

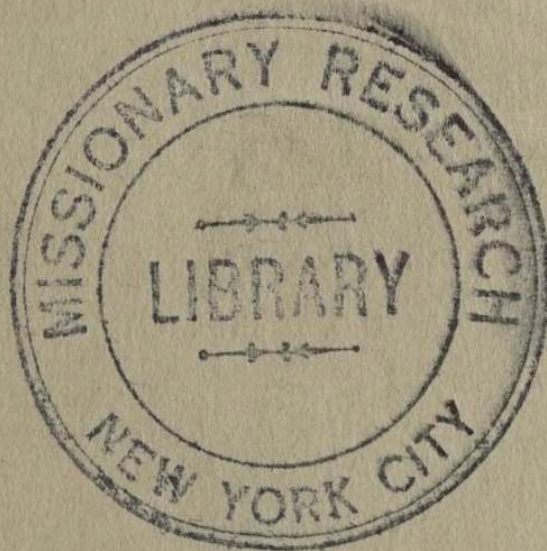


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The PREPARATION *of*
MISSIONARIES APPOINTED
TO CHINA



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THE PREPARATION OF MISSIONARIES APPOINTED TO CHINA

THE REPORT OF A COMMITTEE APPOINTED BY
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PRESENTED AT THE FOURTH ANNUAL MEETING
IN NEW YORK, DECEMBER, 1914

Board of Missionary Preparation
25 Madison Ave., New York City

REPORT OF THE COMMITTEE ON THE SPECIAL PREPARATION NEEDED FOR MISSIONARIES APPOINTED TO CHINA

The following report was prepared by a committee of the Board of Missionary Preparation of which Reverend Professor Harlan P. Beach, D.D. of the Yale School of Religion, was the chairman. After its presentation to the Board by the committee the report was carefully reviewed by a large number of specialists on matters relating to China, of mission administrators, and of experienced missionaries at home and on the field. Their valued suggestions have been embodied in the report as now issued, which seeks to represent the experience and research of the present day.

At the outset it should be stated that the Committee assumes that no candidate will be able to perfect himself in all the studies and practical processes here mentioned. Nor are all of them desirable for every prospective missionary to China. The Committee recommends them as generally useful, with the proviso that the needs and aptitudes of each candidate or missionary should be considered in the light of probable future tasks, and in full consultation with those who are in a position to advise him or to co-operate with him in making his preparation effective. It is further premised that the fuller one's general preparation is, the more rewarding will be one's later life investment. The broad general foundations of the North American college or university curriculum are desirable for most candidates. So, also, is experience in teaching or evangelistic work.

Candidates are reminded that a special series of reports upon the preparation demanded for ordained men, educationalists, medical missionaries and for women has been published by the Board of Missionary Preparation as its Third Report. It can be secured at the Board's office in New York. Women candidates are especially recommended to read pages 106-129 of that publication, as it is assumed in this report that they will have read it and hence many things are left un-

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said. They are also reminded that only slight reference is made to them, since their preparation is not greatly different from that required for men. All candidates may find it advantageous to read the article entitled, "The Preparation of Missionaries at Home and on the Mission Field," found in the October, 1913, issue of *The International Review of Missions*. Earlier and most helpful general statements upon the subject are fully set forth in Vol. V of the Report of the World Missionary Conference of 1910.

A. QUALIFICATIONS FOR MISSIONARIES TO CHINA

While primitive peoples demand missionaries of special strength, since they must be competent to raise tribes from savagery to the status of the more advanced races, even more desirable is it that candidates for China should be able to minister to an ancient people rapidly assimilating the full-fledged program of Occidental culture and religion.

The qualifications desirable in candidates for Chinese service will be manifest in what is said of the preparation recommended for prospective missionaries to China. For the sake of clearness they are more explicitly stated here.

1. *Physical Qualifications*.—China is a comparatively favorable field from the point of view of health. A person from North America will not find the climate much more taxing than in certain parts of Canada and the United States. Yet there is a difference between the biting cold of Manchuria and the depressing heat of summer in the subtropical provinces of the southern half of the Republic. Moreover, the location of the majority of mission stations within unsanitary cities makes the conditions more trying than if missionaries were living outside the city walls. In this respect, however, there is noticeable improvement in the newer stations.

The diseases of China are not such as especially afflict foreigners—cholera, small pox, etc. Yet intelligent vigilance

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is most desirable for the missionary. Weak digestion and tendency to bowel troubles would militate against one attacked by sprue or dysentery. Tubercular complaints are so common among the Chinese that persons having such tendencies would need to exercise especial caution. There is no greater strain upon the nerves in China than in any other rapidly developing non-Christian country, with its incessant and taxing demands upon the worker. Yet the continuous dryness of North China is unfavorable for nervous people; and, in general, persons who have been on the verge of a nervous breakdown should not be sent to China.

The physical ability to labor continuously and to stand the strain of emergencies demanding mental and nervous expenditure is a great asset. Those who do not possess it will need to educate their conscience and will to the point of withdrawing wholly from certain activities, or of stopping work before the strain is too great, to renew it when sufficiently rested.

2. *Mental Fitness.*—At present the average missionary to China does not need to have as acute powers of argumentation as he would for work among the higher classes of India. Those who have done creditably the work of North American colleges and graduate schools are intellectually qualified for almost any task in China. Mental adaptation should be possible, particularly for work among ignorant people, and especially for the women. Linguistic ability is an obvious desideratum. The work of the educator and literary missionary demands an unusual mental equipment and adequate training, while an increasing number of special tasks call for an intellectual preparation far beyond the ordinary.

3. *Social Qualities.*—These are particularly desirable for those who wish to influence the educated classes and, to a less degree, all classes in society. The "guest room" will increase in importance with the coming years, even if it is losing the old-time air of taxing etiquette and formality.

Politeness and scrupulous regard for the sensibilities of others are requisites here and, likewise, a broad-minded charity for the opinions and beliefs of others. Conversational powers are also desirable, but here again they need not be hampered by the old traditional, ready-made formulas, these having largely given way among the educated to a desire to talk of matters of vital interest to the new national life and aspirations. In a word, China missionaries must be gentlemen and gentlewomen of good parts and social qualities and of limitless ceremonial patience.

4. *Political Interest.*—Men who have no interest in the political status of China will not prove acceptable among influential Chinese. One must be alive to the eager life of the new Republic, and be prepared to contribute his views in an unpartisan and sympathetic manner to the formative movements of the day. Yet the missionary should be neutral as regards parties and emphasize political measures tending to the people's economic, social, intellectual and moral betterment.

