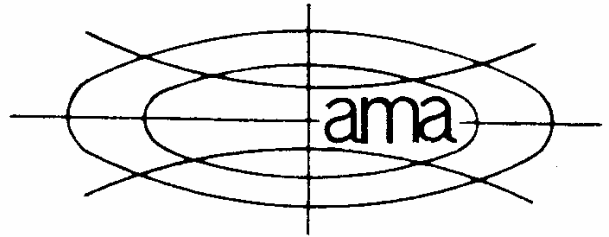


# asian missions advance



NOVEMBER, 1979

**BULLETIN OF THE ASIA MISSIONS ASSOCIATION** Number 11

**CHINA SPECIAL**

## **A WARNING TO CHINA RUSH**

A NOTE TO SAFEGUARD THE SELF-RESPECT  
OF OVERSEAS CHINESE BROTHERS.

David J. Cho

### I. CHINA RUSH - A COMPETITIVE BOOM

With strong Soviet back-up of the Indochina Peninsula, the move by China toward political and economic partnership with Japan and the U.S. is best interpreted as protective measures to safeguard its stability which concurrently aims at possible benefits from such relations. The political endeavor receiving its impetus from the need

to strengthen economic ties with the capitalist nations is an effort to alleviate the far-retarded economy and military arsenal ever since the Cultural Revolution.

The U.S. entrepreneurs and traders have formed an unceasing queue - and more so after the political normalization of the two nations in December 1978 - ever since the memorable state visit by Richard Nixon opened up diplomatic dialogues between the two, thus paving the way for an all-out strategy by American, European and Japanese traders to secure their hold on the Mainland. They have gregariously been drawn together to the cities such as Kwantung and Peking, etc. with all sorts of merchandise ranging from aspirin to antiques. Meanwhile, the churches of the West as well as those of Korea and Japan have been no exception

#### **CONTENTS**

A WARNING TO  
CHINA RUSH

David J. Cho

MAJOR ASPECTS OF  
LIFE IN CHINA

David Chen

EXPERIENCE OF THE CHURCH  
IN CHINA 1807-1949

Stephen P. H. Li

NEWS FROM CHINA

in the growing global interest in the "China Rush."

The missions of the Western world have also shown an overzealous and overhaste desire by quickly despatching their personnel to the Republic to access the prospects for missionary enterprise. Some have gone so far as to open negotiations with the Bureau of Religious Affairs of the Peoples' Republic of China. And I know of one mission that already began talks with the PRC regarding the feasibility of constructing a broadcasting station in Shanghai. A chain of China Workshops and Consultations have exploded for the several months of 1979. In short, these "impromptu" China specialists are respectively making their own diagnoses of the situation in the Mainland.

But I have been aware of and have hearkened to the worried voices of Overseas Chinese Christian leaders who express grave concern over the possible failure of the missions to get into China in the Rush by an overheated competition. They are concerned because only one and a half centuries ago Christianity came rushing through the city of Kwantung with the Opium traffic and had been branded as one of the causes of the war. They are worried and troubled because Christian<sup>7</sup> missions are once again swept in the inflow of Western merchandise and Trade in the traffic rush through the same city. So they, the Chinese, ask: What are the motives? For whom are they so anxious? Is it out of their love for the Chinese? Or is it an answer to the Macedonian Call? --- Why are they in so fierce a rivalry? Is it not a wish to extend their realm of influence? What will be the final outputs?

I remember the carefully worded forewarning of a missionary in Korea who used to teach history at the YingKing University before the war, who told me just a few days ago: "I want to go back to China, but I am branded as a convict there, so I cannot go --- perhaps, I may be able to, in the future." The undertones of his words are of course different from my assessment of the state of affairs, but it certainly prompts us to awaken to the stark realities.

Have you, even once in your prayers, tried

to listen to the voiceless murmurs, the resounding heartbeats, the longing breaths of the Overseas Chinese Church leaders who for thirty years have roamed the globe in the only hope of returning to their homeland equipped with the Word of God? (Mt. 23: 15)

## II. LOOK AT CHINA'S FACES AND ITS HEART

Most Westerners are observing only the superficial faces of China which are by no means simple at all. Among those overseas Chinese, for example, there are those of the Nationalist Regime, Taiwan, Hong Kong and those in the regions of Southeast Asia, the U.S., Europe, South America, and Africa. The sum total of overseas Chinese are only one fifteenth of the entire population of the Mainland, but they constitute a total larger than that of Great Britain. These people of the China Exodus have a heart not easily understood by strangers among whom they sojourn, for to them the Mainland China is their home, their motherland, and their Canaan.

The Mainlanders may be said to have two components: one of those over fifty years of age and the other of those below. From another viewpoint it is possible to group them into three categories: those who are helplessly oppressed by the Communist regime, those who are the leaders of it, and those neutral toward it.

Once again we are led to question ourselves: Do we in the capitalist nations even faintly recognize a distinction as fundamental as this and are we aware of the deep consequences of it? Are we who are ignorant of the many faces of China ever qualified to serve the heart of China and to safeguard its future?

The response of the Overseas Chinese leaders to the nascent China rush in missions by the West is one of partial welcome but of more concern and disconcerted thought, especially concerning the mercantile nature of the missions in extending their respective fields of influence, and pushing their objectives and plans without the least consideration for the true masters of the land.

The probable outcome of a Western missionary strategy with inadequate understanding of the ethics and life style of the Orient might just be another failure. Are not the Western missions lazily drawing under the implicit assumptions of a William Carey or a Hudson Taylor image of the 19th century? Or are they pressing heads together and working out the details to recover the strongholds of missions which had been theirs before the Second World War? Are some not going so far as to plunge into the mistaken belief that the Mainland China is an unfettered wilderness of virgin soil where not one seed of His Word had ever been sown? Have any of these missions ever helped or financially assisted the Overseas Chinese, who for thirty years have continually prayed and planned for the evangelization of their homeland?

Is the unplanned and undisciplined China Rush a desirable thing when the political balance in Asia is no longer what it used to be 35 years ago?

The solid belief of some Westerners that their money, organization and manpower will do just what they plan has been a source of grief for Asians. For whom are they doing it? Who are the masters of the land? Do they really want it? Are the Westerners really committed to give full-scale cooperation to the Asians and to their objectives?.....

If the Chinese are set aside as co-workers and made to follow the way of the Westerners, their high-flown and well-propagated efforts will only turn out to be an immense obstacle to the paths of self-supporting Chinese brothers. Still worse, it may accelerate the closing of the fast-closing door for Western missionaries in Asia.

### III. LOOK AT CHINA INSIDE

#### 1. Caught in the power confrontation

The fall of Vietnam has brought the Asians face to face with the dire necessity of their own destiny by themselves and of shedding away whatever connections in the intricate web of power politics. As has been mentioned earlier, the strong influence of

Soviet on the Indochina Peninsula has been a major harassment to China and has accelerated the establishment of relations with the U.S. and Japan.

The faltering economy and the grossly retarded military preparations since the Cultural Revolution have been analyzed as a potential threat to the stability of the nation. And the Chinese, with a long historical tradition, have turned to non-Socialist nations as a means to cope with the current crisis.

The shift in the balance of power in Indochina and possible threat from the U.S.S.R. to its north, which has brought about the opening up of China, is in a different sense to be interpreted as forcing Asia into a state of hypertension in which the already active volcanoes of Indochina, the Korean Peninsula and Indian Ocean might eventually erupt.

#### 2. The Economy of the PRC

The post-Mao era of the PRC is best viewed as a transition from an era of dogmatism into that of modernization.

The far lagging nature of the economy of the nation is amply illustrated by the following statistics: 60% of the approximately 10,000,000 sq.km. of land inhabited by a population of one billion is uncultivated wilderness; there is only one T.V. set for every one thousand people, one radio transmitter for 200, and the same rate holds for telephone - far behind any capitalist nation in Asia.

