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THE PICTURE OF STUDENT LIVING AND  
THINKING IN CHINA AND ITS  
IMPLICATIONS FOR CHRISTIAN  
STUDENT WORK

By

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## INTRODUCTION

## INTRODUCTION

### A. The Statement of the Problem

Dr. Kenneth Scott Latourette states in the foreword of Kiang Wen-Han's book, The Ideological Background of the Chinese Student Movement (unpublished as yet):

"Students are one of the most significant and important features of modern China. They have had and are having an influence all out of proportion to their numbers...To understand the student movement is to understand the mind of China."

The problem of this thesis, then, is to present a picture of student living and thinking in China today, especially in regard to the background out of which the attitudes arise. Then a look into the development of Christianity in China follows, out of which will come a presentation of methods used in Christian work among students.

### B. The Significance of This Problem

Christian work among students becomes increasingly more challenging and imperative as we realize more and more how important the student is to the life of China. The fact that students are the potential leaders, the trained workers of China's future puts them in a strategic position such as cannot be ignored.

However, too many of us from the West have gone to China with a naive conception of what is stirring in the

vital forces of Chinese thought today. Yet real understanding is the prerequisite of effective working. That contention is the theme of a thesis by Robert Bacon, Foundations for a Christian Approach to Chinese Students, in which he states:

"...the measure of success of missionary effort is in proportion to the measure of understanding on the part of the missionary concerned, of the religious background of the people with whom he is dealing,... of the ability to diagnose and help solve the problems of human nature, and of his capacity for Christian fellowship."<sup>1</sup>

This thesis, therefore, purports to be of use to those who would understand some of the things in a Chinese student's background that may be affecting his attitudes toward Christianity.

### C. Method of Procedure

The treatment of this thesis is three-fold: The first chapter sets the picture, giving the educatio-intellectual, religious, social background of the student. The second chapter is a cursory glance at and analysis of the influence of Christianity historically and today in China. The third chapter presents past and present methods of work and relates them to the needs presented in the first two chapters. A summary and conclusion will attempt to bring together all that has been discovered.

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1. Bacon, Robert: Foundations for a Christian Approach to Chinese Students, p. 3.



#### D. The Sources of Data

The major sources of this work are books written by Chinese Christians who interpret the movements of past decades, such books as China Today Through Chinese Eyes and As It Looks to Young China. K.S. Latourette's History of the Christian Mission in China, the Chinese Recorder periodical, and the Student World periodical have also supplied much information. A series of personal interviews with workers in this country today who have recently come from the student scene themselves, such men as the internationally known Dr. T.Z. Koo, and Reverend K.H. Ting, Mr. Yui Pei-Wen, all of whom are in close and constant touch with student work provided much first-hand material.

In footnotes and bibliography, surnames have been written first with a comma following them. The Chinese names, whose natural order is to write the surname first, have been treated two ways: First, those Chinese names which have not been anglicized and have kept their native order have been left without change and no comma will be inserted after the surname. Second, those Chinese names which have adopted the English order of surname last, such as T.Z. Koo, shall be treated as regular English names, with inversion requiring a comma.

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## CHAPTER I

### THE BACKGROUND AND PICTURE OF CHINESE STUDENT LIFE AND THOUGHT

## CHAPTER I

### THE BACKGROUND AND PICTURE OF CHINESE STUDENT LIFE AND THOUGHT

This introductory chapter is written to give a general background of the conditions in China which affect the student today. Change and chaos are the key-note. William Hung in the introductory chapter to As It Looks to Young China, which is a collective expression of Chinese Christian authorities dealing with the problems of youth, writes:

"...We are in the midst of a period of struggle and the general appearance of life and thought is everywhere chaotic."<sup>1</sup>

He goes on to relate of the book:

"We have picked out six major social relationships in the life of Chinese young men and women--the family, the school, the vocation, the nation, the world and religion--and have tried to tell how in each of them the old and new forces and ideas are in conflict. Nearly every intelligent youth in China has to fight the battles in the first five of these relationships."<sup>2</sup>

There is great need for understanding of this situation on the part of those who wish to aid these youth in finding security and the real purpose and direction in living which Christianity offers.

In his chapter in China Today Through Chinese Eyes,

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1. Hung, William: As It Looks to Young China, p. 14.
2. Ibid.

T.Z. Koo gives a summary of what he considers is the range of topics covered in student thinking:

- "1. School life and the formation of character: the problem of the cultivation of the personal life.
2. Social intercourse between the sexes: the problem of marriage, free love, etc.
3. Transformation of the family organization: the problem of relationship to parents, family responsibility, individual homes, etc.
4. National Poverty: the problem of population, its regulation and distribution, birth control, capitalism, industrialism, etc.
5. Christianity and Imperialism: the problem of Christianity and foreign influence.
6. Students and politics: the problem of fighting evil forces in the country, resisting external aggression, militarists, bandits, Kuo Ming Tang principles, communism, nationalism, etc.
7. The meaning of life: the problem of religion, materialism, spiritual experience, and culture of the race."

The following treatment is an attempt to portray these conflicts which students are facing today: the changing picture of Chinese education and its influence on Chinese youth, the effect of his social environments--the family and the community--on the student, the religious interests of the student, and the Christian answer.

#### A. The Changing Picture of Chinese Education

##### 1. The Old School of Confucian Tradition

The study of the influence of his education on the Chinese student is of significant importance, for the

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1. Koo, T.Z.: "The Spiritual Life of Students in Christian Colleges," China Today Through Chinese Eyes, pp. 102-103.

student class is one of the most honored and, therefore, potent forces in China and that which affects his thinking may ultimately affect the whole land.

"Respect for learning has always been proverbial in China: hence in the system of stratification known to this land of hoary civilization, the literatus or scholar comes before the farmer, the artisan, and the merchant."<sup>1</sup>

This respect which the student shares as part of "literatus" is the result of several social conditions:

a. Preciousness of Literacy

Only five per cent of the Chinese are literate. Several factors are involved in the tremendous percentage of illiteracy, some ninety-five per cent: the difficulty of the written language, the high cost of education, and most important, the subjection of the people by the Manchus until the turn of the twentieth century.

"The people have long been kept under subjection and it was to the interest of the ruling classes that the masses should continually remain in ignorance."<sup>2</sup>

Or, as one conservative official put it: "if you educate the people, you educate them at your peril: they will be enlightened, and then they will overthrow you." <sup>3</sup>

b. Government Positions by Examination

Government positions were formerly available only

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1. Tyau, Min-Ch'ien, T.Z.: China Awakened, p. 1.
2. Kiang Wen-Han: The Ideological Background of the Chinese Student Movement, an unpublished doctorate dissertation, p. 4.
3. Tyau, Min-Ch'ien, T.Z.: op. cit., p. 2.

by means of examination. Literary training was the high road to public service, and consequently, to wealth and prestige. Government examinations were the only way up the political ladder.<sup>1</sup>

The old system of education was geared to the purpose of passing government examinations only. It consisted of a long apprenticeship in rote learning, wading through indigestible classics, and then gradually being "initiated into the priceless mysteries of the 'Eight-Legged Essay' that will one day mean all the treasure to him." The system unfortunately manufactured "mental typewriters," whose products were stereotyped. The "Eight-Legged Essay," although designed with the good intentions of keeping the Confucian classics alive, actually suppressed all creativity.<sup>2</sup>

## 2. The Coming of Government Schools

This lamentable situation endured from its inception during the Tang Dynasty (618-906 A.D.) until 1901, when it was abolished under the pressure of superior Westernization. Military defeats at the hands of Western powers, the successes of little Japan, the infiltration of missionary educational methods, and the return of students from studies abroad all played a part in awakening China to the inadequacies of her old system of education and the superiority of Western methods and systems.

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1. Cf. *ibid.*, pp. 2-3.

2. Cf. *ibid.*

The intellectuals were aroused. Cries for reform were heard everywhere. Chang Chih-tung, the Viceroy of Hyseh and Hunan provinces wrote a widely-read treatise called "An Exhortation to Learning." In it he advocated modern schools, Western methods, the use of Tao and Buddhist temples and monasteries for schools, and abolition of the "Eight-Legged Essay."<sup>1</sup>

The agitation resulted in what is called variously "the Chinese Renaissance," "the New Tide Movement," "the New Culture Movement," or "the New Civilization Movement." That movement emphasized four main points: science, the main and strongest emphasis, democracy, nationalism, and a spiritual quest.<sup>2</sup> Hu Shih, the "father of the Renaissance," explained that the real meaning of the renaissance was a new attitude.

The movement carried along with it a "Literary Revolution," which was a revolt against Confucianism. Mr. Kiang has summed it up as a battle of reason versus tradition, freedom against authority, and glorification of life and human values as against suppression.<sup>3</sup>

Generally speaking, the changes in the educational system brought about by these agitators and influences were:

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1. Kiang Wen-Han: op. cit., pp. 18-19.
2. Cf. Lew, T.T.: "The New Culture Movement and Christian Education in China," China Today Through Chinese Eyes, Ch. 4.
3. Cf. Kiang Wen-Han: op. cit., p. 53.

a national (government subsidized) system of education, greater usage of "pai hua" or the vernacular, admittance of women into universities, and a general modernization of administration and curriculum in the schools, with science as their exponent of modernization.

According to T.Z. Koo in his chapter in China Today Through Chinese Eyes, the tendencies in the field of higher education today are:

- "1. Development of scientific research and initiative.
2. Closer cooperation between Chinese colleges and universities.
3. A disturbing tendency in the increasing use of the universities as propagation centers for 'isms' of various kinds.
4. A desire for larger freedom of educational institutions from government interference.<sup>1</sup>
5. Co-education
6. Separation of religion from education."<sup>2</sup>

### 3. Christian Schools

While the thirteen Christian colleges today are held in high regard scholastically, and their administration is smoothly handled by an associated board, the situation was not so favorable throughout all of their development.

#### a. The Government Versus Christian Schools

The fact that missionaries from the very start used schools as a point of contact between themselves and

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1. See Koo, T.Z.: op. cit., p. 91. "The predominance of political influence in educational appointments has drawn many office seekers into educational work who are in no way qualified for it."
2. Ibid., p. 88.



the Chinese, accounts for the early date of Christian education in China.