5. *Spiritual Qualifications.*—The merely moral man is not needed in China, as no country has more resounded with moral sentiments and proverbs,—as impotent to affect life as they are prevalent in Confucian circles. Vital religion is correspondingly and imperatively demanded and should be the certain possession of every missionary. A living, experimental knowledge of the great Christian essentials is indispensable. Devotion to Jesus Christ as the source of life and faith is a primary qualification; for the Chinese have for nearly two and a half milleniums bowed before the throne of an idealized Confucius. Disinterested goodness and Christian brotherhood will always help to carry conviction and will win lasting friendships.

6. *Ecclesiastical Requirements.*—The rising Church in China demands missionaries who are more loyal to the Kingdom of God than to any single denomination, although this

demand need not obliterate proper denominational distinctions. Federation is in the air and co-operation is increasing every year. Candidates who are out of harmony with this spirit would better go to another field or remain at home. Even more important is it for missionaries to be humble, not lording it over God's heritage, but willing to decrease that the Chinese leadership, when sufficiently competent, may increase. Ability to work cordially with those differing from us both denominationally and racially is an essential of successful churchmanship in the new China.

7. *Versatility and Symmetry.*—The foregoing are the outstanding qualifications of men and women who should be also characterized by versatility and symmetry. China's renaissance calls for every sort of healthful contribution to an expanding national life. The more diversified the gifts and acquisitions and the character of the missionaries, the greater will be their influence upon the future of a people destined to stand foremost among the races of Asia. The making of a nation, the foundation laying of the Church of God in rejuvenescent China and its subsequent development should stir every ambition of the missionary candidates and lead every one of them to give the strength of his life to preparing worthily for so glorious a service.

B. COURSES OF STUDY FOR CANDIDATES FOR MISSION SERVICE IN CHINA

I. STUDIES TO BE EMPHASIZED IN UNDERGRADUATE INSTITUTIONS. In specifying certain undergraduate courses it must not be understood that other studies are to be neglected; these are listed as being particularly worthy of attention because having a more intimate relation to the practical work of missionaries to China than other more general courses. In some institutions the studies here suggested for undergraduates are not provided in the curriculum. In such cases, any that seem especially desirable may be taken as graduate

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work at the seminary or at a training institution. In the following list of studies, those which are more important than the others are italicized: *Bible courses, ethics, anthropogeography, ethnography, Oriental history, history of civilization* or other historical courses suggesting lessons for China's renaissance, *sociology, politics and government, international relations, psychology, the principles and history of education, philosophy, economics, music* for women candidates especially and domestic science, and debate for the men.

II. STUDIES OF THE THEOLOGICAL SEMINARY WORTHY OF SPECIAL EMPHASIS. It is desirable that all men candidates for China, except physicians, business agents, printers, architects, builders, and those who expect to devote themselves exclusively to educational work, should take a full theological course. If anything is to be omitted, Hebrew and Greek can most wisely be dispensed with, in case the latter language has not been fully mastered in preparatory school and college. Here again the subjects most desirable as related to the practical work of the missionary are italicized, though all of the courses are important, as well as others not in this list: *Old and New Testament introduction, interpretation of the books of the Bible and mastery of their contents, biblical theology, comparative religion or history of religion, early church history, church polity, religious education, practical theology, especially in its discussion of methods of social work, general apologetics and voice training*, particularly for those who expect to be evangelists or itinerate in country districts. It should go without saying that the best methods of pastoral approach and of personal dealing with the individual soul are of primary importance to the missionary.

III. STUDIES HAVING SPECIAL REFERENCE TO CHINA AND ITS MISSIONS

The following studies are not usually provided for in

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undergraduate or theological institutions, but must be undertaken in institutions of special missionary training, or in the missionary department of theological seminaries. Otherwise candidates for China will need to follow such courses of reading as are suggested under Division E. As the latter plan will be adopted by many, brief remarks pointing out the relation of readings suggested to the work in China will be added.

1. *Physical Studies of China*.—The candidate should know with some particularity the main divisions of the country, not only as provincially divided but more particularly as to its orographical divisions and differentiated regional areas. Emphasis should of course be placed in this and the following physical studies upon the region and province or provinces in which his own Society labors.

Climatic and the consequent health conditions in various parts of the Republic should receive some attention, especially when a Society has missions in more than one section between which the candidates may choose. Rainfall and tropical heat in the South might make a field unsuitable when the more favorable climatic and health conditions of the North would be quite safe.

A knowledge of the resources of different sections is advisable as a subordinate object of study, since these conditions will increasingly affect the character and life of the inhabitants as China develops industrially. These in turn have an influence upon the work to be done and hence upon the sort of preparation one may make.

2. *Studies of the People*.—Obviously an Occidental whose life, thought and ideals differ so widely from those of the Orient, should make every effort to understand the Chinese people. The means for making this preliminary acquaintance are ordinarily more accessible here than in China. Yet China's Committee on the Training of Missionaries wisely warns against the danger of becoming opinionated

through home studies of the people, and urges the necessity of going thither prepared for something new which should be received in an open-minded way.

The physical life of the Chinese which has been so virile, enduring and effective through milleniums that the race ranks among the strongest in the world should be inquired into. The secrets of this vitality, its foes in the past and in the new life and environment of the encroaching Occident, its relation to the dawning industrial era, its promise to the developing Christian Church, are phases worthy of attention. Medical missionaries will naturally make this a subject of special study and advanced investigation.

The mental characteristics of the race are almost equally marked, despite the partially arrested development of the educational system of the old régime. The intellectual demands of the new order and young China's response to the educational stimulus of the West are interesting points of study, but they should not prevent investigations into the mental characteristics of the unemergent nine-tenths who constitute the missionary's main constituency outside of the schools. Mental attitudes are quite as important as mental faculties and should not be overlooked in this study. Educationalists and evangelists will specialize upon this head, just as physicians should under the preceding one.

Moral characteristics should be especially studied, the more so because of the prevalent conceptions which rank the Chinese as among the most nearly atheistical of the nations. Under paragraphs 6 and 7 of this section more will be said upon this point. What is called for here is a general consideration of the race as possessing in somewhat limited degree the varied moral characteristics of the Christian Occident. Note, also, those in which the race is particularly strong.

3. *Social Environment*.—The social characteristics of the Chinese have been omitted from the preceding paragraph be-

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cause deserving of greater emphasis and separate treatment. Moreover, it is not so much the social traits of the race as the environment created and dominated by these traits which should be studied.

The family as the great social unit should be thoroughly understood as far as it is possible through secondary sources. Its primary membership and secondary ramifications, its relationships, its weaknesses, its place in the community, its relation to the clan, especially in South China, call for investigation. The fundamental place of ancestral worship in the family may be studied to better advantage under paragraph 7.

The village system of China is second only to that of India in its importance to missions. Its constitution, common life, dominant characters, inter-village relationships, social functions and occasions, attitude toward innovations in belief and life, are topics to be studied.

