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English and Evangelism.

*Or the Relation of the New School to the Church of God.**

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THE topic for discussion is not the general subject of Christian education in the lands of paganism, but the specific question of the relation of the English school in China to evangelistic work. We all readily acknowledge the necessity of the mission school; first, that the ministry may be composed of "faithful men who are able to teach others also"; and second, that the children of Christian families may be shielded from the poisonous influences of heathen instruction and association. It is the question of the old school and the new: the *old*, where boys were taken into the academy or college under contract for six or eight years till the course of study was completed, with some financial aid given by the mission, and taught in Chinese by men who could speak Chinese; or the *new*, where they pay for the tuition and are taught English, in English and by English, and are free to take the course complete or abbreviated. These, without going into details, are the general features of the two systems of education, though there may be many modifications and exceptions. It is the English school *versus* the Chinese school where Western branches are taught.

This paper is a concensus of the views of nearly fifty prominent missionaries scattered over the provinces, each with an

* Read before the Soochow Missionary Association.

experience of from ten to fifty years.* It is a review of education by the preachers of the gospel. The Head of the church has entrusted its government to presbyters—ministers, elders—and it is within their jurisdiction to consider what will tend to the upbuilding of Zion. It may sometimes occur that educators will keep constantly before them the high ideal of the model school without fully considering the relation of education to evangelism. The opinions of the representatives of Protestantism are put side by side, and the reader can draw his own conclusions from the discussion of the question. The paper will call attention to the excellencies of the Christian school system in China and mention dangers that threaten other departments of the work, and both evangelist and teacher may, by the suggestions presented by so many minds, be led “to seek a more excellent way.” Bishop Moule says: “It is a very important theme.” Dr. A. H. Smith writes: “Nothing but good can come of the persistent agitation of this topic.”

*The writer can join with China's sage in saying: “I am an editor,” as his task has been for the most part to arrange the valuable material furnished so kindly by Mrs. R. E. Abbey, Am. Pres. Mission, Nanking; Rev. Jos. S. Adams, D.D., Am. Bap. Mission, Han-yang; Chancellor Dr. Anderson, D.D., Am. M. E. University (South), Soochow; Rev. J. Beattie, M.A., Eng. Pres. Mission, Chang-poo; President Paul D. Bergen, Am. Pres. College, Tengchow; Rev. C. Campbell Brown, English Presbyterian Mission, Amoy; Rev. F. Brown, Am. M. E. Mission, Tientsin; Rev. W. B. Burke, Am. M. E. Mission (South), Shanghai; Rev. Hunter Corbett, D.D., Am. Pres. Mission (Chefoo); Rev. D. H. Davis, D.D., Am. Seventh Day Bap. Mission, Shanghai; Rev. J. M. W. Farnham, D.D., Am. Pres. Mission, Shanghai; Rev. R. F. Fitch, Am. Pres. Mission, Ningpo; Rev. Arnold Foster, London Mission, Wuchang; Rev. E. F. Gedye, M.A., Wesleyan Mission, Wuchang; Rev. J. C. Gibson, D.D., Eng. Pres. Mission, Swatow; Rev. J. R. Goddard, D.D., Am. Bap. Mission, Ningpo; President Chauncey Goodrich, D.D., A. B. C. F. M. Theological Seminary, T'ungchow; Rt. Rev. F. R. Graves, D.D., Am. Prot. Epis. Ch. Mission, Shanghai; Rev. W. B. Hamilton, Am. Pres. Mission, Chi-nan-fu; Rev. Charles Hartwell, A. B. C. F. M., Foochow; Rev. Griffith John, D.D., London Mission, Hankow; President J. H. Judson, Am. Pres. College, Hangchow; President C. F. Kupfer, Ph.D., Am. M. E. College, Kiukiang; Rev. Charles Leaman, A. P. M., Nanking; Rev. L. Lloyd, C. M. S., Foochow; Rev. and Mrs. C. W. Mateer, D.D., LL.D., Am. Pres. Mission, Tengchow; Mrs. R. M. Mateer, A. P. M., Wei-hsien; Rev. S. E. Meech, London Mission, Peking; Ven. Archdeacon A. E. Moule, D.D., C. M. S., Ningpo; Rt. Rev. G. E. Moule, D.D., C. M. S., Hangchow; President A. P. Parker, D.D., Am. M. E. Anglo-Chinese College, Shanghai; President L. P. Peet, A. B. C. F. M. College, Foochow; Rev. Timothy Richard, D.D., Secretary Society Diffusion Christian Knowledge, Shanghai; Rev. J. Sadler, London Mission, Amoy; Rev. C. Shaw, C. M. S., Hing-hwa; Rev. J. A. Silsby, Am. Pres. Mission, Shanghai; Rev. A. H. Smith, D.D., A. B. C. F. M., Chang-teh-chow; Rev. C. A. Stanley, D.D., A. B. C. F. M., Tientsin; Rev. H. Thompson, Eng. Pres. Mission, Amoy; Rev. J. E. Walker, A. B. C. F. M., Shao-wu; Rev. W. S. P. Walsh, B.A., C. M. S., Foochow; Principal G. G. Warren, Wesleyan Mission, Wu-chang; Rev. J. L. Whiting, D.D., Am. Pres. Mission, Peking, and Ven. Archdeacon Jno. R. Wolfe, C. M. S., Foochow.

There is a danger of too wide a gap between the provincial university and the country church, so whatever tends to the unification of the work that is done for our common Lord and Master, should be hailed with pleasure. Some one may reply: "These two are incompatible, and it is impossible to weigh them in the same balances." Whatever may be the importance of the first, we are not to minimize the influence of the second. Three-fourths of the population of China is rural. Converts are multiplied in the country districts, so the great body of Chinese Christians of the future will be found among the peasantry.

It is a matter of surprise to find in what small geographical limits the new school is confined. Leaving out Canton and Macao, probably two-thirds of the English teaching done by missionaries in China is within two hundred miles of this city, so that Soochow is distinctively the "hub," and it is well for us to see ourselves as others see us. Without disparagement to other societies, it may be noted that the American Methodists, North and South, are the distinguished leaders in the Anglo-Chinese movement.

Rev. Dr. Gibson: "Our work hitherto has all been done in Chinese, and we have no experience of English schools." This report comes from a number of missions.

Last year in the CHINESE RECORDER there appeared from the pen of Mr. F. S. Brockman, General Secretary of the Y. M. C. A., two leading articles on "How shall we retain the Services of English-speaking Young Men in the Church?" And this paper may be considered as following in the wake of the discussion opened by him.

We do not discuss the question theoretically. We take schools as they are; not what they ought to be or what in our minds we desire them to be. The eloquent Secretary, R. E. Speer, says: "It will be a greater thing to develop one thousand thoroughly qualified men, solidly trained, sincerely converted, to lead the new church and the new China, than ten thousand hastily educated, inadequately equipped men in whom Christianity has not struck deep, and who will come sooner or later to their place in hong and customs' house and subordinate positions."

There are many advantages that the new school undoubtedly possesses. The people call for English, and if the church can consistently with its high duty of evangelisation answer

this call, then she now enters a wide door of influence. At this time it is the *learned fashion*. Dr. Parker says: "And yet notwithstanding the difficulties which surround the English schools of the present day, they are no doubt doing a great work. They are bringing under Christian influence large numbers of young men who would not otherwise be reached by the ordinary missionary agencies, and missionaries in operating such schools are placing themselves in the lead of the educational movements of China, and are thus in a position to guide the new education and save it from the dominance of atheism and infidelity, such as would surely get hold of it if the missionaries did not take an active part in such movements."

One marked feature of the English school is that it disarms prejudice and breaks down the great wall of separation between the Celestials and the Westerners. There is a complete change of attitude produced by the extraordinary reforms that are proposed in the hoary system of Chinese education, and if the people find what they desire in the mission schools, the tide naturally turns towards the church.