"For a period of ninety-five years, Protestant educational missionaries might be termed forerunners of China's national system of education."<sup>1</sup>

In 1902, after a period of unchallenged supremacy of Christian run schools of "Western learning," the first national system of schools was decreed and from then on the differentiation became , instead of Western "Schools of Western Learning" as before, "government schools" and "mission schools."<sup>2</sup>

Then, when the Old Imperial Examinations for government offices were abolished in 1905, and a new system of examinations was established by the Manchu government, only graduates of accredited schools were eligible to take those examinations. Mission schools immediately began to seek government recognition so that their graduates might not be discriminated against. The Manchu government, however, was antagonistic toward Christian colleges, and the two major factors involved in that attitude were extra-territoriality and Confucianism.

#### (1) Extra-territoriality

The protest is that Mission schools are run by foreigners with foreign capital. Miss Gregg quotes a statement

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1. Gregg, Alice H.: China and Educational Autonomy, p. 11.
2. Cf. Ibid., p. 11.

by the Board of Education in the South China Journal, October, 1906, as follows:

"The Board of Education in Peking has issued definite instructions to the effect that no mission or other schools controlled or established by foreigners will be registered at the Board, nor recognition be vouchsafed to their graduates, on the ground that China does not wish to encourage foreign interference in her education, as it may have the effect of hindering the attainment of extra-territorial abolition."<sup>1</sup>

## (2) Confucianism

The Manchu Dynasty was related to Confucianism as the Monarchy of England is to the Established Church today. The one is dependent upon the other. One of the Dynasty's gravest concerns, therefore, was the upholding of Confucianism.<sup>2</sup>

### b. Registration of Christian Schools

After 1906, the missionary body wisely refrained from making further efforts to gain recognition.

Mission schools continued, however, to expand because the government schools were hindered by political and financial upheavals. In 1915, Dr. Fung F. See was able to write:

"There are no better schools and colleges in the land than the Christian schools and colleges. They are superior to others especially in their good discipline and influence upon the character of the student. The fact that more and more educational experts are being sent out...has not a little to do with the strong position which missionary institutions occupy today."<sup>3</sup>

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1. Ibid., p. 53.
2. Cf. *ibid.*, p. 54.
3. Ibid., p. 78.

By 1920, however, government schools were taking the lead in the field. Under the New Republic and the stimulus of the New Civilization Movement, government education really flourished. Science and vocational aspects of education were shaping the flexible curriculum under the hands of students returning from studies abroad.

During the twenties, mission schools came into a period of attack from all the nationalists and Communists and the general anti-Christian movement. The main points of argument were the religious requirements (chapel and Bible study), foreign-control and extra-territorial rights, lack of Chinese courses and teachers, and non-government registration.<sup>1</sup>

Under these attacks, some justified, others not, the Christian schools were offered government registration with each of the points under attack to be conceded by the Christian Educational Association. Most of the Middle Schools and all but one of the thirteen Christian colleges were registered by 1936.

The results of registration have been to make Christian schools "more efficient, and more Chinese" and in some instances "more Christian."<sup>2</sup>

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1. Cf. Ibid.; Chapter VIII.
2. Cf. Ibid., p. 176.

#### 4. The Effect of These Changes in the Educational Field on the Student

With this cursory picture of the changes in Chinese education before us, the question arises as to what has been the effect on the student himself.

The New Tide Movement is the greatest factor of conflict in students. In advocating the overthrow of the classicism and tradition based on Confucian ethics, this movement has shattered a twenty-five century old structure in a few decades. Students are very uncertain in their thinking and their standards. In fact, Miss Gregg quotes the educator, Dr. Bowen, as saying:

"There is a deplorable tendency on the part of the New China to neglect Chinese learning and philosophy...We are beginning to see a generation springing up without manners and with smatterings of knowledge. The old Confucian scholar was a gentleman in way of the finer qualities we all admire."<sup>1</sup>

Youth, in seeking a Western answer to fill the vacuum left in his thinking by the downfall of Confucius, frequently becomes disillusioned because these Western ideas were often more short-lived than the life span of Confucius himself, to say nothing of his philosophy. "The Westerners were picking and giving up ideas all the time. It was a real torture for the intellect if one had to follow the footsteps of others in that way. A sense of futility grew among them. They craved for a truth that would be on the level

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1. Ibid., p. 197.

with the four seas and true for thousands of ages."<sup>1</sup>

The very attitude of criticism which Dr. Hu Shih says characterizes the "Chinese Renaissance" or "New Tide Movement" is the very attitude which is creating insecurity in student intellectual seeking. The "sturm und drang" of normal adolescence coupled with this intellectual uncertainty make up a powerful force of restlessness among Chinese students today.

## B. The Effect of the Student's Social Environment

### 1. The Big Family System

"The family has been the center of Chinese life in a unique way, not paralleled in other nations. Back of all the political and social forces, the family has stood as the bulwark for peace and order, the final authority on problems of individual and social life, and the mainspring of devotion, inspiration, hopes, and moral idealism."<sup>2</sup>

For example, in China, a young couple seldom establishes a new home. They return to the home of the husband's parents and grandparents. It is not an unusual occurrence to find four or five generations in one large household. This set-up has one person as the responsible head of the family. The succession is by seniority and by man over woman. This head of the house expects obedience and respect from all members. In turn, he is the counselor,

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1. Yui Pei-Wen; "Christian Youth in China," an unpublished term paper, Union Theological Seminary, New York, p. 3.
2. Milam, Ava B.; A Study of Student Homes of China, Introduction, p. vii.

the judge, and social buffer for the family.

The big clan-family is an economic communism, a social fraternity for fellowship or for times of need, and a political unit absorbing a man far more than love for his country could do.<sup>1</sup>

a. The Two Influences Behind the Family System

(1) Teachings of Confucius

Hsiao is the concept of "filial piety" which means the absolute obedience and devotion of the young to the older generation.

Ti is the respect, obedience, and affection of the younger brother for the elder. It is through these principles, hallowed by age and reinforced by daily practice, that the head of the family rules.<sup>2</sup>

(2) Ancestor Worship

Ancestor worship provides the continuity and lineage for a Chinese that the succession of title does for the generations of European nobility.

A Chinese family consists of the dead as well as the living. Respect and worship may be paid to generations as far back as two centuries ago. Clan meetings are often held at the annual sacrifice services, making these a bond of unity for the whole clan. To be punished by erasure from

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1. Cf. Lew, T.T.: "The Family," As It Looks To Young China  
p. 45.

2. Cf. *ibid.*, pp. 18-20.

the tablets on the family altar is a very severe measure. "It is through ancestor worship, therefore, that a large family is held together."<sup>1</sup>

b. The Conflict of Old and New

Young people today are rebelling against the big family system. Although there are advantages to be gained, the telling weakness in the clan family is that it cramps individual growth, development, and expression. The clan dominates a man socially, economically, and politically.

The younger generation is agitating for smaller families, and is today living mostly in family units of only two generations. The feeling of responsibility of the younger generation toward parents is still evident and admirable. A telling quotation from Miss Milam's study states:

"The custom of sons continuing to live with parents after marriage has often resulted in a loss of the young peoples' freedom and individuality. However, the parents sacrifice their lives for their sons and they should have some happiness in their old age. Moreover the parents have more experience to help the young people in ordering their lives."<sup>2</sup>

2. Marriage Customs

"In China...marriage is not regarded as an affair of the individuals, but as a vital concern of the family."<sup>3</sup>

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1. Ibid., p. 21.

2. Milam, Ava B.: op. cit., p. 8.

3. Tyau, Min-Ch'ien T.Z.: op. cit., p. 67.

A girl marries a family, not one husband. She becomes the obedient propagator of the family stock and the maid of her mother-in-law. Her main function is that of a human incubator. Sterility gives her husband the excuse to get a concubine.

a. The Status of Women

A girl marries out of her family into her husband's family; she belongs to her in-laws. The tremendous dowries necessary to marry off a girl properly, plus the fact that she is only temporarily "family" and only an unprofitable mouth to feed, makes her a liability and, therefore, less desirable than a boy.

Girls are considered subordinate; their greatest virtue is submissive obedience to all the men in all generations, even their sons, and to the women of the older generation. The lot of a daughter-in-law is not to be envied especially in view of the fact that the son, her husband, often feels that he must be obedient and side with his parents in any controversy.

b. The Conflict of Old and New

Young people who have come under the influence of the New Tide Movement and Christian ideals are demanding more voice in their choice of mates; less elaborate, debt-incurring marriage ceremonies, and more equality of women and men. They are condemning concubinage and advocating monogamy. Women are being given the opportunities of



education and uplift; widows are being allowed to remarry; rigid barriers between the sexes are being broken down in social relations.

On the other hand, divorces are becoming more prevalent; "free-love" (influence of Bertrand Russell) is an extreme expression of the rebellion of youth. The astute observation of Mr. Tyau which follows, serves as a good presentation of the recognized need:

"It is greatly to be hoped that the common sense of the race which has stood the nation in good stead in the past will in the end assert itself and restore the institution of holy matrimony to its rightful place in the modern life of the country."<sup>1</sup>

### 3. The Influence of the Community

#### a. Politics

Students are avidly interested in government today. They are being swept by movements and "isms" and war until their heads are swimming.

One of the most absorbing student activities of the past few decades has been the patriotic student union movements. The successful "May 4th Movement" in 1919, rebelling against the Treaty of Versailles, the "May 30th Incident," a climactic protest against the imperialistic unequal treaties to which China was subject and the recent strikes against the Kuomintang policies and American occupation are all indications of the effectiveness and power of

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1. Ibid., p. 79.

student demonstrations. Their voice is articulate and powerful because there is no other method of public opinion.<sup>1</sup> "The students in China have served as the voice of the people and they are in a real sense, the intermediaries between ideas and events."<sup>2</sup> There is the danger, however, of their becoming the victims of political party interests. A list of the movements in student circles given by T.Z. Koo in China Today Through Chinese Eyes, tells a conclusive story.