The sum total of international trade for 1974-77 shows a yearly estimate of 7 billion U.S. dollars which constitutes 5% of the G.N.P.. The estimate is only half that of the Republic of Korea, whose G.N.P. ratio is 68% while Taiwan shows 86%. About 58% of the sum total is from trades with the capitalist nations and only 15% of it is from trade with the Warsaw bloc. Moreover, about 70% of the sum total is gained through trade with Asian capitalist nations, and only 0.5% comes from the U.S. while Japan is responsible for 28% of the total.

The fact that Chinese economy is heavily

dependent upon those capitalist nations of Asia, the U.S., and Europe has been a major contributing factor in pushing China to usher in an age of modernization in all the fields of science, culture and economy, and to forge ties with the nations of the capitalist world. The possibility of reaching the Christians in the Mainland came as an incidental by-product of the tidal turn in politics.

### 3. Religious Elements of Chinese Life

The deep-seated religious elements of the historically-minded Chinese have not been exterminated by Mao and the Cultural Revolution in the mere twenty to thirty years of Communist rule. To the Chinese, religion is an integral part of their social life unmistakably figuring in births, marriages, maturation rituals and deaths for over 2,500 years. To them, religion has served as guardian of their lands, the moral standard of the folk, the foundation of ethics and virtues, and an indispensable fundamental of life protecting health, longevity, wealth and freedom from all sorts of misfortunes. Furthermore, theirs was a philosophical religion with "scientific" rigor based on the Confucian and Buddhist Canons. The Marxist dogma has not been successful in altering the very essences of religion deeply penetrated into the everyday life of the people.

In this country, Christianity assumes two false masks: first, it is a symbol of Western civilization, culture, science and thought. Secondly, it painfully echoes the misgivings of Western civilization in the Opium War, and reflects the scarred image of missionaries as cultural, ideological and religious intruders.

The true image of Christianity could possibly be that of the secret underground circles who have passed on the Word of God under heavy suppression for the past thirty years without the aid of Western missionaries.

There are two kinds of churches in the Mainland China. One is the official church of the PRC registered in the Bureau of Religious Affairs and which is called the Three Self-Patriotic Christian Committee.

This official effigy serves under the mottos of Self-government, Self-support and Self-propagation. The other is the grass-roots organization of the officially condemned few who have kept on the Family Church wind or rain.

The ultimate integration of these two Churches in China as well as in other socialist nations is a great and sensitive task. Both are highly vulnerable to damage by forces from outside. Hence any probabilistic betting cannot be allowed. Rather we should leave the work to the Chinese themselves. We should encourage, cooperate with and support them only on their asking for help, and leave the ultimate ministries of the Chinese Church to the Chinese.

## IV. THE CHINESE POTENTIAL IN MISSIONS

### 1. Economic Potential

The overseas Chinese, despite the bare subsistence economy of the Mainland, is so prosperous as to influence the economies of their host lands. The economic tycoons of Hong Kong, Singapore, Indonesia, the Philippines, and other nations are almost exclusively Chinese. The economic potential of the Chinese-churches in these lands are unequalled in other Asian nations.

I believe that the prosperity is a potential prepared by God for the ultimate evangelization of the Chinese by the Chinese.

### 2. Leadership Potential

The leading power in the Thai Church are the Chinese. They outdo the Thais in economic and educational levels of achievement. The Chinese churches of the Philippines are the strongest in terms of economic power of the similar churches elsewhere in the world, and they are actively supporting local churches. The Chinese Congress on World Evangelization estimate shows that there are at least 68 Chinese missions in the world among which five are in Singapore, eight in the Philippines, one in the United Kingdom, seventeen in Hong Kong, and thirty-seven in North America in addition to the numerous unspecified institutes all over the world.

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We must leave the details of the plan and objectives of China Evangelization to these able brothers and not be in the way. There are a certain number of theological seminaries in Taiwan, the Philippines, Singapore, Hong Kong, Indonesia, and the U.S., and the institutions specializing in the affairs of the Mainland China number ten or more. The Western missions have a vital role to play in helping them train missionaries and in giving them support of prayer and money.

The Chinese themselves have indicated active organizing by integrating the leadership of those in their 40's and 50's starting from the early years of the present decade in the U.S. and the Philippines to the more recent CCWE held in Hong Kong in 1976. Where more than 2,000 delegates were assembled. The integration of leadership has progressed actively disregarding such minor differences of opinion, plan, and possible confrontations as arose at times, and has been marching valiantly toward a mighty Chinese leadership. We should humbly admit that our knowledge is the tip of an enormous iceberg that is China and the Chinese when we compare with this massive leadership of Chinese.



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# MAJOR ASPECTS OF LIFE IN CHINA

David Chen

## I. CHARACTERISTICS OF CHINESE SOCIETY

If a person wants to understand China correctly, he must first of all understand the characteristics of Chinese society. There are 970 million Chinese living in this society, where thoughts and life styles are influenced by their social and physical environment.

I am going to introduce Chinese society by listing four contributing factors in the social environment.

### 1. China is a Country With a Socialist System

The Chinese socialist system theoretically pursues social equality and justice; eliminates exploitation and oppression, and abrogates private ownership in order to raise the living standard of all the people. However, in practice, these goals are not being realised; rather it is often the reverse.

The major symbol of the Chinese socialist system is that the production resources, whether it is individual or common, belong to the nation.

The nation is the employer or owner. The people use their skills, talents and knowledge and to serve to advance to the country. The nation in turn pays wages to the individual workers.

The second symbol of the Chinese socialist system is to close the wide gap between the rich and the poor. In contrast to its past history, there is neither wealth nor great poverty in today's New China. This is because the Communist Party has transformed production resources into the socialist system and has taken strict control over the remuneration policy.

However in comparison with capitalist countries like the United States, Japan and the Western countries, the way China handles her poverty is quite different. China does not aim at generally raising the standard of living, but at meeting a basic level of livelihood.

In other words, China has not equalized all wealth, but has reduced the gap by tapering everyone towards the peasant class of the population. As a result, this policy hinders the development of productive forces to better the society.

### 2. China is a One-Party Country With a Centralized System

The Chinese Communist Party (CCP) is the only Party in Mainland China. This is a universally known fact. However it is difficult for those outside to comprehend how the Party protects and confirms its position and defeats or controls other existing parties.

Generally speaking, Communism is based on Marxist philosophy and dialectical materialism. But Chinese Communism not only includes these, but is also based on Mao's thoughts. Mao's thoughts are founded on the practices developed during the Chinese Revolution integrated with the principles of Marxism.

Chinese Communism strongly affirms that she herself has grappled with the truth, with social laws, and with scientific technology, so that only her ideology can bring the greatest benefits to the people. She considers herself to be the most advanced revolutionary class in the world, and therefore has the exclusive right to lead her people.

Secondly the Chinese Communist Party con-

trols China's military forces and economic administration, which can be used to suppress any opposition parties. (Mao asserts that the Party should command the army and not the army command the Party.) It seems that the military force is the most important tool of the Party.

However on paper, there are eight parties in China. The Communist Party expressly reiterated that all parties exist together on mutual grounds and serve as watch-dogs for one another. In reality, these eight parties cannot propagate themselves or develop their organizations. Their leaders and members were compelled to study socialism in order to transform their thoughts. Some of the most famous leaders of these parties were labelled counter-revolutionaries or rightists because they firmly stood by their beliefs and doctrines.

The eight parties consist of less than 50,000 members, most of them over the age of sixty. But the CCP has 37 million party-members. There is no equality. The CCP hopes to triumph with time as the opposition parties all die out naturally.

Within the CCP's structure, individuals obey the organization; the majority submits to the minority; and subordinates of the Party are under the superiors of the Central Committee.

