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A SUGGESTED PROGRAM OF DIRECT EVANGELISM
FOR THE MISSIONARY IN PRESENT-DAY CHINA
AS BASED UPON A STUDY OF THE MOST EFFECTIVE METHODS

by

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CHAPTER ONE
INTRODUCTION

A SUGGESTED PROGRAM OF DIRECT EVANGELISM
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CHAPTER ONE
INTRODUCTION

A. The Statement of the Problem.

Not only because there has been a rising tide of evangelism in China during the last few years, not only because the writer plans to enter upon evangelistic work in China, not only because China's 450,000,000 people presents perhaps the greatest evangelistic challenge and promise of any mission field; but also because there is great need for careful, thoughtful planning and a definite, practical program of evangelism in that land today, this thesis is being written. In a world undergoing tremendous, cataclysmic and far-reaching changes, the history of the nation of China is being written. The Christian church may have an important influence on that writing--if she sees her opportunity and takes advantage of it.

It is the writer's purpose to reveal not only the crying need and unparalleled opportunity for reaching China with the gospel of Jesus Christ but also to present

suggestions for a program and method of presenting this gospel most effectively. Dealing not so much with theory as with practical suggestions based on the experiences of the past as well as of the present, the thesis will seek to be of especial value to any engaged in evangelistic efforts in the newly-awakened land of China.

B. Definition of Terms and Delimitation of the Problem.

It would be impossible to deal fully with the program of evangelism on the mission field of China, since in one sense all missionary effort, whether it be medical, social, educational, agricultural or industrial, ideally has an evangelistic emphasis. The writer plans to limit the field, however, including only those methods and agencies which aim at what we may call "direct evangelism." In order to clarify these terms, let us consider, first, the definition of "evangelism" and, second, of "direct evangelism."

Evangelism has been defined in different ways by outstanding Christian leaders. Dr. Robert E. Speer gives this definition:

"Evangelism is the presentation of the truth and life of Christianity both by word and by deed, with a view to persuading men to accept it and to believe in Jesus Christ as Lord and Saviour and in God through Him and to give their lives to His service."¹

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1. William Paton, *Studies in Evangelism*, p.51.

Dr. E. Stanley Jones includes in his definition the social as well as the personal aspect of the message of the evangelist:

"Evangelism is the Good News of the Kingdom of God on earth, that Kingdom personalized and embodied in Christ through whom this gracious offer comes in nail-pierced hands, signs of what it cost Him to make this offer to us in spite of our sins, and who ever lives to make that Kingdom effective in the individual and the social will, and who offers us now an individual and social new birth as first steps toward the realization of that Kingdom."¹

Miss Alice B. Van Doren, Secretary of the National Christian Council of India, Burma and Ceylon, has a broader definition than either of the two already given:

"Evangelism includes all attempts to make the message of Christ known through the spoken and written word, through activities which are serviceable to individuals or communities; and through the quality of life seen in Christ's followers. This definition includes all really Christian activities along the lines of education, medical relief, and economic and social uplift, if done as an expression of the love of Christ."²

Each of these definitions suggests certain phases of the Christian message and program which are essentially helpful and desirable. The missionary impact has revealed to the non-Christians in foreign lands that Christianity is "for all of life." One who becomes a Christian discovers that his faith in Jesus Christ affects not only his

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1. Ibid., pp. 49, 50.
2. Ibid., p. 54.

individual relationship with God by bringing forgiveness, peace and fellowship but it also relates him in a new way and with new responsibilities to his fellow men. The gospel has definite social implications, as Dr. Jones suggests in his definition. Dr. Speer emphasizes the need of a double witness in evangelism, both of life and word, to the saving power of Jesus Christ. Miss Van Doren has included in her definition every branch of the missionary program, including the evangelistic, educational, medical, social and all related agencies and activities whose purpose it is to make the message of Christ in a spirit of love. In a very real sense, therefore, every part of the true missionary program is directly or indirectly a phase of evangelism.

The heart of evangelism is the presentation of the Gospel--the Christian message that God sent Jesus Christ, His only Son, into the world¹ through Whose life, death and resurrection² all who believe in Him³ and receive Him⁴ as their personal Savior from sin receive forgiveness and the gift of eternal life.⁵ This is a personal Gospel,⁶ dealing with the spiritual⁷ and moral ill-health of the individual.

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1. Cf. John 3:16.
2. Cf. I Corinthians 15:3, 4.
3. Cf. John 5:24; Romans 5:1.
4. Cf. John 1:12.
5. Cf. Romans 6:23.
6. Cf. Romans 10:13. Jesus called individuals to follow Him; throughout the New Testament the Gospel is related to individuals. Cf. II Timothy 1:5.
7. Cf. Romans 3:23.

By this act of faith, he becomes a child of God,¹ a follower of Jesus Christ,² a member of the Christian fellowship,³ and is given the privilege of entrance into a full, abundant life⁴ in Christ. Having as its basis this personal relationship with God, there are social aspects to this gospel as well. As his life is transformed by God's power,⁵ his aim is to be Christ-like in all his social relationships and attitudes,⁶ revealing by his conduct and interest in the spiritual, physical, social and economic well-being of his fellow man the true faith that is in him.

This brings us to our second definition, that of "direct evangelism." By that we refer to those means which are used to present directly the message of salvation through Jesus Christ with the end in view of personal decisions to receive Him as Savior and commit the direction of their lives to Him.⁷ It excludes indirect efforts, important as they may be, such as educational work,⁸ medical work, social welfare including relief and reconstruction insofar as they do not make a direct appeal to

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1. Cf. John 1:12.
2. Cf. Luke 9:23.
3. Cf. Ephesians 2:19.
4. Cf. John 10:10.
5. Cf. Romans 12:2.
6. Cf. II Corinthians 5:17.
7. Cf. John 21:22.
8. Certain phases of educational work, such as student evangelism, will be included; while the total problem of educational work will not.

enlist disciples for the Christ of the cross. The scope of this thesis, therefore, is delimited to deal only with those phases of evangelistic effort which present clearly and intelligently through the written and spoken word, the Gospel message, as based on the Word of God,¹ including a direct appeal to personal discipleship.

C. Vital Pre-requisite in any method:
Spiritual Power Through Divine Resources.

In Acts 1:8 we read the words of our risen Lord spoken to His disciples in connection with their missionary service and just before He ascended to heaven:

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."²

Any method or program of direct evangelism is inadequate and of little value unless it be undergirded and permeated with the power of God mediated by the Holy Spirit in the life of the minister of Christ. In the words of Dr. S. A. Moffett, "the missionary himself is the great factor in

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1. Cf. Henry P. Van Dusen, For the Healing of the Nations, p. 130: "In the work of Christian missions...the Bible is both a practical and a strategic necessity, the one sine qua non. It is the Bible and the Bible alone which truly introduces the uninitiated to the essence of Christian faith and to him who stands at its center.... It is not one book of inspiration among many, or even the Book of books; it stands absolutely alone in power, a power ever demonstrated afresh."
2. Acts 1:8.

evangelization. His deep underlying convictions have more to do in evangelization than the mere method adopted."¹

Though a person have the finest education, a knowledge of the Bible, an understanding and appreciation of the religious and cultural background of the people, a pleasing and winsome personality, a familiarity with the most effective methods of evangelism and even a love for the people to whom he goes, he may be powerless or relatively ineffective in winning others to Christ. "Without me, ye can do nothing,"² our Lord told His disciples. The missionary of the cross needs spiritual power if he is to be used of God to the fullest extent. God would have him to "be filled with the Spirit"³ and not to be satisfied with a weak or impoverished spiritual life. One missionary puts it this way, "God has fresh anointings of spiritual power for every new task He appoints. The anointing for yesterday's task will not suffice for today's work."⁴ It is necessary, therefore, that the missionary by the

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1. Arthur J. Brown, *The Missionary's Spiritual Life*, p. 177. Cf. Frank Houghton, *China Calling*, p. 166. Bishop Houghton of the China Inland Mission declares: "Let us by all means improve our methods, but the man is far more important than the method. If he is constrained by the love of Christ, he will discover avenues of approach to the people around him, he will learn how best he may enslave himself to all, that he may gain the more."
2. John 15:5.
3. Cf. Ephesians 5:18.
4. Martin A. Hopkins, *The Open Door in China*, p. 152.

cultivation of a vital prayer life, by the deepening of his inner, devotional life and by a constantly yielded will to the Holy Spirit, appropriate God's enabling power for the great task of effectively presenting the gospel of Christ to those who are lost, "having no hope and without God in the world."¹

D. The Importance of the Problem.

In China, a land teeming with 450,000,000 people, only about one percent are connected in any way with the Christian church, either Protestant or Catholic. It was estimated recently that 45 percent of the country is entirely untouched by Christian forces.² Hence, it is obvious that the need is great for a renewed emphasis on evangelism. One careful observer of the work of the Christian church in China has remarked recently, "Perhaps in China education has run ahead of evangelism."³ We shall see a little later on how remarkably the doors of opportunity have swung open in the present day to the Christian missionaries and to the message of the gospel of Jesus Christ.

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1. Cf. Ephesians 2:12.
2. Cf. Alexander McLeish, *Missionary Review of the World*, October, 1939, p. 452.
3. Dr. Lloyd S. Ruland, Lecture, November, 1943.

The opportunity is great, almost breath-taking.¹ It will demand the very best that the Christian church has to offer in the way of leadership, men and women, each well-equipped intellectually, well-qualified physically and, most important of all, endowed with a Christlike spirit of humility, compassion and love for the souls and lives of those to whom he is sent to minister. He must adapt himself to new conditions, forget denominational differences, go out not as a director but as a co-worker with the Chinese² to help and advise. His evangelistic effort will be effective to the extent that he is able to discover and put into practice the most suitable methods of presenting the gospel of Jesus Christ in any particular situation, under the guidance and empowering of the Holy Spirit.

Little has been written on this subject which could be of practical value to the missionary today who desires to present the message of salvation through Christ to the non-Christians of China. Much of what has been written deals with the China of the past and not with the

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1. Cf. Charles H. Corbett, *Women and Missions*, January, 1942, writes, "Christianity has an opportunity in China today the like of which has not appeared in the world in a thousand years. Christians have been praying for this opportunity for generations...."
2. Cf. Luman J. Shafer, *Christian World Facts '43-'44*, p. 55, quotes Chiang Kai-shek as saying that missionaries are no longer to be regarded as visitors, but as comrades.

"new China" of today. New methods of approach and contact must be used in order to reach the awakened, thinking, groping, intelligent mind of the Chinese, many of whom are on a spiritual march. This thesis will seek to present suggestions to guide those Christian leaders that they may in turn lead these who are on this spiritual march to the cross of Jesus Christ.

E. The Method of Procedure.

Beginning with a survey of some of the influences which have made China, as none other nation, the land of opportunity for Christian evangelism today, we shall catch a glimpse of the "dangerous opportunity"¹ the church faces. Now going into the closing months of the seventh year of war with Japan, the social and economic devastation wrought upon the land of China has brought with it a desire on the part of many for that which is eternal and abiding. We shall see how the religions of China have left her unsatisfied and groping, recognizing their inadequacy and inquiring whether Christianity, communism or some other "religion" has the answer. The valiant testimony of the lives of Christian missionaries and native Christians "under fire" will be seen to have had a telling influence. Further,

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1. Cf. Earle H. Ballou, Dangerous Opportunity, p. 1.

among the fruits of the Christian movement in the last century is the present-day Christian leadership in China. Especially the young men and women, but also the entire nation has been touched and challenged by the spoken and unspoken witness of these leaders.

One recognizes that during the more than one hundred years of Protestant missionary effort the dominant motive has been evangelism. A tremendous work for the glory of God has been accomplished. Many lessons have been learned which are passed down to the missionary today. Certain methods have been tried and tested, having been found effective in bringing men and women to a decision for Jesus Christ. These must be continued and perhaps will always constitute avenues of approach to the non-Christians in China as well as throughout the world. For that reason, we shall present the preaching of the gospel in established churches and missions, the itineration in rural areas and the use of evangelistic bands, the reaching of students with the gospel through Bible classes, special services and suitable literature, and the efforts being carried on in mission hospitals to bring healing to the souls as well as to the bodies of the patients.

This will lead us to our discussion of newer methods of evangelism which are worthy of further testing and exploration. With the same message of redeeming love in Christ but with newer methods of approach the missionary

of today should go. Many of the methods which will be presented have been used effectively in certain localities and by certain missionaries. Some of these may well be adopted more generally.

Religious art which has been painted by gifted Orientals may well be a means of presenting the gospel, using prints, paintings or stereoptican slides; selected moving pictures may be used effectively. Musical evangelism, though somewhat new, has real possibilities; the use of dramatics offers a little-used avenue of approach; radio offers a tremendous challenge and opportunity which will grow greater following the war; the newspaper has proved to be an effective channel of broadcasting the Christian message. Evangelism in connection with various types of cooperatives and industrial work is an opening field. We shall also present the unusual contacts in certain museums for telling the Christian gospel. In this day of literacy campaigns in many nations throughout the world, this shall be considered as an approach to the non-Christian illiterates of China. The possibility of reaching the family and the community as a whole, especially in villages in western China, will be discussed.

When we have seen the entire picture, including both the methods of the past as well as those which are newer, we shall seek to evaluate them and to present a

suggested program for the missionary today. In the light of the re-birth of China as a nation, of the change in attitude of the people as a whole toward Christianity and of the need for a definite, aggressive program of evangelism in this day of unprecedented opportunity, we shall offer suggestions which may be adopted or adapted to the particular need.

F. The Sources of Data.

The sources of data and information will include books which have been written about China and the work of Christian missions there, periodicals dealing with the present situation, letters from missionaries on the field and personal interviews with those who have recently returned from China. Although the names of the missionaries whom the writer has interviewed and those from whose letters he has quoted will not be indicated in the thesis, the writer has kept an accurate personal record of every interview and letter to which reference is made.

CHAPTER TWO
THE GREAT OPPORTUNITY
FOR EVANGELISM IN CHINA TODAY

CHAPTER TWO
THE GREAT OPPORTUNITY
FOR EVANGELISM IN CHINA TODAY

A. The Relationship of Social and Economic
Conditions to this Opportunity.

China is no longer asleep; in fact, she is awake today as never before. Though China would have preferred to be let alone during the nineteenth century and first quarter of the twentieth, she was not. Earle Ballou observes that "As she was aroused from her sleep, Christianity was one of those who insisted on pressing close to her bedside."¹ Bewilderment, confusion and many headaches have come following her awakening. Some of her greatest problems are still with her. But she will never be the same again; she is on her way to becoming a unified nation, a country with a future as well as a past.

