it will be seen that though the province has eighty walled official cities, with thousands of towns and villages, the total number of central Mission stations is limited to six. (Bhamo in Burma is not included.)

The average parish of each missionary is in area equal to Wales, whereas a comparison in the matter of population would necessitate one considering the people of Wales with only three ministers, or the people of Scotland with only nine.

In Scotland itself there are 1386 parishes, with 1809 churches connected with the Church of Scotland; 1795 ordained ministers connected with the United Free Church, and 328 clergy connected with the Episcopal Church; making at the least 3500

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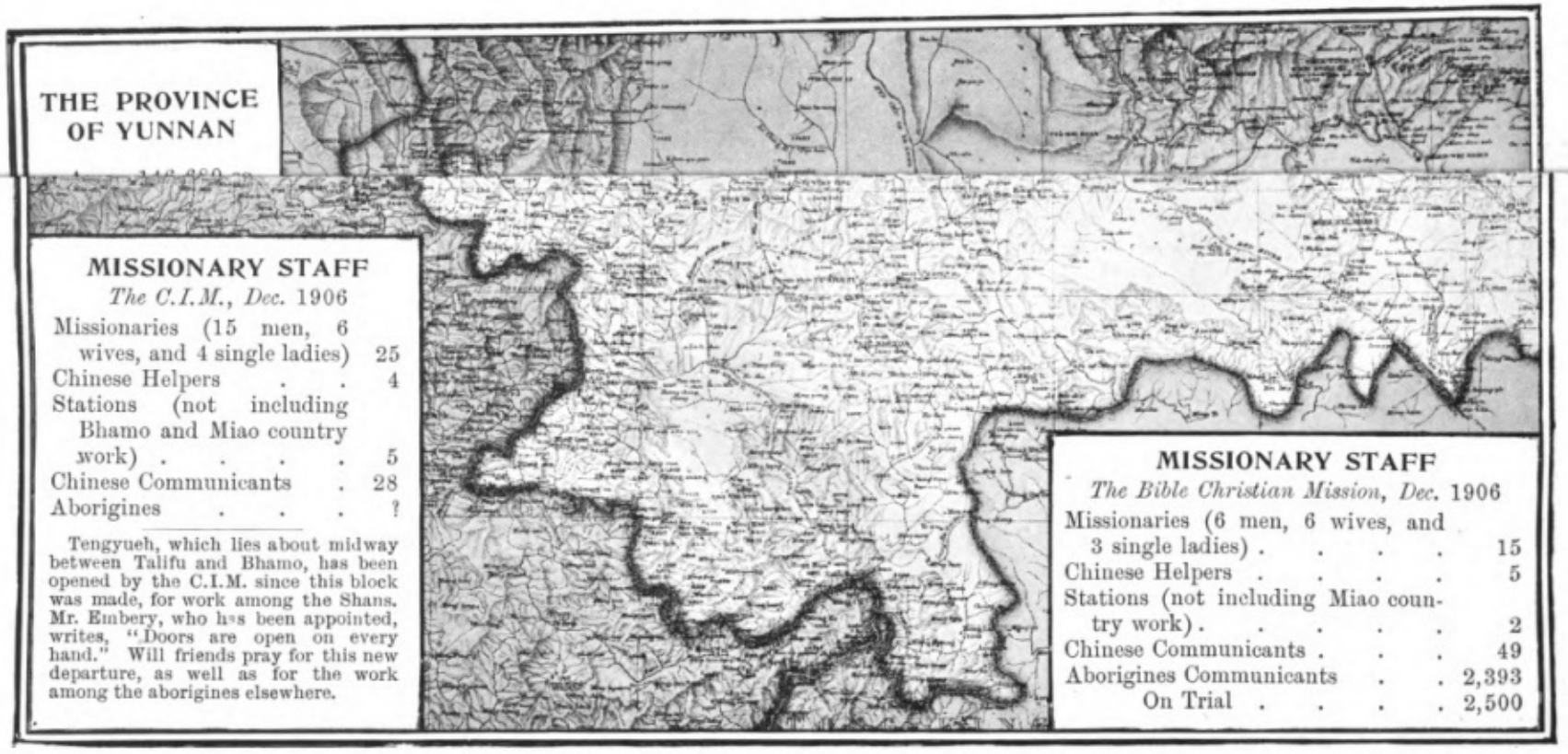
THE PROVINCE OF YUNNAN