Industrial and social groups have been too little understood in the past, and too little used for Christian ends. While the new industrialism and the effect upon the old guild system of the commerce and trade of to-day have changed the situation, the past history of industry and the influence of the important guilds should be understood in a general way, leaving to a later time specialized studies in this direction.

4. *Educational Status.*—Especially for educationalists, but likewise for all missionaries who must sustain a more or less intimate relationship to the education of the Chinese for the Church and the State, is a general study of the present educational conditions in China and in Japan important. The former are changing so constantly that this may not be easy. The background of the old education is helpful in dealing with the men of the old order, but it is far more essential that modern educational plans and methods should be known.

Religious education should be understood in outline at least, and if possible through a course of special study, as the

Chinese Church under the present emphasis of Sunday schools and adult Bible classes of the modern Occidental type calls for leadership that is practically conversant with the best Western methods. As the Government will increasingly undertake the burdens of primary education, the Church will be correspondingly free to emphasize the religious education of its children and youth.

At present China's greatest need educationally is for primary, secondary and higher institutions. The time is past when any college graduate is perfectly competent to teach in Chinese higher schools and colleges. Every man or woman who is to make this a specialized form of service should be a master of the art of teaching both through a study of theories and if possible through actual experience in teaching. It will further increase the educator's usefulness, if he is a specialist in some one important subject.

5. *Political Conditions.*—These are constantly changing and hence are most difficult to study. Nevertheless, the new missionary should know the main factors as nearly up to the date of sailing as possible. The China Committee on the Training of Missionaries recommends candidates to make *The Chinese Recorder* their source of information on the missionary aspects of politics and *The National Review* of Shanghai for purely political conditions.

Village government will have been studied under paragraph 3. Provincial and national government and politics should be known in outline as they exist to-day. Ascertain something of the influence of officials and official life as related to the missionary propaganda. China's latest constitution should be read at least and compared with that of the United States, in order to prepare missionaries for taking part in inevitable conversations on this subject.

It is likewise important that the candidate should know the relation of his own government to that of China, an outline of their diplomatic relations and of his own political

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status under treaties and as an alien resident in the new Republic. America's exclusion laws and reasons for exclusion should be known. A general knowledge of international law during the next fifteen years will be greatly helpful for personal and missionary uses.

The history of China's relations to European Powers and to Japan should be understood, at least since 1898—and particularly the bearing of this history on missions. Russia, Germany, Great Britain, and Japan are the important factors under this head, with the United States as a mediator.

6. *Ethical Beliefs and Life.*—The new missionary needs to realize in his study of Confucian ethics that the lofty ideals of the Superior Man and noble sentiments of China's Throneless King are far from holding a dominant place in the daily life of the people. But familiarity with these ideals is essential to a proper appreciation of the Chinese race and will often furnish a point of contact with the people.

Buddhist and Taoist tenets will be referred to under the next heading. A study of the ethical life of individuals and of the community on certain fundamental questions is well worth while in so far as data may be available. It will also be of interest to note what methods are being used to-day to revive and extend the ethical teachings of Confucius and to learn just how the new ethical thought of the Occident, especially on its agnostic and rationalistic side, is affecting China's ethical life.

7. *Religious Beliefs and Life.*—Even more feeble than ethics is the religious power of China's three orthodox faiths, if we may venture to rank Buddhism and Taoism with the one truly orthodox faith, Confucianism. It is probable that under the new régime there will be a renewal of interest in all these religions. Indeed, the rejuvenation of the winter solstitial sacrifice under the Republic is an official step in that direction, while consequent discussion of the movement has shown that the lesser faiths have been likewise stirred

into new life. It follows that missionary candidates should study the ancient pre-Confucian religion and should know the outlines not only of Confucianism, Buddhism and Taoism, but should study as well the actual effects of these religions upon the common people. The worship of ancestral spirits is so central in Chinese life that its study should be emphasized. Chinese Mohammedanism is likewise deserving of study, especially by those in the northwestern, southern and southwestern provinces who are to labor for Moslems.

As missionary experience, especially in the provinces of Fukien and Shantung, clearly proves, it is also a subject worthy of study in certain fields as to how far the minor sects, the Tsai Li, Kin Tan, and others can be used for Christian ends. American university libraries are likely to have as much material upon these sects as can be found in China. Yet this theme is one which need not receive attention unless the candidate is going to a field where they are influential, such as the provinces mentioned above.

A parallel study, when it is possible, is that of the extent to which the educated younger Chinese are being affected by the introduction of Western forms of irreligion and agnosticism. It is unfortunate that little has been written upon this important theme, which would enable prospective missionaries to prepare themselves apologetically for future interviews.

8. *History of China*.—No nation has so prolonged and unbroken a history as China, or one which has been so ingrained into the national and individual life. The nation and its people cannot be fully understood and appreciated unless one has an outline knowledge of at least its leading epochs and events.

Its origins, even though they are wrapped in obscurity with only dubious historical foundations, should be known from the mythological period down through the epoch-making Chou Dynasty, as Confucius made these centuries the background of his teachings.

From the Great Wall Builder downward is a monotonous succession of rising and decadent dynasties whose outstanding events only are worthy of the candidate's attention—the stirring history of the Three Kingdoms, the glories of the literary and philosophical T'ang and Sung Dynasties, the astonishing rise and westward and southward conquests of the Mongols and Moguls, the splendors of K'ang Hsi's reign and the momentous events of the last century, especially the T'ai P'ing Rebellion and foreign relations since 1841.

History in the making as chronicled since the Chino-Japanese war of 1894 is more important in a way than all else, and should be made a major in this study. No text-book of history will supply the desired information except for the earlier years. The latest cablegrams and periodicals fresh from China should be carefully read for the latest turn of the historical kaleidoscope, though cablegrams do not always prove truthful.

Prospective missionaries to China should note especially the part that their own nationals have played in this history-making. To be ignorant of it is to lose prestige with grateful or reproachful Chinese who will be quick to note any ignorance in what has concerned them so deeply. Least of all should those from the United States display ignorance of events which ended in the adoption of a form of government which emulates the glory of that adopted model of enlightened rule, even though China's status is not that of an ideal republic.

