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THE EFFECT OF THE RECENT WESTWARD MIGRATION  
ON THE  
PROGRAM OF THE CHURCH IN CHINA

By

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A Thesis

Submitted in Partial Fulfillment  
of the Requirements for  
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION  
in  
The Biblical Seminary in New York

New York, N. Y.  
April 1942

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## INTRODUCTION

## INTRODUCTION

### A. Statement and Significance of the Problem

Never in the history of the world has there been such a great migration as has taken place in the last three years in China, when people of the Eastern provinces, because of the devastation of Japanese aggression, have been fleeing to West China. As their cities and homes were destroyed and it was impossible to exist under the cruel and barbarous domination of the Japanese, over forty million people, enduring the worst hazards of travel, escaped to the West.

The great services performed on the part of the Church, when large numbers of missionaries remained at their own peril to give aid to the afflicted people, to care for their sick and wounded, and to assist them in their difficulties, have won a new appreciation and favorable attitude on the part of the Chinese. The heroism of the missionaries in enduring all dangers to minister thus to China in her time of great need, resulted in throwing the door of the heart of China wide open to Christianity. For the first time the Chinese linked together these sacrificial services of the missionaries with the message of the Gospel of Christ.

With the coming of these millions, the people of the Western part of China experienced a sudden awakening greater than in centuries past. The old antiquated spirit instantly gave way to the impact of the incoming forces, and thus was suddenly created the opportunity to build a modern civilization to take the place of this ancient one. One of the special features of the new movement has been the influx of a large number of China's greatest leaders who are ready to initiate a new civilization.

Thus the opportunity for the Church to evangelize the people of West China is greater than ever before. With the sudden favorable reaction toward Christianity on the part of a great mass of the Chinese, the Church has become conscious of the great need of expanding her present program. With the sudden new and enlarged demands in every phase of her program, the Church is faced with the task of securing the necessary leadership and of greatly increasing her work in order to reach these newly-awakened millions in West China. The problem of this thesis, then, is to study the enlarged demands and the great opportunities created by this recent Westward migration in China, and to consider the adaptation of the Church's program in meeting them.

#### B. Contribution of the Study

With the coming from the East of the forty million

refugees and with the consequent awakening of the hundred millions in West China in mind, one cannot fail to recognize the timeliness of this study. Presenting an analysis and portrayal of the present work of the Church in China, together with suggestions for extension and enlargement in the future, its aim will be to bring to the attention of the home Church the details of this great movement, which has suddenly opened up such vast opportunities of evangelization, as a challenge to the Church to step into the wide-open door of West China. It is hoped that the background furnished by this study will be helpful to missionaries looking forward to service in this field. In any event, it will be of no small value to the writer herself as specific preparation for such service.

#### C. Method of Procedure

As a background to the study of the effects of the migration on the program of the Church in China, a survey of the historical setting will be made through the history of the dynasties and a glimpse of the culture of "older China". A study of the Land of West China will be made to see the vast resources on which these millions may build their new civilization. Following this a study of the people will be made in order to determine some of the difficulties of the Church in propogating the Gospel of Christ.

The second chapter will deal with the extent of

the migration to West China to determine the numbers and the classes of people that have suddenly fled to the West. An investigation of the transplanting of industries, institutions and schools will be made. Furthermore there will be a study of the influx of a new type of modern leadership in order to determine the new opportunities afforded the Church to plant Christianity in their midst.

From a study of the extent of the migration an attempt will be made to discover the enlarged demands on the program of the Church, with reference to determining the new leadership needed, and to the necessity for Christian Education of youth and children. An investigation will be made of relief and refugee work together with the Cooperatives and agricultural aid to discover the urgent need for expanding the program of social work in the Church. Finally an effort will be made to estimate the demand for immediate Christian expansion.

The fourth chapter will present the work of the Church in expanding and developing her program to meet these enlarged demands created by the migration. This will include a study of the adaptation that is being made in every phase of the Church's present program. Finally, suggestions will be made for the extension and enlargement of the program in the future.



#### D. Sources

The sources of information that will be used by the writer will be: first, books that have been written by Chinese nationals and by missionaries who have been in direct contact with the migration; second, missionary letters and reports from the areas definitely affected by the migration; and third, certain periodicals that will give more recent data on the effects of this migration.

CHAPTER I  
WEST CHINA BEFORE THE MIGRATION

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A. Introduction

In the words of one historian, "China is the only existing independent nation that can claim to have flourished as a contemporary of the great Empires of antiquity, Assyria, Babylon, and Egypt."<sup>1</sup> She existed apart from them and was not dependent on them. West China was the cradle of this great civilization which reached out into Eastern Asia. China gave to the Mongols and Manchus, to Korea and Japan, and in a measure to Siam and Annam, her language and literature, her mechanical arts and fine arts, and her religion and law. The Eastern world has at various times felt her political influence. West China, until recently, had remained untouched by the Western world. This lack of stimulus from the outside civilizations, together with the inaccessibility of the region itself, has meant that changes and development have taken place at a very slow rate. Because they did not have contact with civilizations outside their own, and because they knew that usually the outside races derived their culture from the Middle Kingdom, the Chinese

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1. Edward Thomas Williams: A Short History of China, p. 4.

people had great contempt for foreigners. This attitude has greatly hindered the work of the Church, and therefore the Church of West China has been very backward. One writer has said, "In its immaturity it suffered more than other sections of the Church from Anti-Christian movements, a changed educational policy, and a sudden reduction of Mission Board subsidies."<sup>1</sup>

In order to understand the influence of the migration on the program of the Church, it is necessary to know something of West China before the migration. To set forth pertinent facts discovered will therefore be the purpose of this chapter. These will include the historical setting, noting the Dynasties and the Culture of "older China", a brief description of the land of West China, and finally a brief sketch of the people of West China.

#### B. Historical Setting

##### 1. The Dynasties of "Older China".

Dr. Latourette, well acquainted with Chinese history, has said, "The origin of the Chinese people and of their culture is shrouded in obscurity."<sup>2</sup> It is difficult, in its beginnings, to separate the mythical from the true history. The native historians trace their history back three thousand years or more before Christ and give a long list of monarchs

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1. Reverend Robin Chen and Reverend Carleton Lacy: The Great Migration and the Church in West China, p. 30.
2. Kenneth Scott Latourette: The Development of China, p. 15.

up to the historical period, including the Hsia and Shang dynasties. The Chinese believe that history repeats itself, that their good emperors have been followed by bad ones who have been overcome by great warriors, and that then begins the same life history again. They believe their joys and woes have been dependent on the rise and fall of a dynasty. There is a record of the political history of China for four thousand years, bound up in nine major dynasties which in this time have ruled over the majority of the country. Through these dynasties may be traced a period of growth and achievement, followed by a period of splendour and complete power, and then a period of decadence and disintegration.<sup>1</sup>

With the Chou dynasty the Chinese civilization was formed and continued to develop, taking on more and more the forms of thought and social organization which exist today. The Ch'in dynasty attempted to unite the Empire, but it was under the Han dynasty that the Empire was actually consolidated. During this period Buddhism was very influential, and there was a great advance in Chinese culture.<sup>2</sup> There followed four centuries of disunion, brought to a close with the T'ang dynasty under whose influence China reached a high eminence of power and culture. The next half century, the

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1. Cf. John Earl Baker: Explaining China, p. 2.
2. Cf. Mary A. Nourse: The Four Hundred Million, p. 104.

the period of the "Five Dynasties," was ruled by a succession of military chieftains. The Sung dynasty, having constant warfare, succeeded in unifying the country again, and there developed an outstanding culture. The Mongols invaded next, and Kublai Khan became the Emperor of China. He is noted for the construction of the Grand Canal, and under his rule order and justice were enforced and the nation grew in population and wealth.<sup>1</sup> The Ming dynasty was not noted for much creative work, for it merely reproduced the past and lived in conventional ways. Yet the beautiful and stately imperial palaces of Peking were built in this period. The Manchus came in next and organized the government in such a way as to assure themselves permanent rule over China. This period was marked by a vigorous national and foreign policy which hindered Western traders and Christian missionaries.