This Map is reduced by special permission from [*the War Office Chart, and must not be copied.*

The 7 places marked with a black diamond are the total number of Protestant Mission Stations with resident missionaries.
The Bible Christians have 2 Out-stations.

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ordained ministers without counting the small Nonconformist bodies. Instead of this 3500 ministers, the same population in the province of Yunnan has only 9. What are these among so many? There is surely cause here to ask Him Who multiplied the loaves and fishes to multiply and bless these few workers.

A Contrast

	England and Wales.	Yunnan.
Area	58,309 sq. miles	146,680 sq. miles.
Population	32,526,075	12,324,574.
Ordained Ministry	32,897	21 men (12 wives, 7 single ladies).
Local Preachers	52,341	9
Average Parish	1¾ sq. miles. 1000 souls.	6985 sq. miles—equal to Wales. 586,884 souls—equal to Birmingham.

The Province of Chihli

Few provinces, if any, are of greater interest and importance than the coast province of Chihli, the seat of the Central Government of China.

Chihli is in area 115,800 square miles, with a population computed at 20,937,000, which is approximately equal to Austria. Missionary effort is chiefly directed to the more densely populated plains of the south rather than to the scattered Mongols in the north. Of the 155 walled official cities, the majority are south of the Great Wall.

While the Roman Catholics entered this district in the thirteenth century, and the Greek Church some two hundred years ago, Protestant Missions may be said to have commenced in 1860, when Dr. Blodget, of the American Board, began to preach in the streets of Tientsin, if a brief visit of Dr. Gutzlaff in 1831 be excepted.

To-day there are some 15 Protestant Societies, with a united staff of about 250 missionaries, working in the province. Of the workers, 120 are men, including 17 doctors. Of the 130 ladies, 71 are wives and 9 lady physicians.

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After nearly fifty years of work, only 22 of the 155 walled official cities have missionaries (see map, inside of back cover), while the total number of communicants is, roughly, 10,000. If the 120 male missionaries were equally distributed, each man would have a parish of 965 square miles, with a population of 174,475 souls. This is, approximately, equal to one minister to the population of Bedfordshire, residing in an area twice as large as that county; for Bedford, the well-known home of John Bunyan, has an area of 473 square miles, with a population of 171,700.

Let one of these unknown parishes of Chihli—one out of 120 similar areas—be compared with the more favoured and far-famed Bedfordshire. Placing the figures in parallel columns, they are as follows:—

	Bedfordshire.	One Parish $\frac{1}{120}$ of Chihli.
Population . . .	171,700	174,475
Area (sq. miles) . .	473	965
Ordained Ministry . .	310[1]	1
Area of Parish (sq. miles) .	1½	965
Population of Parish . .	554	174,475

From these figures it will be noted that the proportion is as 310 to 1; for while the Chinese helpers have not been mentioned, they are more than equalled by the army of local preachers and Sunday School teachers in the home country.

The Greatness of the Soul

What shall we say to these things? Are the souls of the men of China of less value than the souls in Bedford? What would John Bunyan himself say? Let us hear his estimate of an immortal soul as revealed in his little-known work entitled *The Greatness of the Soul and the Unspeakableness of the Loss thereof*.

"The soul," said John Bunyan, "and the salvation of it, are such great, such wonderful great things: nothing is a matter of that concern as is and should be the soul of each one of you.

[1] Being 206 clergy with 135 ecclesiastical parishes and 104 Free Church ministers and missioners. Census 1901.

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STATUE OF JOHN BUNYAN IN BEDFORD.