9. *Formative Leaders.*—It will be well, perhaps, to select from the foregoing history a few of its most famous makers. At least the leading stories and facts should be known concerning the trio at the head-streams of Confucian history, Yao, Shun and Yü; Confucius's heroes who founded the Chou Dynasty, Wên Wang, Wu Wang and his beau ideal, Chou Kung; Confucius, Mencius and their thirteenth century redactor and continuator, Chu Hsi; the brilliant characters

of the T'ang Dynasties, T'ai Tsung and Li T'ai-po, and Emperor Kao Tsung of the Sung with Wang An-shih of socialistic state fame; the two great Asiatic conquerors, Genghis Khan and Kublai Khan; the brightest star of the last Dynasty just at an end, the brilliant K'ang Hsi; the most famous woman ruler of China's milleniums, the late Empress Dowager Tzu Hsi, and her able lieutenant, Li Hung-chang; and the two makers of the Republic, Sun Yat-sen, of later beclouded glory, and Yüan Shih-k'ai. Less is known than should be of two other great men of the Revolution, the formative writer, Liang Ch'i-ch'ao, and Li Yüan-hung, the military hero of the Republic. If only the bald facts of their legends or lives are learned, the value of the study will be largely lost. These men stand for definite ideals, practical teachings and telling deeds which are indelibly stamped upon the nation, and which should be known.

10. *The Chinese Language*.—The timorous attitude of many candidates for China because of what they have heard of its unique language would be changed into interest and admiration, if they had an intelligible idea of its origin and general nature, as well as of its redeeming qualities.

The spoken language would better not be undertaken in America for a number of reasons, chief among which are its tonal difficulties, variations in pronunciation in different sections, inability to correct oneself in rhythm with only occasional lessons from a teacher, and the uncertainty of most candidates as to the local dialect to be finally learned. It is extremely difficult to unlearn mistakes and hence vernacular studies should be postponed.

While the study of Phonetics is not absolutely essential for a language which in its original Pekingese form possesses only 420 words, mostly monosyllables, and varying little from related English sounds, it is of great value in the dialectical regions, notably the provinces of Fukien and Kwangtung. If taught by competent persons, it will help all language stu-

dents in that it enables them to form the sounds in the mouth with an ease and correctness which is lacking where there has been no phonetic study.

General facts concerning the peculiarities of the language in its colloquial, classical and semi-classical forms may be profitably learned, as also a general idea of the formation and evolution of its fascinating characters. Little time should be spent upon this line of study. China's Committee on the Training of Missionaries asserts: "It would be well for all missionary candidates who have an opportunity to do so to study one of the modern languages in the way that French is taught at Columbia University, or to study the language in a Berlitz school, in order to learn by experience that the language can and must be learned through the ear and not through the eye, and that the study of grammar has comparatively little to do with learning to speak a language."

11. *Chinese Literature*.—As few missionaries know the language well enough to appreciate it as literature for two or three years after their arrival, it is desirable that candidates should through English translations and general discussions gain some knowledge of its character and contents in advance.

At least an outline view of the nine Classical Works should be secured in this way. In reading selections from the Odes it is well to find better specimens than the Sacrificial Odes rendered in the Sacred Books of the East, in order that a true idea of Chinese poetry and of the ancient common life may be gained. Selections from the Book of History, the Great Learning, the Analects and Mencius are other sections most likely to be profitable.

Even the older missionaries rarely know much concerning China's belles lettres, still less of its drama. It is possible to estimate the literary capacities of the Chinese in these directions through translations of certain masterpieces or selections from such renderings.

As was suggested in paragraph 7, so here it is advised that the influence of other than religious literature brought in from the Occident be made a subject of brief study, especially works on the principles of government, finance, etc. What New China is reading from the West will aid the young missionary in his own choice of reading and thus be a direct help in his future work, especially among the educated classes. Chinese imported agnosticism, let it be remembered, is nearly thirty years behind the times.

12. *History of Chinese Missions.*—This subject is deserving of more attention than most that have preceded. A sketch of Nestorian Missions and a fuller account of the long established work of the Roman Catholics will supply lessons of warning as well as of instruction. Unhappily those Catholic sources most commonly available are unduly partisan and in some cases grossly misrepresent the work of Protestants.

In studying China's Protestant missionary history, the emphasis should be placed upon the work since 1890, and more particularly upon that of the last decade. The reports of Conferences held in Shanghai in 1877 and 1890 and that of Protestantism's Centenary Conference of 1907 will prove helpful as epochal reviews, especially as China's strictly missionary history has little satisfactory literature.

The history of one's own Board's activities in that country should be looked into with special care. Much of this must be learned from files of its periodicals but more especially from its annual reports, as very few Societies have histories of their work in China save in pamphlet form.

13. *Biographies.*—Such literature has a living interest which mere history does not possess. Character, work, environment, methods, problems, accomplishments, and inspiration are derivable from every well written missionary biography. Note especially the spiritual elements in these lives. Though not in the ordinary thought regarded as mission-

aries, Chinese workers are truly such, and the few biographies available should not be overlooked.

14. *Missionary Methods*.—Missionary methods are undergoing a decided change in China, particularly in regions most affected by the Revolution. Hence much that is found in the earlier conference discussions of the subject is out of date. Yet, as a China college president writes, "these old reports are useful in showing how not to do things—warnings." The merest outline of what was commonly held as standard at the first two Shanghai Conferences may be noted; but the bulk of this study should be based upon the Centenary Conference Report, that part of Dr. Mott's Report of Asiatic Conferences pertaining to China, and the second Report of the China Continuation Committee, not as the final deliverance as to method, but as the best current word. Those sections that are most vital are the ones dealing with evangelization, education, and the Chinese Church.

While co-operation cannot be called a method of mission work, it is so vitally related to certain methods, especially educational and evangelistic effort, that it should be studied in this connection.

15. *Apologetics*.—The Chinese of the old order were rarely men who gave any serious thought to religion of any sort, least of all to Christianity. New China has been largely educated in Japan, where the Rationalist Press Association and the agnosticism of Japanese leaders have had an influence upon the student class. Moreover, a race which has had a Sung Dynasty and such philosophers as Confucius, Mencius and Chu Hsi, will inevitably produce thinkers of no mean order of ability.

At present Apologetics are needed mainly to refute theories which, though already outgrown in the Occident, are still more or less current in the Orient, having come into China from Japan, as, e.g., the earlier evolutionary hypotheses. Yet missionaries to China will one day need all the re-

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sources along apologetic lines that are desirable in the most advanced mission lands. Probably the most vital topics will be historical criticism, materialism as a basis of religion, universal religions, agnosticism, and the latest evolutionary views. The person of Christ and His influence upon Occidental civilization and world-inter-relations should be thoroughly known.

IV. PRACTICAL PHASES OF MISSIONARY PREPARATION.

It is exceedingly difficult to make helpful suggestions upon this point for the reason that missionaries stationed in or near ports—and provincial centers in most cases—can find Chinese who have been trained to do or manufacture almost anything desired by foreigners. Yet many inland stations are so isolated that something should be said upon the subject.