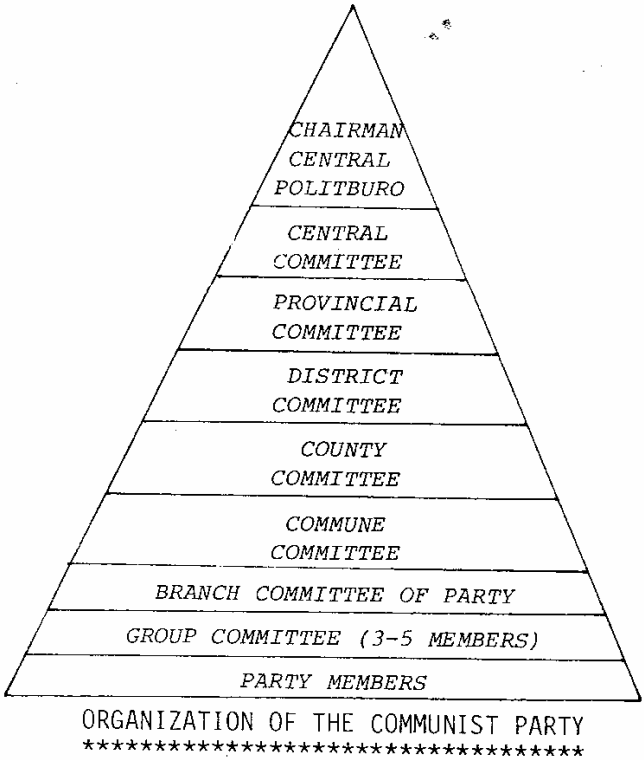
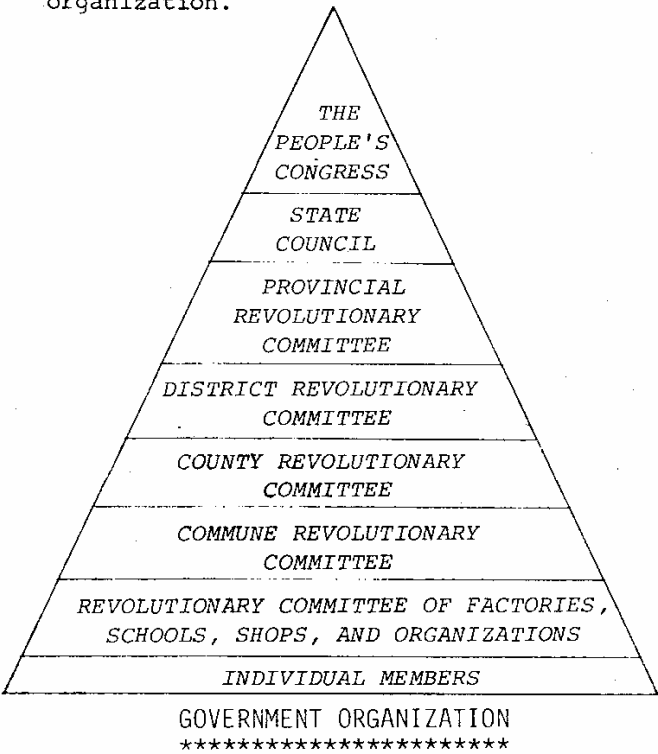
When Mao was alive, all authority lay in his hand alone. Since his death, there have been some changes. Authority now lies with a body of peoples, that is, Hua-Kuo-feng, Teng Hsiao-ping and others. But the CCP has not changed its system and principles of organization. Thus China continues to be a totalitarian nation.

3. China is a Closely-knit Society and a Class Society

For a person living in a democratic country, it is difficult to conceive of and understand Chinese society, its organization and situation. Very simply, every individual belongs to an organization. The organization controls the individual's thoughts, work, and even his private life.

There are two systems of organization in

Chinese society. They are the party organization and the government administrative organization.



These two systems are in the form of a pyramid. At the broad base of the pyramid are the general people of China, which narrows to the apex where the Party leaders are. The Party uses this system to control everyone.

The administrative organization is attached to the Party organization. It is under the leadership and direction of the CCP.

The CCP divides the general population into different classes. At the same time, it decides who will have authority and who is subject to the control of the dictatorship.

As mentioned earlier, the CCP is a totalitarian party. Within the party, there are status differences. The higher the status, the greater the authority. As a result, the classes in Chinese society have not been eliminated, but seem to have gotten worse.

#### 4. China Takes Full Control of Private Ownership and Property and also of the Thoughts of the People.

Communism objects to private property or ownership. However the CCP not only objects to private property, but it places even greater emphasis on controlling the thoughts of the people, in order to reform the masses.

The ways the CCP controls the thoughts of the people are as follows:

a. through the members of the Communist Party and cadres,

b. through different levels of administration or organizations of the people. A Chinese saying goes: "Everything relies on organization. To leave the organization is to die."

c. through communication, education, publication, literature and art, to reform the thoughts of the people.

d. through different kinds of political movements to defeat the opposition and to warn the people against holding other ideas.

As a result of all these policies, the people's thoughts have been constrained, their activeness and creativeness have been suppressed, and their rights and values have been overlooked and infringed.

With regard to private property in China, ownership is meaningless!

## II. THE THOUGHT PATTERNS OF THE CHINESE PEOPLE

There are two contributing forces to the Chinese people's thought patterns. Her 5,000 year-span of cultural heritage has deeply formed the people's traditions. However within the last 30 years, the CCP has used the education system to indoctrinate communist ideology to the masses. Hence the thought pattern is a rather complex one. Confucius' thought and communism are combined in the minds of the people. Although the two philosophies contradict each other, one does not supersede or dominate the other in the minds of the people.

Basically the thought patterns concern three topics: The first is the family. The role of the family influences the children from childhood days. In most Chinese families, Confucius is the major influence. That is the main way the Chinese maintain their tradition.

The second is the school. In China, the Communists have used the schools to educate students about Marxism, Leninism, and Mao's thoughts. The Chinese Communist Party hopes that, through this, a new generation will be developed in New China today.

The third is society. This is highly complex. There are different kinds of thoughts: communism, capitalism, revisionism... As a result, communism has been challenged and tested. Especially now, since the Chinese political and economic policies have been seen to have failed greatly, the other political schools of thought are more attractive to the people.

The aim of the CCP is to rule the people. Through the state power dictatorship, people are forced to accept their thoughts, theories, and doctrines. So in order to sur-



vive and live, the Chinese people, no matter how much they resent or hate communism, have to say that they accept and support the Communist Party.

Living under the conditions of totalitarian rule, the Chinese have to learn to protect themselves. They have to think twice before they speak. They have to be aware of the political situation, and of the opinions of their party leaders in order to see in which direction to head in future movements. Hence, those living outside Communist China are unaware of and cannot understand the sorrow, fear, self-constraint and suppression of the minds of the Chinese people.

### III. LIVING CONDITIONS IN CHINA

The living conditions are simple and poor. China is built on a ration system covering the basic needs of the people such as food, corn, oil, clothes, fuel and others. This basic level is set by the government to keep the people alive. There are a few differences among the different workers according to their age and occupation.

This is the basis of socialism.

There is a tight control on the number of householders and on the total population. If a person is born in a particular location, he has no opportunity to change his place of residence. As a matter of fact, he will or may live there for the rest of his life.

The Chinese live in an organization, and they have unbelievable mass activities. They must attend political meetings, discussion, criticism, and self-criticism sessions.

As the CCP wants to eliminate the family concept, they substitute mass activities of an organization for the family unit.

There are two major kinds of life in China: urban life and rural life. The urban population mainly consists of workers, students, cadres, and educated intellectuals. They are an eighth of the nation's population. They receive living allowances from the government. Besides the high-ranking cadres, a few intellectuals and some

famous actors, the wages are very low. For example, a young worker earns RMB35-45 (one Chinese dollar is US \$.60) for a month's work. It is the very minimum for any one to make ends meet.

Housing conditions are poor. According to the government policies, a person is allowed 3-5 square metres to live. So there are generally three generations living under the same roof. Unfortunately many young couples cannot find a place to live immediately but have to wait for two or three years. As in other parts of the world, enough living space is a problem, especially in the cities.

However the standard of living in the cities is higher than in the countryside because of the steady income that people have.

With their minimum income, they can only buy basic needs. For a family to support their parents and educate their children is a very heavy burden. In the city, almost every woman has to work no matter whether they are married or not. Women receive the same wages as men in the same occupation, but few women can ever reach high ranking positions.

Advantages for the city-dwellers are full free medical benefits and pensions for themselves on condition of working for the nation. For the disabled, the government gives a welfare relief fund of RMB12-15.