Bedfordshire, John Bunyan's county, has 310 ordained clergy and ministers. The province of Chihli has 120 parishes, each equal in population to Bedfordshire, but each with only one ordained minister. The area of each parish in Bedfordshire is 1½ square miles; the area of each parish in Chihli is 965 square miles.

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Houses and land, trades and honours, places and preferments, what are they to salvation, to the salvation of the soul? . . .

"If ever a lamentation was fit to be taken up in this age about, for, or concerning anything, it is about, for, or concerning the horrid neglect that everywhere puts forth itself with reference to eternal salvation. Where is one man of a thousand —yea, where are there two of ten thousand?—that do show by their conversation, public and private, that the soul, their own souls, are considered by them? . . .

"Solomon tells us of a great waster, and saith also that he that is slothful in business 'is brother to such an one.' Who Solomon had his eye upon, or who it was that he counted so great a waster, I cannot tell; but I will challenge all the world to show me one for wasting and destroying compared to him that, for the lusts and pleasures of this life, will hazard the loss of his soul.

"I have heard of some who would throw away a farm, a good estate, upon the trundling of one single bowl; but what is that to the casting away of the soul? I say what is this to the loss of the soul, and that for less than the trundling of a bowl? Nothing can for badness be compared to sin; it is the vile thing; it cannot have a worse name than its own; it is worse than the vilest man, than the vilest of beasts—yea, sin is worse than the devil himself, for it is sin, and sin only, that hath made the devil's devils; and yet for this, for this vile, this abominable thing, some men, yea most men, will venture the loss of their soul—yea, they will mortgage, pawn, and sell their souls to sale for it. 'Be astonished, O ye heavens, at this, and be ye horribly afraid.' Yea, let all the angels stand amazed at the unaccountable prodigality of such an one."

Who shall say what Bedford has gained—yea, what the world has gained—through John Bunyan's views on the value of the soul? The value of the soul made him dream of the one who "wept and trembled," who "broke out with a lamentable cry, saying, What shall I do to be saved," and putting his fingers in his ears, ran on, crying, "Life! Life! Eternal Life!"

The value of the human soul made him write his *Holy War*,

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and tell how Prince Emmanuel could say, "When Mansoul had sinned indeed, I put in and became a surety to My Father, body for body, and soul for soul, that I would make amends for Mansoul's transgressions; and my Father did accept thereof. So when the time appointed was come, I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved Mansoul."

Let John Bunyan speak to us of the value of the human soul; let Bedfordshire, his favoured county, with its more than three hundred ordained ministers to-day, by its very contrast with the one province of China with which it has been brought into comparison, have a message for us, and brace us to more earnest prayers and efforts, that those who dwell, as Pilgrim did, in the City of Destruction, may, by Evangelist, be pointed to the wicket gate and to the Cross, where relief from the burden of sin, and the joy of salvation, may be found.

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MAP SHOWING THE NUMBER AND DISPOSITION OF THE MISSIONARY FORCE IN THE CHINESE EMPIRE.

The following table gives the details as to the number of men, wives, single ladies, and stations in each province; the Map only stating the totals.

Province.	Men.	Wives.	Single Ladies.	Total No. of Missionaries.	Stations.	Population.	Province.	Men.	Wives.	Single Ladies.	Total No. of Missionaries.	Stations.	Population.
Anhwei . .	56	31	33	120	20	23,670,314	Kwangtung . .	238	155	102	495	57	31,865,251
Chekiang . .	113	95	90	298	68	11,580,692	Kweichow . .	11	8	5	24	6	7,650,282
Chihli . . .	107	86	68	261	22	20,937,000	Shansi . . .	59	32	38	129	34	12,200,456
Fukien . . .	104	70	186	360	119	22,876,540	Shantung . .	140	97	88	325	32	38,247,900
Honan . . .	60	45	39	144	29	35,316,800	Shensi . .	31	20	25	76	30	8,450,182
Hunan . . .	84	45	29	158	19	22,169,673	Szechwan . .	140	103	78	321	44	68,724,890
Hupeh . . .	120	90	60	270	31	35,280,685	Yunnan . .	24	13	6	43	9	12,324,574
Kansu . . .	26	17	18	61	13	10,385,376	Manchuria . .	45	30	23	98	24	8,500,000
Kiangsi . .	50	41	67	158	36	26,532,125	Mongolia . . (including Sinkiang)	14	8	4	26	7	3,780,000
Kiangsu . .	199	158	165	522	31	13,980,235							
Kwangsi . .	14	11	8	33	9	5,142,330	Formosa . .	13	8	6	27	7	2,705,905
				Totals				1648	1163	1138	3949	647	422,321,210