Following the Revolution and the setting up of the government under Sun Yat Sen in 1911, many changes began to take place in China, though these changes did not affect the great mass of the Chinese. Foreigners were despised and in reality China was practically unchanged. In 1927 the Nationalist Regime under Chiang Kai-shek was established and gradually the country was formally unified, and a transformation extending over most of China was begun. However, as West China was isolated and hardly under the jurisdiction of

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1. Cf. Mary A. Nourse: The Four Hundred Million, p. 156.

the Nationalist group, these reforms had practically no effect there but were felt mainly along the Coast, the main rivers, along the railways, and in the cities.<sup>1</sup> In spite of knowing that there were great stores of minerals and timber, great rivers to conquer, fertile valleys that could yield three to five crops a year, the natives of Eastern China paid little attention to West China because of its inaccessibility. Thus until the migration, in West China the older customs and ideas remained very nearly unchanged.<sup>2</sup>

## 2. The Culture of "Older China".

One cannot appreciate nor understand the China of today and tomorrow without a knowledge of older Chinese life; for this new China is rising out of the old. A brief description of this culture will show more clearly the difficulties and problems that have been before the Church. As the Chinese have been primarily interested in this life, their culture has been mainly materialistic. The farmers produced food, the basis of life; the government was organized for the prosperity of the people; ethics emphasized man's duty to man; their worship was based on the principle of giving that they may get. Society has been emphasized rather than the individual, the family being the center of social life. This Chinese culture is indigenous, having been developed without

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1. Cf. Kenneth Scott Latourette: *Op. cit.*, p. 289.
2. Cf. Frank W. Price and Yi-Fang Wu: *China Rediscovered Her West*, p. 50.

the aid of the Western world. Though the culture has changed very slowly, it is not decadent. Progress may be traced through the history of the dynasties.<sup>1</sup>

The economic system of China was efficient, binding the nation into an economic unit. Agriculture was highly proficient, making the most of their fertile soil. Little mining was carried on, although some iron, copper, and silver was obtained. The industrial level might be compared with that of the later Middle Ages. The guild and apprentice systems were used, and the industries were grouped by streets. The Chinese developed a well-organized system for marketing the products of the fields, the mines, and industry. Waterways played a great part in this, as did the cart and the wheelbarrow. John Baker has said:

"The old school of thought in China is indifferent to industrial development. To all arguments for a higher standard of living it replies that men are no happier in America than they are in China."<sup>2</sup>

The merchant has been an outstanding character, as there has always been much trading within the Chinese Empire. Guilds were used for every kind of enterprise. Wages for labor were very low, and credit was extensively used. There was a highly developed banking system, but the currency was not practical.

The political organization of China was also highly

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1. Cf. Latourette: op. cit., p. 86-89.
2. John Earl Baker: op. cit., p. 159.



developed. It was supposedly for the benefit of the entire nation. The emperor was at the head and had absolute power. The emperor ruled by means of a bureaucracy, with many officials and boards in every phase of the nation's life. Under the bureaucracy were the village elders and the heads of families. The code of laws was carefully organized and amended with each new dynasty. Taxation was not especially heavy. There was no permanent ruling house throughout the history of China, but there was a real stability in the centralized bureaucracy. The Government failed to put into practice the high ideals that were held in theory, yet they were interested in every phase of the life of the Chinese. Though there was not a strong nationalism, the Government seemed to fill the needs of the people.<sup>1</sup>

The aim of formal education in China was the passing of examinations in order to enter the circle of learned officialdom. The Government did not supervise nor provide education until the person had passed the examinations. Primary education was left up to the individual. Most of the men were illiterate and the education of the women was neglected. As a statistician has said, "Only about one in twenty could read, and for most of even these favored few literacy meant the use of the few characters needed in a

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1. Cf. Kenneth Scott Latourette: op. cit., p. 98-106.

special trade."<sup>1</sup> The pupil was not inspired to think for himself, nor was the education "child-centered" in any way. In spite of the variance in the spoken language, the uniformity of the written language has enabled Chinese from different sections and dialects all to read the same written script. Chinese literature and art were highly developed and were greatly revered. Printing was invented in West China centuries before its use in other parts of the world. "Education of the traditional type," Kenneth Latourette informs us, "proved of immeasurable assistance in perpetuating Chinese culture and in promoting the unity of the Empire."<sup>2</sup>

The fabric of social life in China is built up on the family clan, and in remote parts, such as West China, where there is the least contact with the Western world, this system exists in fuller force. In remote West China this family clan system has affected the entire social life of the people, and has contributed to the slow process of change and development in this region. The influence of the family clan is strongly felt through the business guilds and commercial organizations. Also up to the latest times, marriage has been a matter of the clan and not of the individual. Marriages have been arranged by the parents with much help and advice by family members, while the bride and groom have had little to say.<sup>3</sup>

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1. Kenneth Scott Latourette: op. cit., p. 109.
2. Kenneth Scott Latourette: The Chinese, Their History and Culture, p. 320, Vol. I.
3. Cf. Ibid., p. 182-196.

The people of China are naturally religious, so much so that masses of the Chinese will hold in fullest reverence the rites, ceremonies, and worship of the Ancestors of their Clan, and at the same time will bow most reverently to worship the tablet of Confucius. In making pilgrimages to Buddhist temples they will worship the idols there, and while passing a "Tudi Miao", the idol of the earth god, they will stop and burn incense in worship again. For the masses these forms of worship are positive, without recognition of any differentiation between the three systems. There is no question but that these various religions have kept the Chinese from progressing. The idea that they can never be so great as their departed ancestors destroys personal initiative for advancement. Their reverence for Confucius and other sages has fixed in their minds the idea that the teachings of the ancient sages are a finality and cannot be surpassed. The many vagaries of Buddhism, such as the belief that the disturbing of the earth infuriates the great dragon, have hindered the opening of mines; thus in many ways progress has been thwarted. In Western China the religious beliefs have been little affected by Western contact and until very lately have remained unchanged.<sup>1</sup>

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1. Cf. Kenneth Scott Latourette: The Development of China, pp. 122-130; Edward Thomas Williams: China, Yesterday and Today, pp. 263-322; Kenneth Scott Latourette: A History of Christian Missions in China, pp. 6-24.

### C. The Land of West China

Except by airplane it would take decades of travel by land to cover the vast stretches of West China - triangular in form from Hokow at the south border of Yunnan, northward to the Yellow River north of Taiyuan in Shansi, and westward to Shufu in the far west end of Sinkiang, about an average of two thousand miles on each side of the triangle.

Mme. Chiang says of this West:

"Remote as is the West and difficult of access as it used to be, there has long been established a civilization and a great population. The people, however, were unable to develop the natural resources because of lack of skilled labor, and because of baffling distances and staggering mountains, over which toiled the coolies and ponies and donkeys, the only means of transportation except the steamers and junks which touched at points along the Yangtze River and its tributaries."<sup>1</sup>

There are endless deserts of loess and sand in the north, great plateaus and fertile plains and valleys in the center, and the highest mountains in the world bordering the west and south. In the very center lies the Red Basin, a great fertile plain, in which over forty million people have been living. There is an abundant rainfall and the climate is sub-tropical; thus is made possible the support of so many people. This land is rich in minerals - "salt from deep brine wells evaporated by natural gas, and coal and iron."<sup>2</sup>

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1. May-ling Soong Chiang: China Shall Rise Again, p. 5.
2. Kenneth Scott Latourette: The Chinese, Their History and Culture, Vol. I, p. 7.

It is also rich in copper, tungsten and antimony. The great fertility in the plains, valleys, and plateaus, together with the fields of wheat, beans, rape, and vast fertile gardens, affords vast agricultural products which provide the means for building up indigenous churches.

The distant places in the Far West have only been reached by the coolies, carrying their burdens on bamboo poles, singing their plaintive chant, in tune with their step, as expressive of their over-heavy burdens; and by strings of donkeys sag-backed with their weighty loads, urged on by prod of stick or lash of whip at the hands of exasperated drivers. Also there was used the ancient wheelbarrow, squeaking as though in protest at the extra hundred or two pounds which are always added to the load, pushed by sturdy coolies with the leather yoke lash cutting deep in their shoulders; and also supplemented by myriads of small river craft, some pushed by poles, some drawn by ropes, some under their own sail scudding from city to city over the western waterways. So the transportation of the immense quantities of products, wood, and minerals has been carried on up to the present time in this primitive way.<sup>1</sup>

With its mountain torrents and mighty rivers and huge irrigation system, this Western world could sustain two or three times the hundred million people that now populate it. With the barriers of impassable mountains on the East,

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1. Cf. John Earl Baker: op. cit., pp. 189-196.

this great West China is well protected from invasion and affords these teeming millions an opportunity to repel the invader and rebuild China into one great land of peace and plenty.<sup>1</sup>

#### D. The People of West China

The people of China must be endowed with some extraordinary characteristics, as they seem to be the only people who have developed a continuity which has spanned over thousands of years and who have outlived all of their early contemporaries. Why is it that Egypt, Assyria, Greece, and Rome have gone down or lost their former glory and power, while China continues on through the centuries maintaining her forms of culture and social life?

The quality of a people can be told by their accomplishments. These people of West China have produced some of the most beautiful embroidered silks and satins ever seen. Their patience in handling the looms and plying the needle indicates great ability for applying themselves to laborious pursuits. The digging of the saltwells, sometimes a half mile deep, drawing the salt brine up into the derrick in hollow bamboo tubes, is another evidence of their ingenuity. The development of their irrigation system, initiated

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1. Cf. Frank W. Price and Yi-Fang Wu: China Rediscovered Her West, pp. 11-19.

hundreds of years before Christ, with their coordinated use of it by individuals and groups is a remarkable achievement.

The production of endless commodities, some of artistic design, is developed to a surprising degree as it evidences so much skill in labor. The fields are enriched for intensive production by constant cultivation of the soil. The accomplishment of these and many other things, being done in the most primitive fashion and by ancient processes, is the surprising feature and shows the real greatness of the people - a people skilled in hand labor and able to endure through toil and fatigue. Such a people have hidden potentialities that under more advantageous circumstances will make them a great and powerful nation.