- "1. The Nationalist Movement
2. The Communist Movement
3. The Anti-religion and Anti-Christian Movement
4. The Anti-Imperialism League
5. The Citizen's Revolution Movement"<sup>3</sup>

Mr. Kiang holds out an optimistic note, however, when he says that attempts on the part of party interests to engineer movements will not be too successful because these student agitations must be spontaneous and nation-wide in their sweep.<sup>4</sup>

These movements, however, are an expression of the relatively newly found love for the nation which the Chinese of a generation ago did not possess. As has been mentioned, formerly, loyalty was to the clan-family, not to the nation. Today students exhibit great enthusiasm for the Chiang Kai-Shek New Life and Rural Reconstruction

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1. Kiang Wen-Han: op. cit., p. 3.
2. Ibid., p. 1.
3. Cf. Koo, T.Z.: op. cit., pp. 98-99.
4. Kiang Wen-Han; op. cit., p. 6

Movements, giving their summers to remind people that the country, not the family, comes first.

Miss Gregg discusses these government sponsored movements:

"Rural reconstruction was the great concern of the hour. Mass education, cooperatives, farmers banks were among the new developments designed to aid the general rural population."<sup>1</sup>

"Courtesy, cleanliness, honesty---these and other simple precepts of the New Life Movement were taken very seriously between 1934-1937."<sup>2</sup>

b. Economy

Factors which comprise the economic concerns of students are such difficulties as the higher cost of education today, the lack of jobs for graduates, the corruption of government officials, inflation, squeeze, and new methods and standards of business in conflict with old establishments. These pressures, coupled with the necessity of supporting not only parents who deem it their right to retire in their fifties and let their children support them, but also dependent aunts, uncles, and cousins, are causing thinking and responsible young people to be anxious for their future. Especially since the war, much of the unrest and insecurity of the students relates back to these economic difficulties and all energies are absorbed by the bare necessities of living.

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1. Gregg, Alice H.: op. cit., p. 149.
2. Ibid., p. 150.

c. Recreation .

The war has interrupted all really leisure pursuits, but the development of recreation among students may be mentioned in terms of recent tendencies.

The recreation of China has been centered mainly in theaters, tea-houses, restaurants, story-telling, and events such as birthdays and weddings. Conservative women would seek their recreation at home while men would entertain business associates and other friends outside the home.<sup>1</sup> The student today, however, is learning to participate in athletics although he still has not the Western love of sports. Athletes are still in the minority, but more and more Chinese are beginning to participate in various sports, newspapers are giving more space to sport news, and schools are hiring physical education directors.

There are no commercialized athletics in China; most of it is directed through educational channels, which policy has every potentiality of being abundantly fruitful. The average student today is physically superior to his predecessor of a generation ago.<sup>2</sup>

C. The Religious Attitudes of Chinese Students

1. The Historic Religions and Their Influence

Three religions are considered as the historic

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1. Milam, Ava B.: op. cit., p. 49.
2. Cf. Ma, K.: "The School," As It Looks to Young China, pp. 68-69.

religions of China: Confucianism, the indigenous, whose founder is Confucius, the sage; Buddhism, the imported, which was introduced from India at the beginning of the era; and Tao, the Chinese imitation of the latter, the doctrine of the "Way" or "Tao" of Lao-Tze, contemporary of Confucius.

Bishop Y.Y. Tsu has given an excellent summary in the contributions of these religions to China:

"The accumulated influence of these three religions upon Chinese life cannot be separately defined. On the whole, Confucianism has contributed largely to the ethical and intellectual side of Chinese life, Buddhism to the artistic and philosophic, and Taoism to the mystical and idealistic."<sup>1</sup>

He goes on to give their status:

"Judged by their present condition, Confucianism is the most honored, Buddhism the most loved, and Taoism the most feared."<sup>2</sup>

## 2. The Present Tendencies in Religious Attitudes

The New Tide Movement brought in the wake of its new critical attitude and revolt against traditionalism a feeling which became expressed in the "anti-religion movement." Intellectuals such as Hu Shih claimed:

"Practically all the prominent leaders of thought in China today are openly agnostics and even atheists. And the young men are even openly anti-religious."<sup>3</sup>

T.Z. Koo writes of Chinese student attitudes:

"The vast majority of students are indifferent to religion. They can see no connection between

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1. Tsu, Y.Y.: "The Status of our Native Religions," China Her Own Interpreter, p. 37.
2. Ibid.
3. Kiang Wen-Han: op. cit., p. 94.

life in school and religion. Others are frankly atheists. They do not believe in the spiritual basis of life. Many others take what is termed in China the scientific attitude of mind and maintain an attitude of rational doubt towards religion. On the whole, students today consider religion as something for the uneducated mass whose minds need the supernatural stimulus. Only a very small number of students have any faith in religion today."<sup>1</sup>

But in his chapter, "Present-Day Religious Thought and Life in China" in China Today Through Chinese Eyes, T.C. Chao gives an encouraging interpretation to these seemingly anti-religious and irreligious manifestations.

"In spite of the loud Anti-Christian movement, which is a sign of the need for a deeper manifestation of religion, the Chinese people...are searching for a satisfactory spiritual life...They may be superstitious or over critical...But they seek the same reality of life and the same value and meaning of human existence nevertheless."<sup>2</sup>

He goes on to say that, in a quiet, unbizarre way, many moderate, conservative people have been stirred to religious heart-searching and increased faith by these criticisms from the articulate extremists.

T.C. Chao lists some of the reasons substantiating his claim that there is among the Chinese today a "hunger and thirst manifested for a satisfactory religion."<sup>3</sup>

"(1) The political and social disturbances of the country have set many a mind to thinking on

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1. Koo, T.Z.: op. cit., p. 104.
2. Chao, T.C.: "Present-Day Religious Thought and Life in China," China Today Through Chinese Eyes, pp. 33-34.
3. Ibid., p. 35.

spiritual realities.

(2) The failure of political, social and other aspirations in the face of such disturbances has led many to religious questionings.

(3) The confusion of thought on science and religion, on numerous social questions which appear to destroy the values of life, have made some people feel that the real life is above and beyond this confusion in a realm where the "yes" and the "no" never reach...

(4) The sin and corruption around demand a religious power for social discipline and social self-control...

(9) The disintegration of old religious practices has left a vacancy in the hearts of religious people, leading them to start new experiments and organizations."<sup>1</sup>

Other factors which have kept religious issues before the students are the government principles of religious toleration and denial of the right to teach religion in registered schools. A competitive spirit between the newcomer, Christianity, and the other religions has accounted for the evidence of new life and interest among Christians.

### 3. The Attack on Christianity

To make a study of the historical development of Christianity in China is the function of the next chapter. It is sufficient here to say that the Christian movement had gained enough momentum by 1922 to have a counter-movement, the "Anti-Christian movement," stirred up against it.

T.Z. Koo, in his chapter on "The Fortune of Christianity in China," gives the four main lines of attack on Christianity:

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1. Ibid., pp. 35-36.

- (1) Christianity is "imported," foreign in organization, administration, personnel, and support. (the voice of nationalism)
- (2) It is called the instrument of capitalism by the communists.
- (3) The church is attacked as an outworn institution, a relic of superstition and an opponent of human progress. (atheism and agnosticism)
- (4) The popular criticism of the man on the street is that Christians don't practice what they preach.<sup>1</sup>

Other factors in the way of the progress of Christianity among Chinese students today are: the presence of "rice Christians," whose allegiance to Christianity appears to be the support which they receive from church boards and Christian workers; the lack of spirituality of Western staff members on Christian and non-Christian campuses alike; denominational bickerings; the narrow, unrealistic interpretation of the gospel by ultra-conservatives.

#### D. How Christianity Can Meet the Needs of These Chinese Students

Mr. T.C. Chao says that these are the demands on Christianity today:

"First, it must present to the thoughtful of today a religious life of power, thoroughly ethical, profoundly critical and discriminating, and completely loyal to God. Secondly, it must become adjusted to its social and intellectual environment, so that from this time the religion of Christians should be an inner growth rather than an external imposition even in appearance...Thirdly, there should be a reasonable interpretation of the deep religious experience of the believers, a Christian

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1. Koo, T.Z.: "The Future of Christianity in China," China Her Own Interpreter, pp. 143-144.



rationalism that is free, yet based upon the facts of the spiritual life. Fourthly, those who believe must now work to Christianise and create a new community in China...Then, finally, the times call aloud for the forthcoming of prophets, men and women who know God and who can transcend the sins of the times and have visions of the truth and of the future...China needs a spiritual uplift today more urgently than ever, and, therefore, offers those who have faith unprecedented opportunities."<sup>1</sup>

### E. Summary and Conclusions

Students in China today are undergoing conflicts in every realm of their living, as the result of China's recent upheaval of tradition, government, education, and religion.

Of paramount influence in this upheaval have been the encroachment of Western civilization and the resultant "New Thought Movement:"

"The New Thought Movement or Chinese Renaissance which broke upon the nation like a great cyclone uprooting ancient traditions, tearing down social institutions, submitting everything from the facts of history to ethical standards and religious faiths--to a thoroughgoing criticism and revaluation in the light of science."<sup>2</sup>

Christians and Christianity have not escaped the scrutiny of this hyper-critical movement.

The future work of the Faith will have to be in the light of these changes and attitudes. Christian workers

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1. Chao, T.C.; op. cit., pp. 48-49.
2. Tsu, Y.Y.; op. cit., p. 39.

must be sincere, spiritual, and intelligent about their beliefs or they will not survive the tests of the Chinese scene today.

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## CHAPTER II

### THE PICTURE OF CHRISTIANITY AMONG CHINESE STUDENTS

## CHAPTER II

### THE PICTURE OF CHRISTIANITY AMONG CHINESE STUDENTS

In the last chapter, a brief picture of the changing scene in China in the past three decades was given as a step toward understanding the interests and attitudes of Chinese students. An attempt will be made in this present chapter to correlate this background with the Christian picture, using the history of Christianity in China as a springboard, and discussing the influence Christianity has had in the student world and the problems which have been confronted in its presentation to students.

#### A. Outline Treatment of the Development of Christianity in China

Only a very short summary of the three classic religions of China, Confucianism, Buddhism, and Taoism, was presented in the last chapter, because it is not in the province of this paper to go into an extensive study of comparative religion. But because this is a study of Christian student work in China, a slightly more detailed study of the Christian religion in that country must be made.

