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China, 1807—1907.

BY THE VEN. ARCHDEACON MOULE, B.D.

IT cannot be easy for Christians in England to realize the significance and supreme interest of the Centenary Celebration of Protestant Missions in China, which will be held, God willing, in Shanghai at about the time of the May Meetings in London. Neither is it easy for writers in China to be so graphic and realistic as to carry China to the other side of the world, and display it on the pages of the *CHURCHMAN*. But this Conference is of such exceptional importance that I should like to make the attempt, and thus to call forth sympathy and intercessory prayer from Christians at home.

The suggestion has been made that this may probably prove to be the last general Conference of Missions which will ever be assembled in China. There have been previous great gatherings in 1877 and 1900, and now this Centenary Conference, commemorating Robert Morrison's arrival one hundred years ago, may be the last.

The Lord Himself may come and take to Himself His great power and reign before we can expect to meet again. But, apart from this "blessed hope," and as hastening that coming, it is worth remembering that the native churches in China are so rapidly growing, and expanding, and consolidating that before another decade has passed, or earlier, the Chinese will be themselves the chief missionaries to the Chinese; not to the exclusion of Western workers, who will have to the end of time a vast work before them—namely, to assist the native churches in evangelization and education. But foreign control will be withdrawn, and the Chinese clergy and laity will have come up with us, so as to be side by side, and on a full equality with the foreign missionaries; and a missionary conference in the future must include the multitude of Chinese workers, and such a gathering in one place will be impossible.

What a contrast there is, wide and startling in its particulars, and uplifting hearts to faith and praise, between China in 1807 and China in 1907. Morrison goes out alone, with his laboriously executed copy of the precious "Harmony of the Gospels and Epistles," discovered in the British Museum. He goes to work in China, shut in one hundred years ago, in Xavier's words, by brazen walls. During the thirty years of his missionary life he was rarely able to penetrate beyond the circumscribed limits of the factories at Canton. He was never able to preach in public or to hold public worship.

China was contemptuous and insolent towards the "Western barbarians," and the opium trade, then growing rapidly in the face of the threats and entreaties of China's rulers, surely in some measure justified China's otherwise un-Chinese policy; for courtesy, especially to travelled strangers, is essentially a Chinese virtue.

So Morrison, in faith, and hope, and charity, lands on this inhospitable shore. He completes his translation of the whole Bible in 1823, and publishes also his great dictionary of the language—pioneer and preparatory works of true value, and inspiring and stimulating to the workers who followed him. Yet down to the year of Morrison's death (1836), and for some years later, China remained fast barred against the Gospel, some intrepid Roman Catholic missionaries alone, in disguise and secrecy, penetrating inland, and enthusiasts like Gutzlaff going up the coast, even in opium ships, in the hope of landing and distributing the Scriptures.

Now, as the century closes, look again at China. The opium trade, and the vicious use of the drug, and the growth of the poppy for this purpose, have, we believe and hope, received a mortal stroke from repenting England and awakening China. The brazen walls of exclusion, suspicion, and supercilious contempt have fallen flat. The five open ports of fifty years ago have grown to fifty, and the whole vast land in all its provinces—1,000 miles, roughly speaking, from north to south, and 2,000 miles from east to west—is open for travel, explora-

tion, exploitation too, if wisely conducted, and for the residence and work of missionaries.

Morrison stands before us alone in 1807. Three thousand missionaries are following him in 1907. The Bible in the Wên-li, or classical book-language, and in the Mandarin and other dialects, has been translated, revised, and re-revised, and it is being distributed everywhere throughout China by the agents of the Bible Societies. Copies have been found even in Thibet, probably taken over the border of that exclusive country by Thibetan merchants who had visited Mien-cheo and other mission-stations near that border.

The number of native Christians connected with Protestant Missions, assembled, as we used to hear in my early days, in one room in a private house in Hong Kong, has grown now to a great host. Carefully compiled statistics will be published at the time of the Conference. I think I am right in stating the total number of communicants in all Protestant Missions as about 100,000.

Education in all its branches has grown with almost incredible rapidity and thoroughness. Especially noticeable and valuable are the training colleges for the preparation of native agents, for the pastorate, evangelistic and scholastic departments. And the former suspicion and hatred of foreigners is superseded now in hundreds of mission hospitals and dispensaries by the persuasion in the minds of the Chinese that these missionaries do "love our nation." The native ministry and the native church are growing in numbers and influence, and self-support, self-expansion, and self-government are within sight. In the case of those connected with the Anglican Communion, the native episcopate and an independent Native Episcopal Church, still in communion with the Western Churches, will, we hope, ere long be an accomplished fact.

A very large development and growth of Christian literature in Chinese, systematic itineration and evangelization, wide exploration, public preaching, wayside talk, house-to-house visitation; and the great land, not without the passage of some

saintly workers through flood and flame, now occupied, and the nation recognizing the power and benevolence of Christianity more and more—this is the spectacle which meets us in the China of 1907.

And the significance of this Conference lies here also. It coincides with the flowing tide of China's awakening and rejuvenescence ; of the Chinese renaissance, in a sense ; her eager thirst for the new learning ; her resolve by all means to make herself strong in knowledge, if also in the development of trade and enterprise and military efficiency.

Now, it is very generally admitted by thoughtful Chinese that the teaching and preaching of Christian missionaries has sown the seed from which has sprung this desire for enlightenment, for better literature and higher education.

Will the new life go no further? Will the ancient empire, casting away in so many respects the false, embrace the true, and bow to the Lord of all? This is the great object, and this the hope before us.

It was not easy to select subjects of salient and practical importance for discussion at such a Conference, with such a wealth of topics before us. I enumerate below those finally chosen. Each one is to be prepared beforehand by special committees on each, and presented to the Conference by the several chairmen in a summary of the committee's opinions and definite resolutions, so as to avoid rambling and interminable debate. "The Chinese Church and Ministry"; "Evangelistic Work"; "Education," under several heads; "Medical Work"; "Evangelization and Itineration"; "Ancestral Worship"; "The Holy Scriptures"; "Christian Literature"; "Unity and Federation."

It would have been impossible to house and entertain the missionaries in China at one time and place had they been able even to attend, and delegates only will be present, chosen by vote or attending *ex officio*; but, even so, seven hundred at least will assemble.

We ask for the prayers of the readers of the CHURCHMAN,

that the Conference may not begin and end in mere talk and debate, but in some definite quickening and deepening of zeal and faith and love, and some definite hastening of the coming of His kingdom whose right it is to reign over Great China as over the Creation of God.



Moral Training in Citizenship in Elementary Schools.

BY GENERAL SIR CHARLES WARREN, G.C.M.G.

THE conscience of the nation is but tardily awakening to the inadequacy of its methods of education in elementary schools, in so far that they do not seem to fit youth for the struggle for existence. There is no time to lose; the nation must decide quickly whether it will reform or drift, whether it will take steps to regain its position commercially in the van of nations or starve.

Numerous and perplexing doubts must arise in a great empire, composed of many races, tongues, and creeds, as to the ruling motives which should guide it in the education of its youth; but, view the subject from whichever side we may, we ultimately can arrive at but one conclusion. The ruling motives must be identical with those which have guided the survivors of man and races in the struggle for existence, from the earliest times to the present day—namely, to excel in the chase and successfully protect their own.

For the development of a State the ruling motives must be expediency (1) to bring up its children to successfully compete with other nations in order to live; (2) to keep up such land and sea forces as will enable it to hold its own.

This motive involves the care and education of the intellect, the body, and the conscience, as follows:

1. In elementary schools the State undertakes entire charge of the education of the intellect.