Distance and lack of contact with the outside world have caused the people of the West to hold on longest to the old type of life and ancient customs, and to maintain a closed and reactionary mind. The fact that the percentage of illiteracy is very high has hindered the spread of the printed word. The women of West China have been extremely recluse, living within their homes, engaging in household pursuits, appearing in public as little as possible. In the Northwest also the presence of a large population of Moslems has had a most reactionary effect, as they are very antagonistic toward anything new and are extremely anti-foreign. Those who have gone to Eastern China to work or to study in the universities have not returned to help their

own people but, for the most part, have remained in the port cities.

Naturally in a region so backward and unawakened to new thought or modern culture, the planting and development of a new religion is a most difficult task, and therefore the progress of the Christian Church in West China has been very slow. But here in the West was a great people completely self-subsistant, and with characteristics developed by the long struggle to produce a cultured existence with rudimentary means and processes; here was a people who had developed an individual and collective ability to overcome and make the most of things. This unique culture forms a splendid groundwork on which to build a modern structure in the Great West in coming years.

#### E. Summary

In this study of West China before the migration; it was discovered that the foundational solidarity of this Western people, who have stood through the centuries hardly influenced by other civilizations, made them self-subsistant and caused them to look upon outsiders with contempt; that during the rule of the dynasties they developed a culture of their own; that they were slow to take on new things, and so remained in their ancient customs, ideas, and conventional ways. It was further seen that when the Western influence was felt, transformation began in China, but that West China



was so remote and inaccessible that the reform did not reach that region. The older customs and conventional ways remained very nearly unchanged.

This culture of "older China" may be characterized as materialistic, emphasizing society, indigenous, and not decadent. The economic system, it was found, was efficient but was organized in a fashion comparable with that of the later Middle Ages. The political organization seemed to be for the benefit of the entire nation, yet there was lacking a strong nationalism. Education was emphasized merely for the training of officials in the government. The fabric of social life was centered in the family and built up entirely around the family. It was evident that the Chinese are religious without understanding what their forms of worship are. Until recently there has been little effect of the Western world upon their religious beliefs.

West China was found to be a land of great distances, until very recently remote and inaccessible. There is great fertility in the plains, valleys, and plateaus. The endless forests and rivers supply power, irrigation, and their water supply. The transportation is carried on in primitive fashion: by coolies, donkeys, wheelbarrows, and small river craft. There are vast mineral resources and agricultural products for building up indigenous churches. The resources are great enough to sustain two or three times the hundred million people that now populate it.

The study of the people of West China revealed that they have developed a continuity over many centuries, maintaining their forms of culture and social life. Their accomplishments show the greatness of this people: their rich embroideries, their saltwells, their irrigation system, their cultivation of the soil, all done in primitive fashion, are evidence of their great skill and endurance. Because of the lack of contact with outside civilizations, they have held to their ancient customs and have maintained a closed and reactionary mind. They have been slow to take on new things, the women have been uneducated, there was evidenced a deep antagonism by the Moslems. An understanding of West China before the migration, together with an appreciation of the changes caused by the migration, arouses a consciousness of the new and greater opportunities afforded the Church today to bring Christianity into every phase of the life of these people.

CHAPTER II  
SIGNIFICANT FACTORS IN THE MIGRATION TO WEST CHINA

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A. Introduction

The passing of thirty million people from the coast provinces of China over the mountains to her great western plateaus is the greatest migration in all history. In about two years time, going on foot, by wheelbarrow, by chair, by donkey, and by boat, these millions endured the fatigue of hardest travel and reached the goal to establish a new world in the far West. China's late move westward was made from compulsion to flee from Alien oppression and to afford facilities with which to rebuild the nation.<sup>1</sup> These millions of refugees have taken new life and great activity to the provinces of the West that until recently have remained backward and undeveloped. Every part of China has been affected by the migration and has undergone profound modification. In some sections large numbers of people have moved in and have greatly increased the normal population, while in other sections a great number of the residents have left. Because of these great changes many difficult adjustments have been necessary, for even customs and speech have been replaced. Naturally, the spiritual life of the people

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1. Cf. Price and Wu: op. cit., pp. 27, 49

has been altered to a considerable extent.<sup>1</sup>

Of the untold human suffering caused by the Japanese invasion of China Agnes Smedley, who has accompanied the Eighth Route Army in its warfare, has said:

"It is the greatest catastrophe of human history, unexampled in the destitution of millions. But under the pressure of this invasion the Chinese people have begun to awake, to unite, to become a nation."<sup>2</sup>

A new spirit of courage is evident which is enabling the Chinese people to bear this continued suffering and out of it to create national good, rebuilding and reconstructing a China that may become one of the mightiest nations in history.<sup>3</sup>

In order to determine the effect of so great a migration on the program of the Church, a study will be made of the significant factors in the migration to West China. The purpose of this chapter, therefore, will be to give a brief description of the personnel and institutions in the migration. This description not only will include the large numbers of people, the various classes affected, the great migration of children, and the many trained Christian leaders who have found their way west, but also will show the changes which have affected the industries, institutions, and schools.

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1. Cf. Chen and Lacy: op. cit., p. 1.
2. Agnes Smedley: China Fights Back, p. ix.
3. Cf. Price and Wu: op. cit., pp. 5-8.

## B. Constituency of the Migration

### 1. The Numbers and Classes of People

As stated above, thirty million refugees have moved across the breadth of China, fleeing from burning cities and ruthless, brutal treatment. Dr. Phelps, a member of the faculty of the West China Union University, makes the following statement:

"Of the 150,000,000 who lived in the war-ravaged areas about one-fifth have emigrated bag and baggage to the West. A striking feature of the movement to the far West has been that it includes some tens of thousands of intellectuals."<sup>1</sup>

Every class of society has been represented in the migration including business men, officials, artisans, the wealthy, and the poor. It is interesting to note that there were a large number of the upper middle class in the migration, especially from the official, the educational, and the organized industrial classes. This appears natural, in view of the fact that the government agencies were moved west, the educational institutions were transplanted to the Western provinces, and there was a widespread movement of organized industry to the West.<sup>2</sup>

In an account of her personal experiences in war-torn China, Edith Dreyer gives a stirring description of the refugees making their way westward:

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1. Price and Wu: op. cit., p. 28.
2. Cf. Chen and Lacy: op. cit., pp. 1,2.

"What a scene ! Refugees by the thousands, standing, sitting, perched precariously on their possessions, some on the very edge of the crowded, narrow platform. Most of them inadequately clothed, carrying scant rolls of bedding a bowl and a pair of chopsticks. Some were so old and bent that they could shoulder absolutely nothing. One or two, filial sons, supported their mothers on their backs in lieu of bedding. Little war orphans, too inured to misery now to whimper, shivered and begged for a crust. Babies toddled uncertainly by their parent's sides munching mouldy cabbage leaves." <sup>1</sup>

These refugees had left their already desolate cities, not knowing what calamities and perils lay ahead of them, and had started west, not only in the hope of escaping destruction by the Japanese, but also with the view of establishing themselves in the new freedom of West China.

## 2. Children Involved

Tens of thousands of children have fled to the West from the war areas. Among them have been thousands of war orphans, with parents killed or lost, who have come safely through. In West China there are at least 20,000 children in Madame Chiang's orphanages, while the National Child Welfare Association cares for another 10,000. More and more children are coming in from the Eastern provinces. These children would die by the wayside or run wild in the fields were they not cared for by these welfare institutions. Undernourishment in children is apparent on every side and at present in some areas it is even impossible to provide them

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1. Edith G. Dreyer: "Personal Experiences in War-Torn China," Evangelical Christian, August, 1939, p. 375.

with bean milk.<sup>1</sup>

Many of these refugee children do not know where their parents are; some know that their parents are dead. On their long march west they have endured untold physical and mental suffering, caused by insufficient food and clothing, by separation from their families, and by the ravages of war. All of these have left an indelible scar upon these impressionable lives.

### 3. The Transplanting of Trained Christian Leaders.

There has been, with the migration to the West, a great influx of leadership from the official, the educational, and the organized industrial classes. This has been due to the movement of the educational institutions, organized industry, and government agencies to the West. This, it is significant to note, has meant the transplanting of influential Christians, for one half of the foremost officials in war-torn China are devout Christians and China's government today is held to have the most Christian leadership of any in the world.<sup>2</sup> At the head of this group of Christian leaders are Generalissimo Chiang Kai-shek and his wife. Of the former even his enemies concede that he is wholly selfless. The genuineness of his Christian character is shown in an incident reported by a Canadian who was invited to

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1. Cf. Price and Wu: op. cit., pp. 148, 156.

2. Cf. Henry P. Van Dusen: For The Healing of The Nations, p. 92.



share the family devotions and who was much impressed by Generalissimo's prayer:

"I never expect to hear such a prayer again in all my life. The General began with a simple expression of thanks for their personal safety. Then he added thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength for himself, and added a most earnest plea for guidance and wisdom, that he should not fail the people.