There can be no doubt, in the light of this national experience, that this is a strategic opportunity for the spread of Christianity in that land. Earl Cressy tells how Walter Rauschenbush used to tell his students that there were times in history when nations, institutions, and the intangible spiritual forces that underlie the destinies of peoples were fluid, and that greater

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1. Ballou, op. cit., p. 58.

progress could then be made in years than in centuries when things were static. Mr. Cressy adds this significant word: "We are living in such a time."¹

The social and economic changes which China has undergone in the twentieth century alone have been tremendous and far-reaching, transforming that great nation in a relatively short time.² This great historical epoch has been compared to other great epochs in history; namely, to that of the contact of the Roman world with Christianity, or that of the great Renaissance in Italy, "when man's mind was vouchsafed a new vision and his imagination was set free and inspired...."³

The essential features of China's traditional civilization were developed and established some three or four thousand years ago in the Hwang-ho and Yangtze basin. Now, largely due to the impact of Europe and America, whose influences have penetrated the very foundations of that civilization, changes in the social and economic fabric of the nation are being realized, along with changes in the

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1. Earl Cressy, *China Marches Toward the Cross*, p. 77.
2. Cf. R. H. Glover, *Progress of World-Wide Missions*, p. 147, writes of China, "The world has probably never seen another national transformation so gigantic, so complete...within so short a time.... New politics, new transportation, new commerce and industry, new education, new social and moral ideas, new dress and customs--all this and much more...."
3. Lin Yutang, *The Birth of a New China*, pp. 349, 350.

traditional philosophical and ethical outlook. It is impossible to prophecy the extent of the effect of these liberating influences and ideas which have been and are disintegrating the old. That they shall increasingly and profoundly affect the Chinese mind and character seems certain.¹

The changing of the old order will mean that the traditional grouping of scholars, farmers, artificers and merchants must grade into a much more complex society. Although there will be difficulties and social turmoil until the new adjustments have been made satisfactorily, the future holds out the possibility of an even greater achievement than has been made in the past. Certain valuable elements in the heritage of the past must be retained, integrated into the newer framework of national life and inspired by a widened scale of social values.² It will require wisdom, patience, faith and a spirit of unity and cooperation if this social and economic transformation is to be brought about successfully and completely.

This change has been speeded up considerably during the past decade and especially during the war with Japan. After six years of war, the Japanese army has

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1. Cf. K. S. Latourette and Percy M. Roxby, *Encyclopedia Britannica*, Vol. 5, 1943, p. 516.
2. Cf. Latourette and Roxby, *op. cit.*, p. 516.

occupied and wrecked the wealth of the coastal and central provinces, and has looted all the richest cities and towns. It has occupied or destroyed the core of China's modern industry as well as all her institutions of higher learning. China has lost its important railways, highways and waterways, and all its important sources of revenue. The Chinese Army has suffered over two and a half million casualties; besides, four or five times as many civilian casualties as a direct result of the war. Countless numbers of people have lost their shops, farms, homes, and all their worldly possessions. Besides all this have been the intense mental and physical suffering the nation has endured during these six war years.¹ Despite all this, there remains in the Chinese people an unconquerable spirit.² The future looks even promising.³

With the coming of Japanese planes, bombs and troops began the migration westward of millions of Chinese.

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1. Cf. C. L. Hsia, *China After Six Years of War*, in *China at War*, July, 1943, p. 21. Cf. p. 24. He admits that the economic problems are perhaps the hardest China faces. Inflation has been hardest on the intellectuals and most generous to the laborers and farmers. Even though there is the possibility of collapse, he believes fortitude and government action can still save the situation.
2. Cf. *Ibid.*, p. 22.
3. Cf. Evans F. Carlson, *Twin Stars of China*, p. ix, declares, "This nation...is destined to become a world power in her own right, and if she retains her independence she will become a democratic stronghold in Asia."

Leaving their homes, belongings and work, they began a long, difficult march to the west--to "Free China." Students and faculty joined the long, pitiful, albeit not hopeless, procession.

This enforced migration, however, is bearing fruitful results for the church. There have been thousands of Christians among those on the march. Some of these joined with other Christians and became centers of growth for a new Christian community--where there might not have been one for years, if ever.¹ Thus, like the Christians in the early church who, because of persecutions, were "scattered abroad" and instead of having a faith which died out had one which spread the fires of faith wherever they went; so these Christians, some six thousand miles² from their former homes, have attracted and won others to the same Christian faith they possessed.

Even though there have been some losses from the church rolls, there have been more gains, bringing the church up to her greatest numerical strength. Likewise there has been an unprecedented demand for Bibles, taxing the resources and distributing ingenuity of the China Bible Society.³

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1. Cf. Ballou, op. cit., p. 189.
2. Cf. Newton Chiang, Missionary address, March, 1944.
3. Cf. Ballou, op. cit., p. 190.

In connection with the social and economic changes wrought by the war, Dr. Wu Yi-Fang, since 1928 President of Ginling College, has this to say about the new tasks, responsibilities and opportunities for the Christian church:

"A new age is dawning for Christianity in the postwar China...the colossal task of rehabilitation after so many years of war will necessitate leadership not only with technical knowledge but also with genuine Christian ideals. As Christians who already have a sense of fellowship in Christ which is beyond racial or nationalistic lines, we have a special responsibility in the efforts toward planning a new world by the different nations to see that Christ's way of life is given consideration as a basis not only for individual lives but for all human relationships."¹

B. The Relationship of the Moral and Religious Awakening to this Opportunity.

One who remembers the anti-foreign movement, which was also an anti-religious movement, of 1926 and 1927, wonders what could have brought about a moral and religious awakening in this day. This opposition movement was influenced by scientific-thinking Chinese youth, sceptical of all religions, especially Christianity, holding that religion is opposed to science, that it brings on divisions and wars and that it is an instrument of imperialism.² There can be no doubt that the visit and lectures by John Dewey, the pragmatist, and Bertrand Russell, devoted to the

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1. Christian World Facts, 1943, p. 29.
2. Cf. Samuel S. Chang, Missionary Review of the World, December, 1939, p. 560.

scientific method, which took place a few years earlier, had great and telling influence on the minds of thinking youth. Neither of them a professing Christian, their visit of several months in the great educational centers of China stirred the responsive minds of the students--but not toward Christianity. Their cool, critical scientific scepticism or non-theistic humanism was something the Chinese students, whose cultural background is humanistic,¹ could welcome and understand.²

That presents one side of the picture. The other side is that the Christian movement in China enjoyed rapid growth during the period from 1900 to 1926, at which time, 1926, there were more missionaries in China than ever before--or since. From 1927 on to 1937 was a period in which the church became more indigenious than ever before, and including a consolidation of the gains made during the earlier period.³ The present war with Japan, in which China is still engaged, began in the summer of 1937. Strangely enough, out of that conflict came experiences which have promoted the cause of Christianity.

Generalissimo Chiang Kai-shek and his wife, recognizing a need for a greater moral awakening of their

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1. Cf. P. C. Hsu, *Voices from the Younger Churches*, p. 9.
2. Cf. Ballou, *op. cit.*, p. 71.
3. Cf. Dr. Lloyd S. Ruland, *Lecture*, October, 1943.

people, in 1934 launched the New Life Movement. Madame Chiang declares that the reason for the introduction of this Movement was that through the preceding centuries the official class stifled all desire on the part of the people to exercise the privilege of citizenship.¹ She tells of traveling up and down the breadth of the land and seeing everywhere the same deplorable conditions: moral lethargy, lack of hope, universal apathy. Therefore, they launched this movement² which has had wide influence and support.

The Generalissimo has written a leaflet, translated into English by his wife, in which he states that "the primary aim of the new movement is to restore the old morality, and particularly the 'ancient high virtues'...."³ These ancient high virtues, li, i, lien, and ch'ih may be roughly represented as (1) etiquette--or outward behavior, (2) righteousness, (3) purity--including honesty and modesty, (4) self-consciousness or a sense of shame. According to Chiang, these moral principles are to be applied in a very practical way to food, clothing, shelter and communications, those things which are essential for the life of the people.

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1. Cf. Gordon Poteat, Stand By For China, p. 138.
2. Cf. Madame Chiang Kai-shek, This is Our China, p. 174. Here she recognizes the need of the church's cooperation in this program: "Let us carry out co-operative program, between New Life and the churches, for the improvement of the life of women and children, into every village and hamlet throughout the land."
3. Cf. Houghton, op. cit., p. 69.

Although a moral awakening of a nation is an intangible something which is sensed rather than photographed or measured, one may be reasonably sure in saying that China has been undergoing such an experience. A United States Marine officer who traveled eighteen months throughout the length and breadth of the land of China recently, studying the situation carefully, makes this significant statement regarding the present national spirit of China:

"My conversation with Mme. Sun-Yat-sen was a fitting finale to my months of observation of this great drama. She epitomized the spirit of new China: honest, intensely patriotic and tirelessly working for a better, a more equitable way of life."¹

The rigor, sacrifices and dangers of the war have been partly responsible for this awakening. A confident humanism, the basis of the Chinese philosophy of life, has weakened in the present national plight. The young men are not so sure as they were that "science and socialism will save the state."² In this experience we observe that there is a close connection between the moral and the religious aspects of this awakening. Dr. Paton states that in his opinion "there is an unmistakable turning of people to religion, and it seems to be due...to the tremendous

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1. Carlson, op. cit., p. 318.
2. William Paton, Christianity in the Eastern Conflicts, p. 54.

difficulties by which the nation is confronted."¹

The courageous service of Christian doctors and nurses in the midst of the war, as well as the self-sacrifice shown by other missionaries, has made an indelible impression on the Chinese people. Missionaries who had been ordered by their governments to come out of danger zones refused to seek personal safety. Some hospitals have been bombed, some of the missionaries losing their lives. Through their self-sacrificing efforts thousands of lives have been saved. The Chinese will not forget this labor of love. Madame Chiang Kai-shek has paid tribute to such devotion:

"No words that we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to hundreds of thousands of refugees....I am very glad to tell you that those who criticized Christianity in years past are the ones who are vociferous now in their praise of Christianity. You have won these men over by the work you have done and the spirit in which you have done it."²

One missionary tells how the patients in the hospitals do not have to be "wooed" to listen to the expounding of the gospel but eagerly inquire what it is that enables the missionaries to "stand up to the events with cheerfulness, the while giving ready sympathy to those in suffering." He adds, "The tide is in our favor.

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1. Ibid., p. 53
2. Poteat, op. cit., p. 102.

God grant that we do not miss it."¹

We have seen that during the last few years there has been a moral and religious awakening of great significance which might be described as spiritual groping. Latourette pictures young China as "philosophically and religiously...wandering and only feebly or uncertainly struggling for a way out", displaying much "shallow, imperfectly thought out materialism and pragmatism...."² Due to the general undermining of the historic, non-Christian religious systems and to the collapse of familiar social and political patterns of life, millions are bewildered and groping for guidance.³

Most modern educated Chinese have eliminated the Three Religions, Buddhism, Taoism and Confucianism from personal consideration. For them the choice is between Christianity and no religion.⁴ Madame Chiang tells of one Cabinet Minister in China who was studying a Bible. When asked if he were a Christian, he replied, "No, but I notice that Christians throughout the country show a greater self-sacrificing spirit than others, and I feel that there must be something to Christianity."⁵

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1. Cressy, op. cit.
2. Latourette, *The Chinese Their History and Culture*, p. 177.
3. Cf. Latourette, *Christendom*, Winter, 1936, p. 302.
4. Cf. Poteat, op. cit., p. 60.
5. Madame Chiang Kai-Shek, *This is Our China*, p. 300.

We find, therefore, that a new spirit, favorable to Christianity, has swept over the nation. Old prejudices have disappeared. Many are anxious to find out about Christianity and to discover its messages for present day life. They have seen it work in the lives of others. They want to know how they may secure these benefits in their own lives.¹

C. Contribution of Present-day Christian
Leadership to this Opportunity.

Generalissimo Chiang Kai-shek, China's noble and courageous Christian leader, spoke these words in a radio broadcast to the nation near the beginning of their war with Japan:

"I have come to the conviction that, if we wish to regenerate the Chinese people and introduce social reform, we must adopt as our own the universal love and spirit of sacrifice of Jesus."²

This is typical of many public statements he has made in behalf of Christianity and his faith in Christ.

He and his wife, Madame Chiang, have kept in

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1. Cf. Hsu, op. cit., p. 18, declares, "since the outbreak of the war, there has been a general response of open-mindedness and receptivity....The open door toward the Christian gospel, prayed and worked for by the early missionaries, is actually here. And this time it was not forced open; it opened of its own accord."
2. E. T. Clark, *The Chiangs of China*, p. 102.

close touch with missionaries and Christian workers in connection with the New Life Movement which they introduced. In his message to the nation on Easter, 1938, he recognized the danger of emphasizing the superficial aspects of the Movement. He went on to say that without a new spirit, the program is inadequate. He made clear that only by partaking of the spirit of Christ and seeking to follow Him does one have adequate moral and spiritual foundation and motivation.¹

These two great leaders of China are not alone in their Christian faith and in their spirit of cooperation with the work of the Christian church. In fact, a recent study of China's "Who's Who" reveals that fifty-two percent of all those listed had studied in Christian schools.² Although that does not mean that all of them are Christians, it does mean that they have come in contact with the Christian message and have undoubtedly been affected by it as well as by the Christian atmosphere they found there.

Dr. Henry P. Van Dusen, after visiting China and

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1. Cf. Poteat, op. cit., p. 143.
Cf. China Handbook, 1937-1943, p. 760: "In the Generalissimo as the leader of this struggle in the China theater both the Protestant and Catholic missions have seen a great promising future for the propagation of Christianity in post-war China."
2. Cf. Ballou, op. cit., p. 86.
Cf. Bishop Chen Wen-yuan, Time Magazine, March 13, 1944, that "Most of the outstanding important offices in the Government are held by Christians...." p. 77.

studying the missionary program and results in that field made this observation in connection with China's Christian leadership:

"--it is hardly too much to say that the greatest single hope for China's future lies in that tiny band of devoted Christians at the core of her Government, in the wider circle scattered through every phase of national leadership, and in the influences disseminating through the fabric of national life from Christian schools and colleges, Christian hospitals and churches."¹

And, one might add, that the greatest single blessing, from the standpoint of missionary strategy, is this same group of Christian leaders who are exerting a positive and friendly influence toward the Christian movement.

Another writer has testified to the fact that the Christian leaders in China are speaking volumes through their lives and deeds rather than through theories and high sounding words. They go about calmly allowing that man called "Jei Su" to teach them how to live. And instead of a Christianity that is turned on and off like a faucet theirs suddenly takes to itself "a power beyond anything that we in the complacent West can readily conceive."²

Stanton Lautenschlager, who has been engaged in both teaching and evangelistic work with students, has

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1. Van Dusen, op. cit., p. 102.
2. Joy Homer, Dawn Watch in China, p. 324.

observed that the influence of Madame and Generalissimo Chiang Kai-shek, along with the war-time work of the Chinese church and missionaries, has made youth look with new favor on Christianity. "The student mind", he writes, "is open to Christian truth."¹ What is true of the students is also true, in varying degrees, with all classes in that great land of China.