1. *Medical Hints.*—First aid to the injured is demanded often on tours or even at the station. In a land where dentistry is a costly or unobtainable luxury, the care of teeth and even the ability to extract them are vital matters outside large foreign centers. Those who will spend their time quite largely in itineration should know how to treat the simplest diseases, particularly those to which they themselves are subject and which are curable by specifics. Many a life may be saved if missionaries know how to care for the sick; hence women candidates especially should acquaint themselves with the simplest rules of nursing and sick-room dietetics. Mothers should understand how to treat the commonest ailments of children. Personal hygiene and principles of sanitation are generally useful for the missionary.

2. *The Home.*—Men often need to superintend the building of their own houses and hence a general knowledge of house planning and construction is a helpful asset, even if it has been derived only from observation of structures in process of erection. Nearly every missionary is obliged to oversee the work of repairs; and if foreign painting is to be done

outside of large cities, they must give instructions to Chinese painters. House decoration and furnishing in far inland stations will depend upon the missionary's taste and skill, aided by the mail-order house and packing boxes which may be metamorphosed into articles of comfort and beauty. With the coming of architects and business men, the tendency in large cities is away from the necessity of a missionary being a "Jack-of-all-trades."

3. *The Garden*.—Chinese vegetables and fruits are often inferior to those of the Occident, or else are wholly lacking, so that missionaries whose stations have the requisite land will find it desirable to know how to plant and care for American vegetables not grown in China. Small fruit culture and horticulture made Dr. Nevius a benefactor to the province of Shantung and will confer a benefit on other parts of the Republic.

4. *Woman's Specialties*.—Women missionaries must direct the homes in which they live, whether they are their own or are homes shared by other missionaries. These Christian homes ought to be and are examples and centers of influence. Women missionaries should know how to keep household accounts and to direct servants. A knowledge of cooking, dressmaking, nursing, sanitation, dietetics, household arts and everything pertaining to the making, management and influence of a home might well be included in the preparation of women. Yet such needs are not peculiar to China, and women candidates are advised to read carefully the report on the Preparation of Women for Foreign Missionary Service, referred to on the bottom of page 29.

In order to make the best approach to the women of China, the historic attitude of China to women and girls and the position of the Chinese woman in her household should be made the object of special study. Where a movement for the greater freedom of Chinese women is under way, women candidates should study the place of women in the develop-

ment of the race and be ready to meet wisely the situation thus created. Especially should women candidates understand Chinese women's ambitions, as well as their oppressions.

5. *Practical Christian Work*.—During college years membership in the Student Christian Associations will prepare prospective missionaries for aiding a movement which in China has the highest official endorsement and whose helpful program is being made a part of the missionary propaganda there. Similarly, participation in the guidance of Christian Endeavor Societies and other young people's organizations will be a valuable aid in missions. Sunday school teaching and superintending in a Bible school of modern organization is desirable. If a Chinese Sunday school is at hand, the conduct of that difficult form of religious work may be undertaken with profit. Almost equally valuable is any religious work for foreigners recently arrived. Teaching them English is an excellent means of revealing linguistic difficulties which the candidate will shortly face in China. Work in missions among the ignorant and degraded will prepare one to some extent for evangelistic and social work in one's future station; and it is vastly easier to learn wise methods of approach where one can use the English language than in China. Personal work is a desideratum for every missionary, now that the individual is displacing the crowd as the objective of Chinese evangelistic endeavor.

6. *Cultivating Asiatic Students*.—Asiatic students are to be found in many of the large educational institutions of North America. Friendships formed among them, particularly with the Chinese, and brotherly acts of helpfulness shown, are first steps toward that intimate acquaintance and co-operation which are the candidate's ultimate goal. Membership in Cosmopolitan Clubs is another cognate opportunity in some American universities.

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7. *Miscellaneous Items.*—Photography of a higher order than most missionaries possess is increasingly important for the home propaganda of Missions; and a knowledge of lantern-slide making, at least of contact-slide making, is helpful on the field—as is the ability to operate the stereopticon. All missionaries ought to know the elements of book-keeping for personal and particularly for mission purposes. Teachers will find calisthenics and athletic sports an aid in their work, as they are taught in the best Chinese boarding schools and colleges. Though the study of music has been mentioned as an undergraduate desideratum, if that is impracticable, candidates will be more useful if they can prepare themselves later to lead singing, vocally or by the aid of some instrument. In remote stations the ability to replace broken watch-springs is desirable, and skill in repairing a bicycle is occasionally useful, while knowledge of how to make a noon-mark, will, with the Nautical Almanac, provide approximately accurate time. Ability to write a crisp, vivid article for secular or religious periodicals is helpful; so, also, is a knowledge of the best methods of school and church registration, of letter filing and of other administrative helps. The facile use of a typewriter will save time and may possibly prevent writer's cramp.

C. COURSES OF STUDY FOR MISSIONARIES AT WORK IN CHINA

Mission Boards have not yet clearly established their policies regarding the wise use of time on the field for language mastery or for added development. This is a matter of very great importance, alike to the new missionary, to the missionary of experience and to the Candidate Secretary of the Home Board.

I. FOR MISSIONARIES DURING THEIR FIRST YEAR. 1. *Language Study.*—This is the primary task of the first two years for most missionaries. If done in solitariness in

an isolated station under a Chinese teacher—who has not the faintest idea of modern methods of teaching the language—and surrounded by a tiny band of overworked missionaries and their Chinese colleagues, the hopelessness of the task, waste of time and nerve, and overwhelming sympathy for fellow workers will make the year of only secondary value. The union training schools for newly arrived missionaries are established to make the difficult task as easy as possible and to secure for the new comers the most favorable conditions for rapid advance in the language and for acclimatizing them with least danger to health. At least thirty per cent. greater progress in the language ought to result from attendance at a training institution in China than would be possible at an isolated station. Suggestions are unnecessary for studies under such favorable circumstances, since the directors of those institutions know the local conditions and will give all needed advice. If for any reason the new comer cannot attend one of these schools, advice can be secured from the leaders of such institutions as to the best methods of study, or from those who have studied under them.

2. *Lectures.*—Valuable as is the linguistic instruction given in the training institutions at Nanking, Peking, and elsewhere, the advantage derived from the lectures upon important “things Chinese” by authorities is likewise very valuable, both because of the information gained and also because they relieve the monotony and strain of endless language study.

3. *Private Study of Individual Missionaries.*—It is advised for those who cannot attend these schools, that not more than six hours per day be given to direct Chinese study, but that they substitute for further book work studies of their environment and future people and chatting and visiting with them. Readings upon Chinese customs, religions and the common life may take the place of lectures of the training schools. So far as possible these readings should interpret

what observation has punctuated with interrogation points.

