THE CHALLENGE OF THE NEW CHINA.*

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The oldest civilization in the world is the Chinese. The newest government in the world is the Chinese. The most significant event of the present century is the overthrow of the Manchu dynasty and the establishment of the Republic of China. That infant republic with a constituency of some four hundred millions occupies the centre of the world's stage to-day, and the astonished eyes of all the nations are watching eagerly for the next act. Every thoughtful man of large vision is interested in the wonderful transformation now going on in eastern Asia. There dwells one-fourth of the human race. There lie the most extensive undeveloped resources of the earth. There is the world's greatest mission field. And the most insistent call to the forces of Christianity to-day is the Challenge of the New China.

1. I have called it the New China. Yet to the traveler from the West one of the most distinct impressions produced by a visit to that country is one of age. The cities are old. Their walls exhibit everywhere the corroding touch of time. The bridges are old. Centuries ago Chinese builders perfected the arch, and the massive stone bridges so characteristic of the country have never been surpassed in grace and strength. The pagodas are old. There is no more striking feature of a Chinese landscape than these great crumbling towers of brick and stone, deserted save for the occasional visit of the sight-seer and the birds that build their nests in the crannies of the walls. The temples are old, and Ichabod is written over their doors. The very landscape is old. China's naked and rugged hills bear silent testimony against the generations of long ago that robbed them of their verdure and left them to be stripped of their very soil by the rains that should have made them blossom with beauty. The

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customs are old. Throughout the land to-day the people are threshing grain as they did in the days of Abraham. Their fields are cultivated with the same kind of plows that Elisha followed. Their marriages are arranged by the same method that has prevailed for centuries, with just as little thought of the mating of human hearts and with the same tragic results in a loveless family life. There is no more potent influence in Chinese social life than ancient custom.

Yet in the profoundest and truest sense there is to-day a New China, vitally different from the old.

(1) One of the most obvious differences between the China of a generation ago and the China of the present is the new industrial activity. The railroad is a new thing in China. The first railroad in the Empire was built by the British and ran from Shanghai to Woosung, a distance of some twelve or fourteen miles. That caused such consternation in the hearts of the Chinese people that they bought it and tore it up and carried it off,—rolling stock, rails and all—and dumped it on to an island in the sea, where it was left to rust and rot. Now there is a better railroad over that same right of way, and trains are run every hour during the day. Thousands of miles of railroad are already in use. A great trunk line is under construction from Peking, the capital, in the north to Canton, the largest city in the country, in the south. For some years it has been in operation as far south as Hankow, the future Chicago of China. The shriek of the locomotive is startling many a drowsy district into new activity. Elegant vestibuled electric lighted express trains, with sleeping and dining cars, are thundering through the heart of the oldest nation on the globe, shaking not merely the dust of ancient kings but the life of the present generation. Thousands of young men, whose fathers and grandfathers were never out of sight of their native hills, are traveling on these trains, going to great cities like Shanghai and Hankow, where they see for the

first time immense cotton factories, silk filatures, flour mills, iron works, docks and ship-yards, all equipped with the best and most modern machinery from Europe and America. They have come into a new world and caught new visions. They have heard for the first time the hum of machinery, which is the marching music of the new day that is dawning. Multitudes of them will soon join the ranks of the new industrialism, which is destined to work a mighty transformation in the economic life of China.

(2) Of more profound significance to the future of China is the new intellectual awakening. The Chinese have always been a people of large native mental ability. They have honored scholarship as no other people ever did, making the attainment of a literary degree the essential requirement for official position. For centuries China has been an intellectual aristocracy. While others have had their military aristocracies, in which the great soldier was the idol of the people; or their aristocracies of birth, in which the man of royal lineage had an easy path to power; or their financial aristocracies, in which the kings of commerce were the power behind the throne and the envy of the people, the Cinese have had an aristocracy of brains, in which the man of humblest origin could rise by sheer intellectual merit to the highest offices in the Empire. And the dream of the ambitious youth was of a golden day when he should pass with honor the severe literary examinations and receive the coveted degree. For in Chinese society the man of the highest rank is the scholar. The Chinese reason that it is intellect that distinguishes man from the lower animals and makes him superior to them all, and so the highest order of man is the one with the highest order of intellect, the scholar. Thus the life of each generation has been moulded by the ideas of a comparatively small number of educated men.