The Methodist Bishop Chen of China recently made this statement before a church group in New York City:

"One of the fundamental objectives of the Christian movement is to bring men and women 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. China certainly needs more military equipment, including bombers for the defense of her country, but she also needs a new dynamic, the power of God."²

D. Summary and Conclusions.

No one can tell how great the opportunity in China today is. We know, however, that it is greater than it has ever been before. The war, with the accompanying social and economic changes, has clearly and vividly revealed to the Chinese their need for spiritual moorings. The Christians and missionaries have demonstrated nobly the spirit of Christian love and self-sacrifice, opening

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1. Lautenschlager, *Far West in China*, p. 39.
2. Chen, *op. cit.*, p. 77.

many hearts to the message of Christ. The influence of the Generalissimo and his wife, as well as many other Christian leaders, has turned the eyes of China toward Jesus Christ-- with hopefulness and longing. The soil is ready. May God send forth the sowers with the seed that there may be a glorious harvest!

CHAPTER THREE

TESTED AND TRIED METHODS OF EVANGELISM

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In making a study of the methods of evangelism which are being used in present-day China, one discovers that some of these which have been found effective down through the years may be classed properly as "tested and tried." There are other newer methods which shall be considered, after dealing with those which have stood the test of time.

A. City Evangelism.

Ever since Peter's sermon on the day of Pentecost¹ the public proclamation of the gospel of Jesus Christ has been one of the most common methods of evangelism. In China, likewise, this has been true. Following the securing of a nucleus of believers, the custom was to establish a local church which could be used as a center of worship and continued proclamation of the gospel. The first consideration, therefore, shall be the method of spreading the gospel in the cities through the preaching of the gospel message.

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1. Cf. Acts 2:14-41.

Dr. H. R. Williamson made a survey within recent years of the various methods of evangelism which are being used in China. His report, to which reference shall be made from time to time, is based on the replies he received from more than sixty missionaries representing eighteen missionary societies and fifteen different provinces, the correspondents being in the main representative officials who could render information covering a wide field of effort.¹

1. In established churches.

One of the most common forms in evangelistic work in the cities is connected with the regular services and related program of the churches. In addition to the Sunday services, some churches have meetings going on through the week, part of the year or all the year round. These services are evangelistic and seek to contact those who are not Christians.² In one church at Pengp'u (Anhui province) during 1937, for a period of three months evangelistic services were held each evening. The result of this campaign was the enrolling of forty-five catechumens and the reception of twenty-six by baptism.³

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1. Cf. Paton, *Studies in Evangelism*, p. 111.
2. Cf. *Ibid.*, pp. 113, 114.
3. Cf. *Ibid.*, p. 113.

One mission station recently reported a series of evangelistic meetings conducted in Chenhsien by a Mr. Yu of Shantung during the month of January. The report states that thirty indicated their desire to accept Christ while many others were stimulated to renewed consecration and zeal. At that same station later in the spring another Chinese evangelist, Mr. Weng of Fukien, conducted several days of helpful meetings. The result of these and other efforts brought the total baptisms for the year in the church in Chenhsien up to sixty, many of them being students.¹

In many churches, however, this agency of evangelism is not being used as effectively as it should be. Many churches do not have an evening church service on Sunday, and the morning service, as one would expect, is primarily for the instruction of Christians. Further, far too few are used for regular daily preaching.

Within the last two decades, China has had outstanding traveling evangelists who have held great mass meetings, in which many denominations have cooperated.² Among them were C. T. Wang, C. Y. Cheng, David Yui,

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1. Cf. Report of Chenhsien Station of the Presbyterian Church in Hunan, China, 1942-1943, p. 2.
Cf. Report of Hengyang Station, Hunan, China, 1942-1943, tells of a union evangelistic effort conducted by the Rev. Andrew Chi, during which "a goodly number expressed a desire to become Christians." p. 2.
2. Cf. Paton, op. cit., p. 113.

Sherwood Eddy, John R. Mott, and E. Stanley Jones.¹ The results of their labors have been significant and far-reaching. One observer affirms that they have definitely influenced the intelligentsia, awakened the church's sense of mission to the poor and oppressed, as well as influencing the uniting of denominations.² The emphasis of most of these meetings was the presentation of a way of life for the nation as well as for the individual, with strong conviction and dedication to the task of shaping the national destiny of China.³

Under Dr. Mott and Sherwood Eddy there were large crowds, thousands of whom pledged themselves to a careful study of the Christian religion, if not committing themselves fully to the Christian way of life. One great weakness of the campaigns, however, was the inadequate "follow-up" work in the local churches. Due to a lack of trained leaders, the churches made little appeal to the converts or prospects, in some cases because the local minister was intellectually inferior to inquiring students. The people in the churches failed also to extend a cordial welcome to those who visited their church. Thus many lost

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1. Cf. Rees, *China Faces the Storm*, p. 121, mentions an evangelist, Dr. John Sung, whose powerfully dramatic and Biblical preaching has won large numbers to Christ.
2. Cf. Fletcher S. Brockman, *I Discover the Orient*, pp. 185, 186.
3. *Ibid.*, p. 186.

interest or became discouraged.¹ The church, it seems, was not ready to take full advantage of this spiritual opportunity which knocked at its doors.¹

2. In chapels and missions

Although various methods of evangelism have been tried in the cities, the most common has been to hire a shop, advantageously located, furnish it simply and open it as a preaching-hall. To secure an audience is not difficult, especially if the hall or mission is located on a busy street. By beating a gong, playing an accordion or singing a few verses of a hymn, the passers-by are attracted to the service. They are willing, also, to sit for a long time to the preaching of the Gospel, many returning night after night.²

At this preaching-hall, often called "gospel hall", services are conducted by evangelists supported by missionary societies assisted often by members of the local church. Preaching services are conducted either during the day or in the early evening, according to local circumstances. Some of these are open most of the day, having a reading

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1. Cf. Ballou, op. cit., p. 72. One missionary from China relates, however, a carefully planned and executed follow-up program following an evangelistic campaign; yet only 30 percent of those who signed cards became church members.
2. Cf. Houghton, op. cit., pp. 154, 155.

room in connection with the hall.

Although it is easy to get a large crowd of those who seem interested, the actual results, according to Dr. Williamson's survey, are small unless there is some Bible instruction in connection with the services. The Bible classes act as a "follow-up" for the gospel services.¹

The services here are attractive to the Chinese, because of their informality and because they type of gathering fits in well with their cultural background. The hall is opened to the public; when anyone comes in, he is invited to sit down, have a cup of tea and chat a while. When a large enough crowd gathers, the Chinese evangelist or pastor begins to talk. Explaining a Chinese character or telling a story in connection with the gospel message, he is looked upon with respect as a "teacher" or more specifically a "teacher of religion." Anyone, the educated or the uneducated, feels welcome here; and many come and go throughout the day, enjoying the friendly hospitality and interesting talks given by the Chinese Christians.

Those who become inquirers or Christians through

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1. Cf. Paton, op. cit., pp. 114, 115. One center reports a short-term Bible school in connection with a gospel hall, with 80 enrolled for from one to six months. Great blessings and additions to the roll of the church with which the Bible school was connected, were reported,

attending these services and by speaking individually¹ with those in charge are referred to whatever local church is sponsoring the chapel or mission. There they may attend the services on Sunday and apply for membership and baptism in that particular church.²

One important method of reaching out to the women and their homes is by the visitation of Christian workers. A woman missionary set apart especially for this type of work and assisted by a well-trained Chinese woman can accomplish great things. Not only are converts won in this way, but often their homes are opened for regular Bible study and prayer meetings to which their neighbors are invited. Thus not only the women but also their children and their neighbors are reached directly with the message of salvation. If convenient, the missionary and Bible woman or "evangelist" put those who are contacted in this way in touch with some local church and Sunday School. Although this method of approach takes a great deal of time, those who have tried it faithfully testify to its effectiveness.³

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1. Cf. One missionary from China made this statement: "Most of those brought into the membership of the church are reached by Chinese Christians through personal work."
2. Cf. Missionary from China, Interview, February, 1944.
3. Paton, op. cit., p. 126.

3. Outdoor preaching.

Preaching outdoors has been one of the most common methods of the propagation of the gospel in China. One advantage in street preaching, as it is commonly called, is that the speaker may change his place at will, going where the crowds are and where they are likely to give the most attentive hearing. One missionary who favors this type of preaching, defends it against the criticism of those who consider it a lowering of one's dignity to preach in such a fashion:

"If there has been any feeling in the past that from a Christian point of view it is infra dignitatem to preach on the streets, this has largely been dispelled by seeing and hearing well educated men discourse on the significance of the New Life Movement from a table by the roadside...."¹

This type of preaching reaches some which no other method would. From many walks of life, the people pass by, and some are interested enough to stop and listen.² Often from fifty to one hundred will gather around the preacher who is telling the story of Jesus and His love. Some become inquirers and eventually Christians.

Even though great numbers may not be won to Christ in this way, it does create a respect for Christianity by showing its followers are not ashamed to come out in

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1. H. A. Maxwell, Church Missionary Outlook, July, 1936, p.154.
2. A missionary from South China points out that the educated Chinese, the higher class, do not listen to street preaching.

the open to proclaim their faith. It creates an interest on the part of many for further knowledge of the message of salvation through a divine Savior, Jesus Christ. It is a sowing of the seed in human hearts, some of which will bring forth fruit.¹

The service may be made more attractive and interesting by having choruses printed on cloth from which the audience may sing, banners of the church being represented, pictures to illustrate the message, special music and tracts and gospel portions to pass out to those who are genuinely interested. The message, which should be carefully planned and prepared, should be one which clearly and intelligently presents the Christian gospel and includes an appeal for decision or further study. Occasionally such an outdoor program may be enhanced by the presentation of a religious drama by a group of young people.²

B. Rural Evangelism.

It is a point of particular interest to know just what influences cause those in the rural areas in China to become Christians. Although surveys are not always reliable and at best give but a partial picture, they are suggestive and helpful.

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1. Cf. Keyte, *In China Now*, pp. 65, 66.
2. Cf. H. Tomlinson, *The Chinese Recorder*, Feb., 1940, pp. 98 ff.

From a careful study made of 684 converts, it was discovered that personal influence of a relative, a Christian worker, or a friend led the list, 45 percent of those questioned declaring that this was the chief influence in their conversion. "Evangelistic efforts" ranked second, accounting for 27 percent that were won to Christianity in this way; that is, by special evangelistic methods aside from personal work. Twelve percent stated that they came in as a result of the regular services of the church; 11 percent as a result of school contacts; and 4 percent as a result of hospital work.¹

A few of the methods of evangelism which have been and continue to be influential in reaching the Chinese of the villages and rural areas will now be discussed.

1. Itineration in Rural Areas.

In the earlier days of missions in China, the missionary did a great deal of rural itineration either alone or with a Chinese colleague. He traveled over large areas, preaching wherever he could find an audience and selling Scripture portions.² This method is still in use, though not on as large a scale as formerly, due to the fact

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1. Cf. W. A. Anderson, Rural Conditions and Missionary Work, in Laymen's Foreign Missions Inquiry Fact-Finders' Reports--China, Volume V Part Two, Supplementary Series, p. 201.
2. Cf. Houghton, op. cit., p. 153.

that there is less of China which is not within the sphere of influence of some organized Christian church¹ and a greater proportion of the missionaries are engaged in institutional or city work.

One missionary who had been engaged in this "country evangelism" in Shantung Province said that he spent about six months of the year out on trips, accompanied usually by a Chinese evangelist and a Chinese cook. His plan was to be out on his itineration work every other week, spending the week at his station in preparing messages and catching up on correspondence and mission business.²

His itineration work varied from street preaching to individual contacts. Since the Chinese people are materialistic and not religious by nature,³ a missionary may be asked by a farmer to whom he is talking, "If I

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1. Cf. Paton, op. cit., p. 134. In many places, resident evangelists, one man or two women usually, are stationed. In most cases women are stationed only at a place where a Chinese pastor is resident. Women evangelists are more mobile and efficient in this capacity than men; hence, most missions have discontinued this system for men evangelists. Working in pairs, the women faithfully visit the surrounding district, reaching many who would otherwise have no Christian contact.
2. Cf. A Missionary from Shantung Province.
3. Cf. P. C. Hsu, Voices from Younger Churches, p. 9 contrasts Christianity and Chinese culture: "Christianity is theistic; whereas Chinese culture is humanistic. Christianity holds a realistic view of sin and suffering; whereas the Chinese view toward sin is phenomenistic and non-metaphysical, Christianity holds that man cannot achieve his own salvation...the Chinese believe that man can save himself through human effort."

become a Christian, will I not still have to plow my fields?"

Personal work with individuals is one of the most fruitful branches of this itineration work,¹ though it is not easy work in any sense. Since the average Chinese has no clear conception of God or sin, it requires patient work to enlighten him. The best way of revealing these two concepts to him is to show that God is our heavenly Father, our great "sin" being that of being unfilial to Him. The Chinese can grasp that, since they believe that the greatest sin a person can commit is that of being unfilial toward one's earthly parents.²

From that point, it is not so difficult to show the inquirer how this unseen Heavenly Father sent His Son into the world to show us what God is like and how man may come to know God for themselves. From there to the gospel records is a very natural step. If the one to whom the missionary or Chinese evangelist is talking is interested, he may purchase Christian literature or gospel portions.³

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1. Cf. Houghton, op. cit., p. 166, "...young and old, educated or illiterate, the majority of converts in China are won primarily through personal work....There are evangelists, Chinese and missionary, who...walking from place to place, covering only ten or twelve miles a day...see to it that they pass no labourer in the fields, or traveller on the road, without sharing the Good News...."
2. Missionary from China, Interview, March, 1944.
3. One missionary explains that the Chinese will value it more highly if they pay, even a fraction of a cent, for the literature they receive.

Often this team of a missionary and a Chinese evangelist or pastor travel together over a certain area, staying a day or two in each place. Christian groups which they are to visit having been notified in advance, this team conducts evangelistic services and examines candidates for church membership.¹

2. Evangelistic Bands.

There are different types of evangelistic bands or preaching bands. Some are composed of full-time employed evangelists of missionary boards, working chiefly under missionary supervision. Others in association with the Chinese church and supported by the mission, cooperate with the local pastors and lay-workers. Still others are volunteer bands, consisting of church members whose purpose it is to give as much time as possible in the rural districts. In some cases these bands are supported jointly by the mission and the Chinese church while in others it is financed by the local church entirely.²

The length of stay in any one place varies. One missionary reports that the team stays as long as the place

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1. Missionary from China, Interview, November, 1943.
Cf. One experienced Presbyterian missionary from South China advises contacting the gentry, the head men, of a village. Through that contact, the Ancestral Hall is likely to be opened to the missionary for a meeting on a return visit--at which time many come to listen. This provides an excellent opportunity.
2. Cf. Paton, op. cit., pp. 134, 135.

warrants, and that when they feel their work is accomplished in one place, they move on to another. The group is led usually by a Chinese pastor¹ or a missionary.