Education is a very attractive feature of missionary work, and the English school becomes a magnet to draw all classes, both the rich and the poor. The writer, though not engaged in teaching, has been struck with the exceeding affability of English pupils, whether in mission or secular schools, and how genial is their approach as if they expected a cordial welcome. The fathers and mothers look upon the foreigner as an honored friend, to whom they show profound respect.

There is a "needs be" that the missionaries reach *the brain* of China, and English puts them in touch with the upper classes. Wonderful that the proud Confucianist entrusts the instruction of his children to representatives of "the sect of the Nazarenes" which a brief time ago was "everywhere spoken against."

The editor of the Educational Department in the CHINESE RECORDER (1903, p. 38) says: "Ten years ago there were comparatively few of our mission schools which gave much attention to the teaching of English. Now nearly all the boarding-schools for boys and many of the day-schools have introduced English, and the girls' schools are rapidly following suit. Some knowledge of the English language is now considered a necessary part of the education of every wide-awake Chinese young man,

and although the temptations connected with it are great, yet the arguments in its favor are so weighty that the subject 'Shall we teach English in our Mission Schools?' no longer occupies a place on the programme of our educational conferences." We in Soochow, however, consider it a question for debate.

Mr. Silsby in his letter continues: "I believe that the children of Christian families should be given an opportunity to secure the best education possible. They should be expected to pay as much as they are able, but their ability should not be overtaxed. The man or woman who is to help in the work of bringing China to Christ, should be fully equipped for that service with English, mathematics, etc. . . . as well as with a thorough and practical knowledge of the Bible. That the last is most important 'goes without saying.' In the school the Y. M. C. A. will help to develop him as a Christian worker. The Sunday-school and Bible class and the example and assistance of his teachers and other Christian pupils, should all tend to bring out his talent for Christian service."

Rev. J. Sadler: "I have suffered and attempted many things in establishing Anglo-Chinese education. The feeling here (at Amoy) is we must have more or less of English. Our native pastors are earnest in the opinion that the good of China will be helped thereby. As to preachers, while we may lose some by English, we may gain others, and stronger men. There is no doubt that self-support is helped by the aid given by men who get their positions through their English. There is something not easy to describe about the learning of English by Chinese. It opens the mind, brings them in touch with the West, aids to knowledge of Western literature and makes a leverage on the dense mass to be raised. The way to check the evils of English is surely a large appropriation of divine power. Even the godly missionaries who fear most would thus be comforted."

Rev. J. E. Walker: "The great thing about the English school is to my mind the following: The present and the future needs of China call for great numbers of English-speaking Chinese, and the influence they exert will be tremendous. Shall they be educated by earnest Christians or by irreligious foreign adventurers? I would gladly see the educational work of Christian missions doubled in China if only it could be done without drawing men and means away from the evangelical work."

Rev. Dr. Whiting: "I judge teaching English would tend to diminish the number of candidates for the ministry as opening other and more lucrative employments. At the same time it might be of great benefit to have Christian men in these other employments, both for their financial contributions and their influence. Perhaps the financial help from this class might balance the higher rates which would be likely to take their rise from the general influence of teaching English."

Mrs. Abbey writes: "The facts from our own small school are somewhat favourable to the teaching of English. We have three teachers and two fledgling doctors as the outcome of Mr. Abbey's twelve or fourteen scholars. English has really been a benefit to them. They are broader men, and their devotion to mission work is voluntary and the result of consecration. There have been many times when some of them have had struggles with the temptation to make money. One is a candidate for the ministry and three regularly preach in church and chapel to the edification of all, while they give their main strength to teaching or medicine."

From the English school in Soochow, conducted by the ladies of the Southern Methodist Mission, quite a number of lads have been received into the church. Dr. Hayes reports twenty-five pupils from non-Christian families baptized in the last ten years.

Dr. Kupfer writes: "It is an obligation devolving upon all missions to provide Christian schools for the children of their members, for the second generation ought to be better equipped and to be able to do more for the conversion of China than the first, and nothing can do this better than model schools. I do not look upon English schools as a means for supplying the missions with native preachers, but I do consider them an essential element for the laity, that those who are not called of God to preach the Word may be prepared for a vocation. If the laymen have a good English education and positions which such accomplishments usually assure, then the self-support of the native church ought to be possible. The greatest evil that threatens the Christian religion under the new system of education is the strong desire of all classes, but especially of the higher, to adopt the externals of our civilization, but not its soul."

Rev. Charles Hartwell: "The study of English has a great benefit in opening and awakening the Chinese minds. It

gets them out of the ruts of ages in their mental habits and helps to enable them to have better judgment in respect to men and the way to enlighten them. It also helps to overcome their superstitions. They are better prepared for understanding spiritual truth for having learned English. Therefore, all things considered, I think the study of English will help to prepare a man for a preacher, provided he has the same amount of consecration to the work. It also opens the way for him to grow in knowledge more than he naturally would without English. The Chinese are bound to have English, and it is better that Christian men should give it to them than to have them taught by others. The time will come when a knowledge of English will be a requisite for the preacher to enable him to secure the respect of the educated among his hearers. We have had earnest Christian men in our English classes, and they are now doing good as Christian teachers and in other positions in life. Of course good men in business and government employ can do also great good in supporting the gospel in places where they live."

At Mokanshan, Rev. J. H. Judson said: "As to the question of English, it is not one that we can longer control. English must be made a part of our curriculum of study and cannot be left out. . . . While the study of English will for a season turn away some of our young men from the ministry, time will, however, adjust this matter and we will soon be on solid ground again." [The Hangchow President when he speaks of "solid ground" evidently thinks, as far as the ministry is concerned, the English college is on the quicksands.]

Another great advantage in the study of English is that it tends to uproot superstition. Its forms are legion. The very fact that knowledge is sought from the West by the medium of the leading language of the Occident seems to cause the youth of Cathay in a measure to cast away the "old wives' fables."

There is another prominent factor in the consideration of this subject, and that is the probability of the permanence of the new school. Mrs. Abbey says: "English has, I believe, come to stay." Bishop Graves aptly puts it, "China is changing, and English education has come to stay. What about the men who must preach in future to a class of Chinese educated on Western lines? To meet the rapid increase of this class we must raise up a body of clergy who can win their respect intellectually or these men will be lost to the church. The new China demands a ministry educated on the new model. The

English school serves its own purpose in raising up a more intelligent laity as well as in furnishing an educated clergy." Archdeacon Moule: "With wide-awake Japan close by, China cannot sleep again."

There is one phase of the subject on which there is a general unanimity of sentiment, and that is, if English is taught, it should be thoroughly taught. For the pupils to acquire only a "smattering" is a waste of time on the part of the instructor, reflects on his ability to teach and is of little value to the possessor. Those who matriculate should sign a contract to remain long enough at least to be able to read ordinary English books. Our cities are full of those who have gone as far as the "Surd Leader," and therefore are qualified "to hang out the shingle" as a professional teacher. The proverbial pride of the Sophomore finds its counterpart in the man of "broad education" who has completed a series of Primers. The doctors receive students for five or seven years—they would scorn the thought of allowing a young man to enter the hospital to leave at pleasure—and the professor of English literature might receive a hint from our medical men. Let the "Queen's English" be the motto of the promoters of the English education.

After these preliminary observations, we will proceed to consider the new school in its five relations: 1, to Knowledge; 2, to Language; 3, to Finance; 4, to the Gospel; and 5, to the Ministry.

I. ITS RELATION TO KNOWLEDGE.

The General Missionary Conference of 1877 found China without text-books. There had been scattering translations of various works, but generally they were not suited for the classroom. By a united effort on the part of educators continued during two decades a complete set of primary, high-school and collegiate text-books has been prepared in Chinese by experts in each department. These are the crown of academic life in China. By taking the complete course there will be sent out from the college halls Chinese scholars with a good Western education and splendidly equipped for work in China. There are a number of branches, as mathematics and natural science, which can be taught far better by using these treatises than by the medium of French, German or Russian. The man that studies in his own language will be better able in the future to instruct those who speak the mother tongue. It seems

that the new school is disposed to go back on this line of things and institute a new *régime*. At the present juncture the attention of some is turned to preparing a line of Anglo-Chinese textbooks.