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XI

A CALL TO SACRIFICE

"We must serve God even to the pain of suffering, and each one ask himself, 'In what degree am I extending by personal suffering and self-denial to the point of pain the Kingdom of Christ?' What costs little is worth little."—J. HUDSON TAYLOR.

ON the map inserted here will be found a careful summary of the forces at work in China and their present disposition. The following table shows the number of cities still without resident missionaries :—

Provinces.	Net Number of Cities in Province.	Cities with Missionaries.	Cities without Missionaries.
Kwangtung . .	93	29	64
Fukien . . .	60	45	15
Chekiang . .	79	52	27
Kiangsu . . .	71	24	47
Shantung . .	107	34	73
Chihli . . .	155	23	132
Hupeh . . .	69	29	40
Kiangsi . . .	81	34	47
Anhwei . . .	60	21	39
Honan . . .	106	26	80
Hunan . . .	76	19	57
Kansu . . .	104	13	91
Shensi . . .	89	26	63
Shansi . . .	101	34	67
Szechwan . .	414	45	369
Yunnan . . .	80	7	73
Kweichow . .	134	6	128
Kwangsi . . .	116	7	109
Sinkiang . . .	38	2	36
Total . .	2033	476	1557

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These are facts which perhaps, by the unimaginative and the callous, may be lightly dismissed as dry statistics, but to the serious reader they cannot but afford food for solemn reflection. Nineteen hundred years after the Lord commissioned His disciples to preach the Gospel to every creature, and one hundred years after Dr. Morrison began his work, three-quarters of the total number of walled cities in China are still not occupied as central stations for the spread of the truth.

Will the reader look carefully into the maps? Let the thousands of places marked speak for the tens of thousands which no map is large enough to show. Let him think of each place as a spot where thousands are born, live, and die "without a hope to cheer the tomb." Let him think of the missionary's reflections, "sad with shades of awe and sorrow," as he passes through or by these places where thousands dwell without hope and without God. Above all, let him think of how Christ, who died for these people as much as for any, must regard the apathy and culpable neglect of those who have been entrusted with the Gospel.

Never have Missions been so carefully studied and the needs of the world so well understood as to-day, and in this there is cause for thankfulness. Yet this fact gives rise to grave fears, for "to him that knoweth to do good, and doeth it not, to him it is sin." It is not possible to see the need, to recognise the responsibility, to hear the call, to feel the inward movings of sympathy, and then to allow these to become inoperative without quenching the Spirit of God within and allowing the spirit of the hypocrite to take possession. Better not to have known the need than to have known and not respond. Better not to have heard the call than to have heard and not obey. What would be thought of the hardened mortal who could study through his glass the dangers of some poor inmates in a house on fire or shipwrecked mariners on the rocks, and yet lend no helping hand to save them from their impending doom. Yet is it not true that we are strangely unmoved when the loss of the soul is at stake and not the body?

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"Tell me," wrote the late Adolphe Monod, "how it is that you and I, who have so many tears for physical maladies, tears for family disappointments, tears for public calamities, find their source dried up when we contemplate the loss of souls, and of the glory of God." Do we not need to pray with Charles Wesley :

Enlarge, inflame, and fill my heart
With boundless charity divine !
So shall I all my strength exert,
And love them with a zeal like Thine ;
And lead them to Thy open side,
The sheep for whom their Shepherd died !