Why then has China, which was once so far ahead of the West, fallen so far behind in the march of progress?

Chiefly because of the very learning she has cherished. The education of the Chinese scholar has been confined to the mastery of the Confucian classics. Now Confucius was a great ethical teacher, but he knew practically nothing of general history, or political economy, or philosophy, or science, or religion. He was a worshiper of the past. He gathered up the teachings of the sages who had preceded him, and crystallized them into a system of moral philosophy which has dominated the thinking of the Chinese people for over two thousand years. The whole nation has been looking backward. Now the nation whose golden age is in the past will never make any golden age in the future. The old man may look back toward the morning of his life and seeing the eastern sky gilded by the reflected glories of the setting sun he may dream of the good old days; but the young man who does that is foredoomed to failure. The man or the nation that makes a success of life is the one that dreams of a better day in the future than any in the past, and determines to realize it. While the nations of the West have been pressing forward toward a goal not yet achieved China has been sitting in satisfied retrospection of the only goal she knew.

But within the last few years new ideas have begun to circulate among her people. The impact of western civilization has shocked her out of her complacent indifference. The war with Japan startled her into a realization of her own weakness and set her to inquiring for the cause of that weakness. Hundreds of her brightest young men have been educated in western countries and have returned home with a radically different outlook upon life. A few years ago Chang Chih Tung, one of the greatest viceroys in the empire and a scholar of the first rank, wrote a remarkable book, in which he strongly condemned China's blind adherence to the old methods and maintained the fundamental necessity for the dissemination of western learning. That book had a circulation of

something like a million copies, and its influence was very great.

But the fundamental cause of the new intellectual awakening is the missionary educational movement. The missionaries have gathered thousands of the young men of the country into Christian schools, where they have studied the great movements of the world's history, and learned something of the marvelous development of modern science and its application to the problems and necessities of human life. In these schools and in the Christian churches they have learned the dignity of man. They have also caught a vision of a larger and richer life for the individual and for society. Thus among the leaders of the nation there has been a growing dissatisfaction with the old educational methods. This culminated in the famous edict of 1905, which abolished with a stroke of the pen the ancient system of examinations in the Confucian classics and provided for the establishment of a great modern educational system throughout the Empire. That was one of thes most revolutionary edicts in the history of China. Until then the doors of the Empire had been almost closed against the learning of the West. That edict lifted the doors off their hinges and threw the Empire wide open for the entrance of the missionary teacher. So that we face in China to-day the most dazzling educational opportunity in the history of missions.

(3) At the same time there is in the hearts of the people a new moral impetus.

This is manifested in the enlarging interest in efforts for the physical, mental and social emancipation of woman. One of the great curses of Chinese womanhood is the cruel custom of foot-binding, which has crippled millions of healthy girls in all classes of society and condemned them to a stunted life. Despite the excruciating agony which these children suffer, their parents have been slaves to a social code which declares that natural

feet are a disgrace. The Chinese have a saying, "For each pair of bound feet there has been shed a tubful of tears." Yet until recent years it was impossible to arouse in the Chinese mind any practical sympathy for these millions of innocent sufferers. But under the leadership of the Natural Foot Society, with the cooperation of missionaries all over the land, the campaign against foot-binding has made very encouraging progress during the last few years, especially in the cities and among the higher classes. The tide of public sentiment has turned. "To-day women are taking the bandages from their own feet and letting their daughters grow up with natural feet. Men are making speeches and writing articles on the evils of foot-binding. The younger generation of men are demanding that their wives shall have natural feet." This movement will doubtless be greatly accelerated as a result of the recent revolution.