"But the most amazing thing in his prayer was a plea that God would help him, and help China, not to hate the Japanese people. He prayed for the Japanese Christians and all the suffering multitudes of Japan whose impoverishment was making the war on China possible.

"In the simplest and humblest terms he laid himself at the service of the Almighty God, and begged that he might know the Divine will and do it on the morrow."<sup>1</sup>

The Generalissimo had the possibilities of a great leader before his marriage to Madame Chiang, Mei-ling Soong, but without doubt the marriage has made him a greater man. Madame Chiang has become the most influential woman in the world today. She has not only become a member of the Legislative Department, but has also helped in the reorganization of China's air forces. No doubt her greatest contribution has been the influence of her own spiritual life upon that of her husband. As Christian leaders of the Chinese nation, the Generalissimo and Madame Chiang have aroused in their people a faith to believe and a will to endure.<sup>2</sup>

The Chiangs, however, have been assisted in this

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1. Ibid., p. 94.

2. Cf. Robert M. Bartlett: They Did Something About It, pp. 94-111.

great task by a large number of immigrant ministers, teachers, and laymen in the western part of the country, who because of their training and experience, have assumed responsibility and leadership in the development of the Church. Through these Christian leaders, brought in by the migration, there has been an awakening of the people of West China to the message of Christianity. Henry Van Dusen, world traveler, says of China's leadership:

"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." <sup>1</sup>

### C. Institutions Transplanted to the West

#### 1. The Transfer of Industries

The migration to West China, which constituted the greatest movement of population in modern history, had far-reaching effects upon the industrial, governmental, and educational life of the people. Up to this time industry in the West had been undeveloped. Because of the enemy bombing Eastern industries were moved west and there followed a rapid development of industrial cooperatives. Today there

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1. Van Dusen: op. cit., p. 102.

are two thousand of these in Free China, increasing at the rate of one hundred a month, with the prospect that by the end of the war there will be thirty thousand of them.<sup>1</sup> They have been established in caves and mountain valleys where they cannot easily be bombed. They have put thousands of refugees to work and have helped to democratize a whole new area in Chinese life. They are sometimes referred to as "vest pocket industries" because they are small and mobile. Small industry is well adapted to Chinese life and thousands of refugees have found new hope and usefulness in this work.<sup>2</sup>

## 2. The Transfer of Government Institutions.

China's leaders are thinking not only of winning the war and building a new West, but also of reconstructing the entire national life. In November 1937, the National Government chose Chungking for the Capitol seat from which to administer the national resistance to the invading Japanese. This city is located in the center of Szechwan Province, at the junction of the Yangtse and Kialing rivers, far beyond the Yangtse gorges and impassable mountains which form a natural barrier to invasion from the East. The city is shrouded in clouds and fog a large percentage of the time, a fact which protects it from air raids. It is built

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1. Cf. Joy Homer: Dawn Watch in China, pp. 173-184.
2. Cf. Stanton Lautenschlager: Far West in China, pp. 26-30.

on a rocky ledge, affording ample hiding places in dugouts beneath the city. From here, the National Government supplies and directs the numerous Chinese armies in various parts of China, and still, in spite of Japanese occupation, collects eighty to ninety per cent of the taxes of the nation. The vast resources of the Great West are available to the Government and these together with foreign imports will enable them to defend themselves and drive out the invader and build a new China. The National Government, in coming to the Far West, has discovered hitherto neglected resources, such as the loyalty of the numerous hill tribes who formerly had been ignored and had often suffered from unjust discrimination. Now many public and private agencies are working in the spheres of education and health for these people.<sup>1</sup> The National Government, cooperating with the program of welfare work conducted by the Chinese Christian Church, has pledged both moral and financial support in a great determination to make China free and independent.

### 3. The Transfer of Colleges and Universities

One of the most significant movements of the migration is that of the large number of colleges and universities - faculties, students, and all portable equipment -

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1. Cf. Price and Wu: *op. cit.*, pp. 41-45; Earl Cressy: *China Marches Toward the Cross*, pp. 44, 45, 52.

which have left their campuses in the occupied territories and have moved to West China. Since 1937 the Japanese have aimed to destroy or to close all institutions of higher learning in China, as they have considered these schools centers of nationalism and anti-Japanism. The Government has given substantial help in the cost of moving school staffs and equipment, and during these war years the expenditure for higher education has been only slightly reduced.<sup>1</sup> It was early decided that students were worth more to the nation in the universities than in the army, since China has great need of leaders trained in modern science and technical skill, both for war effort and reconstruction, and therefore cannot afford to sacrifice her few educated youth in military service.<sup>2</sup> Because of this the westward trek of students has been on no small scale. In the face of overwhelming difficulties eighty of the one hundred ten universities and colleges in existence in 1937 have moved from the Eastern provinces; and thirty-two of these institutions are now located in West China carrying on a full educational program.<sup>3</sup>

The privations and hardships endured by students and faculty alike have been beyond description. A faculty

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1. Cf. "Chinese Colleges Trek Westward to Free China", World Outlook, June, 1940, p. 26.
2. Cf. Earle H. Ballou: Dangerous Opportunity, p. 175
3. Cf. Ibid., p. 172

member of one of these Chinese schools gives a vivid account of the Westward march. He says:

"We marched across high mountains and waded big rivers. We went day after day each helping himself and each cooperating with the others. No ground seemed too hard for us to lie on, no food too coarse to eat, and no future too dark to be unworthy of our efforts to brighten. From these moves we have learned how to serve, to suffer, to sacrifice, to share and to appreciate. It is, to us, a new life and a real education."<sup>1</sup>

Some of the schools have settled in temples, old castles, or private homes where they enjoy safety and quiet. Others are located in caves. One medical school has an open air classroom, cut entirely from the loose clay on the side of a hill.<sup>2</sup> Most of the universities have concentrated in groups in order to cooperate in the use of equipment and staff. Many of them carry on under great difficulties such as Miss M. Bleakley describes in an article on student life in which she says:

"When the alarm sounds, we down books and, in a sort of orderly haste, make for the outside of the city and the caves there. If there is a long interval between the alarm and the 'urgent', it is possible to stay out on the hillside and there take a small class, or do some tutoring.....

"It is not a reassuring sort of life that we live - mostly in suitcases, with our spare belongings in the dugout, and our bedding rolled up each morning for a more easy rescue in case of fire. And this is not a temporary state of things. It goes on day after day, and on moonlight nights, night after night, week in, week out ....."<sup>3</sup>

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1. Ibid.
2. Cf. Andrew T. Roy: "Student Life and Student Needs in China," The American Lutheran Student, Spring, 1942, Vol. 19, pp. 37, 38.
3. "A College in Caves," World Outlook, October 1939, p. 36.

In spite of Japanese aggression there has been a great increase in the enrollment of students, and every effort has been put forth to continue the training of these students for the future leadership of China.

#### D. Summary

In this study of the migration to West China, it was discovered that every part of China has been affected and that many adjustments have been necessary. The thirty million refugees that have migrated have fled from Japanese invasion enduring inconceivable hardships and have gone to West China to rebuild their nation. They have taken with them new life and activity into these backward provinces. It was found that a new spirit of courage is evidenced which is enabling them to bear their suffering and to unite for the cause of their country.

It was also found that this great migration comprises several tens of millions of people including all classes from coolies to the most educated leaders, especially the upper middle class from the official, educational, and organized industrial groups. With these refugees there have been many thousands of orphaned and destitute children who have fled west. It was discovered that Madame Chiang Kai-shek is making provision for a great many of the "war-phans," as is the National Child Welfare Association. With-

out this help, the majority of these children would have no place of refuge and many would perish. It was revealed that there is great need for the message of Christianity to erase from their memories the horrors of their migration and war experiences. It was further seen that the migration has brought to West China a great number of trained Christian leaders, among them the Generalissimo and Madame Chiang Kai-shek and one half of the foremost officials of the Government and in addition many trained ministers, teachers, and laymen who have become an important factor in the development of the Church in West China.

This greatest movement of population in modern history, it was found, has opened new possibilities in industry for West China. In order to cope with the devastation of the invasion, industrial cooperatives have been developed. Thousands of refugees have found in these cooperative industries an economic security and a place in life which has given them a new hope and sense of usefulness. Through this great industrial development the Government is seeking to industrialize and nationalize this undeveloped rural West. It was also found that the Generalissimo chose Chungking, a remote and inaccessible city in West China, in which to establish the National Government. From this advantageous locality the National Government is able to proceed to administer national resistance to Japan, and, in making provision for the many refugees, to reconstruct the



entire national life of China. The Government is cooperating with the Church in its program of welfare work and has pledged its support in the effort to make China free and independent. It was further seen that a most significant and impressive movement of the migration is the transplanting of universities and colleges to China's Western provinces. The Japanese have systematically attempted to destroy these educational institutions, but the faculties and students have determined to move to West China and continue their education in comparative safety. In this the Government has assisted them in every way possible, for it has realized the importance of trained young people in the future program of reconstruction.