4. *The Assimilation of Experience.*—While not a study through books, newly arrived missionaries should learn all that is possible of and from the practical experience of their elders. In the training schools the leaders would naturally be persons whose experience is valuable and particularly trustworthy. Genuine studies of successful experience are ephemeral in their value, unless the student makes his own books as he gains new knowledge. Acquiring the systematic, accurate note-book habit will prove a valuable preparation for all one's future. But such study can go farther than a note-book. It should be assimilated through practice hours when possible, and always should be discriminatingly digested and taken into one's personal possession for future use.

5. *Fellowship.*—One of the most valuable advantages of the training school over the isolated station is that of living with men and women from different denominations and of varying races. The common life together, the stimulus and sense of rivalry arising from the same studies and lectures, sharing in walks, talks and tennis, in daily prayers and Sunday worship with no suggestion of denominational differences, those intimacies of closest friendships cemented by co-operation, federation and fellowship in prayer and by the ties of common tasks, are the surest guarantee of later abiding comity. Such institutions are the best laboratories in which to study all phases of co-operation, federation and even of union itself.

While the isolated newcomer loses this benefit derived by new missionaries from attendance at training schools, he may learn, better than they, another lesson in fellowship in his isolation. Comradeship with the Chinese should be central in every missionary life, and it will be more helpfully so in proportion as one studies them and learns how to admire and love and serve them. This should, therefore, be a major

study of the first year, parallel with language acquisition, both for isolated missionaries and for the less favorably circumstanced language school students. The danger of unduly cultivating certain congenial Chinese, thus occasioning envy, is to be guarded against, especially by women missionaries.

II. LATER STUDIES OF THOSE ON THE FIELD. As a matter of fact most missionaries find themselves so burdened with work after the first years of language study that they do not find or make the time to pursue any line of study not strictly demanded by their daily tasks. This Committee believes that such a course is unwise, if God is to have the best and most productive service from His workers. Avocation may be just as fruitful in Missions as vocation, if carefully chosen, temperately pursued, and wisely co-ordinated. It is gratifying to notice that in nearly every mission field, and in none more than in China, the older missionaries are recognizing as never before the dangers of stagnating intellectually and the absolute necessity of advancing in knowledge and in power to grasp and solve their problems, and are therefore, singly and in groups, devoting themselves to the thorough and progressive studies of subjects of special concern to them in the prosecution of their work.

1. *The New Chinese Language*.—This study should not be regarded as a questionable expenditure of time, especially in stations where modern education has introduced, largely from Japan, the new terminology and diction of renascent China. These new terms should be known through a study of such volumes as Mrs. Mateer's and Mr. E. Morgan's, or better still, through reading Chinese periodicals and occasional government documents of importance.

2. *Selections from the Classics*.—Modern missionaries are likely to neglect the classical Chinese, now that the old requirements are deleted in large part from government education. As there is much that is intrinsically valuable in the Classics, particularly the Four Books, and as they will

long dominate modern *wên li* style, selections should be read, and usable quotations with their contexts should be copied for memorizing, and subsequent public use. Such studies are the necessary complement and fulfilling of the English translations read before going to China.

3. *Literary Avocations*.—As an enrichment of one's vocabulary and diction, it is well to read in part at least some of the latest books issued from the Chinese press, as well as some of the standard belles lettres of the past and current periodicals. There are many admirable essays in modern diction and style, notably those of Liang Ch'i-ch'ao. According to one's natural inclinations a special line of reading should be undertaken with a view to making literary contributions to Occidental periodicals or Asiatic Society Journals. Some of the Sung Dynasty philosophers still remain unknown to English-speaking readers for the most part and studies of China's religious writings other than Confucian need to be undertaken.

4. *Field Studies*.—Missionaries should know the conditions and circumstances of their own field. It is a mistake to judge or formulate mission policy from the viewpoint of one's own station. Missionaries should visit others in the surrounding district, thus learning the exact situation in each place. It is only in this way that they can make effective contributions to discussions of mission policy. Every mission station in China should provide some person who is willing to co-operate with the China Continuation Committee in its field surveys with a view to a better and more economical occupation. These studies are not to be merely geographical in character, valuable as they are for the missionary cartographer. They should be far broader in their scope than Dr. Cochran's rudimentary and important studies in this direction and perhaps start from his volumes as a basis. A few specialists of this sort would supply the greatly needed force for a Board of Missionary Strategy which will soon emerge

and provide the Church with information which will render the present campaigning, often haphazard, vastly more effective.

5. *Local Studies in Religion.*—The so-called “Three Religions” of China are only formal and external manifestations of religion behind which is a mass of heterogeneous beliefs, superstitions and practices which are unknown to most workers. It is exceedingly desirable that every missionary should know the religious background which is to help or hinder the Gospel. A few specialists will enable their fellows to reach the Chinese hearts through what they have learned by laborious, patient and sympathetic investigation. But this should not prevent every missionary from learning for himself what the people really believe and practice in the realm of religion. In many large cities there are religious gatherings on special days, when forms of worship are gone through and lectures are given. Foreigners can usually gain admission to these meetings and also read reports of them in the local press.

6. *The Science of Missions.*—Its hour was struck in China with Dr. Mott’s Conferences of 1913 and the consequent creation of the China Continuation Committee of the Edinburgh Conference. The Records of those Asiatic Conferences and of the Second Meeting of the China Continuation Committee should be studied by those who would learn from the best experience of others. The nine volumes of the Edinburgh Conference of 1910, containing a wider and less exact scientific statement of data, should also be studied. If the China Continuation Committee could establish a scientific missionary quarterly, or develop the *Chinese Recorder* more fully on this side, much progress would result.

7. *Experiments in Missionary Efficiency.*—The science of Missions should be translated into the art of Missions, and this is only possible when students of the science will give themselves to the application of discovered principles,

attested by some experience, in wiser ways and under scientific tests. All the methods employed by China missionaries to-day are doubtless valuable, but they are not all as helpful to the cause as they might be. The systematic search for the best that it may root out the good and the better can be successful only when experimentation under proper observation and discriminating criticism has been undertaken. This calls for painstaking study.

8. *Studies in Personal Dynamics*.—The Chinese are preëminently a people who are swayed by great personalities. Confucius, rather than his Princely Man, has influenced countless millions during twenty-four centuries; and modern missionaries are likely to lose influence, if they do not perfect their own powers and exercise their own personalities. A prayerful study of one's own life and its real springs, the reading of biographies such as are listed in the Bibliography, intimate conversation with the most thoughtful Chinese, Christian and non-Christian alike, and conferences and studies having this great theme as their central objective, will result in better missionaries.

9. *Studies and Experiments in Leadership*.—Increasingly must the missionary to China, like his brethren in Japan, assume the rôle of unobtrusive, brotherly leadership. The lives of such men as Duff in India, Hogg in Egypt, Hamlin in Turkey, and especially DeForest in Japan, are worthy of careful study. Neesima of Japan is perhaps the most suggestive life of an Asiatic for the present purpose, though Pastor Hsi will long live in the thought of those Chinese who knew him.