One of the most effective methods of carrying on the services led by this team is to set up a tent, a powerful attraction in itself, under which the meetings are to be held. Further, the use of the tent is advantageous in that it is indicative that the group has not come to stay, but rather is a mobile group which wishes to do whatever good it can and then move on.² These teams are sent out by the churches into towns where the Christian witness is weak or not present at all.

After informing the officials of the county seat that a tent band plans to evangelize a certain district, two of the workers visit the village and seek an interview with the village elder in order to let him know what will be going on. Cooperation with local churches is sought, if there are any in the vicinity. All these precautionary measures are important if the work of the group is to be effective.³

The usual schedule for such a team is to spend the

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1. Cf. Sailer, *Christian Rural Adult Education*, p. 180. Missionaries testify, native converts are the chief influence in bringing members into church, since they understand better the thinking processes and emotional impulses of their own people.
2. Cf. Paton, *op. cit.*, p. 135.
3. *Ibid.*, pp. 135, 136.

morning hours in private prayer and meditation and group devotion, at which united prayer on the part of each of the team members is made in behalf of the meetings being conducted. The morning also provides time for study and necessary preparation. In the afternoon, the workers go out to the homes visiting and extending invitations to the evening meeting. Contacts and opportunities for doing personal work open up during this visitation.

In the early evening, before the main service, a children's meeting is usually held. This is adapted to their interests and includes much singing, Bible stories and posters. The main evening gathering starts soon after the childrens' meeting is done. During an average-length stay of from four to six weeks in one place, it is possible to make a fairly full presentation of the Gospel message.¹

That this method of tent evangelism is one which attracts the crowds there can be little question; but it has one drawback, which many who engage in this work confess: the follow-up work is inadequate. Even though the team may have many names of inquirers as a result of their preaching and personal work, because the following through of these opportunities is so ineffective, the results in many cases are not permanent. In cases where adequate follow-up measures have been taken, this type of evangelism

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1. Cf. Ibid., p. 137. Cf. Houghton, op. cit., pp. 159, 160.

is of the greatest value.¹

There are other evangelistic bands, however, that do not use a tent but still do noteworthy work.² The Reverend A. B. Lewis reports on this type of evangelistic effort which is carried on under the China Inland Mission in Kiangsi province:

"The bands usually have four workers, but at times five or six may be engaged. Their plan of working is to rent a house in some small town and make that their centre for two or three months. After a time of united prayer and study of the Word of God, they go out each morning, two by two, to visit homes and do personal work. In the afternoon they return, and the evening is given over to a Gospel meeting in their hired house. The workers make it their object definitely to lead men to Christ, and are not satisfied unless they get such results....The results are invariably good....As a rule, in a two or three months' campaign thirty, forty, or fifty, or even more earnest enquirers will be gathered out, and before the band leaves the young Christians are encouraged to rent a house for the continuation of the work. Thus regular services are organized which are taken care of by the central church."³

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1. Cf. Paton, op. cit., p. 139.
2. Cf. Minutes and Reports of General Assembly of Church of Christ in China, 1930. "...Such mobile evangelistic bands, after careful preliminary work, would occupy strategic centers from which to carry on an intensive evangelistic effort in the surrounding region over a period of several months. After having made adequate provision for the further nurture in Christian faith and practice of those who have become inquirers through this evangelistic effort, the band would move into another region....Such a program of mobile evangelism would require all the trained Chinese leadership and the missionaries that are available within our Church." --p. 26.
3. Paton, op. cit., pp. 140, 141

As proof of the permanent value of this type of work, Mr. Lewis cites one church situated in a district city which was opened as recently as 1929 and yet which has already over twenty out-stations as a result of this type of evangelistic effort.¹

C. Student Evangelism.

"My! the opportunity with Chinese students these days! We often feel they are the most important group of all, for post-war China...lies in their hands...."² So writes a Presbyterian missionary from Hunan, China. These seem to be universal testimony to the exceptional opportunities for presenting the message of Christ to students in China. Mr. S. C. Leung, National General Secretary of the Y.M.C.A. of China writes:

"The present opportunities for student evangelism are tremendous. Not only is there no antagonism on the part of the university authorities against our evangelistic effort, but there is definitely a willingness to help. More important still is the unusual responsiveness of the students to religious messages at this time when presented in terms they can understand...."³

At the same time, one should keep in mind the increased problems which have arisen as a result of the war with Japan. Another missionary has reported recently that

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1. Cf. Ibid., p. 141.
2. Missionary from China, Letter, November, 1943.
3. Christian World Facts, p. 71.

student morale is low at the present time, listing a number or reasons which include: psychological weariness due to emotional over-stimulation from family and war news; economic worries; mental weariness due to students shifting to courses in which they are not interested, because of the economic stress; and frustration since their removal from the main stream of national life.¹ Some missionaries admit that in some cases the practical needs and hardships are beginning to tell on the students and that anxiety to secure remunerative work has affected his motive and accessibility to the Christian message. Many missionaries, however, bear witness to the fact that the greatest opportunities seem to lie in the university centers.²

1. Bible Classes.

One of the best approaches to students in Christian schools as well as in other schools is the Bible class, which meets usually out of school hours. Dr. K. W. Hung, principal of a Middle School in China, has testified that the one thing that meant most in his life was membership in a small Bible Study group in the Christian middle school he attended in Canton. He said that the inspiration of the small group had encouraged him greatly and that the

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1. Cf. A. T. Roy, Board of Missions and Church Extension of the Methodist Church, pp. 127, 128.
2. Cf. Margaret Sinclair, International Review of Missions, January, 1944, p. 21.

fellowship of the group had continued up to the present.¹

One missionary who has spent many years in student work in South China describes the plan they have used with considerable success. In Christian schools one week is set aside for evangelistic services at which time emphasis is laid on personal decision to become a Christian or to make further decisions in connection with the Christian life. From the cards signed, one has a basis for approaching students in connection with joining one of the Bible classes. The ideal size for a class is from twelve to fifteen, although the number varies. Meeting once a week, in the evenings usually, a book of the Bible or a prepared Bible Study course is covered. These groups are taught by Christian students who have graduated from the school, by Chinese Christian workers or by foreign missionaries. Toward the end of the course of study, the teacher emphasizes personal decision. Through individual contacts he is able to do much toward leading those in his group to a personal knowledge of Christ, as well as imparting a fuller realization of the implications of Christian faith in terms of conduct, social relationships and group responsibility. This is encouraged by the organization of each group into a genuine fellowship, having its own officers and deciding on

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1. Cf. Missionary from China, Interview, February, 1944.

its program and activities.¹

Another missionary, active in work with students in Hunan Province makes this recent report:

"Each class has had a scheduled Bible class each week. Chapel service--which is voluntary--has been well attended four times each week, and the students have shown increased interest in Christian things. Early in the term when each class was asked, informally, how many would like to be Christians, 108 raised their hands...."²

At this station there are special seasons of evangelistic emphasis each year when outside speakers come for a week of services. The Bible classes provide excellent follow-up contacts and opportunities to help students with individual problems.

In Government universities, the task of reaching students with the Gospel is somewhat more difficult.³ It is being done, however, and Bible classes are included in their list of varied approaches.⁴ In 1940 the National Christian

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1. Cf. Missionary from China, Interview, February, 1944.
2. Missionary from China, Letter, November, 1942.
3. Cf. Stanton Lautenschlager, Christianity and Students in China Rediscovered Her West, p. 131, says, however, that "The evangelistic message is often even more welcome in government schools than in church schools, because the message of Jesus is so new to these thousands who are looking for fresh sources of power for their task of rebuilding a crumbling world."
4. Cf. Kiang Wen-Han, a report of "Student Evangelism in Isolated University Centers in China", 1943. Some other approaches listed are: Sunday services, prayer meetings, sale of Christian literature, religious exhibits, personal evangelism. Pp. 1-3.

Council organized a Consultative Council on Western Provinces for the purpose of uniting all the Christian forces in China. One of the units within the general framework was the work of Student Evangelism in isolated University Centers. Some of the problems confronted in this difficult work is suggested by the following excerpts from a report made in October, 1943:

- "(1) As a result of the hostilities, almost all the important universities were moved from the coast to the interior.
- (2) In order to avoid aerial bombing, the majority of these institutions did not settle down in big cities but found their war-time homes in isolated centers.
- (3) Practically all of them are government universities and both the faculty and students welcome our Christian service.
- (4) But in most of these Centers, there are no churches or YMCA's or YWCA's, and even if there are some churches, the leadership is usually unequal to meet the new needs."¹

The secretaries, all college graduates, in charge of these centers are carrying on single-handed in most cases, due to the limitations of the budget. The difficulties of the situation are suggested by this statement in the report: "We must remember that we are working in Government universities, where Christians are few and religious

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1. Kiang, op. cit., p. 1.

work is not encouraged."¹

Despite the unfavorable conditions, however, Christian groups in Government schools and universities often thrive better than those in Christian institutions. One missionary observed that Christian groups in government schools are often more earnest than those in Christian schools.

2. Special Meetings for Students.

One of the most evidently blessed methods of student evangelism in recent years has been that in which visiting speakers would address groups of students. Professor Stanton Lautenschlager tells of a three months' evangelistic trip he took with two well-educated Chinese Christians, one a returned student from Yale and the other a graduate of Nanking University. Their tour took them all over China's greatest province, Szechwan, which is as large as pre-Nazi Germany, nearly as populous, and richer in natural resources. They visited thirty schools including government universities, normal colleges, primary schools, schools for

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1. Ibid., p. 2. Cf. Stanton Lautenschlager, "Evangelism Among Students" in China Christian Year Book 1938-39, pp. 170, 171, writes: In government and non-Christian private schools, the response is often even greater than in Christian schools because the challenge of Jesus and His cross comes fresh and new to students, who have perhaps only heard about Christianity from its enemies or from those who left an impression that it was only a recipe for eternal life after death...."

"warphans", and about twenty Christian high schools.

Mr. Lautenschlager, an associate professor of political science at Cheloo University while in China, used his knowledge of the international, social, political and economic situation to advantage in his talks to the students. His plan was to bring in the gospel of Christ as the solution to each individual's problems as well as to those of the nation. The Chinese youth, he observed, wants "an integrated gospel embracing the evangelistic and the social, the whole Christ to change the whole of life, to remake the world in all its human relationships."¹

The results of this evangelistic trip in terms of Christian decisions were three thousand, one thousand deciding to be better Christians and some two thousand to become Christians or to study Christianity.² Mr. Lautenschlager, out of his wide experience with Chinese students particularly during the years of war through which they are passing, makes the following observations:

"The Chinese students know far better than we, from bitter experience, that science in the hands of evil men is destroying the world. They realize that the world needs a revival of conscience and of morality even more than an increase of science. So the student mind is open to Christian truth.... Christ challenges him to be a new student, a new man, to repent of selfishness and cowardice, to give himself to Christ that he may be empowered

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1. Stanton Lautenschlager, Far West in China, pp. 39, 40.
2. Cf. Ibid., p. 40.

to create the just society and build the free China and the new world...."¹

3. Christian Literature.

High quality Christian literature is one of the crying needs of missionaries in China today, especially in evangelistic work with students.² Not only does the right kind of literature provide an excellent approach, but it is essential in follow-up work in connection with special evangelistic emphases. When students express their willingness and desire to "study Christianity", there must be suitable literature to put in their hands.

In Free China, for example, there has been a real famine of Christian literature, due largely to the transportation problem.³ With the new and unusual evangelistic opportunities among youth and at a time when many feel a need for a moral and spiritual foundation, it is not easy to overstress the importance of using the printed word and circulating adequate supplies of the Bible, Scripture

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1. Ibid., p. 39.

2. Cf. William B. Djang, "New China and the World Church" in China Rediscovered Her West; A Symposium, edited by Yi Fang Wu and Frank W. Price.

Cf. One missionary mentioned the "lack of attractive literature for intelligent, non-Christian young people, written from the Chinese slant and with the cultural Chinese background." Another well-advised missionary declared, in speaking of Christian literature for evangelistic work with students, "There is no adequate literature being produced for them."

3. Cf. Ronald D. Rees, China Can Take It, p. 47.

portions and Christian publication of all kinds.

Much progress has been made, however, and is still being made in connection with supplying suitable Christian literature. The Bible societies supply the Scripture portions, Bibles and New Testaments, having colporteurs who sell them at a very low price, receiving a commission and a very small salary. The Christian Literature Society and the Religious Tract Society are the main sources of supply for other Christian literature.

One missionary couple wrote recently from China, telling of the work they were doing in this field of Christian literature:

"Mr. Terry and I have been busy and happy in the new project started this year of printing and publishing Christian Literature for this area of five big provinces of China; with no other work of this kind in existence we feel quite important. Our very newest literature 'baby' is our project to print Moffatt's New Testament in English. Since the war there has been a great demand for the English Bible especially in modern English such as the student is accustomed to, having studied it in school...."¹

This problem, as all others in connection with the Christian program in China, is becoming more and more one for the Chinese Church.² If opportunities are not to be lost, this is one branch of the evangelistic program which must continue to be strengthened.

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1. Missionary in China, Letter, December, 1943.
2. Missionary from China, Interview, March, 1944.

D. Evangelism in Hospitals.

The hospital has not only been an institution of mercy and healing down through the years of the history of Christian missions, but through the Christian care received many have been influenced to become Christians. In China we find no exception to this situation. One returned missionary from China volunteered the following:

"The medical work in South China, during the early part of the work there, was perhaps the greatest factor in the successful dissemination of the Gospel throughout the country."¹

As the hospitals provide the finest opportunities for Christian contacts, so the ministry of healing the body goes hand in hand with that of healing the soul through the gospel of Jesus Christ.

There have been some criticisms levelled at this method of seeking to convert patients to Christianity while they are confined to the hospital. Some of these criticisms have been brought on by the wrong approach some have used in this work.² Some have been made in ignorance by those not

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1. Missionary from China, Interview, March, 1944.
2. Among the charges: Some clinics require the patients to listen to preaching of Gospel before they will be given treatment. Another: the personal workers try to force religion on those who have no choice but to listen. Fact-finding reports, however, do not bear these out as justified in any but exceptional, local cases. Cf. William G. Lennox, "Medical Missions" in Laymen's Foreign Mission Inquiry, Fact Finders' Reports: China, Volume V Part Two, Supplementary Series, pp. 472-474.

aware of the program and methods of evangelism employed in the hospitals.