After their hard day's work, their leisure hours are generally dull and uninteresting. All forms of entertainment, such as films, plays, concerts, and literature have a special theme. The theme is to propagate the Party's ideology.

Although China is more liberated now than during the Cultural Revolution days, so long as the CCP commands and controls the thoughts and literary expressions of the people, there is no way to change Chinese society.

Most of the population live in the rural areas. There are over 700 million people in the countryside. These are the people that

form the society. Their main occupation is farming. Their farming life is very difficult indeed. They are organized into communes and they labour extremely hard. The only belongings they have are some simple tools for farming, several rooms and a small piece of land.

The Chinese countryside remains backward and unprogressive, especially those in the outskirts and away from the city areas. The further away from the city area, the more backward the situation. Primitive methods are employed to produce food. They have to work from early morning to late at night, 15 to 16 hours a day. The farmers have no definite wages. They are paid in corns, oil, fuel and other farm produce. The rates for the labour are very low and the price of the produce bought by the government is also very low. So the farmer's income is very poor. At the same time, the weather and natural conditions are great influences.

Every farmer only gets around 250 kilograms per year of corn. So they do not have enough food to eat. The nation controls all grains and food. For any one to privately sell or save his grain is against the law and liable to prosecution. The education standard of the Chinese farmers is very low. Most of the older farmers, over forty, cannot read or write. The farmer's children can only receive a primary education. People who have graduated from high school are rare in the countryside.

At the same time, the Chinese government has a strict control on the residents. It is difficult for farmers to find a different job or to be educated in the cities.

As a result, those measures and policies not only constrain the farmers' lives, but they also hinder and stop the development and progress of agriculture.

As farming life is hard and the work is heavy, the CCP does not attempt to remould the farmers' ideology as strictly as with the city-dwellers, so the political pressures in rural areas are somewhat more relaxed. The farmers' political ideology is more conservative and backward. Confucianism and traditions have a strong hold on them.

They still hold superstitious beliefs in devil-gods, idols, and geomancy. However along the sea coast, such as in Fukien, Chekiang and other provinces where Western missionaries did great amount of work before Liberation, many believe in Christianity.

Chinese farmers are diligent and hard-working people. If these farmers understood their rights, values, standing or position in society, and responsibilities in an objective historical perspective, they would revolt against the constraint and oppression imposed upon them. They would be the greatest force to change China. A Chinese saying goes: "If the Chinese farmers were to wake up, Chinese society would really progress."

There is another important group of people I would like to especially mention. It is the young intellectuals. They are born, bred and educated in the cities, but after graduation from middle or high school, they are sent to the countryside to understand the simple farmers' life. Most of these young people were Red Guards during the Cultural Revolution. Because of their special position in Chinese society, and their political experiences in the Cultural Revolution, they are considered an elite group of their own, which neither belongs to the rural group nor to the city-dwellers. Gradually they have become disappointed and suspicious of the CCP and socialist theories. There is great uncertainty and gloominess in their minds. They are searching for a new faith and new ideology.

At the moment, the Democratic Movement in Mainland China is mainly formed by these people.

#### IV. PERSONAL REFLECTIONS

I have several remarks that I would like to share. Through my thirty years of living experience in and understanding of China, I would like to make a several personal reflections:

1. The Christian Faith is not a Religious problem. It is more of an ideological problem, as the Christian faith has deep implications for the political and social situation in Mainland China.

2. In order to spread the Gospel effectively, one must understand the various aspects of life in China, and know particularly the ideology of the Chinese people.

3. To emphatically spread the love of God, the justice and personal rights which were given by God, should be strongly emphasized right now, because this is the truth the Chinese people are earnestly looking for.

So it will be easy for them to understand and accept.

4. The Chinese countryside is like a great factory, with the people being its machines. Mission to these farmers presents a great challenge.

We have to prepare ourselves from now onwards.



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# EXPERIENCE OF THE CHURCH IN CHINA

1807-1949

Stephen P. H. Li

## I. PIONEERS OF MISSIONARY WORK IN CHINA: 1807-1842

"Oh rock, rock, when will you open for my Lord!" This was the utterance of a Jesuit priest four hundred years ago after he had made several unsuccessful attempts to enter China. Alexandre Valignani, the great Catholic priest did not even have the chance to step on the Chinese soil in his life.

Two hundred years after, in 1807, the first protestant missionary, Robert Morrison, reached China, and opened a Chapter in Chinese Church history.

By the time Robert Morrison first entered China, this ancient country had already developed a distinctive system of religious policy, namely, the state control of religion, the main features of which were as follows:-

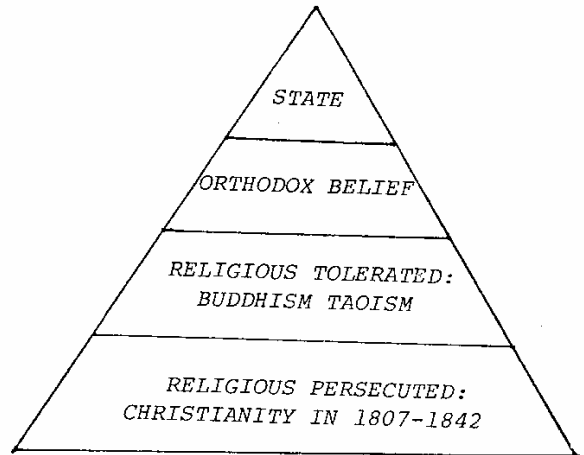
1. The State is the supreme ruler of its people in all aspects, including politics, ethics and people's belief.

2. The State rules its people through its huge bureaucracy built on Confucian political Philosophy, and the people's life through Confucian ethics, the main feature being loyalty to ruler. Confucianism was thus made the State orthodoxy, the guiding principle for all people.

3. All other belief beside Confucianism were regarded heterodoxy. They should either be totally suppressed or tolerated with tight control. In this way religion was regarded as heterodoxy.

4. The Chinese rulers regarded those religions that would not endanger the Sovereignty of the State be tolerated, Buddhism and Taoism were included. For all those religious believes that would possibly gather a large group of followers and establish rival political circle would be persecuted at all cost.

The above description may be better understood with the sketch below:-



Therefore the first day Protestant Christianity arrived at China, she fell under the Chinese law against heresy and sects. As lately as 1811 and 1814, there were edicts against Christianity with capital punishment of Christians. The Ching Law, Ta-ching Lu-lei, stated that "those who make up heretic apocraphal literature and circulate heretic talk to deceive the public, shall be punished by decapitation."

Besides these:

1. The elite group of China stuck fast to Confucianism, at least in name, and regarded religion as heterodoxy, "ituan". That explained why, in the first half-century of Chinese Church history, Christianity attracted only people from low social status.

2. China believed that she was self-sufficient in matters of culture and economics. So almost no foreigners were allowed to stay in China except those in Canton in trading seasons.

With all these restrictions, the activities of the missionaries were confined to Canton, Macao, and South east Asia, the peripheral of China. Until 1840, there were about 20 missionaries in Hong Kong and Macao, with less than a hundred communicants.

Despite all these, the pioneer period of the Chinese Church lay down the 4 corner stones on which the later church built

1. The translation of Bible
2. The building of church school (first in Sumatra)
3. Publication work and
4. Medical missionary.

These later developed into a huge enterprise, the target of appreciation and attack from the Chinese populace.

## II. FROM INITIAL COASTAL EVANGELISM TO NATIONWIDE EXPANSION: 1842-1900

Possibility of nationwide missionary work in China came in 2 steps: The Treaty of Nanking (1842) and Treaties of Tientsin (1860).

Both treaties were concluded between China with Western powers upon her defect. These treaties were regarded by the Chinese as "unequal" because of its unilateral nature.

By the Treaty of Nanking, the English were permitted to live, trade, and build (including churches and Christian institutions) in five Chinese ports along south-east coast: Canton, Amoy, Foochow, Ningpo and Shanghai. Hong Kong was ceded. Furthermore, Englishmen also enjoyed "extra-territoriality" (exemption from Chinese laws). Through "Most-favored-nation clause", other Western countries later enjoyed the same privileges.