The acquirement of solid knowledge will be greater in a given time by a steady continuance in the native language. If the course be eight years and it requires three or four years to master English, then only four or five years can be given to actual attainments in Western science, whereas if English had not been introduced, the whole period could be devoted to a search for truth.

Rev. G. G. Warren: "My own feeling inclines me to think that for the more brilliant boys a non-English education is to be preferred. So much time is taken up with getting a smattering of English—quite useless to a preacher or ordinary school-teacher—that I think a boy's time might be better occupied." We remark that English is only a channel by which knowledge is obtained; do not let us spend too much time in digging the channel.

Rev. D. H. Davis: "One of the evils of the present attitude of the Chinese towards education is to let a little education in English suffice, neglecting a thorough Chinese education. Few of the boys from our mission schools are thorough Chinese scholars, which is essential, no matter what is the sphere of their occupation."

The Ven. Archdeacon Moule: "From the absorbing attention that English requires if a Chinese pupil is really to excel and to make it useful, *Chinese scholarship*, which is infinitely more important for our preachers and pastors, and also *Bible study*, must greatly suffer."

Dr. Hunter Corbett: "I have never had in my employ a native preacher who had been taught English, and so far as I know there has never been one in the employ of the Presbyterian Mission in Shantung. Some years ago an experiment was made for a short time in our Tengchow college of teaching some of the advanced students English. It was found to interfere with the Chinese studies so seriously that English was given up. About seven years ago a school was opened at Chefoo under Mr. Cornwell, in which English has been taught about half of each day. As yet no preacher has come from that school. In all our other schools education is solely in Chinese. Our theological students, lay preachers and school teachers have all been

taught in Chinese . . . The past year, by actual count, 87,000 persons have heard the gospel preached in our Chefoo street chapel and museum."

In discussing the relation of English to knowledge we must call attention to the small percentage of those who have attended mission schools where English is taught who can at all be denominated "English-speaking." Many of the pupils remain only a year or two; they learn a few words in the school room and speak their native language at home. Also as the apostle says: "Knowledge shall pass away." Excepting the students from St. John's College, Shanghai, where they remain a term of years, a brother of experience puts it down as one in a hundred of those who study English that can speak English. No doubt this estimate is far too small. These men generally know very little of their native literature, so they cannot write a letter in proper style, either in English or Chinese.

II. ITS RELATION TO LANGUAGE.

It is a trite remark that at the coming of the Messiah the Lord had prepared the Greek as the receptacle for the sacred treasures of the New Testament. Here we have the Chinese language with its wealth of idiom, beauty of style, flexibility of expression and fulness of development, specially given to the church to present the gospel of salvation to the most numerous race on the face of the globe. It is for the young missionary to try to speak in this eloquent tongue. If, however, on his arrival, he is appointed to the English school, his chances to become a linguist are exceedingly small. The Boards who do not allow at least two years to the student missionary to study Chinese before he teaches English are indeed "boards"—plank—or as the Chinese so felicitously express it "wooden." If the missionary does not understand the colloquial language, is he fitted to train the young? The not-able-to-speak missionary might prove an incubus to the work: a small mill-stone hung around the body evangelistic. But how can he speak if he be given no time to learn? The apostles *so spake*. To them was given the gift of tongues. Of the vernacular it may be said: "Vox populi, vox dei" or the "vox" in which may be told the wonderful things of God.

It not only has an effect upon the missionary, but it touches the Chinese themselves. Some of the natives, after learning a few words of English, affect to despise their native language,

the heritage of millenniums. This has been one of the great bands which has held the nation together during the centuries that are passed, and let us not unloose this band.

The distinctive tendency of English is to withhold from the native church instruction in the Chinese written language. Where then is the literature through which we can give to this people the knowledge of the truth as it is in Jesus? What is to be the future of our Chinese Christian books? May English not prove disintegrating?

We may also ask, Is not the teaching in the kingdoms of Asia by the medium of an unknown tongue a new departure in education? Confined as the writer has been to a narrow sphere of observation he may not be "up to date" on the question, but during a recent visit to the State colleges in the south he found the professors all using the language of the people. It is his impression that the English universities teach in the vernacular. Of one thing he is absolutely certain, and that is since the events of 1870 lectures in the French schools are not delivered in German. Here in China we find an innovation in the department of pedagogy. We might ask why in England and America the foreigners who come over to teach French and German are not made college presidents?

It seems a gigantic task the Master has given us to disciple the four hundred millions, without our undertaking to teach them to read, write and speak English. Are we wise in thus spending our evangelistic strength?

III. ITS RELATION TO FINANCE.

There is a loud call that comes from the New China to the Protestant church to furnish skilled labourers. The hundreds of telegraph offices, the thousands of post offices, the Imperial Customs, the Consular offices, the mercantile honges,—all call for compradores, clerks and shroffs. The schools already opened and the railways soon to be opened say: Give us your best. The church has to see that in answering these demands her resources are not exhausted.

Under the head of finance, the question comes to the missionary who receives his stipend from the home land and furnishes cheap English at one or two dollars (Mexican) *per mensem*, if he may not possibly enter into competition with those who desire to gain a livelihood by teaching? Might it not be well to have a general understanding that the tuition fee be £1,

\$5.00 (gold) or \$10.00 (Mexican currency) per month? Considering its value in the market, this figure is not high. Then professional teachers of English could have an opportunity to accept positions.

We must all consider the reduction in the fees sometimes made to the children of Christians; may not this prove a worldly motive for entering the church? The same may be said of the beneficiary system in the English schools. If it be asked, Do not at home the children of the poor receive aid? The answer is, The conditions are different.

The young men and the boys in the schools are on the tip-toe of expectation for lucrative positions. The mothers say: "They will get \$100 a month." "Who will give them the \$100?" "O! you foreigners in the foreign country will give it to them." The situation around some of the schools is almost as wild as in the south land after emancipation with "the forty acres and a mule" that the U. S. government was expected to give to every freedman. The pupils come for the loaves and are only willing to receive them from the English bakery.

The financial relation to the church is of great importance. Our object is to place pastors over self-supporting churches independent of foreign control and foreign silver. That is the goal. If the minister is paid on the basis of English-speaking prices then he is not financially fitted for the native pastorate. If the mission stipend is raised so that the wants of this class are satisfied, then the Christian in humble circumstances may feel a strong call to enter the work for the sake of the salary, and we have a hireling ministry.

It is considered that in the expense of living the native rates compared with the foreign are one to ten or fifteen. During our week of prayer one of the brethren stated the figures paid by his Mission, and the married native preacher receives what the C. I. M. usually gives each missionary. There is no doubt but that the questions of English and finance are closely allied: Where English is taught from the Mission treasury higher salaries are given to the native clergy. It is necessary for the missionary to study closely the scale of Chinese wages. The new awakening in China may profit the select few, but in a densely peopled country, where agriculture is carried on according to excellent methods, it is impossible to bring up the masses to a much higher plane of wages. We are not to forget

the injunction of the Master, "Deny thyself," or the reply of the disciples, "Lo, we have left all."

Views of missionaries differ on this point. The late young Bishop Ingle wrote: "It is poor economy to keep either foreign or native workers on a starvation wage. Joyful, free-hearted (and therefore efficient) work cannot be expected when the wolf is at the door. Most of our Chinese clergy get less pay than they could secure if they went into business. We do not attempt to compete with business salaries, but we do try to make the salaries we pay bear some relation to a reasonable standard of living and to the man's services to us."

Rev. P. D. Bergen: "My experience has been that Chinese will contribute freely in proportion to their ability, and especially when they are after a pastor whom they have learned to respect and perhaps to love."