The most impressive evidence of the desire for the elevation of woman is the popularity of the new girls' schools. Previous to 1900 China did nothing for the education of her millions of girls. Confucius had said, "Women are as different from men as earth is from heaven. * * * Women indeed are human beings, but they are of a lower state than men and can never attain to full equality with them. The aim of female education, therefore, is perfect submission, not cultivation and development of the mind." This was the prevalent opinion throughout the Empire, and the missionary schools for girls had to batter down an immense wall of prejudice before they could make much progress in China. Now the old prejudice has disappeared. There are hundreds of government and private schools, conducted entirely by Chinese, which are training thousands of girls, especially those from the upper classes. So sudden has been this change of attitude and so widespread is the desire of parents now to give their daughters a good edu-

cation that it is impossible to supply the demand for competent teachers.

No one who is not familiar with Chinese life can appreciate the tremendous significance of these facts. The old order is passing away, never to return. Despite her seclusion and her ignorance woman has had a profound influence in the Old China; but now that the ancient shackles are falling off and men who have hitherto regarded their wives and daughters as little more than servants are beginning to realize the importance of giving them the benefits of the best culture, we may confidently expect to see a higher order of womanhood, and a higher order of manhood, in the New China. For this growing interest in the emancipation of woman is the result of a profound moral force which is operating in Chinese life, and which promises to transform the social code of the nation.

Another manifestation of this new moral impetus is the anti-opium movement. Opium smoking is the most insidious and destructive vice of the Chinese people. It has a peculiar allurement for them because their lives are so commonplace and devoid of interest. By condemning woman to an inferior position, depriving her of all opportunity for mental and social culture and rigidly forbidding all companionship between men and women the Chinese cut the nerve of the highest social enjoyment and deprived themselves of one of the most stimulating influences of life. The masses of the people find little respite from the ceaseless and exhausting struggle for existence. It is not surprising, therefore, that immense numbers of them have sought relief from the dreary monotony of life in the seductive fumes of the opium pipe. Six years ago the Chinese were consuming twenty-two thousand tons of opium in a year. It is estimated that twenty-five millions of the people were smoking it. In one province three men out of four were said to be smokers. In some districts it was declared that nine-

tenths of the women above the age of forty smoked opium. This terrible vice was sapping the vitality of the race and dragging the nation down to ruin. All efforts to check its spread seemed futile. The business was so lucrative that large sections of the country were given up to the growing of the poppy, with a consequent decrease in grain production which made the problem of food supply an increasingly serious one. Each year the relentless monster seemed to tighten his grip upon the unhappy people.

Finally the Anti-Opium League presented to the throne a strong memorial, signed by 1,333 missionaries, begging that something be done to check the ravages of opium. In response to this memorial the Empress Dowager issued the famous Anti-Opium Edict of September 20, 1906, commanding that the growth, sale and consumption of opium should cease in the Empire within ten years. From that day until now the war against opium has been waged with unwearying vigor and with astonishing success. For some time the outside world openly scoffed at what it was pleased to call China's paper reform. The British government claimed that the edict was merely a blind to induce them to stop importing opium, so that China might raise the whole supply at home and thus reap all the profits of the business herself. The effort to enforce the edict immediately aroused the opposition of powerful vested interests. The importers, the growers, the dealers, and thousands of those addicted to the use of the drug did all in their power by entreaties and threats and bribery to prevent the success of the reform. It has been a gigantic struggle, and the end is not yet. But even the most sanguine of China's friends have been surprised at the victories already won. Take this testimony from Bishop Bashford, for example: "In the winter of 1904-05, traveling for thirty days in the Szechwan Province, I saw one-third of the arable land devoted to the poppy. The opium evil

was the most discouraging fact in China in 1904. Last winter (1910) I traveled over the same roads in the same province and did not see a single poppy growing. Doubtless some opium is grown in some out-of-the-way places, and Chinese merchants foreseeing the shortage bought and buried vast quantities of opium which they are now selling. But the fact that while the consumption of opium has decreased yet opium is selling for five times as much as it brought two years ago, shows that there has been a vast decrease in its production throughout the Empire. Upon the whole, the opium reform is the most encouraging fact in China in 1910."