Experimentation is even more desirable and should be based upon a thorough consideration of all the factors in the case and upon the experience of Japan missionaries. The rise of self-consciousness in the minds of Christian Chinese leaders and the action of the Continuation Committees in China have made it unwise and in some quarters impractic-

able to follow the old paternalistic theories of leadership. Experiments are in order, but they should be made upon the joint decision of missionaries and Chinese leaders. Experimenters should bear in mind that working shoulder to shoulder with a Chinese fellow worker is better than encouraging him from behind, and that the Oriental leader will profit by recognizing that his foreign co-laborer is, through the Christian inheritance of centuries, his superior in this legacy of character and ideals.

10. *Japan's Evolution*.—Dr. John R. Mott's contention that missionaries to China can learn more from the experience of modern missions in Japan than from that of any other single country is so true that this study should be in the program of the early years in China. While Dr. DeForest's life is the best source at present, the promised biography of Dr. Davis and one of Dr. Greene, if it could be written, would supply further light as to how a man may influence a people in the process of transformation. *The Japan Evangelist* and the Year Book of the Christian Movement in Japan will prove very helpful in this study. If a number of missionaries are in a station and would subscribe jointly for the *Japan Weekly Mail* they would not only find it a source of illumination, but would also derive from it a view of China which is invaluable. The secular Year Book of Japan is also commended if any extended study of the subject is undertaken. Dr. Gulick's *Evolution of the Japanese* is still valuable, though not recent.

11. *Occidental Progress*.—In order to converse intelligently and helpfully with students and other new Chinese, it is essential that the missionary should be a student of Western progress. The making of Europe and America, especially of Great Britain and the United States, is replete with lessons for China's transitional stage. History, however, is not so helpful as a mastery of present-day movements in the industrial, social, intellectual and religious

world. By clubbing together a group of missionaries could have the reading of a few of the best periodicals and the most notable volumes of the year. The resultant knowledge should be passed on to appreciative Christians and other Chinese, either orally or through Chinese periodicals.

12. *Life Specialties*.—Every missionary can make some contribution to the interpretation of China to the world. It cannot be done in a year. It must be some elemental subject which has gripped the soul and which, brooded over and studied on every side, at last becomes clear and illuminating. Dr. Gulick's classic, just mentioned, is an illustration of what is meant, as also his latest volume, intended to mediate between Japan and the United States, *The American Japanese Problem*. The mastery of some perennial problem of China's present and future, its agitation and measures for its solution will endear an elect missionary to millions and win for him China's grateful epitaph, "He loveth our nation."

13. *The Time for Such Studies*.—As already stated, lack of time rather than of inclination is the real difficulty in prosecuting any studies on the field. Seemingly this is a sufficient reason; really the objection only takes into account hours and an overflowing work which cannot be overtaken, no matter what program is adopted, while it ignores the far more important item of efficiency in the missionary vocation. The more rapidly China advances, the more varied the demands created by Occidental contact, the larger and more exacting one's constituency becomes, the greater is the necessity of being fitted to aid and to lead in the nation's Christian renaissance. The developing thirst of New China for the waters of a Christian life and civilization cannot be quenched at the mouth of empty cisterns; full and ever renewed springs can alone meet its clamant need.

This means that missionaries should resolutely set themselves to solve the problem of filling as related to the threatening disaster of an easy emptying. A systematic husband-

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ing of minutes; the use of hours spent on boats, in carts or sedan chairs for thought upon some pressing problem or for reading some helpful discussion affecting it; the employment of part of the rest period on the mountain or by the seashore; the occasional interjection of vital discussions of phases of missionary efficiency at monthly missionary gatherings, annual meetings, or on the cool heights of Kuling and Mookan-shan: these are suggestions only of what is possible without taking weeks of time for the studies recommended. But it is this Committee's deliberate conviction that missionary Boards should encourage their missionaries to make time, if necessary, to enable their workers to live the abundant life which is bound to be the most fruitful one. Need we add that the spiritual filling of the individual should be safeguarded and developed as a primal necessity of missionary efficiency?

D. COURSES OF STUDY FOR MISSIONARIES ON FURLOUGH

Definite and helpful suggestions for missionaries at home on furlough are most difficult to make. With a year only at their disposal, with the constant demands coming to such missionaries as are acceptable speakers, with the necessity for physical and mental rest, and with financial problems to face, the prospect for study at home is scant. Moreover, those at home on their third or later furloughs have reached an age when any formal study at college, seminary or university, is intellectually difficult. Happily a large and growing number of missionaries on furlough are surmounting these difficulties and thus are demonstrating the practicability of deriving much intellectual and spiritual profit during this rest period.

I. PROVISION FOR FURLOUGH STUDY. 1. *The Time Element*.—Missionaries are at the disposal of their Boards. Hence the Societies should be induced to grant all their workers under fifty years of age, who may wish to do so, part of their furlough period for special study to fit them for more

effective work on their return. At least three months, or better, a full school year of the average furlough should be spared for this purpose. If the missionary is in good health, the Sundays of this period could be used for nearby deputation work, though preferably they should be sacred to rest and enable him to hear inspiring and spiritual preachers and to inspect the Sunday operations of successful churches.

2. *The Expenses of Study.*—Furlough allowances would naturally continue, and the cost of living in educational centers is ordinarily less than in most cities. A number of North American Boards are already meeting the special expenses incident to such studies.

II. STUDIES TO BE PURSUED. 1. *Necessary Courses.*—In some cases missionaries return from tasks which demand further study, notably physicians and educators. Such men and women need no suggestions from others as to what to do on furlough.

2. *Personal Preferences.*—Other workers feel the need of intellectual stimulus and refurbishing. If they do not demand specialized studies, as do those mentioned in the preceding paragraph, the personal equation should dictate the courses to be pursued.

3. *Studies Commonly Desirable.*—Those missionaries who do not fall under the two preceding categories will probably find the following studies most profitable: Modern Bible studies and Church methods, special periods of Church history, religious education, social studies of a practical sort, constitutional history, Oriental history, economics, national efficiency, modern theories of evolution, apologetics, and the science of missions. Some or all of these may have been studied years before; here they are suggested only that the missionary may be brought into touch with the latest results of scholarship in these various lines. Bible study under competent leadership seems especially desirable. Recent secular

literature in science, history or fiction, will interpret modern life in a profitable way.