Medical missionaries enlist with the purpose of both preaching the Gospel and winning converts to the Christian religion from among the patients, nurses and doctors in the hospital, and from students in the medical schools. The patients who throng the mission hospitals number more than a million a year, probably many more in time of war being treated by the medical staffs. The attitude of most of the missionaries is that of the father of modern surgery, Ambroise Paré: "I dress the wound, God heals it."¹

The method which has been used for many years in reaching the patients with the Christian message has been that of preaching and religious services held both in dispensary and hospital. In a survey of mission hospitals in China, one hundred and seven hospitals reported an average weekly number of services in wards as 7.1 and in the dispensary as 4.8. In hospitals with less than thirty beds the weekly number of both hospital and dispensary was 3.7, and in those with over 100 beds, fifteen.²

In all cases, personal work is carried on to

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1. Cf. Lennox, op. cit., p. 472.
2. Cf. Ibid., p. 473.

supplement the religious services held. In most instances, a native evangelist bears the brunt of the work, assisted by the efforts of local pastors, the missionary doctor, or members of the Chinese medical or nursing staff. The services are apparently voluntary on the part of the patients.

From a recent annual report of hospital work being carried on under war conditions we catch a glimpse of this type of evangelism in action:

"The hospital evangelist visits in-patients frequently and talks to them about Christ when they feel well enough to listen. He has aroused interest among a number who have bought Bibles and Testaments. He is also in charge of the service at the beginning of the day in the hospital either in the wards or out-patients' waiting room which is the only available chapel room. Again he speaks regularly at both morning and afternoon clinics when patients are gathered in the waiting room. 1880 patients bought scripture portions, while 58 signified a desire to study and become Christians."¹

Another missionary in Free China reports a growing interest on the part of the patients to read religious tracts and books. Many who have never read the Scriptures are willing to do so; and many, after reading a whole gospel in a day, will buy a copy to take home with them. She also mentions that the chapel service is a great witness to the patients who, though unable to attend, hear the singing of the hymns and catch something of the spirit of the service.²

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1. Report of Hengyang Station of the Presbyterian Church, Hunan, China, 1942-43.
2. Cf. Missionary in Free China, Letter, November, 1943.

As to the important question of whether the patients in the hospital, more or less at the mercy of those in charge, resent being contacted, questioned and dealt with by personal workers whose purpose it was to win them to Jesus Christ, we have some enlightening information. They were described by seventy-seven doctors as "receptive" or "eager to listen", by twenty-six as "indifferent" or "making no response", by twenty as giving "no opposition", and only by two as definitely hostile to the message; this being especially significant since some of the areas included harbor a communistic sentiment strongly opposed to Christianity.¹

Although it is very difficult to determine with any close degree of accuracy the number of new converts among all the patients in a particular hospital, some estimates have been made. The highest estimate was one hundred and fifty and the lowest zero. The average annual number of converts for each of the forty-five hospitals reporting was eighteen. If this average held for all the mission hospitals, it would mean something more than 4,000 for all of China each year.² That is very worthwhile! In the words of one who speaks out of experience, "Where the whole atmosphere is impregnated with the love of Christ, there can

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1. Cf. Lennox, *op. cit.*, pp. 473, 474.

2. Cf. *Ibid.*, p. 473.

hardly be a more fruitful method of evangelism."¹

E. Summary

In this chapter it has been seen that there are various tested and tried methods of evangelism which should be continued in the present day. Techniques may be improved or adapted to particular situations, but the general scheme or program should be maintained.

It was shown that in the cities, the local churches are to be centers of evangelism, out of which may branch mission churches and gospel halls. Large mass meetings, usually interdenominational in character, were seen to be a means of spiritual quickening and reaching many non-Christians with the gospel. Outdoor preaching, while waning somewhat in popularity, is an effective means of reaching many who might be reached in no other way.

In the rural areas, planned personal itineration was seen to head the list of effective methods. Through personal contacts, meetings in village churches or in the Ancestral Hall of a village not influenced by any Christian church, much may be accomplished. The organizing and conducting of large meetings in rural sections, using a tent, was shown to be excellent and spiritually profitable as a procedure. The marked success of evangelistic

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1. Houghton, op. cit., p. 158.

bands going out into villages and meeting in a house or home for a period of weeks was seen to be another method which has borne much fruit. Among students, both in Christian and in Government Schools, that "the field is white unto harvest" is the testimony of all engaged in this fascinating work. The important place Bible study plays, both as a contact for new students and a follow-up for those who have been reached in some evangelistic emphasis, was set forth. The contribution of special Christian lecturers and evangelists in reaching students for Christ has been considerable. One important phase of this work was seen to be the securing and distributing attractive Christian literature, especially to those interested in studying Christianity.

In hospital evangelism, the quiet but splendid work being carried on was brought to light. The telling influence of the Christian kindness and personal interest manifested toward the patients is noteworthy. Both by personal contacts on the part of the hospital staff with the patients and the Christian services conducted throughout the week have been productive of converts to Christianity and the apreading abroad of the gospel of Jesus Christ and His love.

CHAPTER FOUR

NEWER METHODS OF EVANGELISM
WORTHY OF TESTING AND EXPLORATION

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WORTHY OF TESTING AND EXPLORATION

Dr. Kenneth S. Latourette makes this timely suggestion which applies well to our day and situation: "Facing the demands of a new age, we need to make an appraisal of the meaning and methods of evangelism..."¹ Although the Christian message is timeless, the methods in presenting that glorious story of salvation must be adapted to the particular situation in which the Church finds itself. Old methods may be altered, and new methods may be discovered and adopted. What are some of the newer methods that have been discovered as useful channels for conveying the Water of Life?

A. Visual Evangelism.

"One picture," said a Chinese sage, "is worth a thousand words."² While many missionaries have been aware of the importance of using the "eye-gate" in presenting the Christian message, very few have taken full advantage of this avenue in trying to reach the Chinese for a decision for Christ. Visual evangelism is not limited to any one

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1. Report of Meeting of China Christian Council of China, Christian Cooperation in China, Shanghai, 1937, p. 17.
2. New York Times Editorial, February 26, 1944, p. 12.

particular variety or kind of visual aids. It may consist in one of several types or it may be a combination of two or more varieties.

1. The Use of Religious Art.

Art is a way of approach to life and truth which is fundamentally different from that of the method of science. Its function is to interpret the meaning of things rather than to supply information. The method it employs is not analysis but suggestion. Its appeal is to the imagination rather than to the logical faculties of one's mind. It has been said that whenever the will and the imagination are in conflict, the imagination wins every time.¹

Dr. Samuel Shoemaker, Episcopal Rector in New York City, has spoken of the mistake he feels most evangelists have made in their preaching. He describes it as "the neglect to intrigue the man's imagination before moving in on his will." "Lure," he declares, "is more effective than logic."²

Although among the younger churches, Christian art is furthest advanced in China, there is much progress yet to be made before this phase of culture will have permeated the nation as a whole. Dr. Y. Y. Tsu, chairman of

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1. Cf. National China Council, *The Meaning of Evangelism*, pp. 20, 21.
2. Cf. *Ibid.*, p. 21.

the Church Art Society which has aimed for years at the development of Christian art, writes:

"Christian symbols and themes are new in this field, and it will take time for people to become familiar with them. At present, there is no widespread public for the works of Chinese painters even within the church itself, and none outside it...When an outstanding Chinese artist who has an independently established name, turns his energy and attention to the development of Christian themes, then Chinese Christian art will receive recognition as art."¹

The Christian Church does not have to wait until that time, however, before it begins to use religious art in evangelism as well as in Christian education of the Chinese. In many cases it has been true that art and religion have "united to take away spiritual blindness and to give eyes to catch a vision of an Almighty and ever-loving God and of our Savior."²

Many missionaries have used pictures of the life of Christ, projecting them with a stereoptican.³ More recently film-strip has been found more practical and much easier to carry from place to place.⁴ The religious art pictures should include the great religious art with which we are familiar⁵ as well as indigenous Chinese art.⁶ With

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1. Daniel Fleming, *Each with His Own Brush*, p. 4.
2. Cf. Lautenschlager, *op. cit.*, pp. 47, 48, tells of successful use of a picture of Christ on the cross in speaking to a group of about two hundred soldiers.
3. Cf. J. Keyte, *In China Now*, p. 72.
4. Cf. Paton, *op. cit.*, p. 117.
5. One missionary from occupied China pointed out that the Chinese expect the missionary to use his own religious art as well as indigenous Chinese art.
6. Cf. Fleming, *op. cit.*, p. 13, that 180 pictures of Christian themes have been painted by members of the Fine Arts Department of the Catholic University.

careful preparation in the selection of the pictures displayed as well as in the accompanying message, this medium offers great possibilities as an evangelistic approach.

2. The Use of Religious Movies.

Two young missionaries in Occupied China have had unusual success in showing movies dealing with religious themes to groups of Chinese. With such movies as "The King of Kings" and "The Ten Commandments", supplemented by travelogues and movies showing Christian work throughout the world, they found a ready and responsive audience wherever they showed them.

Working in the city, they canvassed certain neighborhoods to discover when some couple expected to be married. Then contacting them in advance, they offered to provide the entertainment, a custom observed at most all weddings. This provided an entree into the group which they could not have hoped to gain otherwise. Although they were non-Christian weddings, the movies were the climax of the celebration, being shown during the time generally reserved for entertainment and gambling.

Making this association with these strangers in connection with the gayest festivity of their lives, it made a permanent impression, one which they would probably pass on down to their children and children's children. The usual order in showing the pictures was first to throw on

the screen colored film strips of Peking, including pictures of the "Old Temple of Heaven". The transition was not difficult from that religious scene to pictures dealing with the Christian religion, such as "The King of Kings".¹

Lest this method of securing Christian contact through the guise of presenting an hour of entertainment under such unusual circumstances raise doubts in some minds, let it be said that this plan is not normative but is merely suggestive of the possibilities this type of visual approach possesses in gaining an audience with the most unlikely groups. One must be careful, if following a similar procedure, to avoid any semblance of subterfuge. There must never be anything ethically questionable about the methods used in presenting the gospel of Christ.

These and other religious movies were shown from time to time throughout the city. When people asked where they could learn more about this Christian religion, they were referred by the use of a large map in the rear of the room, to some church in their locality. As a result of these contacts, as well as of those at the heathen weddings, many began and faithfully continued to attend the services of some Christian church. Opportunities to speak personally with inquirers were also numerous, coming about as a direct

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1. Cf. National Christian Council, The Meaning of Evangelism, p. 21, that Eastman Cine-Kodak Company has available, King of Kings", "Ben Hur", "The Maker of Men" and others.

result of these programs.¹

3. The Use of Other Visual Aids.

Through the Filmstrip Service of the North China Christian Rural Service Union indigenous pictures may be secured inexpensively. These may be taken into the remote villages where they are doubly effective. Not only may Bible stories for children be presented in this way but also Scriptures, hymns and literature of various types may be reproduced on film-strip. After the war, great strides are possible, making this one of the finest ways of spreading the Gospel.²

Another visual aid is that of using large cards on which are written the main points of a gospel talk one is giving. Pictures, including graphic illustrations, may also be used this way, their appeal and effect being even greater.³ Dr. John Sung, a well-known Chinese evangelist, uses the dramatic and pictorial method in his preaching. He may, for example, be wearing a garment brilliantly colored to show a white robe beneath, depicting visually salvation from sin.⁴ His ministry has been instrumental in bringing thousands of Chinese to a knowledge of Christ.

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1. A Missionary from Occupied China.
2. Cf. G. Gordon Mahy, Jr., Task of Missionaries in Special Types of Service, Paper for Far Eastern Conference, March 11-13, 1943, pp. 1, 2.
3. Cf. Paton, op. cit., p. 117.
4. Cf. Sailer, op. cit., p. 179.

B. Musical Evangelism.

Chinese have taken a greatly increased interest in music in recent years. One missionary writes that the bombs have transformed Chinese youth into a nation of singers and that students meet everywhere for mass singing. The aim is to stir the souls of youth to true patriotism and to unite their spirits in song.¹ Throughout the churches of North China in recent years a new type of Christian music or Scriptural songs sung to folk tunes has sprung up. Some of these were collected and were about to be published when the war broke out.²

A few specially qualified missionaries, recognizing this tremendous increase of interest in music, began what has come to be known as "musical evangelism". It is a new approach to the upper class group, officials and students who have no interest in or knowledge of Christianity. They come to hear the evangelistic message because they enjoy the music; and many are reached personally with the Gospel. The following is a brief description of this work's beginning in one Presbyterian station in China:

"Soon after Thanksgiving we went to Changsha on our first musical evangelism trip of the year.

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1. Cf. Stanton Lautenschlager, *Christianity and Students in China Rediscovered Her West*, edited by Yi-Fang Wu and Frank W. Price, p. 131.
2. Mahy, *op. cit.*, p. 2.

Bill gave one concert, assisted by a fine Norwegian pianist, followed by three nights of evangelistic meetings. In February we went to Shaokuan, the war time capital of Kwangtung Province. There we gave five concerts followed by two nights of evangelistic meetings..."¹

A year later this same musically gifted couple told of invitations to four universities and two provincial capitals during the past year, in which places they usually gave two concerts followed by two or three evangelistic meetings. A number who talked to them at the close of the services have remarked, "We didn't know Christianity was like that before."²

Because of the war, many returned students and wealthy people have been forced to move inland. Many of these have not only been trained in conservatories abroad, but have a love and appreciation for western music. In this unexpected situation brought on by the war, God has provided this thrilling opportunity for those whose previous specialized training³ is now being used to the full. Other doors of opportunity in this field of musical evangelism will undoubtedly be open to well-trained missionaries to whom this method of reaching with the Christian Gospel some of China's intellectuals,⁴ as well as others, offers a strong appeal.

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1. Missionary from China, Letter, July, 1942.
2. Cf. Missionary from China, Letter, November, 1943, p. 2.
3. Cf. Ibid., p. 2. The missionary wife whose letter was quoted, studied and taught at Cleveland Conservatory.
4. Cf. National Christian Council, Christian Cooperation in China, 1937, p. 18, that there is needed in China a new evangelism among the intellectuals ("untouchables").

C. Drama as a Method of Evangelism.

"Drama is the method of approaching the Chinese!"

This statement, from a returned missionary to China, suggests possibilities as to the use of drama in presenting Christianity through an avenue that heretofore has been largely monopolized by the Chinese theater. Since it is an indigenous art, it has practically universal appeal.