CHAPTER III

ENLARGED DEMANDS ON THE PROGRAM OF THE CHURCH IN CHINA



### CHAPTER III

## ENLARGED DEMANDS ON THE PROGRAM OF THE CHURCH IN CHINA

### A. Introduction

China is at present more open and receptive to Christianity than any other country for as Dr. E. Stanley Jones has said, not only are the doors open, but "the hinges are clear off."<sup>1</sup> In the midst of a background of war, opposition, destruction, and persecution the Church is challenged with unprecedented opportunities. Because of the backward state of the Church in West China, Christianity had made little progress there, but as a result of the Japanese invasion a new chapter in missions has begun. As seen in the preceding chapter, many well-trained Christian Chinese have migrated west and have played an important part in awakening these hitherto backward provinces of China to Christianity. Old prejudices, fear, superstition, and open antagonism have been overcome and the hearts of the Chinese people have been completely won by the conduct of the Christian missionaries during the war. The value of Christian missions in China may have been doubted in the past, but from the war there has come the realization that they have indisputably justified their existence. They have faced

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1. Constance M. Hallock: Presbyterian Work in China, p. 6. ✓

the test and have not been found wanting. Their practical demonstration of the love of God and their deep concern for human welfare have given them a place in the life of the nation.<sup>1</sup> Dr. Hu Shih, Chinese Ambassador to the United States recently said:

"These missions have become centers of refuge for thousands, and in some cases for tens of thousands, of Chinese civilian sufferers, particularly women, children, and the aged.

"It is this spirit of service, this devotion to work, this sympathy for the cause of China's independence and freedom that has won for them the warm admiration and high respect and love of the Chinese people. And I sincerely believe that it is not proselyting, but this truly religious spirit of service that will continue to win the sympathy and support of the entire Chinese nation for the Christian missions in all the years to come."<sup>2</sup>

The extent of the migration, considered in the foregoing chapter, has created new opportunities demanding expansion in the Church's program. Now in order to consider these enlarged demands on the program of the Church in China, this chapter will deal not only with the unparalleled need for the service of the Church, including relief work for refugees and orphans, medical work, industrial work, and agricultural aid, but also with the unprecedented opportunity for the expansion of the Church in its program for church membership, for youth, and for children, and with the

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1. Cf. Gordon Poteat: Stand By For China, p. 80.
2. Dr. Hu Shih: Women and Missions, January, 1942, p. 293.

leadership required for such a program, including both missionaries and nationals.

B. Unparalleled Need For Service Of The Church

1. The Need of Relief Work

The Japanese invasion has brought to China untold destruction of life and property, of ancient cities, towns, and villages, and of workshops and factories. The Chinese people have lost their homes, their fields, and in many cases all their possessions. Determined to save their own lives and to reestablish themselves in new homes, these destitute refugees have left their desolate cities and have joined many others in migrating to West China. Many of them have been so destitute they did not have means to go, and yet they found it impossible to stay.<sup>1</sup> These miserable multitudes have found help in refugee camps and relief work. As they have come into West China, they have been received into homes or Church compounds until able to provide for themselves. To a great degree these refugees have been absorbed by the general population and various agencies have aided constructively in their rehabilitation.<sup>2</sup> The Church has realized its place in alleviating the suffering of these millions in China. The missionaries in establishing refugee

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1. Cf. May-ling Soong Chiang: This Is Our China, p. 13.

2. Cf. Chen and Lacy: op. cit., p. 39.

camps have furnished food for those without means. One of the greatest contributions has been the fact that these people have been assisted in making themselves self-supporting. Mission compounds have been opened and have been a source of protection for many refugees. The Christians have given devoted and courageous service in ministering to these people. The need for relief is great among these millions and the relief organizations of the Church have found much that they can do. It is this devoted spirit of the missionaries that is so impressing the Chinese that they are awakening to Christianity. The relief work of the Church has been greatly appreciated by these people, but the result has been deeper than that. Earle Ballou states:

"Never have the messengers of the Gospel found hearts and minds so receptive to religious truth, nor people so pathetically eager to know if, after all there is a God who still cares and loves even in the midst of so much cruelty and hate."<sup>1</sup>

During the past twenty years there has not been a great deal of growth and development in the Church in West China, but now the future is bright. The Christians that have migrated are joining with these already existing Christian groups which are awakening to the great opportunities of service.

No doubt the children are the saddest victims of the present war. Many of them have been left without parents

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1. Ballou: op. cit., p. 164

or anyone to care for them. It is difficult to estimate the suffering that these motherless, homeless children have had to endure. The constant fear of the bombing, and the scenes of horror have given these children a feeling of insecurity and terror which must be replaced by the consciousness of God's care and protection. It is in connection with these little "warphans," who are being cared for in war orphanages, that Madame Chiang is making an invaluable contribution. More and more children keep coming to these orphanages from the war areas. Many are saved from starvation in these refugee centers and through the kindness and understanding of those who care for them are being helped to forget the horrible sights they have seen. It is in this work that the Church faces a great challenge and opportunity in providing this generation of children with Christian teaching that is of the character that will result in vital Christian living. The future of China for generations to come depends upon the training they receive physically, socially, and spiritually which will help them in years to come to stand for that which is right and good and true.<sup>1</sup>

## 2. Increased Demand for Medical Work

One of the first needs of the streams of homeless wanderers was the provision which had to be made for the

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1. Cf. Price and Wu: op. cit., pp. 142, 143.

consideration of health. Exposure, long days of weary traveling, insufficient clothing, and close living quarters were contributing factors in lowering the resistance of multitudes of refugees. Sickness and disease were found on every hand. Added to these was the insufficient number of nurses and doctors to minister to the needs of these masses. Years of hardship and deprivation have resulted in diseases such as tuberculosis and beri-beri, while malignant malaria has raged in the thronging hordes of migrants.<sup>1</sup> As the war continued the wounded began to arrive and the hospitals were filled to overflowing with civilians who had been injured in bombings and fires. In many of these areas mission hospitals were the only source of medical aid available to these people whose diseases were complicated by fear and superstition. Daily the mission doctors not only had to minister to the sick, but also to undertake to teach these people that bacteria and not evil spirits are the cause of most diseases, and that the surest safeguard against sickness is hygiene and not the superstitious use of charms. Never before has there been such an opportunity for the propagation of the Gospel as has been created through the ministry of medical missions in China. An experienced observer was moved to write the following account:

"The prestige of the Church and hospital has never

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1. Cf. Constance M. Hallock: op. cit., p. 9.



stood so high as it stands today. It is not because so many have found sanctuary under the good name of the Church, but frank and open appreciation of our remaining with them throughout these heartbreaking days. Many non-Christians have shown their admiration for what they call our loyalty and courage. Patients do not have to be wooed to listen to the expounding of the Gospel, but eagerly inquire what we have got that enables us to stand up to events with cheerfulness, the while giving ready sympathy to those in suffering."<sup>1</sup>

3. The New Need for Industrial Work and Agricultural Aid

Dr. H. D. Fong, a leading Chinese economist states:

"The four and a half years of war has done more to impress upon China the need for industrialization than a century and a half of historical experience in advanced industrialized countries."<sup>2</sup>

Before the war there was a great program of industrialization in the Eastern provinces in which the Church took little part. The Church was slow to enter into this aspect of the nation's developing life which has now become of such critical importance. The Japanese invasion has meant the almost complete destruction, estimated to be as high as ninety per cent, of the Chinese industrial plants.<sup>3</sup> But Generalissimo Chiang Kai-shek foresaw the loss of these industries and urged the industrial class to move to West China and there build up their industries. This new westward outlook is the basis for the reconstruction plan of the entire national life of

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1. Cressy: op. cit., p. 73.
2. Dr. H. D. Fong: "Postwar Industrialization of China," Contemporary China, March 23, 1942, p. 2.
3. Cf. Ballou: op. cit., pp. 88, 191.

China. Many thousands of refugees who have migrated west are finding employment in the development of transportation and of China's light industries. In this way they are being helped to be self-supporting. Much of the unskilled labor was local, but the trained laborers have migrated from the Eastern provinces. The maintenance of roads and a great amount of new trade along these highways are carried on by immigrants. The modernization of West China has made this part of the country more accessible and there has developed more nationalism as well as a more materialistic outlook on life. Those who are promoting the cooperatives realize that cooperation depends on a deeper element than mere self-interest. They are reaching out to Christian forces for organizers and teachers.<sup>1</sup> The keynote of the West is reconstruction, and much of this work is in the hands of Christians or graduates of Christian institutions. There is a definite plan, undertaken by the National Christian Council, to make these cooperatives Christian. There is need for the Christian Church to act as a clearing house, and a source of spiritual inspiration for the cooperatives.<sup>2</sup> By means of cooperating with officials and leaders in the building up of industries, contacts can be made and a good will created that will open an effectual door for the Gospel. The opportunity is offered for the Church to share in establishing the economic life of

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1. Cf. Ballou: op. cit., p. 192; Price and Wu: op. cit., pp. 172, 173.
2. Cf. T. H. Sun: "The Church in China's Rural Reconstruction," The Chinese Recorder, August, 1940, p. 500.

the people as well as to give them the dynamic message of Christianity for the strengthening and upbuilding of the spiritual lives of the people.