Both Catholic and Protestant missionaries

promptly moved to the treaty ports, established Christian schools, printing presses, hospitals, and churches, and in fact did travel outside the port cities for preaching and literature distribution.

The second step of missionary expansion followed the conclusion of the Treaties of Tientsin (1860). By these treaties, missionaries were permitted to travel inland, purchase land, and build churches. And thus began the nationwide missionaries work.

Church expansion under these treaty terms created problems that had lasting effects.

1. The treaties by themselves were an infringement on the China's national integrity and her absolute rule upon her subjects. This created hostility among the elite and the populace. This later was interpreted by nationalists and communists alike as an imperialistic act upon China, and Christianity being her cultural spearhead.

2. That the Chinese were free to believe in Christianity was a privilege rested upon the Treaty terms, which was granted to missionaries alone. In other words, the Chinese Christians enjoyed religious freedom only under the "umbrella" of the missionary protection. The result was the total dependence of the Chinese Church upon missionaries.

By this time, dozens of missionary societies had been formed in Europe and America, and they now began pouring personnel and fund into evangelizing China. There were always local setbacks, and occasional riots, but they were all short-lived. Missionary stations quickly branched out from the treaty ports to rural villages, especially after the formation of China Inland Mission by Hudson Taylor in 1865. His wide vision of evangelizing China enabled the CIM to be the largest mission organization in China from its inception.

Beside the addition of rural mission stations, mission work continued to use the methods already set, but on an ever larger scale. These included itinerant preaching, literature translating and publishing,

Christian schools for Chinese children, hospitals, and mission-run churches. These churches held the same denominational distinctions as the missions, used the same hymns, the same church government, and depended on the missions for building and salary funds. However, most missions clearly proclaimed the goals of self-propagation for their Chinese churches. Two important steps were taken in this direction. One was the expansion of the employment system of Chinese helpers. They helped in street evangelism in cities, traveling evangelism in the countryside, and medical work. Missionaries would start "evangelistic centers", usually small chapels, and then give most responsibilities for running them to Chinese helpers. In this way, each missionary could supervise dozens of evangelistic centers, with his task being to bring them into maturity as fullfledged and eventually independent churches.

The second step toward independence was the coming of university trained missionaries in the footsteps of the "Cambridge Seven" after 1885, known as the "Student Volunteer Movement". These missionaries emphasized Christian education as a solution for China's problems, and started Bible schools to train the "native" leaders needed for independent churches.

These methods were part of the worldwide missionary movement of that time. Similar methods were used in India and Africa. C.T. Studd, particularly, spent 14 years in China as one of the Cambridge Seven, and then pioneered in India and Africa for 29 years, using much the same methods.

Contributions of this special group was tremendous, having:

1. raised substantially the quality of church school
2. raised the standard of theological education for Chinese evangelists and pastors.
3. more importantly, introduced western knowledge to China, and promoted China modernization. Because of this, many gained the respect of the Chinese elite.

In 1877 and 1890, China missionaries held

important conferences at Shanghai. A major portion of the missionaries in China attended these, with a third of the total 1,296 missionaries at the 1899 conference. At this conference, "comity agreements" were approved, which gave missions specific areas of China for their work, to reduce competition and duplication. New societies were assigned unreached areas in which to begin their work. A visionary call was then issued for 1,000 new missionaries to come to China in the next five years.

History of the Chinese Church in 19th Century was unfortunately concluded by a bloody incident of "Boxer Rebellion". Rise of the Boxers must be viewed as a result of the aggregated conservative force of

1. the Manchu Court, Empress Dowager in particular,
2. the Chinese Local high officials whose administrative authority being interfered by frequent missionary interruption, and
3. the secret societies with religious elements that represented the conservative populace.

The Boxer gained secret imperial support in North China, and rose up in 1900, Martyring several hundred missionaries along with 2,000 Protestant and 30,000 Catholics. There was hardly a single Christian family in North China that escaped having one or more members killed for their faith.

Generally 19th Century Chinese Church had a low educational level, little income, and little social standing. This just reinforced the views of the Chinese gentry about Christianity, and those of the missionaries about Chinese society. This cumulated into an open conflict in 1900.

### III. GRAND SUCCESS (1901-1925)

Christianity in China did suffer setbacks in the Boxer Rebellion. However, her recovery was amazing. Many Christians proved themselves devoted disciples of Christ at the cost of their life, in the eyes the missionaries and their fellow countrymen.

Church growth in this first quarter of the 20th Century was admirable. Number of missionaries rose from 5,144 (1910) to 6,204 (1920); Chinese evangelists from 5,364 (1910) to 9,663 (1920); communicants increased three-fold between the decade of 1910 and 1920.

Success of the period may be the result of the Church's positive response to the 3 main challenges of the time:

1. The establishment of the Republic that removed a state orthodoxy and subsequently freed Christianity from the status of heterodoxy.

2. The rise of Rationalism that cumulated into the May Fourth New Culture Movement (1919-1922)

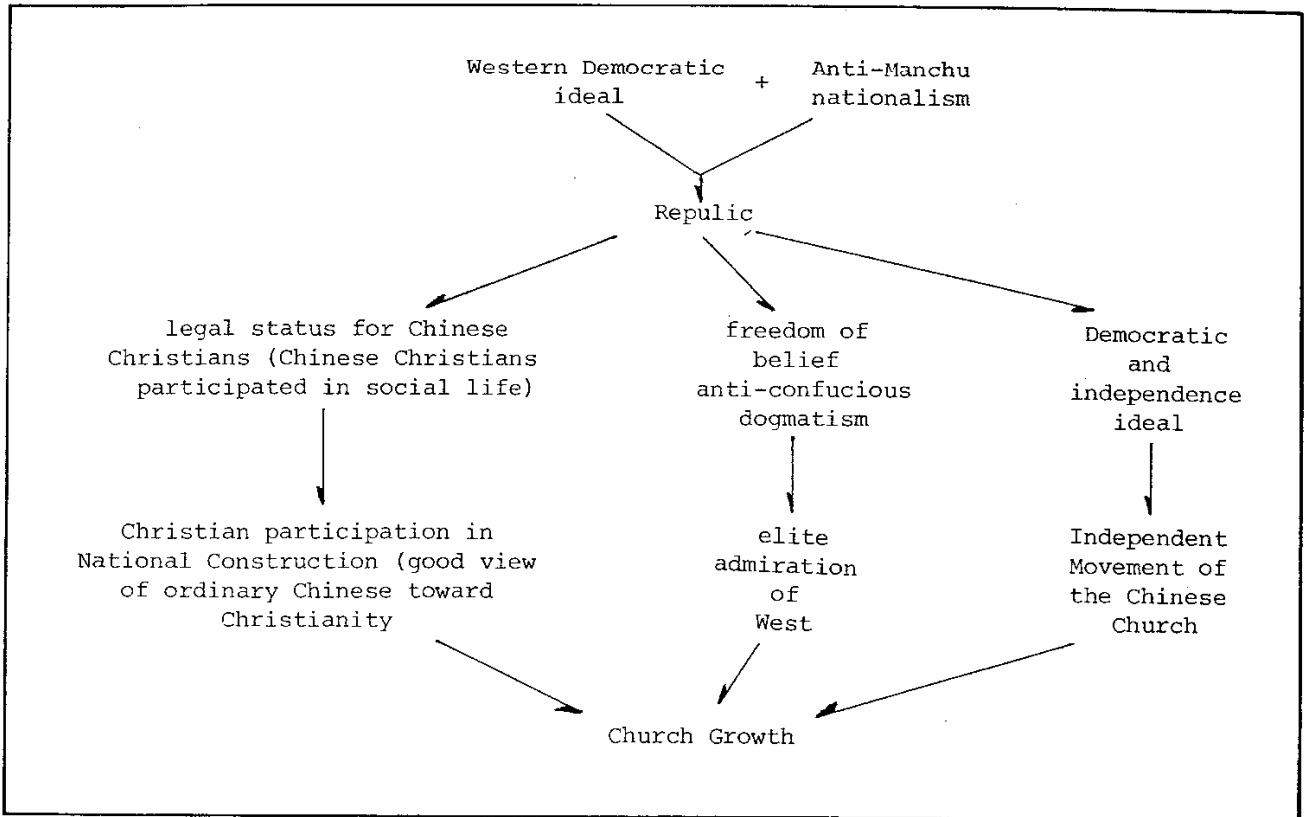
3. The rise of Rationalism and radicalism that showed part of its "Strength" in the Anti-Christian Movement 1922-1927. Radicalism in this time took the form of San-Min

Chu-i (the three people's principle) and Marxist Communism.