One prominent missionary makes these excellent general suggestions: "A furlough gives a valuable opportunity for the study of China as a whole. During his life there, the missionary is confined mainly to one place, or district, and it is difficult for him quietly and thoughtfully to look out upon the whole nation. When on furlough, he is sufficiently removed from the sphere of his work to review what is happening in China in a broad, detached and impartial spirit. A furlough also provides an excellent opportunity for further study of the Chinese language, if it is possible for him to attend a school of Oriental studies."

III. THE PLACE OF STUDY. This will be determined partly by the courses to be taken. The Board of Missionary Preparation will aid in directing missionaries to institutions where special needs may best be met. If Sunday work is expected of those on furlough, institutions central to a denominational constituency may decide the question. Personal preferences or family necessities will often dictate the location for study.

1. *Personal Study*.—Many missionaries will prefer to study at their temporary homes instead of in an educational institution. In that case, they will wisely locate in a city where library facilities are ample, and where expert advice as to reading is available—which would commonly mean a university town. Here also the Director of the Board of Missionary Preparation can be of great practical assistance to those desiring expert counsel.

2. *Institutional Study*.—In general a university center can supply a larger range of courses and professors for special studies than can be found in a college or a missionary training school. Moreover, when a degree is desirable, as an M. A. for China, and missionaries can remain long enough to secure it with additional field study, the degree conferring

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institution has this advantage. Specializing schools also have their advantages, such as a more sympathetic atmosphere, expert professors, and more extended opportunities for definitely missionary courses.

E. BIBLIOGRAPHY OF LITERATURE ON CHINA

I. THE ALPHABETICAL LIST. The bibliography here presented is a selected list chosen from a larger one supplied by persons who have had long experience in China as missionaries, though this is not wholly true of works on Apologetics, B. III. 15. The chairman of the Committee has been obliged to assume responsibility for reducing the list to its present dimensions. Even as it now remains, the number of entries is larger than would be advisable, were it not for the fact that libraries are likely to be deficient in literature on China and by supplying a larger list it becomes more possible to find some books upon each main subject.

An asterisk prefixed to certain titles indicates that the volumes thus marked are either superior as general works of reference, or else are the best for certain topics, though not always as a whole, but rather in certain chapters or briefer sections.

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II. SELECTED READINGS FOR SPECIFIC SUBJECTS. For the convenience of students who are at a loss as to what literature is most useful for a given subject, a selection from the far larger number of readings suggested in the full Bibliography is printed below. Even this list is too full for most purposes, and to remedy this defect certain of the most important books are marked with the superior numeral ¹ which is placed before the list numbers. These numbers are used to avoid the repetitions of titles and are to be found before the several title entries in the Bibliography. Those who desire to read more widely than the references here given would enable them to do will find other material by glancing through the entire Bibliography for the titles having after them the capitals and numerals of the section which they are studying.

A. *Qualifications for Missionaries to China.* For literature on general qualifications see Nos. 44, ¹61, 248, chs. I, III, VII.

A. 5. *Spiritual Qualifications.* See No. 353.

B. I. *Studies in Undergraduate Institutions.* See general suggestions in No. 342.

B. II. *Studies for Theological Seminary Students.* See Nos. 136, ¹155, ¹177, ¹291, 332, pp. 457-467, ¹342, ¹362, vol. V.

B. III. *Studies Having Special Reference to China and Its Missions.* Generally useful for most topics under B. III. are Nos. 262, 357.

B. III. 1. *Physical Studies of China.* See Nos. 38, 106, article "China," 183, 190, ¹212, ¹256, 281, ¹293, 299, ¹326, ¹357, 361.

B. III. 2. *Studies of the People.* See Nos. ¹11, 12, ¹142, 154, ¹161, ¹170, 249, 283, 301, ¹303, ¹314, 315, 357.

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B. III. 3. *Social Environment*. See Nos. 11, 12, "Societies," 74, 196, 199, 223, 255, 257, 1303, 1317, 1352, 357.

B. III. 4. *Educational Status*. See Nos. 156, 171, 1105, 193, 1199, 210, 1292, 303, 339, 357, 1366.

B. III. 5. *Political Conditions*. See Nos. 7, 36, 38, 70, 1120, 165, 1195, 1259, 312, 346, 361, 1365.

B. III. 6. *Ethical Beliefs and Life*. See Nos. 10, 170, 98, 1108, 109, 145, 157, articles "China," "Communion with the Dead (Chinese)," "Confucian Religion," "Confucius," 198, 1204, vols. I and II Prolegomena, especially, 206, 207, 208, 271, 280, 321, 347.

B. III. 7. *Religious Beliefs and Life*. See Nos. 12, article "Secret Societies," 122, 23, 142, 72, pp. 1-46, 98, 1107, 1108, 109, 123, 144, 146, 150, 157, articles "Communion with the Dead (Chinese)," "Confucian Religion," "China," 1187, 208, 209, "Texts of Taoism," 240, 271, see index under "Ancestral Worship," 1286, pp. 367-387, 1287, pp. 631-654.

B. III. 8. *History of China*. See Nos. 29, 133, 43, 100, 106, article "China (History)," 128, 139, 153, 1166, 200, 1211, 1222, 229, 1270, 277, 1278, 312, 1313, 1356, 357.

B. III. 9. *Formative Leaders*. See Nos. 14, 131, 64, 106, articles "Confucius," "Kublai Khan," "Mencius," 1125, 196, 1204, vols. I, II, Prolegomena, 206, 207, 1226, 239, 319, 346.

B. III. 10. *The Chinese Language*. See Nos. 12, articles "Language," "Dialects," 167, 68, 72, pp. 46-58, 1106, article "China (The Chinese Language)," 1126, 167, 268, 1351, 1358.

B. III. 11. *Chinese Literature*. See Nos. 12, articles "Literature," "Poetry," 62, 1106, article "China (Literature)," 127, 1130, 1182, 206, 207, 1209, 1232, 1265, 357.

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B. III. 15. *Apologetics*. See Nos. 49, 59, 78, 111, 113, 115, 118, 122, 149, 176, 225, 273, 307, 349.

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- C. I. 1. *Language Study*. See Nos. 13, 16, 17, 50, 126, 137, 138, 164, 184, 197, 220, 234, 235, 268, 300, 320, 345, 358.
- C. II. 1. *The New Chinese Language*. See Nos. 233, 253.
- C. II. 2. *The Classics*. See 86, 167, 1204, 252.
- C. III. 3. *Literary Avocations*. See Nos. 86, 202, 239, 297, 334, 364.
- C. II. 4. *Field Studies*. See Nos. 79, 80, 83, 326.
- C. II. 5. *Local Studies in Religion*. See No. 146.
- C. II. 6. *Science of Missions*. See 75, 83, 1177.
- C. II. 10. *Japan's Evolution*. See Nos. 91, 178, 179.
- D. *Missionaries on Furlough*. See No. 342, pp. 60-181.



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