The majority of the Chinese are farming people and China is predominantly rural. Many of the missionaries are called upon to introduce modern improvements in agriculture to enlarge upon the ancient system of China. Assistance to the farmers in agricultural developments will bring the Gospel to the rural districts. Christianity has never before been assimilated into the life of the people. But the rural movement recognizes the Church as a necessary factor in accomplishing its purpose. T. H. Sun states:

"It is the first indigenous movement to draw the Church from the margin toward the center of China's national life. From the bitter experience of foreign aggression the new China is learning that there can be no salvation for the Chinese nation except through the salvation of her masses, and that the salvation of her masses is fundamentally a spiritual problem. For help she is looking to the Christian Church. God forbid that the Church should fail her in this hour of trial and need."<sup>1</sup>

### C. Unprecedented Opportunity for the Expansion of the Church

#### 1. Enlarged Church Membership

The migration has brought a new impetus to the development of the Church in West China. Many of the Christian

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1. Ibid., p. 501.

leaders have assumed responsibility in building up the already existing churches. The natives of West China have been awakened to Christianity by the many refugees who have a vital Christian experience. With the Christian emphasis and example of the Generalissimo and Madame Chiang and the devoted service of the missionaries, the people of the West are beginning to realize the possible contribution of Christianity to their lives. Madame Chiang, in speaking of the help missionaries have given in this national crisis, has said:

"From the most unexpected sources I have heard admiration of their work. One of our Cabinet Ministers, who is a non-Christian, remarked one day that he was studying the Bible. When asked if he was a Christian, he replied, 'No, but I notice that the Christians throughout the country show a greater self-sacrificing spirit than others, and, therefore, I feel that there must be something to Christianity.'"<sup>1</sup>

Educational and government leaders, who have formerly been indifferent or most openly opposed to Christianity, are now not only open to it but are the most active leaders in Christian Evangelism.<sup>2</sup> The Church is faced with a complex problem, for many of those who have migrated from the East are already members of the Church, while to many of those who have always been in West China the Christian Gospel is entirely new. The Church's opportunity lies in incorporating the migrant Christians into its program as an additional

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1. May-ling Soong Chiang: op. cit., p. 300
2. Cf. Stanton Lautenschlager: "Student Evangelism in Szechwan," World Outlook, October, 1941, p. 19.

channel through which to reach the other refugees and the inhabitants of the Western provinces. The people of the West are awakening to Christianity as never before and there is great desire for and response to the message of Christianity. A missionary in a mission station has written:

"On Sunday morning we have 1,000 - 1,500 people crowding the service beyond capacity, with folks at the doors, and listening from the road outside, to say nothing of the overflow of mothers and children in the Bible School chapel. It is a day of unprecedented opportunity."<sup>1</sup>

The available Christian workers are pitifully few in comparison with the great numbers who need and desire Christianity. This great opportunity demands a united effort on the part of all Christian leaders in China and of Mission Boards in the West.

One further evidence of the new response to the Christian message is the great demand for Bibles. Of this the report of the China Bible House states:

"With the many presses at work producing the printed Scriptures, the supply for many months has not kept pace with the demand. Bibles and Testaments have been issued at the rate of one every two seconds night and day, yet from Chungkiang has come the wail that not a Bible was left in the depot, more having been sold in one month there than in the previous year; from Tsinan and Hankow the secretaries write of their distress at having to turn away empty-handed many would-be purchasers."<sup>2</sup>

This great change of attitude gives to the Christian Church

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1. Constance M. Hallock: op. cit., p. 28
2. Mary Culler White: "Rehabilitation Work in China," World Outlook, March, 1940, p. 38.

✓ an unparalleled responsibility and privilege in proclaiming the message of Christianity.

## 2. Increased Interest Among Students

Many thousands of students, having lost their homes and often their parents, rather than cooperate with the Japanese invaders, have migrated the two thousand miles to West China to continue their education and to join in the reconstruction program. This migration of the students has brought a new educational opportunity to the backward provinces of West China and has given these students a new realization of their responsibility in the reconstruction of these regions.<sup>1</sup> There has come a new attitude toward Christianity among the students of West China. Stanton Lautenschlager has said of these youth:

"The Chinese youth passionately desires a new world, a free democratic China and a just society. 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 to create the just society and build the free China and the new world. He 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."<sup>2</sup>

Through the bombings, terrors of war, and destruction, these Chinese students have gained a new appreciation of the meaning of the Cross. The once contemptuous and indifferent

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1. Cf. Poteat; op. cit., p. 158.

2. Stanton Lautenschlager: Far West in China, pp. 39, 40.

attitude toward the Gospel is supplanted by a remarkable receptivity to the message of Christianity. Even in their universities and colleges students are asking for Bible classes. There is a deep hunger for new paths, new suggestions, and a forward-looking leadership. The Gospel message is welcome not only in Christian but also in non-Christian schools. All doors are open. To evangelism also, the students are showing unprecedented response. They are being strengthened to meet the challenge of the national crisis by the challenge of Christianity.<sup>1</sup> Not all students have become Christians nor are all of them open to the Gospel, but all are being challenged with the message of Christianity.<sup>2</sup> The evident response is a great challenge to the Christian Church to spend every effort in satisfying these souls hungry for the message of Christ.

### 3. The Need Of More Schools For The Children

The children of West China are joining in the effort to build new China and the Government is taking great pains to make these children conscious that they are citizens. The migration has brought many tens of thousands of children to the West which has greatly increased the problem of their education. At the beginning of the war there were hardly

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1. Cf. Stanton Lautenschlager: "Student Evangelism in Szechwan," World Outlook, October, 1941, p. 19.
2. Cf. Cressy: op. cit., pp. 74-76.

enough schools to take care of one quarter of the children of school age and the need has become more urgent with the additional numbers of the migration. The Government is making every effort to enlarge its program of education to take care of these children, but because of the decrease of funds, the number of mission schools has been greatly reduced. There are so few well-trained Christian teachers that it is difficult to keep the Christian standards at a high level. Government authorities realize that the spiritual upbuilding of the lives of these children is the most important factor in their training. They desire the cooperation of the Church in giving these children Christian character education. The Church cannot meet these demands because of lack of funds and leadership. These children will be the future leaders of that great nation, and the great opportunity of bringing Christianity to them is the challenge before the Church in China and in the West.<sup>1</sup>

#### D. Leadership Required

##### 1. The Need Of Missionaries

Because of the backward state of the Church in West China there is much foundational and formation work to be done in its development. Because the national leadership in the West is inadequate, a large percentage of missionaries

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1. Cf. Price and Wu: op. cit., pp. 137-143.



are needed. Because of the great responsiveness and receptivity among the people of the West the opening of many new responsibilities and opportunities calls for a greater number of trained leaders. There are new projects to be undertaken, new contacts to be made, and many calls for help to be answered. As the Church awakens to the needs and response of the people, its program must necessarily be enlarged to include activities that will touch every phase of the people's lives. Heretofore the number of missionaries has been scarce, and with the millions who have migrated to these provinces, this lack is even more keenly felt. There is a great need for missionaries who have specialized in children's work, in meeting youth's problems, in reaching adult membership, and in the training of national leadership for the establishment of the Church. There is great need for missionaries to reach the many Moslems of China's Northwest. The social and industrial unrest and the materialistic outlook of the people present a real challenge to Christian missions. Truly the harvest is plenteous but the laborers are few. It is estimated that 70% of the people of West China have not as yet heard the Gospel. The need is to evangelize the individual as well as to Christianize modern civilization; the call is to bring individuals to Christ and produce a Christian society.<sup>1</sup> It is a great challenge to Christian missionaries

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1. Cf. Price and Wu: op. cit., pp. 171-176

to answer this call in organizing and assisting in every way possible in the development and expansion of the Church in West China.

## 2. The Need Of Trained Nationals

One of the greatest needs in meeting the challenge of the characteristics of New China - a new nationalism which will promote world peace, a new economic order which will be midway between Communism and Capitalism, and a new racial relationship of cooperation - is the creation of an indigenous Church. This indigenization not only requires the use of more Chinese art, music, and literature in the Christian Church, but also the development of a strong Chinese ministry. In the years to come a strong and well-trained native ministry is absolutely essential to China.<sup>1</sup> In the Church in West China the native leadership has not assumed sufficient responsibility and has not been sufficiently trained for its task. The challenge then to the Church is to enlarge its program of leadership training; through such an enlarged program missionaries will have a great part in meeting the need of training the future leaders of the Church in West China.

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1. Cf. Ibid., pp. 180-187.

### E. Summary

In studying the effect of the migration on the program of the Church, it was found that the door of opportunity for Christianizing these people is wide open. Through the destruction and persecution of the war the people are seeking the comfort found in the ministry of the Church. It was found that the backward provinces of the West are being awakened to Christianity by those who have migrated. Christian missions have done much to win completely the hearts of these people. The missionaries have stood with these people through every circumstance and have demonstrated the love of God in their deep concern for human welfare. There was also found a new eagerness and desire to hear and accept the message of Christ. The demand for Bibles is so great it cannot be supplied. The people of the West want to know more about Christianity and its message for every day life.