The establishment of the Republic in 1912 radically changed the legal status of the Chinese Christians. Provisional constitution of March 1912 confirmed people's freedom to believe in religion. Subsequently in 1914, a section of the Organic law of the Republic stated that "within the realm of law, people have freedom to believe in religion."

With the promulgation of these laws, the citizenship of Chinese Christian was finally established. In Ching Dynasty, Christians were regarded Chiao-min (sectarian people) or "second citizen." The Chinese Republic turned a new leaf, from then on, the Chinese Christian belonged "body and soul" to their own people. That was why J.H. Oldham, editor of the International Review of Missions cried out "a new era began!" (1912)

Relation of the establishment of the Republic to the church growth can be explained in a diagram below



Effect of the establishment of the Republic on the church can be seen in 3 ways:

1. With the confirmation of legal status, Chinese Christians became more socially and economically independent of their western counter-part. Many Christians like Dr. Sun Yat-sen rose to prestigious position in the government. This commended respect of the Chinese populace.

2. The spirit of Anti-Confucious Dogmatism had left many Chinese in search of new ideology that could serve China. More looked to the west for new believes. Some Christians, with their missionary-trained education, performed the duty of introducing western knowledge. Christianity as an ingredient of western culture, was better accepted by the intellectuals.

3. The church also learned from the democratic and independent spirit that built up the Republic. The result of this was the Independent movement within the church.

All of these arrows pointed to the target of church growth. As a result, the numbers of communicants grew 250% from 100,000 in 1900 to 350,000 in 1919.

The second challenge of the church was the New Culture Movement (1917-1921). The new culture movement that developed during the May Fourth era represented a comprehensive cultural innovation which radically changed the cultural basis of Modern Chinese intellectual. It destroyed the Confucian value system and social order and paved the way for the establishment of a new culture based on the modern scientific worldview and gradually a new modern society in China. This "new culture" was characterized by (1) a mechanistic and evolutionary cosmology, (2) a scientific epistemology and (3) a rational morality.

Debates on religion among intellectuals centred around two crucial issues:-

1. Does religion still have any relevance and validity for the Modern world? and

2. Does the new China need any religion?  
Thus began a critical examination on the

church that could possibly undermine its existence. It could be treated as an "ideological persecution" on Christianity as differed from political persecution in Ching China.

The church reacted positively and promoted the "China for Christ Movement", aiming at a "Christian New Culture Movement".

Attacks on Christianity grew as student nationalism showed its strength. The "highlight" of those attacked was the anti-Christian Movement 1922-1927. Today we have sufficient evidence to say that it was the Chinese Communist party that worked behind the Anti-Christian Movement. It organized and propagandised. Attacks on the church was made in the form of literature, public meetings, and activities in "Anti-Christian week" (1924).

The church responded positively with a thorough self-examinations. As a result, the independent and indigenous movement gained impetus and reached their maturity.

The spectacular growth of Christianity in China continued right up to the end of this period, and will over 8,000 missionaries and 400,000 communicants reported in 1926, up from only 2,000 missionaries and less than 100,000 Communicants in 1901. The number of churches also rose dramatically from about 1,500 to 5,500. The rapid rise of theological education promised to train Chinese Church leaders, while the independent movement confirmed a growing maturity, the missionary goal of raising an "indigenous" church was only a matter of time now.

#### IV. THE CHURCH ENDURES DIFFICULTIES 1926-1949

The second quarter of the 20th Century witnessed the years of frustration of the church, sometimes it showed signs of promise, and sometimes depression.

There were several factors that conditioned the growth of the church in this period:

1. Persecution on the church: there were three major periods of persecution. The first was Nationalist Parties persecution of the church on their way of North Expedi-



tion 1927-1928. Well before the Northern Expedition, cadets at Whampoa Military academy were indoctrinated with anti-imperialism, either by the communists or Nationalist leftists. The second one was the Communist persecutions in "Red Areas" (Communist-Controlled areas) e.g. in Kiangsi, in the 1930s.

The third period was the Japanese occupation in 1937-1945. These serious persecution did cost thousands of lives of Chinese Christians and made church growth virtually impossible. Regression was a common phenomenon.

2. The Liberal - Conservative controversy: it split the National Council of churches, an attempt to reach a national union. As a result, many independent local churches grew rapidly as to counter the effort of the "liberal churches". Important ones were the "small Flocks", "Jesus Family" and "True Jesus Society".

As a result, one important feature of the church in this period was the growth of local independent churches in 1920s. The Independent Movement in 1920s was different from that of 1910s in nature. The earlier call for independence demanded a gradual transference of authority of administration from the missionaries to the hands of the Chinese. Independence of the church meant the Chinese independence from missionary support in terms of money and man. Thus independence was indicated by the church's financial self-support and capability of employment of a Chinese pastor. The cycle of church growth was a process of missionary establishment → schools and medical works → financial self-support → self-administration (employment of a pastor) → self-propagation it usually took 30 - 50 years to attain self-propagation, as witnessed in most missionary churches in central China.

Different from that of the first 2 decades, the 1920s and 1930s independent churches mostly started with groups of dedicated lay Christians, mostly educated, who devoted to propagation of the gospel. Thus the cycle of church growth: self-propagation → self-administration (erecting of church

building) → self-supporting (employment of a pastor) → (building of school or other charity).

It took only about 2 to 5 years to complete the process and gain impetus for new growth. Some prominent groups includes "True Jesus Society" (established in 1917), "Jesus Family" (1926), Christian Assemblies by Watchmen Nee (1924-28). Until 1949, the True Jesus Family was the third largest Christian groups in China, with communicants up to 80,000, compared to the Church of Christ in China (160,666), to China Inland Mission (89,665), and American Southern Baptist (70,346).

One main characteristic of these independent churches were their attainment in indigenization of the churches. Nearly all of them professed a kind of theology strongly against denominations, against complicated church organization or even the system of ordination. The "Little Flock" assemblies were led by "leading brothers", while the "Jesus Family" lived in community resembling the early church life and that of the Chinese villages.

For China, World War II started in 1937. Church life was severely strained by military and political development. Most universities and Chinese Church leaders migrated to West China, leaving churches with greatly reduced income and less able congregations. Many missionaries who were able to stay behind were asked by the Chinese to resume direction over and subsidies to churches which had once been self-governing and self-supporting, thus hindered the growth of the flourishing independent movement.

With the end of the War in August 1945, a kind of euphoria optimism swept through missionary circles. They hailed the genuine religious freedom under the Nationalists. Missionaries returned to China in large numbers. Until 1949, numbers of Christians increased 55% as compared to 1936, i.e. from 536,000 to 835,000.

## V. IMPLICATIONS OF THE EXPERIENCES

1. Church growth was closely related with

the political situation in China.

In its 170 years history, the Chinese Church enjoyed her rare opportunity of religious freedom only in the period 1912-1937. Within this, we have to subtract the 5 years of anti-Christian Movement (1922-27). Therefore the total numbers of years of religious freedom was only 20. On the other hand, these twenty years also witnessed the most rapid growth of the church. It could not be mere co-incident. What it implied that, in China, the possibility of evangelistic work and church planting depended much on government's attitude towards Christianity at that time. And it is true even today.

2. Church growth was closely related with

self-support and self-government of the church.

There were 2 types of independent churches in China, one started by missionaries and the other by Chinese Christians. Min-nan (Southern Fukien) Presbyterian Church represented the first group. As early as 1862 (twenty years after evangelism), two British and American Presbyterian churches, jointly established an independent church, governed by Chinese Christian independent from Home Mission Board. Church growth was witnessed as soon as the foundation was built.