Dr. Parker: "My experience and observation go to show that quite a number of the students educated in our English schools who have become Christians give quite liberally to the support of the native church after they leave the school and find positions giving them good salaries. At the same time I am bound to admit that we do not get as much financial help from the Christians who have left our schools as we have a right to expect."

Rev. J. A. Silsby: "The Anglo-Chinese School is helping greatly to make the church self-supporting. English has done more than anything else to develop the self-support idea. It has enabled us to charge tuition and take our schools out of the category of schools for mendicants. The English speaking graduates demand better salaries than those who come from Chinese schools, but they are worth more. These schools are turning out men who go into business and make money or secure situations commanding higher salaries, and they are building up a native church that is better able to pay high salaries than the church of former days was to pay meagre salaries If keeping a young man in ignorance of all *marketable knowledge* (italics ours) is necessary to retain him in mission work, I prefer to dispense with such a man's services."

Rev. J. S. Adams, D.D.: "Our work is and ever will be evangelistic and pastoral,—educational only so far as training a godly ministry is concerned. I feel that there is very great danger of allowing the clamor for Western education to set aside

the great and vital work of preaching the gospel and training the churches into self-support, self-propagation and self-government."

Rev. T. Richard, D.D.: "To have a good man who will have weight with officials and gentry, I cannot think it is possible to support such a man decently with a salary less than from \$50 to \$100 per month."

Dr. Goodrich: "The English-speaking scholar can easily command a higher salary than one who can only speak in the tongue in which he was born. If he becomes a preacher, as a rule his salary must be considerably raised above that of the man who only speaks in his native tongue."

Rev. D. H. Davis: "The teaching of English to Christian boys, owing to the demands in business, makes them regard their services worth far more than the average native church is able to give, and consequently makes it impossible for the native church to support them. It is on this account a hindrance to self-support."

Rev. W. B. Hamilton: "As none of the native ministers know English the salaries paid them are low, and come largely from the churches over which they are pastors. As yet the cost of living has not greatly increased in interior Shantung over former years, but will, we anticipate, do so with the incoming of the railway, when of course salaries will have to be considerably increased. Some of our scholars having learned English enjoy large salaries in the Imperial post office and are able to do more than formerly in church support."

Rev. J. Beattie: "If a lad knows English he expects a bigger salary than most missions can afford. His English attainments are of little use to him in our inland stations, where no one understands English, and the more drawn such a man is to English ideals, ways and customs, the more does he lose touch with the labouring classes who form his flock. In ports and mission centres there is certainly room for a few well-educated English-speaking students, but in the inland and often isolated stations they are out of place, even if they would take the salary offered, which is about \$8 per month for a preacher and \$12 for a pastor."

Rev. C. A. Stanley: "The English-speaking boys will require a higher salary than the others, and I am not at all sure that they will do better work, so far as I have been able to observe. This must hinder the day of self-support which we should aim to reach as soon as possible."

Rev. H. Thompson : "The tendency of the English school is to cause discontent and to raise salaries considerably. A young student who can speak English can demand from \$15 to \$50 per month, while the preacher of long standing does not get more than \$8 or \$10."

Mrs. R. M. Mateer : "None of our native pastors know English. What help it would be to them we cannot conceive, since their salary is so small they could not buy English books. Nor could their constituents afford to give them a higher salary because they know English."

Rev. Llewellyn Lloyd : "We have as yet only employed one English-speaking catechist and only for a short time, and we did give him more pay than we should have given had he not had a knowledge of English. I fear that if the various missions employ their well educated young men, they will have to be paid their market value, except when they refuse (as some have nobly done) to accept any other allowance than that received by their native brethren."

Rev. Campbell Brown : "In my district we have six native pastorates with ordained pastors wholly supported by the native churches, but I do not think we can point to any help received from English-speaking Christians."

Rev. W. S. P. Walshe : "A man who holds a diploma from the school or university must be placed in such circumstances as will enable him to retain and increase, instead of losing his acquired advantages. To treat the untrained catechist or native clergyman equally with the boy from the school or student from the college is to me a moral offence, bringing disaster and confusion in its train. To give the same salary to a man who has been through (say) an eight years' course of study, with a man who has just passed a simple course of divinity, is to me not only unjust but demoralizing. Whether he speaks English or not, he is worth more, or ought to be, and if in addition he speaks English or French, he ought to be worth more still. The trained men, too, have more needs which their education has developed. They need more books, more papers; they have to entertain a better class of visitors, and their children's education will cost them more too. As at home, certain pastorates should carry larger salary and demand a better man. At present a man empties a large city church and is sent to a country village, but his salary remains the same, and he is only too glad, as he can save more and do less. I believe that the

distinction of salary should be according to the post held, if possible, as at home. The boys from the schools and universities will naturally be called to them."

Rev. L. P. Peet: "The English school should supply our best preachers. There is no question but that in the majority of cases where Christians are involved, debts have been incurred by the study of English, which must be paid off as soon as possible and which can never be settled with the meagre salaries allowed to, or received by, our preachers. If our churches ever get wealthy enough to pay thirty or forty dollars a month they then will be able to secure English-speaking preachers. If the English school sends out *thoroughly Christian* young men who will fill posts of influence and trust, these will contribute liberally to the support of the Gospel, and in this way the school may become a great help to evangelistic finance and the self-support of the native church."

Rev. W. B. Burke: "Our church has never been dependent on schools for workers, and I do not think we shall have to be in China. We shall find some of our best helpers to be right from among the people, never having seen the inside of a school. And then, too, when the Holy Spirit begins to work, you will see some of the best educated English graduates working right out in the highways and by-ways."

Dr. Anderson: "The new school will not hinder self-support. The native preacher should have more salary if he is worth it. To my mind the chief difficulty in the salary question is the *mission scale*. We cannot give the worthy man the higher salary he deserves, as it will often necessitate giving the same salary to a half dozen others who do not deserve it."

The Ven. Archdeacon Wolfe: "The tendency certainly is to make our pastors and preachers dissatisfied with the salaries which the mission or the native church can afford. Thus far, as we have had no pastors or preachers supplied to us from the English schools, the evil has not been very much felt, but the following circumstance will show that the danger of creating this dissatisfaction is real and would no doubt be a hindrance to self-support in the native church.

A young man, the son of one of our native pastors, trained in the Anglo-Chinese school here, worked as a clerk in one of the foreign hong's at this port, receiving \$35 a month. He was compelled to give up this situation on account of ill health. As we considered him an earnest Christian man we took him into

the employment of the Mission, giving him a salary less than he had been receiving, but considerably higher than the ordinary allowance given to native preachers. There was at once great dissatisfaction openly expressed by the pastors and preachers of the Mission, who contended that a knowledge of English did not qualify this man as a better pastor or preacher than any of themselves who knew only Chinese, and they could not see the justice of giving him a higher salary for doing the work which they thought they were as qualified and capable of doing as he was, and they expected that equal treatment should be extended to themselves. This English-speaking man retired from the work, first because of this dissatisfaction, and secondly because we could not give him a higher salary than what we had already given him. Since his retirement he has been content with doing work in other ways rather than work in the Mission for the ordinary allowance which the native church or the Mission can afford. We have had two or three other cases much similar to this, who, after graduating in the English school, preferred to remain idle for several months before they received an appointment rather than work in the Mission for the ordinary allowance given to a pastor or catechist. I think these instances go to show that, for the present at least, the English school is no help to us in supplying either preachers to the Mission or pastors to the native church, and should missionaries agree to the demands of these men for higher salaries, it would be a real hindrance to self-support in the native church." All who read these words will agree "With the ancient is wisdom."

(To be continued.)

The New Conditions in China.*

BY REV C. A. STANLEY.