It was also found that there is unparalleled need for the service of the Church. There was felt the need for relief work and the Church has done much to alleviate the suffering of these destitute Chinese. The missionaries have opened their compounds, have given food to those without means, have assisted in making these refugees self-supporting. Their devoted spirit has awakened these people to a God of love in the midst of horrors and cruelty. They are receptive

to Christianity. The "warphans," it was discovered, have suffered the most in the present war. Without families, homes, or anyone to care for them, they would have perished. Madame Chiang was seen to be making an invaluable contribution in protecting these children in the war orphanages that she has established. These children need the teaching that the Church has to offer to replace the horrors of war with a faith in God that will result in vital Christian living. It was further seen that there is great need for medical aid. The missionaries have stayed with the refugees through the heartbreaking events of the war, and have not only ministered to their physical needs, but have also brought them face to face with spiritual realities. The people are ready to respond to Christianity and are asking to hear the Gospel message. It was also discovered that the basis for the reconstruction plan for China's national life is the new westward outlook. The moving and establishing of industries in the West and the improving of agricultural methods create an opportunity for the Church to identify itself with the everyday life of the people. The materialistic outlook on life on the one hand and the spiritual hunger on the other hand challenge the Church to step in and to share in the establishment of the economic life of the people of the West by creating contacts for planting Christianity in their midst.

There is great opportunity, it was found, for

expanding the Church. The native people of West China, together with those who have migrated from the East, are awakened to the Christian Gospel as never before. The self-sacrificing spirit of the missionaries and the deep faith of many of the refugees are contributing factors in the new interest and responsiveness to Christianity. A new attitude toward Christianity is seen among the students. Their westward migration has meant the quickening of their realization of their part in reconstructing West China and in providing a new educational opportunity for those of the West. With the students asking for Christianity, the doors are open for student evangelism. It was also found that the mission schools for children have been reduced because of lack of funds and of trained leadership. These children are the future leaders of China and the need for bringing these children to Christ and for the developing of Christian character is great.

It was further seen that because of the backward and antiquated state of conditions in the West, the Church had made but small advancement and the converts had been few in number. In the near future the character of the work will be creative, formative, and foundational, and for this work a large percentage of trained missionaries will be needed. The native leadership is insufficient and thus the present need for missionaries is even greater at the present time. The numerous opportunities for the service

of the Church demand more leaders and an extension of the Church's program. In order to create an indigenous Church the missionaries are needed to train nationals to assume responsibility and leadership in the development of the Church. There is great need for the development of a strong Chinese ministry in the development of a new China. In this crucial hour these effects of the war and migration are creating new opportunities for the Christian Church to plant Christianity in the midst of this great nation. In turn these new opportunities create enlarged demands upon the program of the Church.

CHAPTER IV

ADAPTATION OF THE PROGRAM OF THE CHURCH IN CHINA

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ADAPTATION OF THE PROGRAM OF THE CHURCH IN CHINA

A. Introduction

The unprecedented opportunity for the Church to minister to the millions now in West China, as seen in the foregoing chapter, has created great demands on its program. The rapid development of the West, brought about through the migration of many of the industrial, governmental, and educational classes, has resulted in the new awakening of the people of these Western provinces. The national leaders are thinking not only of rebuilding West China, but also of reconstructing the entire national life. No longer can China be criticized for lack of unity. Because of the war and the migration the various sections of China have been drawn closer together. This national unity has been most costly but has become the means of consolidating the national effort in the reconstruction program which is under way in West China. At this strategic time it was of great value that the Christian Church could also present a united front in order to meet adequately the unparalleled opportunity in view of the fact that the Church of Christ in China had been organized a number of years before. Due to the united effort of the Church it was possible to undertake a program of expansion in order to meet the great demands created by



the war and migration to West China.

At the beginning of the Japanese aggression the united and active Christian Church was increasingly concerned with the various phases of the rapidly developing national life of West China and was attempting to minister to the various needs of the people.<sup>1</sup> In order to discover the adaptation that the Church has made in its program, this chapter will deal with the enlarged program of social service including relief work, medical work, industrial work, agricultural aid, the enlarged program of Christian education among the church membership, among youth, and among children, and the enlarged program of leadership training.

## B. An Enlarged Program of Social Service

### 1. The Program of Relief Work

Through the avenue of social service the Church has been able to enlarge her program to relieve suffering and to minister to those undergoing great hardships. This service has taken many forms and has adapted itself to the particular needs of the various communities. It was necessary first of all to maintain refugee camps and receiving stations where shelter and free meals were given to thousands of children and adults. Not only was it necessary to provide

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1. Cf. Ballou: op. cit., p. 110.

food and clothing but a program of rehabilitation for thousands of refugees had to be developed. Ways and means were found to assist as many refugees as possible to become self-supporting and thus to strengthen the morale of the people by making it unnecessary for them to be the recipients of direct relief over a long period of time.<sup>1</sup>

The enlargement of the program of social service has also included work among the "warphans," the large number of children left without parents and the equally large number who had to be cared for in refugee centers because their parents had no means of supporting them. Thousands of children have been given shelter, food, and clothing. In some cases provision has been made for supervised play, and where adequate facilities have been available, schools have been set up.<sup>2</sup>

## 2. The Program of Medical Work

After the provision for food and clothing and shelter had been made, the next consideration was medical service. Due to the fact that a large proportion of the population had become homeless and destitute, with consequent inroads on health, provision had to be made for medical aid. This the Church proceeded to do by setting up clinics, first aid stations, emergency hospitals, and train-

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1. Cf. Price and Wu: op. cit., pp. 147-156.
2. Cf. May-ling Soong Chiang: op. cit., pp. 269-275.

ing centers in health education. Much of this work was done by means of mobile units where free treatment was afforded to thousands of destitute civilians. These units aided in preventing epidemics by promoting inoculations against cholera and vaccinations against smallpox and malaria. While the army medical service has been active in caring for Chinese soldiers, the demands have been overwhelming and the need for further help has been great. To this end, in the first year of the war, the National Christian Service Council For Wounded Soldiers in Transit was organized.<sup>1</sup>

### 3. The Program of Industrial Work and Agricultural Aid

One of the chief contributions the Church has been able to make has been in the assistance it has given in the development of the economic life of the people. Because many of the Christian leaders of the Church have entered the field of economics and have wielded great personal influence in this sphere, the Church has made a great contribution to the industrial development of West China. Much of the history of industrial cooperatives is built around outstanding Christian personalities who, because of their devotion to the cause of Christ have given their time and talents to the building up of this phase of China's national life. Some of these leaders have established industrial

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1. Cf. Constance M. Hallock: op. cit., pp. 7-12; Price and Wu: op. cit., p. 149.

cooperatives, others have founded training schools for future leaders in China's industry; thus the Church has indirectly motivated the policies underlying China's industrial development. Likewise through the contribution of Christian leaders the Church has assisted in giving agricultural aid.<sup>1</sup> The missionary has often been the most highly trained agriculturalist in a community and because of his ability in this particular field, he has been able to assist in a practical way not only in improving present situations, but in suggesting ways and means for future growth and improvement through greater utilization of the available land, effective planning of crop rotation and soil improvement.<sup>2</sup>

### C. An Enlarged Program of Christian Education

#### 1. Christian Education Among the Church Membership

One of the immediate outcomes of the war and migration has been the unparalleled growth of local congregations. Churches have been crowded beyond capacity with people standing at the doors and others listening outside in the streets.<sup>3</sup> The educational facilities have been in-

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1. Cf. Price and Wu: op. cit., pp. 80-85; T. H. Sun: op. cit., pp. 500, 501.
2. Cf. Lautenschlager: Far West in China, pp. 26-36.
3. Cf. Constance M. Hallock: op. cit., p. 28.

adequate to care for the increasing numbers of the church congregations. The leadership in these Churches has been far too small to meet the growing demands. In order to meet this unprecedented opportunity the Church has set up printing presses for the publication of Christian literature, books, tracts, posters, and Sunday School materials. It has also promoted various types of evangelistic work among the masses and has established home Sunday Schools and training classes for church members. Evening meetings, both for adults and children, have been held in rural communities. There are still vast areas without a single Christian which are now being opened up by these many new influences and which still wait for the coming of a missionary.<sup>1</sup>

## 2. Christian Education Among the Students

Because of the thousands of students who have traveled to West China and because of their new attitude of earnest inquiry, the Church has had to expand its program to include student activities. Special mass meetings have been held for the purpose of interpreting Christianity. In many schools lectures and discussion groups have been sponsored which have resulted in a new welcome for Christianity. A "Know Christianity Movement" has been begun and many students have been enlisted in various fields of service

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1. Cf. Price and Wu: op. cit., pp. 111-122.