The table below indicated the achievement of the Min-nan Presbyterian Church (1862-1925)

GROWTH IN INDEPENDENCE AND SELF-SUPPORT IN THE  
PRESBYTERIAN CHURCH, SOUTH FUKIEN SYNOD, 1862-1925

| Date | Churches | Members | Pastors | Evangel<br>Fund | Operating<br>Fund | Total<br>Giving | Annual per<br>member |
|------|----------|---------|---------|-----------------|-------------------|-----------------|----------------------|
| 1862 | 5        |         | -       | -               | -                 | -               | -                    |
| 1867 | 6        | 719     | 2       | \$984           | -                 | \$984           | \$1.36               |
| 1872 | 8        | 1,039   | 3       | 1,533           | -                 | 1,533           | 1.47                 |
| 1877 | 11       | 1,235   | 3       | 1,923           | -                 | 1,923           | 1.55                 |
| 1882 | 16       | 1,437   | 4       | 1,812           | 1,636             | 3,448           | 2.40                 |
| 1887 | 15       | 1,739   | 11      | 2,820           | 2,195             | 5,015           | 2.88                 |
| 1892 | 18       | 2,086   | 16      | 3,210           | 3,678             | 6,888           | 3.30                 |
| 1897 | 21       | 2,762   | 20      | 4,578           | 3,841             | 8,419           | 3.05                 |
| 1902 | 38       | 3,361   | 25      | 8,802           | 11,043            | 18,845          | 5.30                 |
| 1907 | 34       | 4,013   | 27      | 12,355          | 10,913            | 23,268          | 3.80                 |
| 1912 | 40       | 4,406   | 32      | 16,709          | 23,625            | 40,334          | 9.13                 |
| 1917 | 40       | 4,945   | 35      | 14,469          | 35,473            | 49,972          | 10.01                |
| 1922 | 94       | 9,505   | 41      | 31,738          | 65,129            | 96,867          | 10.02                |
| 1925 | 94       | 10,237  | 38      | 37,256          | 53,559            | 90,815          | 8.75                 |

The second group of independent churches that were started by Chinese, Christians were represented by the "Little Flock", and many other "Local Churches". Most of them took less than 5 years' time to attain self-support. These churches constituted a significant part in all Chinese churches.

3. After almost 200 years of evangelism, China had not planted a strong church in China. It was partly because opportunity of doing so was lacking, and partly because of the Church's failure to speak to the Chinese people in context. The reason of this failure could be:

a. the ignorance or negligence of the need of the Chinese people in the past two hundred years; or in other words, the meaning of history in the past two hundred years. Since the Treaty of Nanking (1842), the Whole Chinese nation geared towards the attainment of national independence and optimum material well-being of her people. The failure of the church to response to these need deemed her failure to touch the very heart of the Chinese populace.

b. the ignorance or negligence of the religiosity of the Chinese people. Whether Confucianism was a religion was still a matter of debate. However, the Chinese did derive from Confucianism, Taoism and Buddhism a certain religious standing, the characteristics of which was "internalization" of the belief i.e. more a way of living than special ritual worship. It is hoped that the understanding of one's failure and learning from its past mistakes, the Chinese church today can learn a new lesson, and that she could fulfilled the Lord's mission on her.

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## CHINA

### WHAT IS THE THREE-SELF MOVEMENT ?

The name itself refers to the long-held goals of former missionary work in China: self-support, self-government, and self-propagation. But the missionaries never achieved these goals on a wide scale.

When the new Communist government came in 1949, it emphasized nationalistic patriotism, and formed the "Protestant Three-Self Patriotic Movement" (TSM) in 1951, to carry out this policy among Protestants. Through the TSM, the government quickly eliminated foreign control over churches in China, and by 1956 the TSM was the only organized body of Protestants. During the extreme radicalism of the Cultural Revolution, it stopped functioning, not reappearing until early 1979.

Is it a Church? No, it is a "movement" designed to bring Protestant believers to the side of the government. It is responsible to the government's Religious Affairs Bureau, although it is funded independently, through renting out former church properties.

China's government believes that religion will die out, and that this can be helped along by "atheist and scientific education." But temporarily, it has given Protestantism a certain recognition and status in the TSM. So some TSM pastors hope to be able to nurture Christianity in China legally this way, and to perhaps influence the government to be more lenient. Also, they see the TSM as the place to develop a form of Christianity that is able to live under an atheist regime. Although the house churches have succeeded better in the latter goal, we can see that there are points to be raised on both sides.

Even among Chinese Christians, there are various attitudes toward the TSM. Generally, those who have been victims of TSM accusation purges will have nothing to do with it. But older Christians in China grew up in a church-attending form of Christianity, and

are eager to attend once again.

Younger Christians are more daring. They are jamming the TSM churches as a demonstration that Christianity is alive and well even after 30 years of anti-religious oppression. But at the same time, they are likely to expand their independent Christian activities, because the TSM churches are not why they were converted.

Having briefly looked at both sides then, what conclusions can we draw? First is to realize that the religious situation in China is not all black and white. Like it or not, outside Christians will have to be sensitive and discerning to support the good that the TSM brings and uphold those who feel called to minister through it. But we cannot give a blanket approval to the TSM either, because God is definitely and gloriously at work in China through the house churches.

### CHRISTIANS WORRIED BY CHINA'S NEW LAWS

The new laws passed by the National People's Congress prescribe lengthy sentences and are vague in defining many criminal acts. Christians expect that the recently reactivated government religious organizations will be opening "official" churches in some cities. While supporting this as a form of public testimony, many Christians will continue to look to house meetings for real Christian fellowship. However, some Christians are worried that house meetings might become illegal, and those participating might be subject to prosecution. In addition, evangelism of people under 18, already frowned on, may now become illegal, including one's own children.

There is a maximum 2-year sentence in the new criminal code for officials who limit the freedom of normal religious beliefs. So these are technically protected. But what are "normal" beliefs? One semi-official article has stated that normal religious activities "must respect the relevant policies and laws of the government. They cannot interfere in other people's freedom of belief (including the freedom not to believe in religion), cannot interfere in politics

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or education..." In light of this, many Christian activities may not be officially protected.

One article gives a minimum 5-year sentence to those who lead "counter-revolutionary" groups. "Counter-revolution," the most serious crime in Communist countries, is defined as "endangering the People's Republic of China" by attempting to overthrow the government. In the past, some house churches have been accused of political activities, and their members put under surveillance or jailed.

Another provision condemns those who "incite the masses" or distribute leaflets against these laws, also with a minimum 5-year sentence.

One article outlaws a Taoist sect by name, and another outlaws sorcerers who "spread rumors and extort money." Could this be applied to Christian miracles and offerings?

On the other hand, there are two major sections of the code regulating government officials, designed to prevent the arbitrariness of Cultural Revolution days. This would be a definite reassurance to Christians if it is strongly enforced.

What can we do as outside Christians? Since local administration in China has always varied from central directives, we should be praying that local officials will be favorably inclined toward Christian groups and individuals. We should also be praying that through their participation in the economic development of China (the Four Modernizations), Christians will be given deserved recognition for honesty, hard work, and good spirit. This recognition will open further doors to local leadership positions for them.

At the same time, the new laws on foreign investment in China will draw an unprecedented number of foreigners into China. This will increase an influential Christian presence there. If the laws are used as promised, to end excesses and bring in stability, Christians in China will have much to praise the Lord for. But only time will tell if this will be the case, or if the

present apprehensions of many Christians will prove to be justified.

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## NEW LAWS OF PEKING GIVES PRIVILEGE TO FOREIGN INVESTORS

The 5th NATIONAL PEOPLE'S CONGRESS was held in Peking from June 20 to July 2. It was notable for the frankness of its reports, government reforms, and new legal codes. Local-level "representative" bodies are new to be directly elected, while the old Revolutionary Committees, running the country since the Cultural Revolution, were abolished.

The seven law codes approved after some revisions were: People's Court Code, People's Criminal Court Code, Prosecution Code, Criminal Code, Elections Code, (Reorganization of) Local Government Structures Code, and the Sino-foreign joint Enterprises Code.

