

The Awakening  
of  
**CHINA**

中華初醒



BISHOP  
J. W. BASHFORD



# THE AWAKENING OF CHINA

BY  
BISHOP JAMES W. BASHFORD



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

1907

THIRD EDITION  
PRINTED FEBRUARY, 1907

591



# THE AWAKENING OF CHINA

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

Stages of  
Civilization

The  
Problem  
Stated

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

### **The United States and China**

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

Anglo-  
Saxons of  
the Orient

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



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

Marvelous  
Resources

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

Doubled  
Production  
Possible

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

An  
Expanding  
Empire



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

A  
World  
Neighbor-  
hood

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

## Physical and Spiritual Needs of China

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

Needs  
for the  
Life that  
Now Is

Mental  
Condition  
of the  
Chinese

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

What  
their  
Religion  
Consists of

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



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

Spirit  
Worship



The  
Terrors  
of  
Supersti-  
tion

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

### The Religious Awakening of China

Unexpected  
Results

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

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

Never-  
failing  
Response

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

Revivals



The  
Coming  
Christian  
Leadership

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

Progress  
and  
Possibilities

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



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

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

Griffith  
John's  
Opinion

Appreci-  
ating the  
Crisis

### Causes of the Awakening

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

The  
Argument  
from  
Martyrdom

Self-  
Restraint  
of  
Christian  
Nations

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



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

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

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

Slaughter  
Looked  
For

Both  
Mercy  
and  
Power



The  
Measure  
of  
Surrender

A Greater  
Effort  
than in  
America

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

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

A Family  
of  
Martyrs

A  
Surviving  
Son

Preached,  
then  
Died



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

Ten  
Thousand  
Martyrs

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

### General Awakening of the Empire

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

The  
Present  
Unrest



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

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

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

Old Men  
versus  
Young  
Men

Five  
Years of  
Marvelous  
Progress

Sir Robert  
Hart's  
View

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

Extension  
of the  
Postal  
System

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



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

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

A  
Spectacu-  
lar Change

Education-  
al Reform



The  
Evangel in  
English

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

A  
Viceroy's  
Decree

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

The Bible  
in the  
Schools

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

### The Opportunity

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

China and  
Modern  
Civilization

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

An  
Unmatched  
Opportun-  
ity