According to Francis Wei, Christian history in China may be divided roughly into four periods: the T'ang Dynasty (ca. 650-1000 A.D.), the Mongol period (ca. 1280-1370 A.D.), the Roman Catholic period (ca. 1550-1750 A.D.),

the Modern period (ca. 1800 to the present).<sup>1</sup>

### 1. The T'ang Dynasty Endeavor

Although there are unsubstantiated suggestions as to earlier dates for China's introduction to Christianity, it is certain that it goes back at least as far as the seventh century A.D. "The first reliable information of the presence of Christianity in China dates from the T'ang Dynasty (618-907)."<sup>2</sup>

A monument recounting the history of Nestorianism in China was discovered in 1623 or 1625, and is the main evidence for setting Nestorianism in the T'ang period. According to this tablet, A-lo-pên, a Nestorian missionary arrived in the Chinese capital in 623 A.D., and was graciously received by the greatest emperor of the Dynasty, T'ai Tsung. Tradition has it that the emperor himself accepted it. But in 845 A.D., when the Buddhists were persecuted by Wu Tsung for court intrigue, Nestorians were persecuted along with them as one of the Buddhist sects and were evidently extinguished by the blow. By 987 A.D., it was reported that there were no Christians in the Chinese Empire.

"The first attempt to Christianize China thus came to an end apparently because the Nestorians went too far in compromising with Buddhism, an older religion in the country. Christianity paid a heavy price for

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1. Cf. Wei, Francis; The Spirit of Chinese Culture, Ch.1.
2. Latourette, K.S.: History of Christian Missions in China, p. 51.

losing its identity. It had no contribution to make to the religious life of the Chinese, at least from the point of view of the Chinese who could not distinguish it from other religion."<sup>1</sup>

## 2. The Mongol Period

In 1289 the Mongol ruler was Kubilai Khan, who established an office in his government for supervision of Christians. There were evidently many Christians in China at that time. Evidence traces the advent of these Christians to Nestorian Keraites, a Turkish tribe who became Christians in 1007 through missionary efforts. And when their conqueror, Jenghis Khan, the Mongol, married a Kerait princess for diplomacy, the Keraites came into high favor with the Mongol court and carried Christianity with them into the lands that the Khans conquered.<sup>2</sup>

"As can be clearly seen from the above brief account, the Nestorians were largely if not entirely of foreign birth and owed their presence and influence in China to the favor of the Mongol conquerors...but apparently very few of the native-born accepted their faith."<sup>3</sup>

The Nestorians were not the only Christian forces in China during the Mongol Dynasty. Kubilai sent a message to the Pope by two Italian merchants, Maffeo and Nicolo Polo, asking that "a hundred teachers of science and religion be sent to instruct the Chinese in the learning

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1. Wei, Francis; op. cit., p. 11.
2. Latourette, K.S.; op. cit., pp. 62-65
3. Ibid., p. 65.

and faiths of Europe."<sup>1</sup> There was no flood of missionaries into China as result of that message, but John of Monte Corvina, a Franciscan, finally arrived in 1294. He was joined later by other Franciscans, and the work was fairly successful. But when the foreign Mongol rule collapsed in 1368, the foreign religion which it sponsored fell with it, and by the end of the sixteenth century no traces of the faith were found by the Jesuits.<sup>2</sup>

The reasons for the failure of this second attempt to Christianize China are based on the intimate associations it had with the hated foreign rule. Also, the Christians, being dependent upon the favor of the Mongol rulers, could not reach the Chinese because the Mongols adopted a policy of being indifferent to and aloof from Chinese culture and civilization.<sup>3</sup>

### 3. The Roman Catholic Period

Christianity disappeared from China for almost two centuries after the fall of the Mongol Dynasty. Renewed efforts to reach China began with Francis Xavier who, in 1549, went to Japan as a missionary. His plans to enter China were cut short when he died on an island near Canton in 1551.

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1. Ibid., p. 62.
2. Wei; op. cit., p. 12.
3. Ibid., p. 13.

Later, Jesuits succeeded in reaching China and among the earliest and most effective workers were Rugerius and Ricci. The latter, a learned mathematician, interested the educated class through his demonstration of European inventions and learning. Scholars and officials soon became friends of the missionaries, and this Christianizing endeavor fared quite well for a short period.

Unfortunately, other orders, the Dominicans, Augustinians, and Franciscans, followed the Jesuits, and they began to have controversies among themselves over rites and terminology. The questions were first referred to the Chinese emperor, K'ang Hsi, who took a liberal view, but the conservative Dominicans then appealed to the Pope who sent a legation in 1706 to uphold the Dominican view. This act only aggravated the situation.

The controversy dragged on until finally it was settled by Papal decree in 1742. This decree did not meet with the approval of Emperor Ch'ien Lung, who held the same view as K'ang Hsi, his liberal predecessor. Ch'ien Lung was enraged by the fact that the matter was settled by a non-Chinese authority who was considered superior to him, and therefore began to persecute the Christians.

From that time, the Christian enterprise declined steadily, until "in the first quarter of the nineteenth century the future of the Church was very dark."<sup>1</sup>

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1. Latourette; op. cit., p. 181.



Concerning the results of this period of Christian activity, Latourette says:

"It is obvious that so small and widely scattered a body, drawn chiefly from the less influential portions of the community, dependent upon foreign leadership and financial support, and subjected to almost unrelenting persecution from the state, had so far obtained only an extremely precarious foothold...

"On China and its culture as a whole the missionaries had made almost no impression. The new faith had wrought no important modification in the ethical standards and religious ideas of the nation, and social and political institutions, except among the small body of Christians, were unaltered...

"Had missionaries after 1835 gradually ceased coming to China instead of increasing in numbers, the Church would probably have passed out of existence within a few generations, leaving behind it no permanent mark."<sup>1</sup>

"Strangely enough," according to Professor Latourette, "missions seem to have had a greater immediate effect upon Europe than on China."<sup>2</sup>

It is through missionary travels, tales, letters, and journals that Europe became acquainted with China. Therefore, "the missionaries had been largely responsible for initiating a cross-fertilization of cultures."<sup>3</sup>

#### 4. The Modern Period

From the early years of the nineteenth century, Protestants begin to play an important role in re-awakening a missionary fervor for China, resulting in a new, more

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1. Ibid., pp. 195-196.

2. Ibid., p. 198.

3. Ibid.

vital movement to bring Christianity to China again.

Beginning with Robert Morrison's landing in Canton in 1807 until the present, there has been an encouraging development of the Christian movement. Christians in China still only constitute one-half of one per cent of the population but, as Wei states, "our total impact upon the nation as a whole is far greater than our numerical strength."<sup>1</sup>

The modern period of Christian missions is a prolific one. Roman Catholics, European and American Protestants are all working diligently to further God's Kingdom. Catholics number approximately three million, and Protestants, approximately one million. Latourette's summary serves excellently for our purpose of seeing this period in outline form:

"We have recounted how, when at the beginning of the nineteenth century the body of Christians were dwindling and seemed about to disappear, a fresh wave of the Occidental flood came, and with it the first representatives of Protestantism and reinforcements to the beleaguered Roman Catholics. We have watched pressure from the West continue and have seen how, as the nineteenth century wore on, missionaries rapidly increased in numbers and, under the aegis of treaties, established themselves even in the remotest provinces. We have witnessed, with the collapse after 1900 of the resistance of the old culture before the ever more aggressive West, the expanding missionary body begin to reap the fruits of the preceding century and the Churches grow rapidly in numbers and influence. We have seen the World War shake the prestige and power of the Occidental and we have watched the quickening spirit of Nationalism rise against the foreigner and usher in for

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1. Wei; op. cit., p. 17.

missionaries as well as merchants and diplomats a new and more trying era."<sup>1</sup>

It is very difficult, however, to estimate results and draw conclusions about a movement which is still progressing and changing. Latourette quotes one group, namely non-Christian Chinese, as observing that:

"...beyond aiding in the initial stages of the introduction of Western civilization, especially of the newer education, missions have made little impression upon the country as a whole."<sup>2</sup>

But the professor goes on to list several ways in which he sees that Christianity has influenced China:

1. The very presence of hundreds of thousands of Christians with higher moral standards, forerunners often of the new civilization had its inevitable effect on the community.

2. It was partly due to missionaries that some Chinese leaders had a familiarity with the new learning that came to revolutionize the nation.

3. Closely related to the previous contribution is the tremendous one of Chinese Christians to education.<sup>3</sup>

"Twenty years ago Chinese youth were content to follow in the footsteps of the elders, performing the ancestral sacrifice, mastering the classics, and aspiring to be dignified officials. It was a comparatively contented China, oblivious to her weakness and inefficiency in comparison with Western methods. But now that our youth have awakened to the need of science, industry

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1. Latourette; *ip. cit.*, pp. 823-824.

2. *Ibid.*, p. 831.

3. *Ibid.*, p. 843.

and representative government they are pressing eagerly for a modern education. The awakening of these ambitions may be traced in a large measure to the propagation of Christianity and to the pioneer work of Christian schools and hospitals."<sup>1</sup>

4. Missionaries brought types of Western learning that would not have come so quickly without them. Their lives showed by example and precept the ideal that this learning was for community welfare, and not for private gain.

5. The re-enforcement of Chinese ethical standards and quickening of public conscience against opium, gambling, prostitution was another salutary effect which Christianity had on the community.

6. There resulted also, a heightened regard of individuals, no matter how lowly.

7. Translation of scripture and other literature was carried on by missionaries who were eager to convey Christianity to the Chinese in their own language.

8. The missionary was also an interpreter of China to the Occident.

"If, when the Chinese have finally adjusted themselves and their culture to the new age, the revolution through which they shall have passed proves to have been more beneficial than harmful, it will be in no small degree because of the thousands of Christians who counted not their own lives dear that to the Chinese might come more abundant life."<sup>2</sup>

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1. Koo, T.Z.: "Christianity in China," Student World, Vol. XV, July, 1922, pp. 12-13.
2. Latourette; loc. cit.

## B. Christianity's Influence on Chinese Students

The preceding discussion reveals some dangers of the Christian movement and gives an insight into its influence in China as a whole. In the latter part of Chapter One, also, some general attitudes of students toward religion, mostly as the result of the New Tide Movement, were examined. Christianity came into the discussion as one of the religions toward which the attack of criticism was made. The present discussion is concerned with the more detailed picture of the Christian movement among the students.