The work is one which calls for consecrated men and women to go ; for consecrated parents to devote their sons and daughters ; and for all who can to give and pray.

The mother of Morosini, the best-loved of all the Lombard youths who stood by Garibaldi at the defence of Rome, said, when urged not to let her boy go to the war, "I give my country the best I have, my only and dearly loved son." She did not bargain for his return. It was in such mothers and such sons that Italy revived.

Garibaldi, when compelled for a time to leave Rome, before the overwhelming forces of the alien armies, appealed to those who were fighting with him in the following terms : "I am going out from Rome. Let those who wish to continue the war against the stranger come with me. I offer neither pay nor quarters nor provisions ; I offer hunger, thirst, forced marches, battles, and death. Let him who loves his country in his heart and not with his lips only follow me." Four thousand men sprang to his side, claiming it an honour to follow him as leader ; and then began that retreat from Rome, that prelude to ultimate victory, which will ever be famous in the annals of modern European history.

A greater than Garibaldi, in a greater cause, has said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." And He has promised to those who leave home and country for His sake, what Garibaldi could not

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offer, even an hundred-fold in this life, and eternal life in the world to come.

Shall we venture less for the Kingdom of God than patriot for his country? Shall we be less devoted and loyal to the King of Kings than the soldier to his leader? Unless Calvary be other than we believe, it speaks of immeasurable loss to the sinner who needs, yet knows not of its salvation; it speaks of unutterable love and sacrifice on God's part to make such salvation possible to man; and it appeals with deepest pathos, and yet with the commanding awe of God Himself, to those men and women who profess His name to do all, and to count no sacrifice too great, to let this mystery of Christ's dying love be made known to every creature.

Oh let Thy love my heart constrain!
  Thy love for every sinner free,
That every fallen son of man
  May taste the grace that found out me;
That all mankind with me may prove
Thy sovereign everlasting love.

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CHINA INLAND MISSION

FOUNDED 1865.

Founder: THE LATE J. HUDSON TAYLOR, M.R.C.S.
General Director: D. E. HOSTE.

OBJECT.

THE China Inland Mission was formed under a deep sense of China's pressing need, and with an earnest desire, constrained by the love of Christ and the hope of His coming, to obey the command to preach the Gospel to every creature.

CHARACTER.

The Mission is Evangelical, and embraces members of all the leading denominations of Christians.

METHODS.

Duly qualified candidates are accepted without restriction as to denomination, provided they are sound in all the fundamental truths of the faith.

All missionaries go forth in dependence upon God for supplies, without any guarantee of income from the Mission.

The Mission is entirely supported by the free-will offerings of God's people, no personal solicitation or collections being authorised. No more is expended than is thus received, going into debt being considered inconsistent with the principle of entire dependence upon God.

PROGRESS.

On 1st January 1907 there were in connection with the Mission, 875 missionaries and associates (including wives), 988 paid Native Helpers, *i.e.* Chinese Pastors, Assistant Preachers, Chinese School Teachers, Colporteurs, and Bible Women; also 443 unpaid Chinese helpers, 16,969 communicants, 24,669 having been baptized from the commencement. There are 204 stations, 719 out-stations, 915 chapels, 520 organised churches, scholars (boarding) 1501, (day) 2157; 45 dispensaries, 106 opium refuges, and 9 hospitals.

"China's Millions," the organ of the Mission, published monthly. Illustrated. 1d.; 1s. 6d. or 50 cents per annum, post free.

Headquarters of the Mission.

LONDON . . . Newington Green, N.
PHILADELPHIA . 235 W. School Lane, Germantown.
TORONTO . . . 507 Church Street.
MELBOURNE . . 267 Collins Street.

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Present-Day Conditions in China

Notes Designed to show the Moral and Spiritual Claims of the Chinese Empire

BY

MARSHALL BROOMHALL, B.A.

EDITORIAL SECRETARY, CHINA INLAND MISSION

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