Since the opening of the twentieth century there has been a gradual change in the style of Chinese drama from symbolic, poetic, escape music-drama to that which is realistic and inspirational. G. K. Leung, an expert in this field, has this to say:

"Leaders in the modern movement, although of the opinion that the old music-drama should be preserved at its best as an example of Chinese art, nevertheless claim that it is an unsuitable vehicle to express modern aspirations. Modern youth, they believe, no longer desires poetry and escape in the theater, but reality and inspiration."¹

One missionary, who has made a very careful study of this particular type of evangelistic approach, makes the following suggestions relative to methods of procedure in preparing for and conducting such a service:²

1- Talk over the idea and purpose of the play with the group of young people with whom you are working. Then have

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1. G. K. Leung, *Asia*, February, 1929, p. 103.

2. Cf. *Missionary from China*, Interview, March, 1944.

them compose the play using Biblical material or a story with a Chinese background that would convey the message of Christianity; such as, the Good Samaritan in which the contrast between Christianity and Taoism, Buddhism and Confucianism is vividly revealed.

2- Have the play written in a form each can copy, in order that they may learn their part by heart. Insist upon no extemporaneous improvisations.¹

3- After the play is presented, the evangelist or missionary should close the service with a brief message and appeal to Christian decision, if such be the spirit of the meeting.

This team of Chinese Christians along with the Chinese evangelist or missionary may be invited to hold similar services throughout a number of surrounding villages. Although this method of evangelism is still in an experimental stage, it does present challenging possibilities.

D. Radio Evangelism.

Up until the war the use of the radio for furthering the evangelistic work of the Church was gradually being extended. Three centers in which this work attained some

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1. Cf. Missionary from China, that unless it is carefully guarded against, humorous remarks spontaneously thrown in, as is customary in most Chinese drama, will change the serious and reverent spirit into one of levity.

prominence are Shanghai, Peking and Kankow. Both The Shanghai Christian Broadcasting Association and The North China Christian Broadcasting Association at Peking, started by the gifts of Mr. K. S. Lee, a wealthy Christian at Shanghai, were sponsored and directed by Christians who placed emphasis on evangelism.¹ The daily and Sunday programs of each included a variety of practical and helpful information² and spiritual inspiration. In other centers, Christian groups were able to secure radio time for religious services.³

This radio evangelistic effort was not without results. Numerous letters of appreciation and instances of direct conversion are reported.⁴ Whether these efforts were as spiritually fruitful as they might have been is a question. That they have made a definite contribution toward reaching the Chinese cannot be denied. Great possibilities are seen in this branch of evangelistic activity.⁵

Although there are some indications that radio broadcasting in China may be very closely controlled by the

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1. Cf. Paton, op. cit., pp. 131, 132, that gospel broadcasts in French, Russian, English and several dialects of Chinese went out from the Shanghai station. The messages reached every part of the Far East, including Australia and the remotest parts of China.
2. Carleton Lacy, Union Movements, in China Christian Year Book 1938-39, raises the question whether the Shanghai broadcasts are not so free and varied as to bewilder the non-Christian listener, p. 128.
3. Paton, op. cit., pp. 131-133.
4. Ibid., p. 132.
5. Cf. Mahy, op. cit., p. 2.

government in the future, there is little reason to feel that this will not present one of the greatest evangelistic opportunities the Church will have. The best plan may be to have the Chinese Christians take the responsibility in this field.¹ Whether or not it will be possible to have large Christian broadcasting stations, like those which have been discussed, there are great possibilities for local broadcasting units, operating from schools such as that of the American Board school in Peking.²

E. Newspaper Evangelism.

Before the war with Japan, newspapers were published in almost every city in China. In most every hamlet, at least one person subscribed to a daily or weekly newspaper. Occasionally, a Christian editor would write about the Gospel and include it as ordinary reading matter. More often, such material appeared in advertisement columns, with an address given for inquirers to write.³

The pastors of the Shanghai churches appointed a committee to have charge of writing and publishing Christian newspaper articles and also of handling the follow-up correspondence in reply to letters received. Several hundred letters of inquiry were received. Scripture and other Christian

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1. A Christian missionary from China.
2. Cf. Mahy, *op. cit.*, p. 2.
3. Cf. Houghton, *op. cit.*, p. 164.

literature, along with a personal reply, were sent to those writing in. This response was encouraging.¹

Not only do the newspapers provide a growing medium for getting the message across to those who are interested and seeking further light, but periodicals as well are being enlisted in this task. "The Christian Farmer", a fortnightly, eight-page magazine written in one thousand basic characters and intended for rural areas is one case in point. Begun in Cheeloo Christian University under Mr. T. Sun, in August, 1941, it reported 30,000 subscribers in fifteen provinces. New subscriptions were coming in at the rate of fifty a day. The actual reading public is estimated at 500,000. A number are becoming Christians through this agency.²

This approach is one which may well be used increasingly in the days that lie ahead, as well as now. Because the Chinese reverence the written or printed characters highly,³ newspapers and periodicals will have careful and numerous readers. Since there is a growing interest on the part of thousands, possibly millions, of Chinese to know just what Christianity is, this is one important way in which many may be reached. In the words of Bishop Houghton, "Experience shows that this is a method which deserves to be much more widely adopted."⁴

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1. Cf. Lacy, op. cit., p. 128.
2. Cf. Rees, op. cit., p. 48.
3. Cf. Houghton, op. cit., p. 163.
4. Ibid., p. 164.

F. Museum Evangelism.

One of the most unusual evangelistic approaches that has been used is the museum, a continual attraction to the Chinese people. The following has been written of Dr. Corbett's Museum Chapel in Chefoo:

"On the big holidays the crowds run into the thousands. Volunteer workers from all over the city help to handle the crowds and witness to them of Christ. They come in large numbers and work all day, presenting an almost irresistible witness..."¹

Before occupation by the Japanese, this particular museum was used almost constantly by various church groups, serving as the evangelistic center for all Chefoo.

The daily program of the Museum Chapel included preaching from 9 A.M. to 4P.M., Bible classes in both English and Chinese, popular education classes for young women and moving pictures with a gospel message. On Sunday the program was like that of a city church, consisting of Sunday School and morning and evening worship.²

Another Museum which was doing an outstanding piece of evangelistic work is the one connected with the Tsinan Institute. It was a large museum, having as a special feature models of various kinds,³ as well as great numbers and

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1. Paton, op. cit., p. 123.

2. Cf. Ibid., p. 123.

3. Cf. Ibid., p. 122. Included in the models, made on the premises by skilled artists, are: good and bad roads, popular education, hygiene, leper hospital, orphanages, irrigation, afforestation, the influence of Christianity on the social order, and the wonders of God in nature.

varieties of pictures, charts, birds and animals. Quotations of a religious and ethical character taken from the Chinese classics and the Bible adorned the walls, while a series of pictures and models depicted the Life of Christ.

The preaching hall, well-lighted and ventilated, was attractively decorated with brightly colored pictures on the walls. Visual aids, consisting of large pictures illustrating parables and incidents from the Scriptures, were largely used in the preaching services. About one-third to three-fifths of the people who attended¹ the museum heard the Gospel message. A book-room with Christian literature was always open for those interested in securing from the colporteur further information about Christianity.²

Although the statistics did not show large numbers becoming Christians and uniting with the church through the efforts of the museums,³ one cannot measure the amount of good they have done. Theirs has been a ministry of seed-sowing, reaching all types, ages and classes of people. Reports have often come back telling of conversions which have taken place elsewhere in the lives of individuals who first

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1. Cf. Ibid., p. 122. At first no charge for admission was made. Later a charge was made on four days out of the week, cutting the estimated 400,000 yearly attendance about in half.
2. Cf. Ibid., p. 122.
3. Cf. Ibid., pp. 122, 123. There are a number of smaller museums carrying on similar types of work, some open each day and others open only on special days.

learned of Christianity at the museum. Often, too, a visitor from a village may return to introduce the Gospel to his neighbors and provide a helpful contact for the visiting missionary or evangelist.¹ This remarkable method of "broadcasting" the seed of the Gospel must not be forgotten.

G. Industrial Evangelism.

This type of evangelism grew out of a very specific need brought on by the war in China. The church was administering relief, supervising rice kitchens, making small business loans and providing what clothing was available for those in extreme need.

Realizing that direct relief was hazardous, especially when geared into the church program, the idea came to one missionary couple to supply the needed relief through an industrial cooperative.² Beginning by ingeniously constructing a simple loom on which cotton could be spun into yarn and woven into cloth, this missionary soon had a number of men and women at work.³

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1. Cf. Ibid., p. 123.

2. Cf. Carlson, op. cit., pp. 287, 288, in speaking of cooperatives explains that members of each unit participate in the profits in proportion to their skill plus their dividend shares in the stock they own. "The cooperative idea," he says, "appeals to the Chinese peasant, and the system has a bright future in China. As the system grows it should be instrumental in raising the standard of living of the workers. Already it has increased their purchasing power..."

3. Cf. Missionary from China, Interview, March, 1944.

This provided the workers with employment and a living wage, more than they could get elsewhere. It was constructive, in that it put on the market a needed product of better quality and cheaper than one could purchase in the stores.¹

Since the ultimate purpose behind the starting of this, however, was evangelization, spreading the Gospel occupied an important place in the total program. Services were held in the shops each day including a brief chapel service, a class for those who wanted to learn to read and Bible study groups. The wife of this missionary had a leading part in this evangelistic program, working especially with the women.²

Reports from this type of industrial evangelism indicate that it is one of the most effective ways of reaching the Chinese with the Gospel.³ They are grateful for

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1. Some church members, aged and poor, sold the finished products on the streets.
2. Cf. Missionary in China, Letter, January, 1943. She writes of this phase of the work, mentioning that her husband "spent much time travelling back and forth by launch. It was necessary for him to take occasional trips to Siangtan to supervise the spinning and weaving establishment set up there, since conditions were unstable here, and the wooden machines would not stand moving about....I remained in Siangtan, doing religious work among the spinners and others. At Christmas time two of our spinners were baptized, and joined the church. Others were ready, but one was away, and one was ill."
3. Cf. Ballou, op. cit., p. 119, declares: "The strongest appeal that Christianity makes to many it seeks to win is just that it is engaged in a social ministry..."

what has been done to help them both economically and spiritually. It is one of the best approaches, since it provides an opportunity to "get next" to the people. Under proper leadership and guidance, this type of evangelism may be of great importance and influence in the lives of countless Chinese.

H. The Literacy Approach to Evangelism.

"Literacy is a direct path to evangelism," declares Dr. Frank Laubach.¹ He insists that illiterates are the easiest people on earth to win for Christ, if they are convinced of the sincerity of those who teach them. It amazes them that educated people will pay any attention to them, let alone teach them patiently for hours. Their curiosity as to the impelling motive behind such unselfish action gives the one teaching them a wonderful opportunity to speak to them about Christ. Dr. Laubach testifies that when they become Christians, their zeal to know their Bibles and to win others is extraordinary.²

Dr. James Yang Ch'u Yen's name is more responsible than any other man for the spread of literacy in China during the last two decades. The Mass Education Movement, which he founded and directs through using his thousand basic

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1. Frank C. Laubach, *Christian World Facts*, p. 58.

2. Cf. Laubach, *The Presbyterian*, November 25, 1943, p. 5.

Chinese characters, has revolutionized Chinese education. Since 1930 alone it has enabled 46,000,000 Chinese, who might still be illiterate, to read and write.¹

Dr. Yen's new method superseded the system of phonetics which had been used by Christian workers before he introduced his new system. The earlier method had been useful, nevertheless in teaching many to read and write. Many had learned to read the Gospels and to learn for themselves about Christ and His love. When Dr. Yen's system was introduced, it caught the people's imagination, and Christian agencies pushed it with enthusiasm.² Dr. Yen was always most cooperative with church and mission leaders, having attended the Mission School of Western Learning at Pao-ning.³

A literacy campaign was conducted in Ting Hsien where, over a period of five years, an American missionary, Hugh Hubbard, and his Chinese colleagues had enrolled more than twenty thousand of their illiterate neighbors in "thousand-character classes". Though rural pastors and unordained evangelists, both men and women, did the work of organization; most of the classes were taught by laymen, often under the

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1. Cf. Time Magazine, November 22, 1943, p. 54. Cf. Laubach, The Silent Billion Speak, p. 11, indicates that this estimate may be too generous. Dr. Laubach declares that it is estimated that since 1926, ten million persons have learned the "twelve hundred" characters.
2. Cf. Ballou, op. cit., pp. 82, 83.
3. Cf. Time Magazine, November 22, 1943, p. 54.

most primitive conditions. As a result of these classes, more than five thousand completed the courses and were graduated, the graduation exercises often being characterized by impressive ceremony.¹

This campaign in Ting Hsien was conducted without regard to religious interests or affiliation of those who were enrolled; yet it brought hundreds of people into friendly relations with the church. Large numbers asked for definite religious instruction looking toward baptism.²

The literacy approach appears to be one of the most promising of all, if the church can take advantage of this opportunity. The challenge is obvious. Dr. Laubach, in speaking of the world opportunity, including that of China, writes,

"We must not only help them rise but we must also put reading in their hands, the right kind of reading; and that is a staggering task. The literacy campaigns now under way are going to double the world's readers. In China and India, where through recent decades more than nine-tenths of the people have been illiterate, a mighty tide is now rising A billion people now illiterate will be reaching out with hungry minds for something to read. Will they be fed with the message of Christ or with atheism?"³

Can it be true that "We can have as many of these illiterate billions for Christ as we go after"?⁴ If so, what a stagger-

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1. Cf. Ballou, op. cit., p. 84. Cf. Laubach, *The Silent Billion Speak*, p. 11, reveals that the average cost for teaching a Chinese the basic Chinese was only \$1.40 per pupil.
2. Cf. Ballou, op. cit., pp. 84, 85.
3. Laubach, *The Silent Billion Speak*, p. 3.
4. Laubach, *The Presbyterian*, November 25, 1943, p. 6.

ing and challenging opportunity!

I. Mass Movement Evangelism.

Dr. Latourette mentions three principal reasons for the relatively small number of mass movements and of Christians in Asia:

- 1- The resistance of advanced culture and religions.
- 2- The individual examination and the high standards of membership and baptism set by Protestants.
- 3- The emphasis on individual conversion.

In this connection he says,

"As a rule Protestants have not sought to bring over the natural social unit--the family or the tribe--although some Protestant missionary statesmen have sought to win a nation by first teaching its natural leaders..."¹

He admits that as a result, for example, of conversion in mission schools, readjustment of the convert with his parents and relatives is often difficult. Sometimes this eventuates in separation of the student from his family.²

Something is to be said in favor of an emphasis on group or mass evangelism in certain localities. One very strong contender for group evangelism over against individual emphasis writes:

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1. Kenneth S. Latourette, Protestant Missionary Methods in Studies in Evangelism, edited by William Paton, pp. 29, 30.