It was stated in Chapter One that by 1922, Christianity had gained enough influence among students to have raised against it an anti-Christian movement. How is this strong reaction accounted for, when Christians comprised only a fraction of one per cent of the population? How could such a small group have made such a great impact?

One of the main factors as seen in the discussion above, is the consistent practice Christian missionaries had of establishing schools wherever they went with the result that Christian schools with superior equipment and modern teaching were decades ahead of the Chinese schools. The majority of students encountered Christianity in choosing which school to attend. Therefore, mission schools, bearing an excellent scholastic reputation, were able to reach many youths for Christ.

Since it is through its educational work, then, that Christianity has made one of its greatest impacts on students, a survey of a few salient attitudes of students in colleges might well be taken here.

#### 1. The Situation in Mission Schools

In considering the influence of Christianity among Chinese students it might be well to study the spiritual life in Christian colleges, where the atmosphere should be the most propitious for Christian growth.

Beginning with Robert Morrison's Anglo-Chinese college, mission schools have gone through battles of every phase of school life, from text-book battles to the battle of government registration, with criticism from home and abroad. Today there are thirteen mission colleges which have survived and which are contributing greatly to the education of Chinese youth.

According to Dr. T.H. Greene, writing in the Student World, Christian colleges were "founded as Christian schools and colleges primarily to teach the gospel and to train leaders for the Christian movement in China."<sup>1</sup> Furthermore, the "distinctive contribution of the Christian college in China is 'education' in the Spirit of the Christian gospel."<sup>2</sup>

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1. Greene, T.H.: "The Educational Aims of the Christian College in China," Student World, Vol. XXXVII, Second Quarter, 1944, p. 158.
2. Ibid., p. 151.

How well the Christian colleges have met these aims is a little hard to determine objectively. Dr. Greene says that the spirit of the gospel should be expressed in the life of the Christian staff, in Christian worship, and in Christian instruction. But the governmental requirement for registration, which followed in the wake of the anti-religious movement, weakened and made difficult the religious training and expression in Christian schools.

Miss Gregg says,

"The effect of registration upon the religious character of the school varied. While, indubitably, registered schools were more efficient and more Chinese, some registered schools became far more Christian than they ever had been before, others became less so."<sup>1</sup>

In a situation where religious courses are electives and religious exercises are voluntary and left to student-faculty initiative, the spiritual level is difficult to maintain. This is especially true, since the private mission schools with higher fees than those of the government schools have eliminated many children of poorer Christian families, and brought in the sons of wealthy Chinese who often sorely need the discipline of a Christian school.

T.Z. Koo points out another great lack in Christian colleges:

"There are few staff members in our Christian colleges who do personal work among students. In colleges with twenty, fifty or a hundred staff members

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1. Gregg: op. cit., p. 180.

you can count on the fingers of one hand those who are really doing personal work among the students."<sup>1</sup>

In an interview with Mr. Calvin Chao who is the general secretary of the Inter-Varsity Christian Fellowship in China, he made the observation that the religious education in mission schools was formal, not vital, resulting in nominal Christians rather than keen Christians with a living faith. Dr. Greene summarizes the main factors which are essential to the spiritual effectiveness of the Christian colleges:

"The distinctive contribution of the colleges, however, will depend upon the extent to which they can exemplify in all they do and say that Christian spirit which both they and we believe, provides the answers to China's deepest needs."<sup>2</sup>

## 2. The Situation in Government Schools

Although most students have been aware of the role Christianity played in the development of China's educational system, they tend to give it no place in their personal living and thinking. Their most characteristic attitude toward religion is indifference. In his chapter on "Chinese Students and Religion" in the China Christian Year Book, Kiang Wen-Han states:

"On the whole, religion does not hold an important place in the life and thinking of the students

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1. Koo, T.Z.: "The Spiritual Life of Students in Christian Colleges," China Today Through Chinese Eyes, p. 112.
2. Greene; op. cit., p. 154.



in China. When students register in schools or colleges very few of them claim adherence to any religion...There are more who are indifferent than antagonistic to religion."<sup>1</sup>

Kiang accounts for this indifference with three main factors: the setting aside of China's historic religions, the native humanistic tendency of Chinese students, the growth of rival beliefs such as Communism and Nationalism.<sup>2</sup>

In the light of the preceding discussion on the general indifference of students toward religion, it may now be profitable to consider their attitudes toward Christianity and Christ. In the general experience of a Christian worker talking to an interested non-Christian, he finds that if the non-Christian student already knows something about Christianity, he is almost sure to have a deep appreciation of Jesus, only equalled by his deep suspicion as to the ulterior motives of the Church.<sup>3</sup>

A quotation from Kiang Wen-Han's dissertation on Chinese attitudes toward Christianity states:

"Christian moralism is effective because the appeal is centered on Christ and the emphasis is not other worldly. The Chinese people have never been clearly theistic and they are frequently bewildered about a personal God. Jesus Christ, however, is concrete and the Chinese are easily attracted to him by his spirit

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1. Kiang, Wen-Han.: "Chinese Students and Religion," China Christian Year Book, 1932-1933, p. 313.
2. Cf. Ibid., pp. 313-319.
3. Lautenschlager, L.: "Student Evangelism in the Far East," Chinese Recorder, Vol. LIX, August, 1928, p. 487.

of love and sacrifice. Even during the turbulent period of the Anti-Christian Movement, there was comparatively, little attack on the lofty character of Jesus."<sup>1</sup>

Another frequently recurring attitude expressed, is the desire to identify religion with life. Chinese students are more interested in the social effectiveness of religion than in mere theological assertions. They insist that religion cannot function in a vacuum; it must function in all phases of life.

### 3. Christian Chinese Students and Their Attitudes

In 1934, Kiang Wen-Han in writing for the China Christian Year Book said regarding the recent development of the new spirit among Christian students, that three things seemed outstanding: First, there is a seeking for religious reality.

"Partly due to outside challenge and partly due to an inner shake-up the students have begun to realize that Christianity is more than a daily routine of services, prayer groups, Bible classes, etc. They want to seek a religious life firmly grounded in a valid experience of God. In other words, they are eager to cultivate a sense of religious seriousness."<sup>2</sup>

Second, the demand for action is heard on all sides.

"Religion is not merely something to accept. It should be rooted in action. What is the use of Christianity if it has nothing to say or offer in meeting the present national crisis, and in changing the diseased social order? That is why when a majority

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1. Kiang, Wen-Han: The Ideological Background of the Student Movement in China, (an unpublished doctorate dissertation), p. 258.
2. Cf. Kiang, Wen-Han: op. cit., pp. 320-321.

of the students are buried in apathy and disillusionment, the minority group of Christian students, instead of yielding to despair, have taken on a more constructive program of the promotion of native goods, rural service, and war work of a non-combatant nature."<sup>1</sup>

Third, a nostalgia for discipline is felt keenly among students. The desire for rigid discipline may be seen in the six points formulated by the Commission of the Chinese Student Christian Movement (CSCM):

"(1) To have a daily period of devotion. (2) To live a simple frugal life. (3) To discipline bodies for sound health. (4) To strictly observe sex morals. (5) To be truthful and sincere in word and deed (6) To be punctual in all appointments."<sup>2</sup>

The Christian student, then, is being challenged in his faith. What Neander Chang said in 1928 about Christian students following the Anti-Christian movement, may be said of students today who are facing similar circumstances after this war, namely that their faith and their lives have proved to be of the caliber that will stand the most rigorous tests.

"Christians are more sincere; the masks are off. If they are Christians, they are real ones. There is a better chance for Christian work now than at anytime during the past two or three years."<sup>3</sup>

#### C. The Problems Faced in Student Work

In order to understand clearly what is involved in presenting Christ to Chinese students today, there must

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1. Ibid.
2. Ibid., p. 321.
3. Chang, Neander: "What of the Students?" Chinese Recorder, Vol. LIX, p. 441, July, 1928.

be real insight into the problems which will confront the student-worker. Many of the problems were intimated in reviewing the background of the student, and in studying some of his attitudes toward Christ. In fact, it is difficult to determine just where the problems cause the attitudes or the attitudes cause the problems. In either case, a difficulty is expressed which needs attention.

#### 1. Indifference:

The problem of general indifference toward religion is one that must be faced in Christian work of all kinds in all countries, and Chinese students are no exception. This problem has been discussed already in Chapter One and in an earlier part of this chapter, indicating its prevalence and importance.

#### 2. Lack of Naturalization of Christianity

The occupation of China by American troops at the end of this war and other American policies in China have created an anti-American feeling among Chinese students. This antagonism has reawakened, or, at least, brought to a head again the problem which was climaxed in the Anti-Christian Movement in 1922. This feeling is not directly anti-Christian, but it has bearing on the Christian influence in China because Christianity is considered an American-fostered religion. The whole problem, therefore, of the naturalization of Christianity in China is facing Christian leaders who are

being criticized for supporting a religion which is essentially Western, with a Western church-form, Western methods, and Western trained leaders. Chinese Christian leaders are often pronouncedly lovers of America, having been better trained in Western culture than in Chinese. This training gives them unmistakable Western attitudes which give the Chinese cause to feel insecure and suspicious.<sup>1</sup>

Since Christians are only a fraction of a per cent of the Chinese population, real naturalization of the Christian movement seems to be a distant hope. However, the better trained and the more "Chinese" the future Christian leaders will be, the greater the advance toward ultimate naturalization. Let it be said here, however, that under the severe scrutiny of the critical war period, many Chinese Christian students proved themselves to be thoroughly patriotic, thoroughly "Chinese," and truly Christian.<sup>2</sup>

### 3. Political Conflicts

Something of the political difficulties was presented generally in the first chapter. Here, the political difficulties are discussed in relation to their bearing on student work. Though there are many phases of the political picture that are pertinent, only those problems of post-war reconstruction and of the challenge of Communism will be

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1. Ting, K.H.: Personal Interview, March 15, 1948.
2. Cf. Yui, Pei Wen: op. cit., p. 9ff.

dealt with which are most direct in presenting problems for giving the gospel to Chinese students.

a. Post-War Reconstruction

Mr. K.H. Ting, in an interview, opened with the sobering thought that the door in China is not so wide-open for Christianity. It is very difficult to work with Chinese students today, and we must not let our enthusiasm minimize the difficulties. One factor he particularly mentioned is the inflation, the financial insecurity present everywhere in China. The situation is so bad that the major work being done by the China SCM today is student relief work. The other factor he discussed was the anti-American feeling prevalent in China, with students demonstrating against American interference. As mentioned before, anti-Americanism is often closely akin to anti-Christianism. Therefore, Christian work should not be considered to have a reception with open arms awaiting its endeavors in China.<sup>1</sup>

Yui Pei-Wen, who has been active very recently with student work in China under the YMCA, gives a first hand picture of what Christian students face in post-war China. High expectations at the end of the war dissolved into general disillusionment. Young people arriving home after a long trek from free China, found everything in turmoil. Discouragement over lost time in their education, the realization that national reconstruction is a tremendous task,

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1. Ting: op. cit.

and the feeling of helplessness were factors accounting for the low ebb of morale among the students.