The essence of that statement can be duplicated from the testimony of many others, missionaries, business men and officers, who have seen with their own eyes the remarkable change in the opium producing districts. In hundreds of cities the opium dens have been closed. There have been many determined raids on these resorts, followed by spectacular public bonfires in which the pipes and other paraphernalia of the business were destroyed. Even more remarkable has been the unrelenting determination to stamp out the opium habit in official circles. Some of the royal princes themselves have been summarily removed from office, and in the army both officers and common soldiers have been beheaded because they did not give up the pipe. No nation has ever made a more persistent and successful struggle to rid itself of a great national vice. And this has been possible only because of a new moral force which is leading the people to take more interest in the welfare of their follow men.

Another manifestation of this same force is the new spirit of patriotism. One of the things that most impressed the traveler of former days was the lack of public spirit among the Chinese. The desperate struggle for existence among the masses of the people intensified their natural self-interest and made them indifferent to the public welfare. The dense ignorance that so widely

prevailed contributed to this indifference. There were no newspapers and no public meetings for the discussion of community interests. Consequently the vast majority of the people gave themselves little concern about such matters. They did not think beyond their family or their clan. There are evidences of this throughout the land, especially in the more unenlightened districts. Good public roads are practically unknown. The canals are dumping grounds for all kinds of refuse. The roofs are generally without gutters and pour their rain water upon the head of the luckless pedestrian in the narrow streets. All this is due to an exclusive self-interest. It isn't my road; why should I spend money or labor to improve it? It isn't my canal; suppose it does become so filled up with rubbish that traffic is impeded. I am not a boatman; it doesn't inconvenience me. That roof is mine, it's true; but the water pouring from it doesn't bother me; I am in the house!

To a mind with such habits of thought the idea of patriotism is extremely hazy and remote. All the more surprising, therefore, is the spread of patriotic sentiment within the last few years. The indignant protest against the brutality of the American immigration officers towards Chinese gentlemen traveling in this country, a protest which was emphasized by a widespread boycott of American goods that resulted in the change of our immigration regulations, was due to this new interest in the welfare of their fellow countrymen.

Another aspect of the new patriotism is the opposition to foreign capital. During the last few years European and American capitalists have found it much more difficult to obtain mining and railroad concessions, and some of those previously granted have been revoked. The efforts of the imperial government to force foreign loans upon some of the Chinese railroad companies have met with the most stubborn resistance. And the terms of recent loans have given a larger measure of control

to the Chinese. The best friends of China believe that this opposition to foreign capital is a mistake. They declare that a wiser policy for the Chinese would be to avail themselves of all the financial assistance they can get for the development of the vast resources of the country. But the point of interest is that the people are afraid of the infringement of Chinese sovereignty. The slogan of the new patriotism is, "China for the Chinese."

It is an evidence of the vital relation of Christianity to the awakening national spirit that this same jealousy of Chinese rights is manifest in the churches. Already some of the episcopal bodies, whose control is vested in a foreign head, have found themselves confronted with serious problems of ecclesiastical administration. And we hear one of the leading missionary bishops declaring before the Edinburgh Conference that "we should concede a large measure of local autonomy to the Chinese churches." It is pleasant to see the progress the good bishop has made in the direction of the Baptist position.