THIS is a large subject—too large to be fully treated in the time that is at our disposal in one evening. It is also an important subject in its bearing upon the work of Christian missions in this great field. We can do little more than touch on a few points in opening the discussion this evening. It is safe to say that war is very largely responsible for these "new conditions"—the war with Japan, and later the

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Address on the Education of Native Clergy.*

BY REV. JAMES JACKSON.

I WISH first of all to-day to express my pleasure at being present on this most interesting and important occasion, and to congratulate the London Mission on the inauguration of this department of work represented by the school which is to-day dedicated to the glory of God for the advancement of theological learning. I can conceive of no work more important than that of training a native ministry, and this work cannot be done in any way satisfactorily without systematic effort. We have all come to recognise, have we not? that the development and spread of the church in China must in the future be chiefly brought about through the agency of the Chinese themselves. The vast extent of ground to be covered, the immense multitudes of people to be evangelised, organised and trained, make it impossible ever to dream of obtaining foreign missionaries enough to do the work, even if it is desirable. And it is not desirable. A vigorous, self-propagating, self-governing church is the thing we must aim at. The work of the foreign missionary in the future will, I believe, be more and more devoted to the training of the church already planted, that she may herself be qualified to do the work of evangelising the great masses yet untouched and which cannot be reached by foreign agency. To carry on Christian missionary work on these lines, means, first of all, a trained native ministry—men who by their character, ability and education are fitted to be

* Delivered at the opening of the London Mission Theological College in Hankow. April 18th, 1904.

that waste their strength on a rock-bound coast, their words still echo through the fruitful earth like the murmur of the brooks." May God raise up such a race of prophets in China and may this school contribute its share in doing so.

English and Evangelism.

Or the Relation of the New School to the Church of God.

BY REV. HAMPDEN C. DUBOSE, D.D.

(Continued from p. 287, June number.)

ON the matter of a higher and lower scale of salaries in the above quotations both sides of the question have been presented. The Societies at home give the same stipend on the field to all its foreign missionaries. By a parity of reasoning the Mission should follow the precedent. The same reasons that hold good in the one case are true in the other. The native church, however, is composed of the Lord's freemen and should be encouraged to give double honour to those who labor in word and doctrine. The Chinese can make distinctions which would not be invidious, where the Westerner must abide by the rule. The young English student can be told, the Mission will give you a *living salary*; if your wants are more, let your own people supply them. This, however, he may consider too far in the future.

The Rev. Charles Shaw writes: "I have a small but interesting work. I only pay one man, and the rest of our work, including the catechists, is self-supporting, except the day-schools, which are supported from England. It is troublesome, and requires much faith and patience, but I believe it 'pays' best in the end."

At this place it may not be improper to mention a work in and around this city, where the doorkeeper is paid \$3; the Bible woman \$4; the school-teacher \$4.50 (the rest of his salary the pupils pay); and the native preacher, a man of pulpit power, \$11 (Mexican). The city street chapel has, within a generation, been enlarged five times to accommodate the daily congregations. In the country towns four commodious chapels and one small one are rented by the Christians and inquirers (of the latter there are 200 or 300) and another place of preaching is offered free. In two of these places they speak of purchasing or building

houses of worship. Not one cent of money from home has been expended in this outlying district, and it is probable they will soon pay the native preacher's salary. From the size of the audiences in city, town and village we must conclude that it is the day of preaching around Soochow. These facts are mentioned to show that the missionary is not dependent on English for something to do.

IV. THE RELATION OF THE ENGLISH SCHOOL TO THE GOSPEL.

We come to a more serious aspect of the New School in its relation to evangelism. The heathen has been for ages "under the shadow of death," and with darkened mind can form not the slightest conception of Zion's light and glory. His first introduction to Christianity is the view of a grand foreign building which to his limited vision appears to be a "sky-scraper." He sees in the city a large number of schools where his native language is partially excluded by those sent out to propagate the new religion. If he mingles with the Christians he hears the word "English" constantly on their lips—the subject of conversation not being religion and the predicate prayer—and he concludes that English is an integral part of Christianity, as the South Sea Islander is taught that clothing for the body is essential to entrance into the house of God. There is a rhythm in the words, *Foh-yin, yin-wen, yin-yang*—Gospel, English, Dollars—so his conception of religion is not at all distinct. It is shrouded under a veil. The ignorant may conceive of the church as Anglo-Chinese, and so miss saving faith.

The missionary establishes the church school, and those who are his followers acknowledge his leadership. He says to them: "This is the way" for you children; "walk ye in it;" and they very readily accept his teaching, as it naturally accords with their views. He leads the Chinese to think that the highest attainments are possible only by an English education.

We raise the question, Is the teaching by English that from which we can expect the best results? Is it not too radical a change from the time-honored precedents of the past? Is it sufficiently conservative? Is it not too far exalted above the present status of the Chinese? Is it the best possible for the children of poor Christians? Suppose at home the son of pious, praying parents is given a wheel and an automobile, furnished with a plenty of pocket money, sent two years to Paris and

three to Germany, what do we prognosticate as to his future? There is a practical relation between training and success.

Archdeacon Moule: "How can a school where English is taught and desired by parents and children, with the scarcely at all disguised wish to 'better themselves'—to attain a different social scale and be no longer agriculturalists or artisans—direct the children to the conversion of China? It may direct their minds towards 'Reform,' sound or unsound, and to treasures of knowledge which they suppose English alone can unfold, but the conversion of China seems remotely connected with the scheme."

Rev. S. E. Meech: "The L. M. S. (Peking) has not yet adopted the teaching of English in our school. The Methodist Mission is the only one which has made English a definite part of the school course. I only know that a large number of those trained in their school have gone into railway and other employ, where with few exceptions their interest in Christianity has ceased."

Rev. W. B. Hamilton: "The government college at Chinan promises to be of little service to the cause of Christianity. The students get a monthly allowance of three taels while in attendance. Many of them are from official families; and from the physician in charge, who is a Christian in Li Hung-chang's medical school at Tientsin, I learn that there is scarcely a moral man among the two hundred. During the early part of Dr. Hayes' presidency, some ten or twenty attended Christian service, but since the enforcement of the Confucian homage they scarcely come near the missionary. Christianity has not, however, been eliminated from the institution."

Rev. L. P. Peet: "I think the greatest evil which threatens is that the mind of the student will become 'secularized' rather than 'spiritualized.' The gate of honor, wealth and power is thrown open to him, and he will be led to seek those rather than spiritual life."

The next point is the large proportion of pagan element in the schools. Their parents select the school for its advantages and moral influence. Dr. Davis in a paper read last year reported that in Dr. Hayes' school "of forty-five pupils six were from Christian families," and at the university "a very small proportion came from Christian families." As in a boarding department it is hazardous to *herd heathenism*, it is a question, when a large majority are from heathen families, whether a boy from a Christian household is safe?

Dr. Parker : "One of the evils that threaten the new system of education is that it tempts the young men away from us to secure the higher salaries that are given to those who know English. Another evil is that young men become more or less unsettled in their obedience to government and faith in their ancient traditions; the result being a tendency to join in with all sorts of revolutionary schemes and a general feeling of desire to be free from all religious, social and governmental restraints. Another evil to be noted in connection with the English schools is that a large heathen element is always present in such a school, which is very detrimental to the development of the Christian spirit and the growth of consecration and desire for the salvation of souls."

Archdeacon Wolfe : "The vast majority of the pupils in these schools here are heathen, who avowedly enter these schools in order to fit themselves for positions from which they expect high salaries. It can be easily imagined that this class, forming the great majority, are in danger of exercising a baneful influence on the small minority of Christian lads probably not yet really converted or well grounded in the Christian faith. There are at present several young men, professed Christians, from the English schools in Shanghai, employed in the government offices, who, from the reports that I hear, never attend a place of worship, and to all appearances have abandoned their Christian profession. It is the same even here in Foochow with a few employed in secular positions. All this is very discouraging and saddening no doubt to those who carry on these schools, and seems to confirm what I say about the bad and baneful influence exercised in these schools where the heathen pupils are in the great majority." All along the "track" hang out the red light! Danger!