2. Cf. Ibid., p. 30.

"--the wrong way to try to build up the Church in a non-Christian land is by the conversion of individuals extracted from dozens of different families, clans, villages and social groups. Such converts are promptly ostracized, separated from their relations, and cut off from their roots in the past of their own people... The better way is by recognition of the principle that the Church grows along racial lines in social strata. The right and natural growth of the Church is by the conversion of groups, where Christian forces help some group reconstruct its life, individual and corporal, around Jesus Christ."¹

One experienced missionary² has resolved these opposing views by pointing out that among certain peoples of China, specifically the aborigines of West China, many have become Christians by tribes. The missionary or Chinese evangelist reached the head of the clan, and the rest followed. His practice, however, was to stress the need of individual faith.³ To such a village which had become at least nominally Christian, he sent a Chinese evangelist to teach them the fundamentals of Christianity, examine them individually and establish a Christian church. Such a method often worked successfully with the tribespeople of the west.⁴

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1. A. L. Warnshuis, Group Evangelism in International Review of Missions, 1937, p. 352.
2. Cf. Missionary from China, Interview, March, 1944.
3. Cf. Latourette, Missions Tomorrow, p. 159 says: "--in its last analysis, conversion must result in a new relation between the individual and his Maker--in radiant, transformed lives."
4. Cf. Ibid. The missionary cited one specific case where this method worked very successfully; another, where it failed, apparently because the strength of the Christians in the tribe was inadequate.

Whether some similar plan may be adapted to other groups in China is not entirely out of the realm of possibility. It will take careful study of the backgrounds and customs of particular groups, however, to determine whether or not such a program of group evangelism could be used effectively.

J. Summary.

In this chapter it has been shown that there are a number of newer evangelistic approaches and methods which are worthy of further testing and exploration. Some are more promising than others, but each of them offers an avenue of approach that has been used with success in bringing the Gospel of Jesus Christ to the hearts and lives of men.

The idea of visual evangelism was seen to be suggestive of a multiplicity of possibilities, including: the use of religious art, both paintings and film reproductions of great paintings; the use of religious movies; and a variety of other types of visual aids which help to present the truths of the gospel. The challenging, unfolding opportunity musical evangelism makes to those specially qualified was set forth. Drama, as a medium of portraying religious verities and more especially the unique character and claims of the gospel of Christ was pointed out as a method with great inherent appeal to the Chinese. If properly organized and presented, religious drama should do much toward moving

the will to Christian decision.

One method of evangelism which has been greatly limited by the war is that of broadcasting by radio. Great possibilities were seen in the use of this means of spreading the Christian message far and wide. The newspaper and periodicals also claimed attention, being seen as a practical, growing and effective means of making contact with the non-Christians. Another field, museum evangelism, has been drastically affected by the war, the largest of these museums being now in occupied territory. Its influence, however, was seen to have been widespread. Industrial evangelism, growing out of the social and economic situation, was seen to be a relatively new approach; one, however, in which great developments may be expected in the future.

The literacy approach to the Chinese was seen to have been used with notable success. The urgency and vastness of this opportunity were seen to be stimulating and challenging, in the field of group or mass evangelism. A need for careful study and increasing advance was observed, especially among the tribespeople of Western China.

CHAPTER FIVE

EVALUATIONS AND RECOMMENDATIONS

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A. Restatement of the Problem.

The problem of this thesis has been to set forth a suggested program of direct evangelism for the missionary in present-day China. It has sought to be of practical assistance to anyone engaged in evangelistic work in that great land whose doors of opportunity have opened to the missionaries and to the propagation of the gospel message as never before. Recognizing the strategic possibilities, this thesis is seeking, by evaluating both older and newer methods, to suggest ways and means by which the gospel may be most effectively presented with the end in view of personal decisions for Christ.

B. Summary of Findings.

1. Introduction.

As we look forward to the new day of missions in China, we recognize that the program of the closing day must not be continued unaltered. While containing some of the features of the old, the new day is so different in many respects that some of the methods of the old must be abandoned, while newer ones must be adopted and still others discovered.¹

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1. Cf. Kenneth Scott Latourette, *Missions Tomorrow*, p. 155.

We dare not cling blindly to old methods which have become outmoded by the change of conditions under which they originally operated. New methods are demanded in order to enter freshly opened doors and to meet new conditions.

One's ability to determine precisely what these methods shall be, however, is somewhat limited, as Dr. Latourette admits:

"Moreover, in the very nature of the case few if any of us see clearly what the new should be. Some of us believe that we know what the main outlines of the change ought ideally to be, but we are unable to offer detailed specifications applicable to all the varieties of local situations. Blueprints cannot now be drawn which will prove infallible guides. As the old day gives way to the new, conditions are altering so rapidly that even if accurate plans could be formulated for the situation as it exists in any one year, another January might find them anachronisms."¹

Although one may not make "blueprints", one may suggest guideposts for the missionary to follow.

Not only must the methods of evangelism in China be studied, but where necessary, altered. These studies should lead us to see what are the most effective methods. Not satisfied with mere study, however, this must be implemented by aggressive action.²

The National Christian Council of China in considering the entire evangelistic program, including principles

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1. Latourette, *Missions Tomorrow*, p. 158.
2. Cf. *Ibid.*, pp. 158, 159.

and methods, makes this statement:

"--it would seem the first principle of all evangelistic work to study the human field, to recognize different groups and classes of people, their circumstance and environment, and to use the appropriate methods in dealing with work for children, young people and adults, distinguishing between the city and rural field."¹

In other words, whatever program is suggested for reaching the Chinese directly with the gospel message, the methods will have to be adapted to the particular situation and type of group with which one is dealing.

One change which has been recognized and stressed by many Christian missionary leaders and strategists is the changing status of the foreign missionary from that of organizer, director and executive to that of co-worker, fellow-laborer and adviser. The responsibility for the on-going church program is being and must continue to be shifted from the shoulders of the missionaries to those of the Chinese leaders and the Chinese church. As one missionary has suggested:

"Our place in the future should be that of colleagues and co-workers with the Chinese. We must be especially tactful as we resume work lest we even seem to resume control, a control we had in large part retained, even where nominally we had relinquished it. It will often be difficult for us to be patient and restrain our own zeal for the work, to see that God must work through the church in China if our work is to be in any measure successful,

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1. National Christian Council, June, 1933, The Meaning of Evangelism--A Study of Principles and Methods, p. 6.

but I believe we must insist that the church take the lead in planning and administration. Such a situation will not mean the eclipse of the missionary; there will be as much to do as we have ever been able to do - perhaps more; but it must be done in full cooperation with and within the program of the Chinese church."¹

The Chinese church, rather than the missionary or the missionary society in the homeland or the mission station on the field, is to be the vital and creative center of the Chinese Christian movement.²

Another change which has taken place in the total program of the church, which has a direct effect on the evangelistic program, is the shift from a denominational emphasis to an interdenominational, cooperative program.³ In Occupied China the church has been "reorganized" as a result of Japanese pressure, uniting all the Protestant churches, including many "questionable" religious groups, under the leadership of the Methodist Bishop who baptized Chiang Kai-shek. In Free China, likewise, there is a genuine spirit of cooperation among the various Christian groups. From forty to fifty mission boards are working together at present, and there is every indication that some such system of united effort will continue in the years following the close of the war.⁴

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1. Merwin, op. cit., p. 1.
2. Cf. Ballou, op. cit., p. 25.
3. Cf. Dr. William Paton, The Glad Tidings, June, 1942, writes: "In Christian work there will be no going back to denominational differences and separate missions, but all must work with the Church there." p. 229.
4. Cf. Dr. Lloyd S. Ruland, Lecture, November, 1943.

In the light of these important changes, the writer shall seek to evaluate the older methods of evangelism¹ which have been used successfully in the past as well as newer methods, both of which should be carefully considered in the program of spreading the gospel in China in the present day.

2. Evaluation of Older Methods of Evangelism.

The methods about to be evaluated are those which have endured the test of a considerable period of time, and which have been found useful. One should not cling to the old, however, because it is old, but because it has inherent values which are not destroyed by the changing situation.

a. City Evangelism.

(1) Effectiveness of Methods.

Special services in local churches at which guest evangelists spoke have been instrumental in bringing a number into the church. Large interdenominational gatherings also have reached large groups of people with the gospel. The daily preaching in gospel halls, chapels and missions connected with some local church usually, have been instrumental

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1. Cf. Alexander McLeish, *Jesus Christ and World Evangelization*, p. 175, states: "The problem everywhere is to disentangle the missionary enterprise from ways of thinking and methods of working inherited from the past, and often originating, not from any definite policy, but from the necessity of making some kind of contact with strange peoples and depressed classes."

in contacting a considerable group of all classes, some of whom have become Christians and affiliated with some church. Preaching outdoors, in the busy thoroughfares, has been the means of witness for many years, and some have been reached in that way that might never be contacted otherwise.

(2) Limitations and Weaknesses.

The chief limitation in any of these methods in which the missionary himself desires to engage is an inadequate knowledge of the language. One experienced missionary made this statement, "The missionary, unless he is especially gifted in the Chinese language, should not do much preaching to crowds."¹ One weakness observed in the large evangelistic services was the lack of adequate follow-up work. Its importance cannot be over-estimated.

(3) Suggestions.

(a) Greater emphasis on evangelism² should be made

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1. Missionary From China, Interview, March, 1944.
2. There should be an increase both in quality and number of these services. In speaking of a hyper-emotional type of evangelism which has reached many Chinese, T. H. P. Sailer, op. cit., p. 179, declares, "We sin against these people if we offer them a gospel on too intellectual a plane. We sin against them still more if we fail to guide and train their crude emotions in Christian service." Cf. Ballou, op. cit., p. 124, who says, "The astonishing results secured in some parts of the country by an emotional...type of evangelism, directed for the most part by men who have cut loose in impatience and sometimes in disgust from the regular, old-line types of Christian leadership and organization, indicate that Chinese can be as spiritually hungry and emotionally responsive as members of supposedly more volatile races..." This is something the missionary should not overlook.

in the local churches, both in the Sunday services and in special services.

(b) A follow-up program should be planned carefully in connection with any evangelistic campaign, including individual calls on those who made decisions, welcome to the services of the local church, Bible study classes for the young Christians or inquirers and opportunities for service for those reached in the meetings.

b. Rural Evangelism.

(1) Effectiveness of Methods.

Itineration is one of the earliest methods of evangelism¹ used by the Christian church in reaching out to the lost in other lands. Not only because this type of evangelistic endeavor on the part of the missionary sets an example² to his fellow-Christian Chinese and not only because it gets him acquainted with the Chinese mind as few other approaches do,³ but also because it has been proven one of the most effective methods, this type of work should be continued and emphasized. Evangelistic bands, whether they be student groups or ordinary laymen, leave a strong positive spiritual impact. Besides strengthening those Christians

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1. Cf. Samuel S. Zwemer, *Into All the World*, p. 150.
2. Cf. Missionary from Korea, Interview, July, 1943, who stressed the importance of training the native Christian leaders in personal work by the example of the missionary himself.
3. Cf. Missionary from China, Interview, March, 1944.

in the bands, their mobility and the cumulative character of their testimony is in their favor. As a method, including its approach and results, it has much to commend it for continued and increased use.

(2) Limitations and Weaknesses.

Rural itineration and mobile, evangelistic bands, including bands holding services in tents, are limited in that they are in one locality for only a temporary period. When they leave, much of their work is liable to be robbed of permanent value. Its weakness is in the lack of adequate follow-up work. This may be remedied in some instances by precautionary measures, but often these are neglected.

(3) Suggestions.

(a) Let the foreign missionary engage in full-time or part-time itineration work and encourage the Chinese evangelists and trained leaders to engage in it not only with him, but increasingly by themselves.

(b) Follow-up work should be planned by the evangelistic bands, through cooperation with the local pastor, if there be one, as well as through other Christians who indicate their willingness and qualifications for this important task. The latter group should be given special training before the band leaves their village or town.

c. Student Evangelism.

(1) Effectiveness of Methods.

The chief methods of reaching students with the

Christian message have been found to be special meetings and Bible classes in both mission and government schools. The former method has been tremendously effective in reaching large groups of students, many of whom have made Christian decisions. The Bible classes serve as an effective follow-up method for special meetings like those just referred to, as well as others not specifically for students but to which the students were invited. They also make possible a direct evangelistic approach to the students during the course of a year's study. Both these methods are proving increasingly effective in winning the students of China to Christ. Another supplementary method is the use of selected Christian Scripture portions and other literature. Its possibilities as an approach and as a means of direct evangelism are large.

(2) Limitations and Weaknesses.

One limitation of the Bible class method is that of securing sufficient, adequately-trained, evangelistic-minded teachers. It appears, however, that this has not been a serious problem in many cases. Though the size of the classes has been increased in order to remedy the situation on occasions, this makes group fellowship and close personal contact of teacher and pupils more difficult. The method of special meetings for students seems to be a most timely and effective one with its chief limitation being the difficulty of securing enough speakers who combine a strong student appeal with an earnest, evangelistic message. The problem of

adequate, attractive Christian literature for students, as well as for others interested in Christianity, is a serious one. Efforts are being made, however, to solve it.

(3) Suggestions.

(a) Bible classes should be continued in the schools, the personal contact with the pupils being stressed as important in winning them to Christ.

(b) Continued research should be made in the field of Christ-centered literature that is attractive, clear and sympathetically aware of the Chinese mind, culture and background.

d. Evangelism in Hospitals.

(1) Effectiveness of the Methods.

Personal work, distribution of Scriptures and services in the dispensary and hospital have been used of God to bring about transformations in hundreds of lives of patients each year. Although the methods grow out of years of experience which have tested them, they depend to a considerable extent on those employing them.

(2) Limitations and Weaknesses.

In a survey made of hospitals throughout China, it was observed that the active work of evangelization was often left to a native evangelist. He often was an unprepossessing person who had been assigned to work in the

hospital because he had failed as a pastor.¹

(3) Suggestions.

(a) Due to the increasing size and education of the hospital staff, there is need for both an intellectually and spiritually qualified leadership in this most important work.

(b) The walls may be used for "poster propoganda"² in hospitals not already doing so, thus presenting the Christian message vividly and constantly to the patients. Naturally these posters should be attractive and in good artistic taste.

3. Evaluation of Newer Methods of Evangelism.

While it is necessary and desirable to carry over much of the program of missions in the old day into the new, this must never be allowed to obscure the adoption of newer methods or the need of some radical changes in approach. If the movements of the new age are denied, the Christian enterprise will suffer grave and perhaps irreparable loss.³ This is true, not only in regard to the total missionary program but in respect to the direct evangelistic approach as well. Some of these newer methods of approach shall be discussed and evaluated.

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1. Cf. Lennox, *op. cit.*, p. 474.