The crowning evidence of the new patriotism is the wonderful revolution which has recently astonished the world. For nearly three hundred years China was under the control of the Manchus, a foreign dynasty. After the death of the Empress Dowager, a strong but unprincipled woman, the conduct of the government was characterized by weakness and vacillation. The ablest men were dismissed from office on one pretext or another, and the reactionary party was in the ascendancy. But the spirit of reform had grown too strong to be overcome. The leaders of the progressive element became more and more impatient at the delay in establishing constitutional government and the obstacles thrown in the way of the provincial and national assemblies. Finally the storm broke. And the slogan, "China for the Chinese," was combined with another, "Down with the Manchus." The whole world is familiar with the result. Whatever may be the ultimate outcome, one thing is certain; we have

seen the dawning of a new day for the oldest nation of the earth. There are many difficult problems for the new republic to solve, and she will need wise and generous help from her friends; but the most significant and hopeful fact is that we face to-day a New China.

2. I have spoken of three aspects of this New China —the new industrial activity, the new intellectual awakening, and the new moral impetus, which has manifested itself in the movement for the emancipation of woman, in the anti-opium campaign and in the new patriotism. Corresponding to these is the three-fold challenge to the Christian world. Let me outline this as briefly as I can.

(1) Shall the industrial life of the New China be dominated by materialism or by the principles of the gospel? The Chinese philosophy of life is strongly materialistic. The spiritual world is dim and distant. The people are engrossed with earthly things. And what impresses them most profoundly as they come into contact with western civilization is its marvelous material development. This is something they can see, and something that appeals to their practical minds. It would be easy for them to conclude that this alone has made the West what it is. But have the Christian nations no nobler message than this for the New China? Is there nothing more majestic than machinery? Is there nothing grander than gold? Upon the answer to that question hangs the destiny of millions of toiling men and women in the East.

(2) Shall the awakened intellect of the New China be shrouded in the mists of scepticism and agnosticism, or shall it be led out into the clear light of truth? We have seen how China has turned away from her exclusive devotion to the Confucian learning and is reaching out eager hands after the learning of the West. That learning she is determined to have. The vital question is, Who is going to give it to her? Already the presses of Japan are flooding China with sceptical literature. Hundreds

of Japanese teachers, most of them indifferent or opposed to Christianity, are employed in the new government schools. If the Christian people of America had seized the splendid opportunity in Japan twenty years ago and supplied the men and the money to capture that Empire for Christ, the problem would be simpler in China to-day. Now we are compelled to fight not merely the discredited philosophy of a decaying heathenism, but the aggressive and self-confident forces of scientific agnosticism. It is a supremely critical conflict. The intellectual future of China depends on its issue.

(3) Shall the aroused moral forces of the New China wear themselves out in superficial reforms, or shall they be deepened and vitalized by the gospel of Jesus Christ and enlisted in the task of redeeming China from sin? The Confucian morality is utterly superficial. Possessing no doctrine of God it lacks the profoundest sanctions. Therefore it fails to grip the heart and the conscience. After two thousand years of undisputed sway in China it has left the people without any deep sense of sin. Now the remedy prescribed for a nation's ills will depend on the diagnosis of the disease. And the discouraging feature of the reform movement is that it has manifested no appreciation of the deep moral and spiritual need of China. Any program of national progress that ignores this need is sure to prove inadequate, for it halts on the threshold of the nation's profoundest problems.

3. What, then, shall be our answer to the challenge of the New China? It is a challenge we cannot ignore. The deepest instincts of our own Christian life, the welfare of millions of men and women now living and of other millions yet unborn, the larger interests of the kingdom of God, the constraining love of our divine Redeemer, all demand that we shall accept the challenge. We must take up the task that confronts us and perform it in a worthy way. That task is to extend the kingdom

of God throughout China. Too long already we have trifled with the work of winning China for Christ.

(1) If we are to achieve success we must have an adequate program. This colossal task will never be accomplished by haphazard effort. However faithfully this man or that may do his work in his particular place, he does not reach his highest efficiency unless his individual efforts are properly related to the larger work. And we shall not employ our forces in the most effective way unless we have a clear conception of what our task involves.