Mr. Brockman : "The spiritual tone of the institution is lowered by the preponderance of men from heathen homes. A missionary says: 'Their sordid conversation and worldly influence give a momentum dollarward to the school which it becomes practically impossible to arrest.'"

Rev. C. A. Stanley : "The dangers are, being foreignized away from his people in a measure, and so not in the fullest sympathy with them; and loss of spiritual power on his part by unwise foreign reading instead of that which alone will be helpful in his work."

Rev. P. D. Bergen : "The dangers are, hasty imitation of some of the less desirable features of Western life, lack of

religious toleration, neglect of China's literature, the new egotism that develops from a smattering of the new learning, and the dissipated state of mind and body that sometimes follows rapid increase in income."

Dr. A. H. Smith: "The paper of Mr. Brockman in the *RECORDER* some months ago seemed to me a singularly wise and temperate statement of the present difficulties and to suggest the lines on which they are to be met. The evils that threaten are the strong and frequently increasing temptation to the students to give up evangelistic work and to seek after places which pay higher wages; the intellectual pride which is so fatal to spirituality anywhere; and in many cases a distinct antagonism to the teachers and the missionaries with whom heretofore all the relations of the students have been most cordial. There is a reason for all this, by no means confined to missions. Government schools are everywhere feeling it most keenly, though they give freely that for which we require some payment."

Rev. L. Lloyd: "The great danger which threatens the new system of education is that the students will look upon the acquirement of English and of Western knowledge generally as a stepping-stone to preferment and will not bear in mind *the connection* of the institutions, at which they were trained, *with Christianity*."

Rev. Dr. J. M. W. Farnham: "The evils of the present system of education are, to my mind, very great and numerous. As carried on with mission funds and by missionaries, I consider it a misappropriation of time and money. The results of the labors and the money do not affect the mission work, only very remotely."

In the Memorial University at Tai-yuen-fu Christianity is only taught under the general head of civilization, so the connection of this institution with the gospel is extremely incidental. That a memorial to the martyrs of Jesus should have the name of Jesus left out does not seem quite appropriate.

Our conclusion is, taken generally, the English school is not a wise annex to Biblical evangelization.

V. ITS RELATION TO THE MINISTRY.

We will not speak of the danger to the missionary, called of God to preach and set apart by the laying on of hands, giving his whole time to pedagogy and with little time for Bible study, of

minimizing Christ's command to make known the glad tidings, for each of us has to hear the injunction "Take heed to thyself."

This part of the subject is discussed by many. There are two from Dr. J. N. Hayes' school studying for the ministry. Dr. Anderson says: "If you will give the new school the twenty or thirty years for work that the old-fashioned boarding-schools have had they will, in my opinion, supply as many preachers and with far better equipment."

Rev. J. A. Silsby: "The English school will, in my opinion, supply better men than the purely Chinese school. Perhaps in the present circumstances the comparative number of those entering the ministry will be fewer than under the old system, but when one does enter the ministry he will be a better and more efficient worker. He will not be a mere drone who enters the ministry because he can do nothing else, and he will be less saturated with Confucianism than he would be if his chief literary diet had been the Chinese classics."

Bishop Graves: "I do not think that the English schools are the places to look for the preachers for country hamlets. We must look for these from a different system. Peasants in the country cannot support men with the new education because it certainly fosters a desire to rise above the dirty and shiftless level of ordinary Chinese life. Men of less education would probably do better for such posts. The problems are grave as to self-support, but can we refuse an educated ministry and see only the needs of the country stations? So far as I can see we need both kinds of men because we have both kinds of work to do."

Rev. E. F. Gedye: "A certain proportion of the Christian boys will, I think, generally be willing to serve Christ and the church as preachers, but all are not called of God to that work and all are not fit for it. An English-speaking Chinese has, as a rule, more expensive tastes than a purely educated Chinaman. But in many cases his work will be more valuable and therefore he can appeal to a class of Chinese whose education and tastes are similar to his own. The English-speaking Chinese would expect in a pastor the sympathy that could only come from one who also spoke and read English."

Rev. R. F. Fitch: "I think the English school will give us some of the first men we shall have for the ministry. It depends upon the teachers to maintain a strong evangelistic

spirit and get a specially strong grip on the older boys that they in turn may influence the younger ones, and this work will give them a foretaste of the ministry. I think that at present we have an insufficient constituency of educated men from the middle classes in the church, and that the man who has a good English and scientific education will reach these classes as no other men could, and thus by his education, position and personal influence solve the question of self-support much more quickly."

Dr. A. P. Parker: "I think the general experience of English schools in China shows that there is not much hope of securing native preachers from such institutions. The temptation which the knowledge of the English language places in the way of young men to seek higher salaries and the good things of this life are almost overwhelming, and not very many of our native Christians are strong enough, so far, to withstand such temptations."

Rev. J. Beattie: "I do not find that a knowledge of English tends to turn a man's thoughts to the ministry of the Lord among his fellow-countrymen."

Rev. W. H. Lacy: "My experience is that it breaks more than it makes." It is likely that this terse Wesleyan dictum will become famous.

Rev. J. R. Goddard, D.D.: "In our Mission there has been no candidate from our boys' schools since English began to be taught. The boys all look forward to large wages and profitable business careers. Those who have become teachers require largely increased salaries, and it is natural to conclude that the same would be true if any of them should become preachers."

Rev. L. Lloyd: "I do not think that the English school will ever be a recruiting ground for the native pastorate to any great extent. Here and there the students from our Anglo-Chinese Colleges have taken up such work and their knowledge of Western literature has made them better equipped for it than their fellows when they are really converted, but as a rule there is a tremendous temptation to take positions where their knowledge of English is valued and paid for. I feel that while English is asked for it must be taught, but I would not, for a moment, allow it to supersede our old-fashioned but useful colleges which are conducted on simpler lines in the native language and where the whole aim of the institution is to fit the students for evangelistic and pastoral work."

Rev. P. D. Bergen : "The English schools will not prepare preachers for the missions, and it is utterly useless to expect it. I have no doubt but that the English school has come to stay and to develop enormously in the near future and that *eventually* many good men will be found in the ministry from among their graduates."

Mr. F. S. Brockman : "Representative missionaries in different parts of China are almost unanimous in the conviction that English has a tendency to turn away young men from distinctively religious callings."

A brother of experience writes : "My ideas have changed greatly the past few years on this subject. This city has proved too much for our preachers. There are such inducements held out that every man we have had here during eight years has left us to go into business. Only this week one has left us. I may, however, state that they have not sent to us our *best*. They have been English-speaking and while excuses have been many, I believe the chief reason has been the big pay. In the Y. M. C. A. work there is a young man who gets Taels 100 per month, but we as missions cannot compete with this kind of salary. Most of our English-speaking preachers were here at from ten to twenty dollars a month, and as a young man can get \$50 at business, if they continue to preach it is evidence that the grace of God has taken firm hold of them. Our people at Peking have started out to get security for every boy entering the school that he will repay all the money expended on him if he leaves mission work. This is the right way." This falling from the grace of preaching cannot be considered too seriously.

Dr. Farnham : "At present the Chinese learn English simply as a 'stepping stone' to employment outside the mission. We need educated men and women to preach and teach the gospel to their own countrymen as no foreigner can ever do. They only cost for salary one-tenth the money and ought not only to be as useful but much more so."

Rev. J. Beattie : "So far no boy receiving an Anglo-Chinese education in Amoy has entered the service of the church."

Rev. D. H. Davis : "I have not seen that the teaching of English in our schools has done anything toward supplying native preachers, but on the other hand, it has induced the young men to enter other callings."

Rev. C. Hartwell: "In the Methodist Anglo-Chinese College here (Foochow) only a very few of the graduates have entered upon special religious work."