Yui goes on to say that Christian youths have many problems unique to them. The stress and strain of war, their separation from church fellowship, and the laxness after the war crisis have contributed to make Christian students feel that they have lost their faith. They are also caught between the conflicting loyalties of patriotism for China, which, as mentioned above, causes an anti-American feeling at present, and the Christian movement, which is, generally, pro-American.<sup>1</sup>

b. Communism

There is much unrest in the world today over this issue of Communism, and China is no exception. Communists have been figuring in Chinese politics since before the inception of the Republic.

Today, this political struggle dominates the minds of the Chinese students. As Kiang Wen-Han says, "The real problem lies in the relations between the Kuomintang and the Chinese Communist Party."<sup>2</sup>

The Communists use tactics such as campus organizations and service groups which are like Chinese SCM techniques, and are making a strong bid for the loyalty and

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1. Yui Pei-Wen: op. cit., p. 14.

2. Kiang, W.H.: The Ideological Background of the Student Movement in China, (unpublished doctorate dissertation) p. 289.

support of youths who at present are uncertain as to their allegiance. In face of the Kuomintang, the clear-cut, revolutionary, idealistic aims of the Communists offer too enticing a solution for students to ignore.

If Christians are to meet the challenge of Communism, they cannot afford to be naive and completely other-worldly. As Wilkinson wrote as early as 1930:

"Among students in China today, the great masses are neither Christian nor Communist. They are a lump waiting for the leaven...On the one flank stands Christianity with its predominantly spiritual appeal and its method 'conversion' or change of heart. On the other flank stands Communism with its predominantly material appeal and method of 'revolution' or change of circumstances."<sup>1</sup>

Wilkinson also states, "We need an intelligent and sympathetic knowledge of Communism, and a new Apologetic for Christianity in face of these new claims."<sup>2</sup>

#### 4. Students and the Church

The problem of Chinese young people and the Church may not seem very different from the classic problem of the youth and the Church in any country, but there are several aspects of the problem which are unique and important for Christian workers to consider.

The first problem is one mentioned before, that of inadequate Chinese leadership. Very often the minister of

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1. Wilkinson, W.E.: "Christian Students," Chinese Recorder, Vol. LXI, August, 1930, p. 491.
2. Ibid..



his church may have an education far inferior to that of the student, so that there is an intellectual gap between them.

"The Church dislikes the modern freedom, the modern thought of the student; the student dislikes the conservatism of the Church. Pastors have no message for the student; students can find no place in normal church life in which to express their Christianity. Students are not at home in the Church."<sup>1</sup>

Often also, ministers are trained in Western Christian schools to the extent that their teaching is full of Western culture and lacking in Eastern culture. It is by virtue of this tendency that many Chinese consider the Church as "the cats-paw of European or American imperialism and commercialism"<sup>2</sup>

Second, many students are contacted for Christ in college through Christian student organizations, and, in spite of having enjoyed a rich fellowship on a high plane in school, they have never desired to make the transition to a church fellowship after graduation. T.C. Chao gives a reason for this attitude:

"The appeal of Christianity is not identical in the Chinese mind with the appeal of the church. A Chinese youth may feel deeply drawn to the magnetic and commanding personality of Jesus Christ and desire to be his disciple, and yet not feel at home in the imported institution called the church. The Christian religion is of universal appeal, whereas the church stands as a particular organization with a

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1. Ibid., p. 495.

2. Chao, T.C.: "The Church," As It Looks to Young China, p. 147.

set of regulations and requirements which may be cumbersome and difficult for the Chinese mind."<sup>1</sup>

Other problems are indicated by the following list of complaints which young Chinese have expressed to Mr. Chao.

- "1. The church does not have a definite religious message apart from absolute theological pronouncements.
2. The church offers no intellectual stimulus.
3. It offers no stimulating fellowship.
4. It lacks a comprehensive and interesting program of religious education for all classes of people.
5. It offers little or no guidance in the immediate and urgent problems that young men and women have to face.
6. It has no literature outside of the Bible and even this has become in many places rather unintelligible.
7. It lacks aesthetic appeal in its forms of worship.
8. It is narrow in its religious thought, and instead of offering a world fellowship, often emphasizes small doctrinal differences unimportant to a people for whom they have no historical significance.
9. It lacks real spiritual leadership in the ministry.
10. It offers no constant and constructive program for social service.
11. It does not keep pace with the progress of the times.
12. Its form of organization is foreign to the Chinese temperament."<sup>2</sup>

There need not be an affirmation or denial of these complaints to see their value as indications of the attitude of youth toward the Church, and to realize what needs underlie these complaints.

It may be seen then that the Chinese Church is being challenged to face a real problem with its students.

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1. Ibid., p. 147
2. Ibid., pp. 148-149.

"In the existing gap between the educated Chinese Christian and the church as we ordinarily think of it, the Christian movement in China faces a challenge. It is clear that educated Chinese Christians need something that the church is not giving them. It is also clear that they desire to have some kind of organization for the conservation and propagation of the life found in Christ. In other words they want a church."<sup>1</sup>

#### D. Summary and Conclusion

This chapter has dealt with the Christian scene in China and its relationship to Chinese students. In order to get a better perspective of its influence on students, the Christian Movement was traced in outline from its inception in the T'ang Dynasty, by the historians, until the present. The great factor of influence in missionary endeavor of the recent period has been the educational work. Chinese students, therefore, are among those who are best acquainted with the Christian gospel. Students in mission schools are in the best position to be influenced by the Christian message; but whether in mission school or government school, the greatest obstacle to reception of the Christian message is indifference. In spite of this indifference, many Chinese students are facing Christ and being challenged by His message. They want a religion which is both socially and personally effective.

Besides the perennial problem of indifference toward religion must be placed problems which have more direct

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1. Ibid., pp. 171-172.

bearing upon the Chinese scene, such as Chinese political conflicts between the Kuomintang and the Communists, post-war insecurities, the Westernism in the Christian Church, resulting in a loss or inadequate understanding of Eastern culture and values. As Dr. Wei says:

"We are...sure of one thing, and that is, if Christianity is to take root in China, it must assume a Chinese form, congenial to the Chinese cultural heritage."<sup>1</sup>

This, then, is the picture of the relationship and influence of Christianity among Chinese students. And it presents a challenge which must be clearly faced by all who are sincerely seeking to win Chinese students to Jesus Christ.

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1. Wei: op. cit., p. 32.

### CHAPTER III

THE AIMS AND THE METHODS OF ORGANIZED STUDENT WORK IN CHINA

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### THE AIMS AND THE METHODS OF ORGANIZED STUDENT WORK IN CHINA

Many aspects of the Chinese student living and thinking have been touched upon in the first two chapters. We have seen what forces are significant to student interests. As these influences have been discussed rather generally, this chapter will deal with them in relation to the aims of Christian student work and the methods which organizations are using to achieve these aims.

#### A. The Aims

Good aims of Christian student work are aims which actually meet the students' most real needs. Therefore, a review of student needs will be appropriate at this point, and then the Christian answer may be found which will meet them.

##### 1. A Summary of Needs Presented in the First Two Chapters

The first two chapters have revealed some of the conflicts and problems which confront Chinese youth today. Among them are the conflicts raised by the overthrow of the old traditions, religious, economic, and political. The "Chinese Renaissance," an intellectual movement, brought about by the encroachment of the Western civilization upon China, is one major factor in this overthrow. And because

Chinese students educated along lines of this new thought movement are the very ones who are to be reached for Christ, the aims of Christian work among students will have to take these intellectual conflicts and problems into consideration.

Kiang Wen-Han says of this problem:

"The Christian missions have put too much emphasis on statistics of converts and the need of making an intellectual interpretation of the Christian religion to the Chinese educated people is neglected. Some of the fundamentalist groups even regard the pursuit of knowledge as being secular."<sup>1</sup>

Kiang emphasizes his point by saying that,

"Christianity has a great future in China, if it could provide an intellectual exposition of the kind of faith adequate to meet the minds of the Chinese intellectuals."<sup>2</sup>

The revolt of students against religion has also been discussed. The need this discussion revealed was the spiritual vacuum resulting from a loss of the foundations of their beliefs. In fact, the revolt is an indication of the need for a satisfactory spiritual experience.

"...in spite of the loud anti-Christian movement, which is a sign of the need for a deeper manifestation of religion, the Chinese people, the steady and respectable class of people, are searching for a satisfactory spiritual life."<sup>3</sup>

Concomitant with the loss of religious standards are the social insecurity and the changes which are sweeping

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1. Kiang, Wen-Han: op. cit., p. 253.
2. Ibid., p. 288.
3. Chao, T.C.: "Present-Day Religious Thought and Life in China," China Today Through Chinese Eyes, p. 33.

the country. Students, feeling the result of this change, are longing for sure standards.

"It is also generally admitted that as yet no clearly defined system of new morality has been worked out to take the place of the old. Therefore, ethically speaking, the students in China are still living in a great transitional period."<sup>1</sup>

In addition to the difficulties in the intellectual, religious, and social realms, the political conflicts must be mentioned. The post-war conditions of political unrest and insecurity, or up-rooted lives, and movements competing for loyalties, make the task of doing a constructive and vital work for Christ in China seem insurmountable.