Fundamental in the plan to extend the kingdom of God throughout China must always be the effort to redeem the individual soul. Never can we afford to forget the essential isolation of the individual. Sometimes in our enthusiasm we speak of a nation's turning to God and dream of a conquest accomplished in a single battle. But men and women do not enter the kingdom of heaven by nations or by families. In the secret chamber of his own soul each man must meet God alone. And his deepest need in that solemn hour is a gospel that can banish the burden of guilt and enable him to look into the face of God and say, My Father. Only the gospel of the crucified Christ can do that. In that gospel we have the sovereign remedy for sin, and the primary aim of our work in China is to put that remedy within reach of dying men and persuade them to apply it, each man for himself.

But this does not complete our task. The gospel of Jesus Christ is not simply a provision for the salvation of the individual; it is also the remedy for social ills. The progress of the kingdom of heaven on earth is vitally related to social conditions. And the plan to extend that kingdom throughout China involves the transformation of society. This transformation is not to be undertaken in any iconoclastic spirit. It is not our business to occidentalize the Chinese. We are not concerned in the de-

velopment of a market for American machinery or American millinery; we are concerned in the establishment of a social order in which every man and every woman in China shall have the largest freedom for the development of Christian character. And whatever agency will contribute to the achievement of this purpose should be employed. It is a narrow view to maintain that we have discharged our whole duty when we have planted the good seed of the kingdom in Chinese soil. Rather should we realize that whatever we can do to improve the quality of the soil itself and produce an atmosphere congenial to the growth of the Christian life will contribute to a larger and richer harvest.

Nothing less than this two-fold purpose, to regenerate the individual and to transform society, can constitute an adequate program for the extension of the kingdom of God throughout China.

(2) The carrying out of this program requires an adequate method. In the history of Christian missions in China three general kinds of work have proved effective. It is impossible within the limits of my time, and quite unnecessary on this occasion, to undertake a thorough discussion of any one of these. Let me simply suggest a few things which are important to the success of our enterprise.

Prominent in the work of our Lord was the ministry of healing. And in a country like China, where all the doctors of the old regime are quacks, where nothing whatever has been known of surgery, where there is not even a word for hygiene, and cleanliness exists only in the vocabulary, there are strong humanitarian reasons for giving the people the benefits of modern medical science. But the chief reason for conducting medical missionary work is its evangelistic value. The missionary physician reaches many people who would be inaccessible to other missionaries, and the relief he is able to give to their suffering bodies tends to put them into a

favorable condition for ministering to their sin-sick souls. Many of his cures seem miraculous to people who have never heard of such things before. Thus they are readier to believe his wonderful story of a remedy for sin. Wherever the medical work is made strongly evangelistic it proves a valuable agency for the propagation of the gospel. And a wise missionary policy for China calls for the speedy enlargement of this work in every important center of Christian activity, and for the establishment of well equipped medical schools to train Christian physicians for the New China.

Nothing is of more fundamental importance than the direct evangelistic work. It is unfortunate that the term evangelistic as it is employed in the home-land usually conveys a much narrower conception than that which belongs to it in the discussion of missionary methods. Most people think of the evangelistic work as consisting chiefly, if not exclusively, in direct preaching of the gospel to the unconverted. In the early days of missionary effort that was more generally true than it is to-day. The scope of the evangelistic missionary's activities has widened as the work has grown. There are congregations of Christians who need to be instructed in the principles of the Christian life, and the missionary is usually best qualified by training and experience for giving this instruction. The native preachers need supervision and encouragement. They should be assembled periodically for the discussion of methods of work, for the study of the Bible and for spiritual uplift. The important work of itineration and colportage ought to be vigorously prosecuted. The inquirers must be carefully taught the plan of salvation. The whole field of Sunday School work and young people's training needs diligent cultivation. All this is included in what is called the evangelistic work. Now it is evident that this is essential to the success of the missionary enterprise. Whatever agency we may or may not employ, we must do everything pos-