Rev. J. E. Walker: "It takes warm piety and deep genuine humility to make the English-speaking and the un-Anglicized preachers mingle in true Christian brotherhood. The English-educated preacher has tremendous advantages over his Chinese-educated brother, but he brings some very vexing problems."

Dr. Griffith John: "I am looking to the theological school for the needful supply of pastors and preachers, and in that school English is *not* taught. We do not deem a knowledge of English necessary for either the pastoral or evangelistic work. The reasons why we do not introduce it into the theological school are two: First, the introduction of English would increase the expenses connected with the work. We should have to give higher salaries to our agents and thus make self-support in the native church an extremely difficult thing to realize. Second, it would greatly increase the temptations to our fellow-workers to go in for lucrative positions outside the church. And I would add that, in my opinion, their efficiency would not be promoted by a knowledge of English. I can conceive of its unfitting them in a great measure for the work which they have now to do."

Rev. C. Campbell Brown: "In this and the Foochow districts the teaching of English is calling off our supply of native preachers. We only get the second rate men to train. In view of China's national weakness, the greed of gain, the whole *English* question needs more careful handling and reconsideration."

Rev. C. Shaw: "Here the American Methodists have one English school. I attended a meeting not long ago when six of their men graduated. The speeches were on the whole good, but one wondered how much of the sense of our English books, say a commentary on Isaiah or on the Gospels, they would be able to comprehend and digest. Of these six I think two were to be preachers. I fear the results in this respect in Foochow are disappointing; very few of the English trained students enter the ministry. Of course we want Christian business men, but at the same time if we give as one reason (and a very good and potent one) that we teach English in order to give our preachers access to good Biblical literature, it must be disappointing to see that the love of money is still paramount, and instead of

giving their talents to building up the Christians in their 'most holy faith,' they go to secular employment where they cannot even keep the Sabbath, and soon their love grows cold."

Ven. Archdeacon Moule: "The English school will lessen if it does not *dry up* the supply of native preachers. An English-speaking preacher will expect and demand at least double or treble the present rate of pay and his English will be of scarcely any use to his flock, whether he be pastor or evangelist."

Rev. H. Thompson: "The English school has not so far supplied the Mission with preachers, and it is not likely to do so for a long time."

The native Presbyterian pastor at Hangchow, during the week of prayer, boldly pointed to the Presbyterian college and said: "The institution is of no benefit to the church here." Sandwiched between the world and paganism the Mission school is handicapped.

Dr. Mateer: "Very little English has been taught in the college. The experiment did not commend itself by its results, and was consequently dropped. The men who received this education all went into some more lucrative calling, and there are no pastors in the Shantung Presbyterian Mission who know English. The experience of the past has been that no dependence could be placed in those thus educated going into the ministry. The reason is not that English is *anti-Christian*, but that the predominant consideration is the pecuniary one, and the mind being filled during the school days with dreams of money, is secularized and more or less impervious to religious impressions. As the standard of English education rises, however, probably religion will make more and more impression on the pupils."

Ven. Archdeacon Wolfe: "I deeply regret to say that my experience compels me to conclude that the existence of the English school, thus far at least, has been anything but favourable to the supplying of the churches with native pastors. I have no hesitation in saying it has been decidedly unfavourable. The Church Missionary Society has opened no English school in this province, but two or three such schools have been in existence now for twenty or thirty years, and so far I do not know of a single teacher or pastor supplied from these schools at work in connection with any of the three missions here. The result in this respect certainly is nil." "Nothing but leaves." For example, what is the object of our medical schools? Suppose no student received a diploma.

Perhaps Mr. Brockman's figures may be taken as proximately correct. Out of one hundred graduates of five Anglo-Chinese colleges in ten years two entered the ministry; *id est* two per cent. Alas! only two per cent.! Are we to judge the tree by its fruits? The great object of the mission school is to furnish ministers; why this complete failure? The ascension of our Lord is emphasized both in the Old and New Testaments. Pastors, evangelists and teachers are ascension gifts to His church. In our propaganda, both in theory and practice, let us magnify these gifts that come from the most excellent glory.

What conclusion shall we reach?

I. AS TO THE ENGLISH SCHOOL.

First. To satisfy the honest desires for the higher education, to meet the call from the ruling and wealthier classes, and to take advantage of the magnificent opportunities afforded by the changing conditions in China, let there be established on an English basis a few great universities fully manned and equipped. From these will be turned out annually a number of noble spirited, highly accomplished and thoroughly educated young men, many of whom will occupy important positions in the counsels of the state, and, holding their instructors in high honor, will exert a life-long interest in the establishment of true religion.

Dr. Mateer says: "It would be well for Christian men to establish schools, not with a design of raising up a native ministry, but of giving those who desire the English to get in this world a chance to hear of a better world. They are the rising class of influential men of the new China, and if for nothing more than to ensure that they be favourably disposed to the gospel, it is well for them to come under a decided Christian influence. These mainly settle at the ports. For their sakes it might be well to have a *few* English-speaking pastors, for ministering in the ports, to secure the respect of these and other English-speaking Chinese. . . . The chief dangers are from free thought and agnosticism. We wish to raise up a ministry who will hold fast to the fundamental principles of our faith. The time is coming when it will be necessary to have *some* men in the ministry in touch with Western thought and literature who shall be able to defend the faith before their own people and against the attacks of Western scepticism and destructive criticism. The English question is the question of the hour in education and the demand to teach it is very hard to resist.

Many missionaries are radical on the idea of self-support, and English accomplishes the end they deem all important, and hence they teach English not because it brings results to the mission work, but because it brings in the money for the support of the school."

Second. Let Christian men be sent out—with a view to entire self-support—to establish English schools in this land. These to be maintained for two years by the home Societies, so that they may have time to obtain a working knowledge of the Chinese language and come in touch with oriental civilization and methods of mission work before they enter the school-room. They may be under contract to teach five years at their own charges within the bounds of the field occupied by the Mission. All of our Boards might do something in this line. This system of self-supporting schools would prove a mighty auxiliary and exercise a great influence for good without detracting from the funds, save for the first two years, given to evangelization.

This is a magnificent field for the Y. M. C. A., who might well have a staff of one thousand devoted teachers, scattered in all the great cities, labouring for the uplifting of China. The call for English, in as far as it is a *bonâ fide* call, comes from the merchants and gentry, who have money and are willing to expend it on education.

Rev. J. Beattie: "My own strong view is that the teaching of English such as would fit for a money-making career should be paid for by the natives themselves. Give them English if they are willing to pay for it. Our Anglo-Chinese School (Amoy) is not a tax to any great extent on our Mission. The head master's salary is paid for by a well-to-do friend at home, while the second teacher's salary comes as a grant from the L. M. S., with which we are in conjunction as far as this school is concerned. Our E. P. Council took the strong ground at the first that this school for English was not to come into competition with the funds available for evangelistic work. The property was purchased by a friend at home and the native teachers' salaries and running expenses are paid by the fees of the pupils."

The above plan is in wise accord with the Doctrine of the Mean. We might remark that were the fees made higher the L. M. S. might withdraw its grant with a view to the entire self-support of the English school.

The placing English instruction in the hands of laymen not supported by evangelistic funds reflects honor upon the privilege of proclaiming salvation to the heathen and sets free a number of gospel heralds. Archdeacon Wolfe says: "As far as the missionary work is concerned, personally I would have preferred that the English schools were non-existent and that missionaries devoted their whole time and strength and talents to teaching Christianity to the Chinese through the medium of their own native language. I see a danger in missionaries practically giving up their whole time to this English education while the surrounding millions of dark heathen are practically neglected, at least by these able missionaries who devote themselves to the work of the school."

Third. Let the worship and the religious instruction be in the Chinese language. Morning prayers must not be a "cat's paw" for learning the classic English of King James and the sacred lyrics of the Hymnal, but real worship of Jehovah in the language of childhood that many may be taught to say Abba Father.