Dr. Frank W. Price, recently returned from his work in China, writes:

"The war has definitely increased the interest of students in religion. The problems and frustrations of the post-war period have made them more conscious of moral and spiritual need. More students, of both government and Christian private schools, are studying the Bible and Christianity and seeking the Christian way, than ever before. There was a striking growth of Christian fellowships in government schools during the war. The problem is how best to develop this interest, to nurture the new Christians and to bring youth in close touch with the churches. Other disillusioned youth are turning to more radical solutions and even among Christians there is a group strongly interested in communism, socialism and the social application of Christianity. The war has brought about much demoralization in China and lowering of standards. Christianity can help here but it also seems to some students to be in conflict with modern science and modern social movements."<sup>2</sup>

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1. Kiang: op. cit., p. 269.
2. Price, Frank W.: Written Report, November 28, 1947.



## 2. The Christian Answer

The task of reconstructing China is a discouraging one, to those who face the situation realistically. Typical of this attitude is the discouragement of Chinese students who have come to America for further study. These students are usually top-ranking graduates of Chinese universities, enthusiastic, and keenly idealistic. The reconstruction of China is a concern which occupies much of their thought. China has been profiting by making full use of the training and ability of these fine youths.

But, although their aims and desires for the welfare of China are high, lofty ideals do not necessarily guarantee corresponding action. When the returned students' idealism is tested by the stern realities of the China-scene, many of them find their ideals are not strong enough to give them the fortitude of character needed to stay clear of bureaucratic corruption, crooked business methods, and the whole entangling net of post-war China's difficulties. Inflation, inadequate salaries, and lack of good opportunities drive their backs to the wall; they find their ideals, which were unchallenged and even encouraged in training, now crumbling.

The testing fires of the conflict in China find many of them unable to cope with the demands for strength and integrity of character. One Chinese student related at a student conference in California that he was not sure of

himself nor of his good friend who was standing next to him, as to whether within one year of their return to China, either would still be the same idealist which he had been in the States. Corruption, he felt, was practically inescapable.

"Many Christian students felt that their traditional social emphasis was superficial and needed deeper roots; that moral decisions and ideals and youthful enthusiasm for change could not be supported for long without convincing intellectual justifications; that Christians must put the whole of their social program into a wider context... an eternal one."<sup>1</sup>

The answer to the problem of that student lies in the fact that his motivation was inadequate. Before he can reconstruct his external environment, the student first needs an internal reconstruction. Jesus Christ supplies the dynamic for that internal reconstruction or, as He called it, "new (spiritual) birth." ("Marvel not that I say unto you, ye must be born again."<sup>2</sup>)

As Chen says of the need for Christianity as an adequate motivating force in the lives of students:

"This same longing to know the deeper meaning of life and the craving for some sure ground of hope for the future has never lost its grip on the Chinese and it will never be satisfied with something less than the gospel of Jesus Christ."<sup>3</sup>

Dr. Lautenschlager wrote out of the heart of war-torn China in 1938 that "only a Christ-centered and a cross-centered

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1. Roy, A.T. and Kiang, W.H.: "Chinese Students Learn from War," Student World, Vol. XXXIX, First Quarter, 1946, p. 43.
2. John 3:7.
3. Chen, W.Y.: "Evangelism Among Chinese Students," Chinese Recorder, Vol. LXX, March, 1939, p. 142.

message is adequate for the spiritual and social needs of Chinese youth today."<sup>1</sup>

The basic aim, then, in Christian student work, is to present Christ and this Christian life to students. All Christian camps will agree with that basic fact. A well known issue between "fundamentalists" and "liberals" about this aim may arise as the result of a difference in emphasis, the fundamentalists dwelling on the personal acceptance of Christ, and the liberals emphasizing the "social gospel" of Christian service. But they both agree that they are servants of the same Lord and are seeking to do His will. Both could use more balance in their program and a more sympathetic interest in each other, for as Professor Lautenschlager says in the article quoted above:

"Chinese youth is best gripped by a gospel which is both evangelical and social...the evangelical-social gospel, the whole gospel of Christ for the whole of life, is what China and the world needs today."<sup>2</sup>

Along with this basic one are the aims to present Christianity in an intellectually more tenable way, and to help students to identify it with life. There is a danger in this identification in that even such a well established work as the Chinese SCM receives criticism for losing perspective and becoming so identified with student life as

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1. Lautenschlager, S.: "Preaching Christ to Students in War-torn China," Chinese Recorder, Vol. LXIX, October 1938, p. 479.
2. Ibid., pp. 486-487.

to be considered a political interest rather than a primary Christian organization. As one student secretary of the SCM wrote concerning the outcome of a student conference:

"The East China Conference struck me as being a very good one; there was an excellent spirit and a fine devotional life coupled with some real thinking on concrete issues. My one criticism is that I am doubtful if these two elements were adequately linked together by a clear understanding of the Christian faith. We worshipped with our minds, but there was little to help people feel the vital connection between the two...To help our Christian students in making their religion more dynamic socially and their social action more definitely Christian is the great task of the S.C.M. today."<sup>1</sup>

The Christian Church is awakening today to the fact that the great divorce between that which is religious ("sacred"), and that which is not religious ("secular") is one fallacy which has helped to cause the lack of personal religious faith among the masses of society. In America, belief in God, and worship of Him have become synonymous with Sunday services, pious observances, and rituals. When the Sunday suit is removed, so are the thoughts of duty and worship of God removed, to be resumed the following Sunday. So to departmentalize life and to pigeon-hole religion in one little obscure corner seems to be the tendency of the Christian Church, and Western missionaries have carried that attitude into China. Dr. Koo speaks of it in his chapter in China Today Through Chinese Eyes:

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1. "Report from the Student Christian Movement of China," Student World, Vol. XXIX, Fourth Quarter, 1936, pp. 370-371.

"There is another misconception, that spirituality is only one segment of life. Many students, when you speak of spiritual life, consider it as one phase of their life, as they think of their intellectual life, their physical life, etc.... Spirituality is not one department of life but the atmosphere of the whole soul and it ought to permeate the entire personality of man."<sup>1</sup>

But Christianity that is Christ-centered causes life to take on its truest perspective, its best integration. Jesus Christ enables the personality to reach its most mature development.

#### B. Methods

With these aims in mind, it is now possible to review methods which have been and are being developed by organizations working with students. The methods developed by the Chinese SCM will be especially considered, since the early entrance of SCM into China makes it the pioneer of student organizations and student work methods.

##### 1. Methods Employed by Organizations Nationally

###### a. Student Evangelism Campaigns

Dr. Stanton Lautenschlager, professor in Chee Loo University, was one of the speakers sent out by the Youth and Religion Movement to do evangelistic work with students. This movement will be discussed later. His report in the

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1. Koo, T.Z.: "The Spiritual Life of Students in Christian Colleges," China Today Through Chinese Eyes, p. 115-116.

China Christian Year Book, 1938-39, containing many insights into student evangelism, will be summarized here.

"Evangelism," Dr. Lautenschlager says, "is the first duty of the Church..."<sup>1</sup> The Church is small and weak without evangelism, and especially without evangelism among youth, for youth are the life-blood of the Church. Educated youth are important as leaders in new paths of politics, freedom, and justice. They are the world-changers of tomorrow.

Dr. Lautenschlager explains what he means by evangelism.

"By evangelism, we mean, bringing students into such vital contact with the life-changing power of Jesus that their lives will be re-integrated around Jesus and around his great aim of doing God's will on earth."<sup>2</sup>

He goes on in discussing the nature of evangelism by calling for a social emphasis.

"Students do not reject the individual gospel but they also demand a social gospel. They want an evangelism which is social and at the same time they welcome a socialism which is evangelical."<sup>3</sup>

The individual need, however, cannot be overstressed. Everywhere people are feeling the need for that inner spiritual regeneration which alone can empower them to face the forces of evil in the world today.

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1. Lautenschlager, S.: "Evangelism Among Students," China Christian Yearbook, 1938-39, p. 161.
2. Ibid.
3. Ibid., p. 162.

Although he does not wish to give the impression that the counting of decisions is his major concern, Dr. Lautenschlager feels that decisions are of primary importance.

"...true evangelism must produce decision.. Heart stirrings to intellectual assent are not enough. The will must be moved as well as the heart. It is the decision that takes the student out of the old life into the new. The evangelistic essentials are three, the social emphasis, the personal emphasis, and the decision. Perhaps the greatest of these is the decision."<sup>1</sup>

Dr. Lautenschlager concludes his report with a challenge:

"The student welcome is universal...The whole student world is a great open door...Students are ready--is the Church ready?...One hundred evangelists would not meet the possibilities in the student field today."<sup>2</sup>

Among campaigns of evangelism which have been effective with students on a nation-wide scale are those conducted by Sherwood Eddy and Chinese Christian leaders under the auspices of the "Youth and Religion Movement." The Movement was organized by the National Convention of the YMCA, which was held in Shanghai in 1934.

The great need of educated youth for such an evangelistic campaign at that time led the committee of the National YMCA to organize the Movement, whose objectives were:

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1. Ibid., p. 163.

2. Ibid., p. 171.

"to lead youth to Christ is that they might accept Him as Lord of life and nations; to deepen the spiritual life of the Association leaders, lay and secretarial, and to quicken the youth-consciousness of all Christian forces in China."<sup>1</sup>

Other follow-up campaigns after Dr. Eddy's effort revealed such need, open-mindedness, and opportunity for the evangelization of students that regional retreats for youth workers were held in six different areas in 1937 to make the work that was being carried on more effective. Although the campaigns of the Youth and Religion Movement were effective, reaching students numbering in the tens of thousands, Liang gives a warning about their success:

"(It) should not be measured by the numbers of meetings held and the size of attendance at these meetings, but by their real effect on the life and spirit of the people who have received the message."<sup>2</sup>

In the last two years there has been a newcomer in the field of Chinese Christian student organizations, the Inter-Varsity Christian Fellowship, hereafter called IVCF. The main emphasis of IVCF is evangelism, which fact is an indication that the Chinese SCM, in spite of the Youth and Religion Movement of the late thirties, might have become too zealous in guarding the social gospel and as a result have neglected the more primary aspect of evangelism. The rise of the IVCF can very well be an indication that a need for more personal evangelism is being felt among students.