sible to strengthen this department of our work. We must give it the very best equipment we can. We must provide suitable church buildings and chapels. We must put into it as many strong men and women as possible. Nothing can excuse the neglect of this work. The Chinese are quick to see where we place the emphasis. It is easy for them to place it anywhere else rather than on the purely spiritual, for they are practical and materialistic by nature. If we are to convince them of the urgency of giving the gospel to their countrymen, if we are to make the ministry attractive to the strongest and best equipped men of the New China, we must dignify the work of direct evangelism by a missionary policy that puts it in the very forefront of our activities. Several times recently I have met the suggestion that we should curtail our expenditures for this work and put the bulk of our money into other methods. Over against that idea let me set the opinion of one of the ablest commissions of the Edinburgh Conference, which after the most extensive inquiry and careful consideration of the facts declared, "There is little doubt that the opportunities of the hour and the deepest needs of China call for a larger number of evangelistic missionaries than of all other sorts combined."

The marvelous intellectual awakening in China within the last few years has given tremendous emphasis to the importance of Christian education. Never before in the history of missions have we faced such an opportunity to mould the life of a great nation. It is an opportunity that calls for Christian statesmanship of the highest order. This is no time for a short-sighted policy. Neither is it the time for a visionary policy. It is easy to be so dazzled by the splendor of the educational opportunity that we shall fail to recognize our limitations. The young men and women of the New China are going to get a modern education; but they are not going to get it in mission schools. The available sources of all the

mission boards of Christendom will not be sufficient for this. After all these years there are not enough Christian schools in America to educate our own young people. China will soon have a much larger student body than any other nation in the world, and nothing less than a gigantic system of government schools will be able to meet the demand. The most vital factor in that system will be the teacher. This is a fact of fundamental importance to our missionary educational policy. Instead of exhausting our resources in a fruitless endeavor to educate the whole nation we should make it our chief aim to furnish Christian leaders for the New China. This will require that our schools shall be of the very best quality, so that the men and women who go out from them will be fully equipped for the highest grade of work. They must also be definitely and positively Christian. We ought to be wise enough to learn some lessons of great value from the history of missionary education in India and avoid some of the mistakes that have been made there. We must put more emphasis on the relation of evangelism to education. Mission schools should be multiplied no faster than we can obtain Christian teachers, and in the more advanced schools especially we should limit the attendance of heathen students sufficiently to make sure that the dominant spirit of the student body shall be Christian. For the success of our educational efforts will depend not on the number of students who receive our diplomas, but on the number of men who go out from our schools with thorough training and with the highest Christian ideals. Our aim is to furnish the New China not simply with leaders, but with Christian leaders. And this will require a large and well balanced and aggressive policy of evangelistic and educational work. Such a policy ought to be thoroughly wrought out and adopted at the earliest possible moment.

One thing more is essential. In all our study of methods and with all our efforts to increase equipment and

multiply workers we must never forget that success comes not by might nor by power, but by the Spirit of God. The deepest need of the New China is not wealth, nor learning, nor power, but spiritual life. And this comes only from God and in answer to the prayers of His people. We shall render our highest service when we learn really to pray for China.

Yonder on the western shore of the Pacific lies a great yellow giant. Centuries ago under the hypnotic influence of the Confucian philosophy he fell asleep, and while he slept the world went marching by and left him far in the rear. During the past few decades a little band of men and women, inspired by the vision of Calvary and the command from the Galilean mountain, have been trying to arouse that giant from his slumber. Patiently they have injected the stimulant of the gospel until the beat of his sluggish heart has been quickened. A few years ago his dreams were disturbed by the booming of Japanese guns at Port Arthur. He opened his eyes and looked around in bewilderment at the rushing world. Now he is trying to arise and shake off the sleep of centuries, and in his weakness he appeals to us for aid. Our task is to help that struggling giant to his feet, to teach him the true philosophy of life, to show him that not wealth nor learning nor power is the secret of success, but that a nation's greatness depends upon the character of her people. Our task is to hold up before him the Christ of Calvary, until, as he gazes upon that wondrous sacrifice of love, his own heart may break, and his proud will bow in submission to the King of kings.