These laws are based on a previous, never implemented set from the early 1950's, which in turn were based on old Soviet models. They reflect a heavy-handed, Stalinist "justice." However, the joint Enterprises Code gives surprising privileges to foreign investors in China, and has been followed by a flurry of activity by multi-national companies especially in Hong Kong.

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## 5,000 CHINESE CHURCHES WORLDWIDE

The five thousand mark has been reached on the total number of Chinese Protestant churches established outside Mainland China, aside from more than a thousand fellowship and Bible study groups organized worldwide.

This data is the latest estimation compiled by the Chinese Coordinating Centre on World Evangelism (CCCOWE) in Hongkong as it has completed the initial phase of its survey on established Chinese Christian churches in different parts of the world. There are still other areas not covered by the survey, the report said.

According to its latest estimation, more than half of the churches (2,283) are in Taiwan which, according to the official

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statistics, has a population of 17,140,000 at the end of 1978. Hongkong has the next highest figure of churches: 595. The population of this British colony as revealed by the government in mid-August is 4.9 million - a 3.8 percent increase over the estimate at the end of last year. Other areas which have 100 churches or more are the United States of America (250), Malaysia (227), Singapore (190), Indonesia (100), Philippines with 102 churches.

Meanwhile, a strategy group formed earlier this year in Hongkong to study "Chinese Unreached Peoples" has formulated concrete steps in studying the unreached Chinese all over the world.

The group is one of the 15 groups which will present study papers on 15 kinds of "unreached peoples" during the Consultation of World Evangelization (COWE) in Thailand in June, 1980.

Topics to be covered by the group's study include: the Chinese in Mainland China, the Hakkas in Taiwan, the first generation ethnic Chinese immigrants in North America, the third and fourth generation ethnic Chinese settlers in Indonesia and Thailand, factory workers in HK, ethnic Chinese restaurant workers in Europe, ethnic Chinese villagers in West Malaysia, ethnic Chinese apartment dwellers in Singapore, and ethnic Chinese Christian in the Philippines.

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#### SITUATION IN MAINLAND CHINA CITED

In an intensified effort to involve Christians in different parts of the world to play a key role in China's evangelization, the Chinese Coordinating Centre on World Evangelism (CCCOWE) recently launched a challenge, particularly to the overseas Chinese whose Christian moral obligation may be fulfilled by extending spiritual enlightenment to those who are in need, all done in the service of the Lord and for the greater glory of God's kingdom.

The questions are: Would the affluent overseas Chinese be willing to come out of their "ivory towers" and go? Would they be

willing to identify themselves with the Mainland Chinese and even to be "culturalized" by them?

These are the gists of a call sounded by the "Chinese Around the World" publication of the CCCOWE, released as a monthly news service to promote prayer and support for the evangelization of the Chinese people worldwide.

It also cited the visit of a prominent missionary leader from West Germany, who toured the cities of Canton, Kweilin and Changsha a few weeks ago, as a result of which he gave the following impressions about his trip:

"1) In spite of the freedom which he apparently enjoyed (e.g. he could talk to anyone in the street; his baggages were never once opened), he somehow felt that his movements were closely watched.

2) There is a craze among the Chinese in learning English. Some students whom he met did not hesitate to try their English on him.

3) When he was strolling alone outside the city of Changsha, he met a mother (a high school teacher) practising English with her daughter in a forest.

4) Young people were everywhere. They were inquisitive, open and very eager to know what is going on in the outside world.

5) Discontent was more tacitly expressed among the intelligentsia. The lack of self-determination in daily life was among the main complaints. By allowing youth higher education, China's future intellectual elite may become her own Frankenstein.

6) Very few university students are party members. Most members belong to the labour class.

7) China has painfully realized that it has wasted 30 years of time - one whose generation has been left out. A frantic effort to "catch up" has been seen in the last 3 years.

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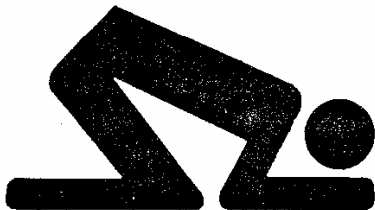
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8) Big signs of "China and America-Eternal Friendship", decorated with flags of both countries, were seen in several cities.

9) Mainland China has 45,000 tourists in 1978. A target has been set to reach 500,000 annually or as fast as tourist hotels could be built.

10) Besides American, Filipino and Hongkong developers, the Australians have also jumped into the bandwagon by building large hotels in the scenic city of Kweilin.

11) Bibles are scarce and are much in demand."



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#### CHINA'S ATTITUDE TOWARD RELIGION

##### "AMBIVALENT"

The Chinese government is cautiously giving its blessing to citizens who want to practice religion once again, but this is being done at a more subdued level than during the 1950s, the first decade after the Communist take-over, *Reuter's* correspondent Graham Earnshaw reported from Peking recently.

"The authorities appear to still have a very ambivalent attitude towards religion despite the new liberal look," he wrote. "They are relaxing restrictions partly to enlist the support of believers in the task of modernizing the country and partly to improve China's image overseas.

Earnshaw quoted a diplomat in Peking as saying that the authorities wanted to establish their credentials as an enlightened nation and they do seem anxious to give somewhat greater freedom to the people.

"But at the same time they don't like the idea of any spiritual force on a par with the Communist Party," the diplomat said.

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#### AFTER 30 YEARS

##### TEARS ON THE FLOOR

Three Chinese ministers from New York and Hong Kong visited Mainland China in September and, upon their return, provided yet more glimpses into the life of Christians and churches on the Mainland.

For the first time in many years, the well-known Moore Memorial church in Shanghai opened its doors on the first Sunday of September for worship -- with an attendance of about 1,000 people.

On the fourth Sunday (September 23), the number of worshippers had increased to over 2,000. The sermons were bland and "people-oriented", but the prayers were dynamic and inspiring. On one occasion a woman beat on her chest while listening to the invocation; another knelt on her knees and wetted the floor with her tears. Worshippers lined up at the church door at 6 o'clock for the 10 o'clock Sunday morning service.

Another church in Shanghai, the Ching Hsin Tang ("Purity of heart Church"), also opened for Christian worship in September and drew 800 worshippers on September 23.

A church in Amoy, Fukien Province, opened its doors on Sunday, September 9. Over 1,000 people attended the morning service. Some were waiting at the church door as early as 3:00 A.M.

Officials of the Religious Affairs Bureau indicated that the number of churches to be opened on the Mainland will be comparable to the number of churches existing before the Cultural Revolution in 1966. If this is realized Shanghai will soon have over 20 churches. (But Shanghai had about 290 churches before the Communist take-over in 1949).

The Bureau also said that religion will continue to exist under the socialist system in China and that religious freedom is the "consistent policy" of the Communist Party.



*Edinburgh 1980*

AN INVITATION TO  
PARTICIPATE IN THE  
***World Consultation on Frontier Missions***  
OCTOBER 27-31, 1980 - EDINBURGH, SCOTLAND

**PURPOSE:** To facilitate the planting of "A Church For Every People By The Year 2,000."

**OBJECTIVES & OPPORTUNITIES:**

- \* To share and compare contemporary research and experience concerning the world's "hidden peoples."
- \* To stimulate Protestant evangelical missions to accept responsibility for reaching specific "hidden people" groups by the year 2,000.
- \* To provide opportunities for fellowship in prayer and planning; co-operation; potential coordination between non-western and western missions.
- \* To facilitate strategies and action.
- \* To enhance inspiration, enlargement of missionary vision, and growth of new frontier mission efforts.

**CONSTITUENCY:** Those participating will be leaders or delegates of:

- \* Protestant Evangelical (adherents of the tenets of belief of the Interdenominational Foreign Mission Association, or the Evangelical Foreign Missions Association, or the Lausanne Covenant).
- \* World-wide
- \* Denominational and Interdenominational mission organizations (sending or service) with current involvement in or formal organizational commitment to reaching the world's "hidden people" groups.

**LOCAL PLANNING COMMITTEES** are active in Pasadena, Seoul, (London, Lagos, and other cities around the world...in near future)

For further information on PROGRAM and CREDENTIALS for participating, write:

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