2. Cf. *Ibid.*

3. Cf. Latourette, *Missions Tomorrow*, p. 164.

a. Visual Evangelism.

(1) Effectiveness of Methods.

Although it is difficult to determine with any degree of accuracy the effectiveness of visual aids in evangelism, one may say that they strongly implement and supplement preaching the gospel. Movies have been used to convey a Christian message as well as to gain an entree into the least likely groups, from which contact a direct approach with the gospel may be made. Filmstrip is used effectively in numerous ways, and may be used to advantage in presenting clearly and attractively some of the finest religious art reproductions around which may be centered an evangelistic message. Other types of visual aids have been used with definite success.

(2) Limitations and Weaknesses.

There is not as much outstanding indigenous religious art portraying scenes or truths from the Bible as one would desire, but more is being produced all the time. In the movie realm, the number of pictures which are desirable and useful in presenting the Christian message is definitely limited. Pictures are being produced, however, in the United States and England which may be a partial solution to this problem.

(3) Suggestions.

(a) An increasing use of the best religious art should be made in presenting the gospel, especially to

students and to other groups to whom this would appeal.

(b) Further experimentation with carefully selected filmstrip and movies should be continued.

(c) The use of miscellaneous types of visual aids should be encouraged, especially in working with children.¹

b. Musical Evangelism.

(1) Effectiveness of This Method.

This approach has been amazingly effective, especially in reaching students and those of the intelligentsia to whom music has great appeal.

(2) Limitations.

By the very nature of this approach, only those with special musical gifts can hope to engage in it. It is not, therefore, a method which can be adopted unless qualified workers are available.

(3) Suggestions.

Possibilities in this field should be pursued further. Contacts with various student groups, both in mission and government schools, should be made, suggesting the possibility of the extension of this type of evangelism through qualified missionaries or native Christians.

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1. Children respond immediately to something they can see, perhaps even more so than adults. Cf. Paton, op. cit., p. 137, in telling of children's evangelistic services which often precede the service for the public, writes: "Much singing and Bible stories from posters will hold them, if the worker in charge has a love for the little ones and some ability in interesting them."

c. Drama.

(1) Effectiveness of This Method.

This is such a new field that it is impossible to evaluate its effectiveness. It offers great possibilities, however.

(2) Suggestions.

(a) This method should be given a fair and wholehearted trial, under the leadership of those well-qualified along the lines of religious drama.

(b) As this develops as an effective avenue of approach, information, suggestions and materials should be made available to all missionaries.

d. Radio Evangelism.

(1) Effectiveness of This Method.

Where this approach was possible, it was found to be instrumental in reaching many with the gospel message. In the days to come radio may be expected to wield an increasing influence in China. This is one of the greatest opportunities for reaching the masses with the Christian message.

(2) Limitations.

Due to the fact that radio broadcasts will likely be under close government control in the day ahead, this opportunity may be limited.

(3) Suggestions.

(a) Plans should be made now for evangelistic

programs of the highest and best quality for reaching the Chinese.

(b) It may be better to have fewer broadcasts, but to have them so well planned and executed that they will make a strong spiritual impact on the non-Christians of China.

(c) Requests for Christian broadcasts should be made by Christian leaders to the proper authorities in plenty of time in order that these programs may receive the sanction of those in charge.

e. Newspaper Evangelism.

(1) Effectiveness of This Method.

This is another method which bears fruitful results and which is becoming increasingly important with the rise of literacy throughout the country.

(2) Suggestions.

(a) This approach should be engaged in whole-heartedly, with an increasing emphasis being placed on both the quality and quantity of Christian "propoganda" in Chinese newspapers and periodicals.

(b) The follow-up work should seek to include not only the sending of literature but also an attempt to put the inquirer in touch with Christians or some local church near him where he may receive further instruction in Christianity.

f. Museum Evangelism.

(1) Effectiveness of This Method.

Its effectiveness has been far-reaching through its sowing the seed of the gospel in hundreds of thousands of lives. It has reached many who came in to the museum out of curiosity or scientific interest and stayed to hear what the "lecturer" had to say.

(2) Limitations and Weaknesses.

The two largest museums being in Occupied China, this evangelistic approach has been largely suspended for the duration. In normal times its chief weakness is inability to do follow-up work, due to the transient character of the large numbers contacted.

(3) Suggestions.

This unique method of attracting multitudes of curious and interested people and then presenting the gospel of Jesus Christ, is one which should be continued as soon as conditions permit.

g. Industrial Evangelism.

(1) Effectiveness of This Method.

As yet this method has been tried on a very small scale, because of lack of qualified missionaries free to conduct such a program. According to the reports received,¹

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1. Cf. Missionary from China, Interview, March, 1944.

this is one of the very finest ways of reaching the Chinese who have a combination of economic, financial and spiritual needs.

(2) Limitations.

Its chief limitation is that it requires consecrated missionaries who are qualified in the specialized field of constructing and organizing a plant capable of producing goods for which there is a demand. Further, they must have as their primary aim the evangelization of those working in the plant.

(3) Suggestions.

(a) Further research should be conducted both in China and in the United States along these lines as well as in related branches of this type of work.

(b) Missionaries should be selected and trained for this type of evangelistic endeavor in preparation for such service in China.

h. The Literacy Approach.

(1) Effectiveness of This Method.

Although it has not been tried on a large scale in China as a definite program of evangelization on the part of the church, the results of the literacy campaign in Ting Hsien¹ are very encouraging.

(2) Suggestions.

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1. Cf. Ballou, op. cit., pp. 84, 85.

(a) Further experiments in literacy education as a means of presenting the gospel of Christ to the one learning to read and write should be carried out.¹ Dr. Yen's thousand character system may well be used.

(b) Encouragement should be given to the Chinese Church to utilize this practical, relatively inexpensive, and potentially powerful evangelistic approach.

i. Mass Movement Evangelism.

(1) Effectiveness of This Method.

The effectiveness of this method has been noted among the tribespeople of Western China. Dr. Latourette observes, "Experience...shows that it is much better if an entire natural group--a family, a village, a caste, a tribe--can come rapidly over into the faith."²

(2) Limitations and Weaknesses.

So far as is known, this method has been limited to certain groups of tribespeople whose custom is to do things together--as a tribe or clan. Its weakness lies in the recognition of a social group as being Christian when there has not been a personal response to the gospel or individual confession of Christ on the part of those within

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1. Cf. Dr. Laubach in "The Silent Billion Speak" suggests a simple, sane evangelistic approach which may be adapted to work with Chinese.
2. Latourette, Missions Tomorrow, p. 159. The writer also declares, "More and more we must dream in terms of winning groups, not merely individuals."

the group.

(3) Suggestions.

(a) Further study should be made as to the possibilities of adapting this method in work with many groups in villages of rural China, as well as with the western tribespeople.

(b) When a tribe or clan does "become Christian" the missionary or Chinese evangelist should make adequate provision for Christian instruction and personal contacts with those in the group over a period of months and years in order that the tribe conversion may include also individual Christian experiences on the part of those in the tribe.

(c) A definite program should be adopted and carried out in line with the results of the study suggested.

4. Suggestions for the Best Application of the Methods.

a. Spiritual Preparation.

Any method of evangelism depends for its effectiveness on spiritual power. Hudson Taylor of the China Inland Mission testified that the only explanation of the remarkable history of that mission is prayer.¹ Dr. Zwemer declares:

"What we need today is not more technique, more machinery, but more power. The more elaborate the organization of missions the more indispensable is the presence of the Spirit of God. We spend more time at councils and committees than we do in prayer. We survey every department and every province and publish

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1. Zwemer, op. cit., p. 166.

the statistics, when what we most need is to
'survey the wondrous Cross on which the Prince
of Glory died.'¹

Dr. Mott observes that the more one studies of truly fruitful spiritual awakenings that have marked the expansion of vital Christianity, the more profoundly one is convinced that the releasing of such superhuman energies is directly traceable to intercessory prayer on the part of men and women.² He adds this statement which is directly related to this entire problem of discovering and applying the most effective methods of evangelism:

"In proportion to the reality and constancy of the prayer life of the Christians before, during and following employment of all other means will be the extent and the transforming and enduring character of the results."³

In addition to a faithful observance of daily private devotions, one effective and widely adopted plan for spiritual infilling and empowering of Chinese leaders and missionaries alike is that of the retreat.⁴ Those who have experienced the inspiration received from such gatherings are enthusiastic in recommending them as most desirable in a missionary's spiritual program.

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1. Ibid., p. 159.
2. Cf. John R. Mott, *The Present-day Summons to the World Mission of Christianity*, p. 213.
3. Ibid., p. 213.
4. Cf. Mott, *op. cit.*, p. 210, writes, "The going apart of workers with the specific design to place themselves before God and to hear and heed His voice has never failed to yield great spiritual results as a preparatory process for fruitful evangelism."

b. Training Chinese Leaders in Evangelism.

The training of Chinese leaders, upon their request and in full cooperation with them, is a responsibility which the missionary should be able to fulfill.¹ This may be done in formal classes or institutes in Bible study.² These classes should include such studies as modern church history, evangelistic methods, Biblical theology, Bible study, Christian stewardship and others, carefully selected and adapted to the particular group, whether it be laymen, lay leaders or evangelists.³

A point to be emphasized is that the training of native Christians and evangelists in this important work of carrying the gospel to their fellow-men must be largely a training through the missionary's personal example. It requires a demonstration in both the life and teaching of the missionary of sacrificial love, prevailing hope and radiant

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1. Cf. Zwemer, op. cit., p. 151 says that an "apostolic method that needs emphasis today is their training of helpers, associates...to carry forward the work in the churches."
2. Cf. Merwin, op. cit., p. 2 that "The church in China does not have enough well-trained leaders, lay or professional, and we ought to be able to help even more than in the past in the work of training..."
3. National Christian Council, Overseas Newsletter No. 16, p. 2 quotes Bishop Houghton of the C.I.M. as saying that it would be the work of the foreign missionary very humbly to cooperate with the Chinese Church in the central task of evangelism. China will never be evangelised by foreign missionaries, but only by the Chinese Christian Church. Our one end is to work with and under Chinese leadership for the upbuilding of the Chinese Church.

faith.¹ He should not only tell them how to win others to Christ; he should be a personal soul-winner himself. He should not only tell them how to study their Bibles; he should be constantly growing in his knowledge of God's Word and its spiritual insight. He should not only talk of the importance of prayer; he should be a man of prayer.

c. An Aggressive Evangelistic Program.

In the words of Dr. Latourette, "We need...not only study but action."² One missionary recently returned from China advised that we must "press forward with all types" of evangelism.³ This is not the time to hesitate, but rather to go forward, using all the effective methods known whether they be old or new. It may be well to have "demonstration centers" in certain areas in order to test out various methods to discover which is most desirable in a particular situation.⁴

In each local church, in each mission station and in each mission council, there should be an intensified program of evangelism in this day of unprecedented opportunity. If the church fails at this critical point, it will have missed one of the greatest God-given missionary opportunities that has ever been hers. Missionary forces must be reinforced

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1. Cf. Latourette, *Missions Tomorrow*, pp. 159, 160.
2. *Ibid.*, p. 158.
3. Cf. Missionary from China, Interview, March, 1944.
4. Cf. Cleland Boyd McAfee, *The Uncut Nerve of Missions*, p. 142.

and freshly empowered to meet this great challenge. The time has come to advance!¹

5. Summary.

In this chapter the writer has shown the necessity for certain changes in the evangelistic program in China in this new day. Both the older, established methods of evangelism as well as the newer approaches have been studied. Evaluated on the basis of their effectiveness, limitations and weaknesses, the writer has made suggestions for including them in a program of direct evangelism for the missionary in present-day China. No one method is adequate for every situation; hence, there is a place for every type of approach in the total evangelistic program.

It was also seen that regardless of the method adopted, each demanded the highest degree of spiritual preparation for its greatest effectiveness. Noting that the missionary's responsibility will include guidance and instruction of the Chinese Christian leaders and laymen, suggestions were given for such training. The result of study, training and spiritual preparation should be an aggressive and intensified program of evangelism throughout the land of China.

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1. Cf. Latourette, *Missions Tomorrow*, p. 155.

CHAPTER SIX
SUMMARY AND CONCLUSION

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The purpose of this thesis has been to develop a suggested program of direct evangelism for the missionary in present-day China. The introduction revealed the importance of divine power mediated from God through the life of the missionary, without which no method of evangelism is adequate. Confronted with the prospect of participating in the meeting of this need, the writer determined to delve more deeply into the nature of the situation, and into the problem of how these needs might best be met by a suggested program.

With this in mind, the writer discovered the greatness of the opportunity for evangelism in China today. It was seen that the social and economic conditions have had a part in revealing the need for eternal, abiding values and demonstrated the practical nature of Christianity through the sacrificial ministry of missionaries and native Christians. A moral and religious awakening has also contributed to this opportunity, there being a much greater interest in religion and, more specifically, in Christianity on the part of students, members of the educated classes as well as multitudes of others in that land of 450,000,000. The part that the present-day Christian leadership in China has

contributed toward this opportunity was seen to be significant and far-reaching.

It was found that there are certain methods which have been tested and tried over a period of years and which are still useful in reaching the Chinese with the gospel. These were found to include city evangelism, where preaching is carried on in established churches, gospel halls and chapels as well as out in the streets and market place; rural evangelism which consists mainly in itineration, evangelistic bands and various forms of group evangelism; student evangelism through which the students are reached in Bible classes, special services, supplemented by the reading of Christian literature; and hospital evangelism which is carried out chiefly by personal workers who sell and distribute Christian literature, there being also regular religious services in the hospital and dispensary.

In considering the newer methods of direct evangelism which merit further study and exploration, a variety of ingenious and interesting approaches were found to include: visual evangelism, consisting of the use of religious art and motion pictures; musical evangelism, an approach to students and cultured classes; drama as an approach in conveying the gospel message; radio evangelism and newspaper evangelism; the use of a museum as a point of contact; the literacy approach in bringing the illiterates to Christ; and mass movement evangelism which

seeks to reach a social group, instead of individuals only, with the gospel message.

With these facts in mind, the writer undertook to evaluate both the older and newer methods on the basis of their effectiveness, limitations and weaknesses. This was followed by suggestions which the missionary should include in his program of evangelization, keeping in mind that his work will increasingly become one of advising, training and encouraging the Chinese Christian leaders in this great responsibility which is rapidly becoming theirs. It was pointed out that this suggested program should be translated into aggressive evangelistic activity under the guidance and empowering of God.

Thus, to assist the missionary in taking advantage of the unprecedented opportunity of the present day in reaching and winning Chinese of all ages, types and backgrounds to a vital, personal knowledge of Jesus Christ as their Savior and Master by adopting and adapting the most effective methods known, the writer has presented this suggested program.

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