through the efforts of the Church. At the request of the students Bible classes have been introduced even in government universities and Chinese students are now ready to hear about Christ and to follow Him as never before. Student Centers have been organized which provide books and magazines and afford Christian fellowship with other likeminded students. Each summer opportunity is given for students to assist with constructive service projects and many students have volunteered to assist in educational work, public health, and agricultural development. Often this assistance has been given at great personal sacrifice.<sup>1</sup> An immeasurable service the Church has been rendering the students is through the channel of the Student Summer Conference. In these conferences the Christian philosophy of life is fostered and opportunity is given for leadership training. Much work has been done in student evangelism in the Ashrams. Students have overflowed these popular assemblies in their eagerness to know more about Christian truth.<sup>2</sup>

### 3. Christian Education Among the Children

One of the great avenues of service of the Church is that of the mission schools. Because of the high standards these schools maintain and because of the caliber of the teaching staff, they have become pioneers in further-

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1. Cf. Roy: op. cit., pp. 37-40
2. Cf. Price and Wu: op. cit., pp. 125-133;  
Lautenschlager: op. cit., pp. 37-48.

ing the education of China's children. It is largely through the support of the Church that these schools are maintained. It is the Church that has taken the initiative in providing the necessary leadership for these centers of education. Even in the government schools, particularly since the beginning of the war, the authorities have asked the Church to develop Christian character education for the children. In spite of inadequate funds and leadership, the Sunday School remains the greatest agency for the religious education of the children. These Sunday Schools have been organized in churches, schools, homes, or even in vacant lots in West China as in other parts of the country. In this way they are able to reach many thousands and at present there are more pupils than can be accommodated. In addition, the West China Branch of the National Committee for Christian Religious Education is providing Interdenominational training institutes and is stimulating the distribution of more religious education material among the children.<sup>1</sup>

#### D. An Enlarged Program of Leadership Training

##### 1. The Training of Missionaries

Because of the new awakening in every phase of China's national life, there has been created a demand for more competent leadership than ever before. The Church has

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1. Cf. Price and Wu: op. cit., pp. 137-143.

recognized this enlarged demand and has made provision for the more specialized training for those who go as representatives of the Christian cause in foreign fields. Not only have the requirements been changed, but the curriculum itself has undergone great changes. In this training a thorough Bible course holds a central place, supplemented by special courses in various phases of mission work. Thus, future missionary leadership no longer receives merely general education and training. Instead, each missionary becomes a professionally trained worker in a particular field of missionary endeavor.<sup>1</sup> For example, a school that gives an agricultural course for missionaries has already been established in Cornell University. The main idea of this is to fit the missionary to function more definitely in the rural regions and to place in his hands an instrument by which he can get into the life of the farmers. Thus he opens the way for evangelistic work and aids in increasing farm production and bettering the quality of the grain and produce. Naturally this is being done on the mission field itself and is bringing about a greater ability of the missionaries to teach national workers and thus create a national leadership.<sup>2</sup>

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1. Cf. Ballou: op. cit., pp. 196-200.
2. Cf. Hallock: op. cit., pp. 51-55.



## 2. The Training of Nationals

Perhaps the greatest contribution the missionary makes in the field of his work is the training of indigenous leadership. This is one of the most hopeful aspects in the work of the Church in West China today. Everywhere there is being developed in the younger churches a leadership not only well trained to assume responsibility in the care of church membership, but, because of their understanding of their own people - their ways, their customs, and modes of thinking - often able to interpret the message of Christianity in a far more effective way than a foreign leader can possibly do.<sup>1</sup> Most of the success in the future will be determined largely by the kind of leadership training that is given the national workers in the Church program today, and those who are furthering this phase of the work of the Church are making an eternal contribution to the work of the Kingdom.<sup>2</sup>

### E. Summary

As a result of the migration, it was discovered, a new awakening of the people of West China has taken place. A new spirit of national unity has developed and has helped to further the reconstruction program which is now underway.

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1. Cf. Hallock: op. cit., pp. 56-59.
2. Cf. Price and Wu: op. cit., pp. 185-187.

It was further seen that the united effort of the Church made it possible for the expansion of her program in order to meet the urgent needs of the people.

Because of the destitute condition of many refugees, it was found, the Church could reach the hearts of these people by an enlarged program of social service. Refugee camps were established, provision of food and clothing was made, and a program of rehabilitation was begun. It was found, too, that the relief work included the establishment of war orphanages, providing shelter, food and clothing, and a Christian atmosphere of love for many thousands of "warphans". The enlarged program of social service was further found to include extensive medical work to care for the wounded soldiers, for refugees who were either wounded or had contracted diseases from insufficient nourishment and clothing, and for thousands of civilians. It was also seen that cooperation with the program of industrial and agricultural development has created many contacts for evangelism and that Christian leaders have been prominent in this development of the economic life of the people.

It was discovered that the enlarged program of expansion included all types of Christian educational work for the church membership. Student evangelism, lectures, Bible classes, special mass meetings have been a part of this program of expansion. The educational and Christian educational program for children has been extended to meet

the pressing demands on the Church's program.

It was further seen that the program of training leadership is being enlarged to include a thorough Bible training and specialized vocational training for missionaries and an increased development of a national leadership in order to build up a more adequate church in China. There are many demands that are still unmet, but the Church is rapidly expanding her program to meet these demands.

GENERAL SUMMARY AND CONCLUSIONS

## GENERAL SUMMARY AND CONCLUSIONS

It has been the purpose of this thesis to show how the program of the Church in China has been affected by the migration and the subsequent development of West China. It was necessary, first, to see the background of the land of West China, its history and culture, the land itself, and the people, as they were before this great migration took place. In this study the backward condition of these people was discovered, as well as their reticence to take on new things from the Western world. Their indifference or antagonism to foreigners made the spread of Christianity very difficult.

A study of the migration has brought out several significant factors in the development of China's new West. The Nationalist Government moved its headquarters to Chungking in the province of Szechwan. While this part of the country had been remote and inaccessible and sparsely populated, now there are millions of Chinese people who have transplanted their industries and their institutions. This migration of many of the industrial, governmental and educational classes has created a great awakening among the natives of the Western provinces. The industrialization of the West has been a means of providing thousands of refugees the opportunity to become self-supporting. Included in the migration have been a large number of schools

and colleges which, bombed out of their former locations in East China, have moved to the West.

The study of the effect of the migration on the Church's program revealed great demands for expansion. The development of the Western provinces presents a great responsibility and opportunity for the missionary. The fine loyalty and sacrificial service of the missionaries during the war have won the hearts of the people. Not only are the missionaries welcomed and given unreserved cooperation, but they are greatly needed there. The Church has found a great field of service in relief work for the countless numbers of refugees and "warphans" who were destitute. Another door of opportunity for the work of the Church has opened through the medical service of the missionaries. Likewise, in the development of the economic life of the people of West China, the Church is faced with great possibilities for Christian Evangelism. It was found that there is great opportunity for enlarging the church membership as the people are so receptive to and eager for the message of Christianity. There has emerged a new attitude among the students toward Christianity. They are asking for the message of Christ and have realized their new responsibility in the development of West China. The need for reaching the children in an enlarged Christian education program is very great. It was further seen that there is need for specially trained missionaries as West China will in the future be one of the most important

centers of missionary service. The development of a strong national leadership will be an important extension made in the Church's program.

To meet these demands, it was discovered, the Church has already made many adaptations in her program and is enlarging her work as much as possible. The unity that has developed in China's national life challenges the Church to unity in her evangelistic program. The program of social service has been enlarged to reach refugees in providing for their immediate needs and in helping them to become established, and to care for the "warphans" in preserving their lives in war orphanages. The medical service to wounded soldiers, refugees and civilians has brought about a great responsiveness to the message of Christianity. Christian assistance in the establishment of the economic life of the people has created many contacts for evangelism.

It was also found that the program of Christian education has been extended to include classes and evangelistic campaigns, literature and Sunday School materials, and home Sunday Schools and training for classes for church members. The student program has been extended to include government institutions and offers various opportunities for student service and growth in the Christian life. The educational program, both Christian and secular, has been extended. It was further seen that the program of leadership training has been enlarged to train the missionaries

at home and the nationals in the various necessary fields in order to take advantage of more of the opportunities and demands that face the Church in China today.

As a result of this study a few conclusions may be drawn. Probably the greatest migration in history has taken place as a result of Japanese invasion, and has caused a great awakening of the backward provinces of West China. There has resulted an unparalleled awakening and response to Christianity which has created great opportunities and demands for expansion of the Church's program. Leadership is inadequate for the carrying on of this expansion program. Specialized training for missionaries is being emphasized, but there is greater need for training of national leadership. Such training must include preparation for both practical and evangelistic work. There is unprecedented opportunity for evangelism among the refugees and among groups as yet untouched. Not only are the children and youth responsive to Christianity, but there has been a widespread opening up of the adult mind to the message of the Church. New opportunities are afforded the Church for immediate evangelism of the adult classes, and an enormous harvest of Christians should be reaped from this group. It is evident that through its ministry to physical suffering and spiritual needs, the Christian Church in China is now more welcomed, respected, and appreciated than ever before.



That very fact indicates that, though much has been done, only a beginning has been made and that in spite of almost insurmountable obstacles the Church must go forward.

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