II. AS TO THE MODEL CHURCH SCHOOL.

First. A school taught in the Chinese colloquial and classic languages. The foreign teacher must be a classic scholar and able to point out the false teachings as to the nature of man, the origin of matter, the Chinese cosmogony, the sacrifice to the dead, Pantheism, the eight diagrams, and regeneration by study. If outside the Mandarin district, each pupil should recite at least two years to a Nanking teacher so as to be familiar with the general spoken language of China. Also that the course include our usual college curriculum, using text books in Chinese. We could call special attention to the model school under the charge of Dr. Noyes at Canton, which, under his wise pilotage, has successfully "weathered the gale" which beat heavily about his barque and is now sailing on unruffled seas.

Rev. P. D. Bergen: "The youth of Christian families should be carefully looked after and given a Christian education. Christian schools should be able to offer better training than those purely secular."

Rev. D. H. Davis: "I think the model school is one of the best agencies for the conversion of China and directing the minds of the children of Christian families to this work."

Rev. R. F. Fitch : "The motive that will appeal far more to the Chinese mind is the great need of his native land, that the student should become the leader of men, whatever his future occupation be. The foreigner must have a personality, enthusiasm, good judgment, command respect by his scholarship and make his boys feel that the grandest thing they can do, if God so calls them, is to give their whole time to the salvation of their native land."

Second. The Chinese church should be taught the necessity for education on conservative lines. The people are very sensible if the subject is presented in a business-like way. This is an excellent topic for a sermon. In our spring Conference last month the discussion was the best method of conducting school work, when one of the native clergy asked the writer, "Why, when the Northern Presbyterians teach English so extensively, does not the Southern Presbyterian Mission do likewise?" The reply was that we had reasons which seemed to us good, which were then stated. In our Mission school at Kashing the boys were urging English till Rev. Mr. Price, from Sin-chang, made them a speech, when they saw how reasonable was the opposite view.

Rev. C. Leaman : "Such a school would not poison the atmosphere by teaching Chinese classical heathenism any more than foreign materialism and evolution, but would infuse all departments with pure Theistic, Redemptive and Biblical instruction."

Ven. Archdeacon Wolfe : "I presume that you mean by a 'model school' one for the training of the children of Christian parents in order to fit them to be teachers and pastors and preachers of Christianity to their countrymen. I have always thought, and the conviction has only been deepened by increasing years and experience, that the school best adapted for this purpose is that in which the teaching is all given in the vernacular and saturated from beginning to end with the truths and doctrines of the Bible ; that the best and highest education from a native point of view be given to the pupils by Christian teachers who are competent to impart such education ; that a good knowledge of other subjects as history, astronomy, etc., etc., be also given, and all be made subservient to the deepening in their minds of the truths of Christianity. The sad and lost condition of their heathen countrymen should be kept before their minds, and the duty of all Christians to obey and

carry out the great Master's last command should be carefully inculcated and that the education in the school should be such as would enable the pupils, should they be called by God to become preachers or pastors to their countrymen, to take their stand as learned men among the learned and literary men of their country."

Third. In the Christian school the proportion of boys from heathen homes should be very small. The church is in the midst of Edom, Moab, and Philistia, and we should be very careful not to transgress the Old Testament injunctions against mingling with idolaters.

Rev. W. B. Hamilton: "Keep the Christian pupils vastly in the majority—say eight out of ten—and have a special care to have the larger and more influential boys good."

Dr. A. P. Parker, though President of a leading Anglo-Chinese College, with a similar institution in his Mission in this city, feels so greatly the necessity of conserving the interests of the church that he is joining heartily in the movement for a Christian school at Huchow, where will be gathered the minors in the kingdom and household of Christ. He remembers the days of Buffington College, where with one man and one lady, assisted by a corps of well-trained native teachers, a high literary, classical, scientific and Biblical curriculum was maintained and with a tone of piety pervading the student body of one hundred, almost yearly graduates entered the Conference.

Dr. Chauncey Goodrich: "I am persuaded that nothing but teachers filled with the Spirit; teachers who continually pour out their hearts upon their students, both in public service and in private meeting, can at the present time save many of their men for preachers. In Robert's College, Constantinople, it was many years before the College produced a single preacher. *Per contra*, the Peking University has turned out a few preachers, the product of the evangelistic spirit and of great revivals. We want educated men of character everywhere, but O! *we do want preachers!* There are young Moody's and Spurgeons in China, and we must do all that is possible to find and train them."

Fourth. The salaries of the school teachers should be on a similar plane to those of the pastors.

Rev. C. Leaman: "Our high salaried school teachers make it hard to regulate the salaries of the pastors and in many places puts an end to self-supporting churches."

In each of our schools at the close of the session there are many times more applicants for teachers than the number of graduates. Writes the son: "Father, I feel called to preach. Shall I go to the theological seminary at \$5 a month or accept a position as teacher in the — Mission school at \$25?" The father replies: "My son, it is all the Lord's work. You can as Paul labor with your hands during the week and preach on the Sabbath. Your father thinks it best for you to accept the place as teacher."

It is not for our schools to sap the foundations of our Divinity Halls. Let missionary teachers give heed!

Fifth. There should be a street chapel quite near the school where at least twice a week large gospel meetings and grand evangelistic services for the pagan multitudes shall be held; these to be attended by the student body, and as ushers and members of the choir they may take part. The leading preachers of the Mission should be occasionally deputed to conduct these meetings. Thus the young men would study practically evangelistic theology.

Rev. P. D. Bergen: "A good teacher should find many opportunities for keeping before his pupils the question of China's evangelization. A beginning should be made in the homes of the pupils."

Dr. A. H. Smith: "We must have more of the infinite patience of the Great Teacher; must begin aright with selected material and endeavor early to counteract the influence away from evangelistic work, which is the main although not the only aim of missionary education, and strive to direct the best pupils to the more excellent way of giving themselves for others. There ought to be practical evangelistic work for others all along the course."

Sixth. The ministry should constantly be kept before the students. The theological seminary should be represented near the close of the session. The life of penury should be compared with the honor of becoming "messengers of the churches and the glory of Christ." "Salvation! O! the joyful sound."

Rev. L. Lloyd: "What I feel is wanted is an institution where the high honor and real dignity of being the messengers of the Lord of Hosts is ever kept before the minds of the students, so that they become impressed with the nobility of such work and lose their desire to be above all things well off."

When the parent presents his son for matriculation he should be examined as to his motives for placing the boy in the church school, and all throughout the course he should receive careful pastoral instruction as to the father's duty in guiding the young Christian into loving service for our Lord and Master. Thus by carefully guarding every avenue of approach on the part of the evil one we may hope that our missionary institutes may become schools of the prophets and our churches supplied with men who shall hold forth the Word of Life.

The Future of Christianity in Japan.

BY REV. H. LOOMIS.

THE victories won by the Japanese forces in the war with Russia make it evident that Japan is destined to exert a large, if not controlling influence in the East, and it becomes at once an important question what is going to be the effect on the work of Christian missions.

Of course at the present time we can only judge from what has occurred in the past and the present general trend of affairs.

One significant fact is that the Christians occupy so many prominent places. Admiral Uriu (a Christian) was in command of the ships that were sent to the destruction of the Russian vessels which were at Chemulpo, and this was practically the opening of the war. A Christian nurse was recalled from Korea and appointed as the head nurse of the Red Cross Hospital in Tokyo. It is stated that the government has sought especially for Christian young men to go as interpreters for the military representatives of other countries who have gone to the front.

In a statement made by the Prime Minister to the Rev. Dr. Imbrie it was said: "Japanese Christians are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of the leading papers, and the officers of the army and navy."

During the Chino-Japanese war the present Prime Minister was at one time in command of the Nagoya garrison, and was called upon by the Agent of the American Bible Society, whom he received very cordially, and not only gave permission to distribute copies of the Gospels to all the men under his command but had them drawn up in line so that they might first listen to a Christian address.