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1. Liang, C.C.: "Youth and Religion Movement," China Christian Year Book, 1938-39, pp. 154-155.
2. Ibid., p. 160.



On the other hand, a conservative and spiritually-minded emphasis such as Inter-Varsity holds, runs the danger of overlooking the other needs of the students. Calvin Chao, General Secretary of IVCF in China, remarked in a personal interview that one definite weakness of IVCF in China is an insufficient intellectual approach to many of the problems of Christianity.<sup>1</sup>

It remains to be seen how these two camps will develop in the future, and what changes and adaptations they will undergo in order to reach Chinese students more effectively. The fact remains that evangelism must be a basic concern to those working with students. As Sherwood Eddy says: "Evangelistic work must always take first place in the foreign mission enterprise."<sup>2</sup>

#### b. Student Conferences

The popular method of student conferences seems to be very successful in China. The Chinese SCM has held regional and national conferences that have been of great help and inspiration to students. Intellectually stimulating discussions, recreation, inspiration, suggestions for service, and good fellowship are all factors contributing to the success of a summer conference, and Chinese students are very receptive to this type of program. Dr. John R. Mott who was

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1. Chao, Calvin: Personal Interview, October 14, 1947.
2. Eddy, Sherwood: The Students of Asia, p. 166.

present at some of the first Christian conferences held in China writes concerning their importance:

"Members of the Student Volunteer Movement in China wrote, before our journey was begun, recommending that some Christian conferences be held in that field. This demand became strong and general when word was received about the great blessing which attended the Indian conferences, and missionaries at leading centers united in inviting us to conduct a similar series in China."<sup>1</sup>

Dr. Mott goes on to say that:

"This series of conferences marks the beginning not only of student conventions in China, but also of conferences for the deepening of the spiritual life. At each place there was an outpouring of the Holy Spirit, and the demand was general that similar gatherings be held at convenient intervals in the future."<sup>2</sup>

#### c. Student Relief

In 1937, when the war with Japan had been progressing for several months, a group of Christian leaders, together with several educators and YMCA and YWCA secretaries, set up the Shanghai Student Relief Committee to meet severe student needs resulting from the war. Following the organization in Shanghai, other committees were set up all over the country. In 1938, the National Student Relief Committee was organized to coordinate relief on a country-wide scale.

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1. Mott, John R.: Strategic Points in the World's Conquest, p. 138.
2. Ibid., p. 139.

Appropriations from sources such as American Church boards, the International YMCA, and the Chinese government have been used to alleviate student needs by aid in meeting the high prices of food, lodging, and books, by granting scholarships and by giving help for medical treatment.

The National Student Relief Committee is continuing its fine work in the present period by fighting to help students meet the exigencies of post-war readjustment.<sup>1</sup>

These methods by no means cover the entire field of methods used nationally by student organizations, but they are typical methods and perhaps the most wide-spread ones.

## 2. Methods Employed by Organizations on Local Campuses

### a. Small Fellowship Groups

The number of Christian students in Chinese universities is small, whether in Christian or in government colleges. Therefore, the most typical organization on the local campuses has been small groups of Christians who band together for fellowship. Most of these small groups are in touch with a student work secretary of the Chinese SCM; some are affiliated with the newer IVCF and are being given help by their secretaries.

The methods of both organizations in carrying out their fellowship and their aims are quite similar in form if

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1. Shih Pao-Chen: cf. "Student Relief," China Christian Year Book, 1938-39, pp. 306-317.

not content. Among the methods are Bible study, prayer meetings, discussions, cooperation with other campuses for city-wide meetings, service projects, and retreats.

Mostly student-run, these small fellowship groups provide excellent means of growth and expression for Christian students.

c. Student Centers

This method of student work, being a fairly new one, has only recently been written up by Yui Pei-Wen, a student secretary of the Chinese YMCA. The following is a summary of his report:

The student center is a recent experiment of the YMCA and the YWCA. With the cooperation of the National Christian Council (NCC) of China, the Y's are establishing centers in simple houses with minimum equipment, so that students might have a base for their activities. "The work is to be inter-denominational and ecumenical."<sup>1</sup> The program is to be campus-centered and to have a four-fold aim:

- "A. To introduce students to Christ and aid them in growth in understanding the Christian faith, and living the Christian life.
- B. To seek to lead students to membership in the Christian Church and to full participation in the life of the Christian movement.
- C. To develop student responsibility for furthering the Christian cause and for intelligent application of the

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1. Yui Pei-Wen: "The Organization and Administration of the Student Center in Chinese Government Universities," Written Report, p. 3.

Christian ethics.

D. To discover and conserve and aid in the training of future Christian workers, ministers, and laymen."<sup>1</sup>

The need for this type of student work grows out of the lack of recreational and social facilities on the college campuses. This lack creates problems of monotony and restlessness among students. There is a need for a place where no discrimination of religion or denomination is made.

"The Center is open to all students, Christians of all denominations and non-Christians, however, the Center is primarily a place for the activities of the University Christian Association including religious programs, study groups, social service activities, and recreation."<sup>2</sup>

The Student Center is still in the experimental stage, but its possibilities can easily be seen. Here is a Christian place where students can gather for recreation, worship, fellowship, or counsel. It is a student organization for student needs.

It may be seen, then, that methods of student work are still flexible and are still being developed to meet needs as they arise.

### C. Summary and Conclusions

The aim of Christian student work is to present Christ and the Christian life intelligently and forcefully, in view of the needs which were seen in the first two

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1. Ibid., p.4.

2. Ibid., p. 16.

chapters. This aim is tenable because the most idealistic person needs an internal control to keep him from falling under external pressures, in spite of his ideals. Jesus Christ offers the solution to the problem of internal control, namely, Himself. But the need is not only an esoteric one; there must also be a social expression of Christianity. The social-evangelical gospel is the message which will meet the needs of Chinese students.

To meet these aims, organizations, especially the Chinese SCM, are employing nation-wide methods of large evangelistic campaigns, area summer conferences, and extensive student relief. Locally, the small fellowship groups are meeting on the campuses for fellowship, worship, mutual upbuilding, and service.

A recent method used on local campuses is that of student centers which are non-denominational and ecumenical. Non-Christians are also welcome to come and learn alongside of Christians.

The student of China is a bewildered young person who may be helped to find Jesus Christ if Christian workers present the picture to him faithfully and intelligently.

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## SUMMARY AND CONCLUSIONS

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Since the turn of the twentieth century, China has been undergoing great upheaval in every phase of its existence. And as the nation has been affected, so its students have been affected, for students in China play a significant part in the national scene, because they are the educated few, the future leaders of China, and because they act as a mirror for public opinion.

This far-reaching change which has so deeply affected the student world has been caused largely by the influence of Western Civilization upon the old rigid traditions of China. It has been seen that students are living in a changing national scene which has affected their education, religion, social relationships--every realm of their living and thinking.

The major expression of the change which affected students particularly was the revolution in the intellectual field. This revolution called variously, "the Chinese Renaissance," "the New Thought Tide," and "the New Civilization Movement," upheld science and democracy as the measure of all things. The classic religions, the educational system, and the social customs crumbled under the impact of this time and were replaced by modern schools, social customs, and modern religious attitudes.

Old Confucian school systems were replaced by the modern government school system, old social customs of large



clan-families and expensive match-marriages gave way to smaller family units and less expensive wedding ceremonies, and the three classic religions have been replaced by naturalistic attitudes.

In a very real sense, Christianity was the herald of Western Civilization to China. Missionary effort was the fore-runner of many of the changes of the revolution.

Unfortunately, it is not possible to say that Christianity has replaced the old religions, for Christians are still a very small fraction of China's population. But in spite of its small numbers, the Christian gospel has exerted a great influence in China, especially through its educational and medical institutions.

"But if a real estimate of the value of the church to China could be made, it would probably reveal the fact that it is not as a strictly religious institution that the church has succeeded but as an influence embodied in its medical and educational institutions."<sup>1</sup>

It is largely through missionary effort in the educational field that Christianity has reached the student class of China. But even with this influence, the progress of Christian student work has not been without hindrances.

"While there is little criticism in regard to the person of Jesus, the founder of the Christian religion, the two main lines of attack on Christianity are political and intellectual."<sup>2</sup>

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1. Chao, T.C.: "The Church," As It Looks to Young China, p. 146.
2. Chao, T.C.: "Religious Thought and Life in China," China Through Chinese Eyes, p. 45.

Politically, Christianity has been regarded as a propaganda organ of Western imperialism; intellectually, Christianity, as all religions, has been thought to be in conflict with science.

In spite of these adversities, the Christian voice among students is strong. Students are insecure in this day of upset standards and those who have accepted Christianity, have found that Jesus Christ can give real dynamic and purpose to their lives.

The problems which are to be faced in presenting Christ to students are many, but the work of Christian student organizations has been a great help in solving them. The pioneer of Christian student organizations is the Chinese SCM whose work throughout the decades has been of great value in advancing the Christian movement in China. However, there have been criticisms of Chinese SCM to the effect that it has tended to become too absorbed in social issues. These issues, although they are certainly of tremendous import to students, have caused the evangelical aspect of the work to suffer as a result. An indication of that need of evangelistic purpose is the arising of a new organization to China, the IVCF. This fact reveals the need of a balance of both social and evangelical purposes in carrying on a well rounded student program.

Christian work in China today needs better trained personnel who have a real knowledge and experience of Christ

and the Christian faith coupled with an intelligent understanding of the Chinese student's problem. It needs a much better Christian literature to be effective among educated people;<sup>1</sup> a more definite leadership training program for non-clerical students, and churches which are sympathetic with student needs and interests, in order that Christian students may be kept within the fold of Christian fellowship after graduation.

"When this modern Chinese student, wholesome, frank, fearless and full of idealism, comes face to face with Christ, he finds Him infinitely greater than western civilization and the Church. He finds Him adequate for his own moral needs. He finds in Him a revelation of the deepest meaning of his own idealism, he finds in His spirit the solution of the social problems of our modern civilization. He finds His way the means for the integration of our strife-torn world."<sup>2</sup>

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1. Cf. Wilkinson, W.E.: op. cit., p. 492.
2. Lautenschlager, S. "Christ and the Student," Chinese Recorder, Vol. LXI, December 1930, p. 767.

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