

essays on everything from astronomy to modern agriculture. One of the most prolific of the early missionaries was Karl Gutzlaff, a missionary entrepreneur who wrote and published in three languages: Chinese, English and German. His work is described by Jessie G. Lutz and Fred W. Drake. Evelyn Rawski asks and answers the question: What values did Christian missionaries transmit through their elementary schools? Daniel Bays has two chapters, one on the early Christian tracts, and the other describing parallels between Chinese religious sectarianism and Christianity. He documents Christian conversions from these popular sects, suggesting that literature was the bridge.

Other chapters describe the literary work of later missionaries in China: William Milne, W. H. Medhurst, Justus Doolittle, and Arthur H. Smith, who lived with his family in a Chinese village for many years. His Chinese Characteristics, the most widely-read work on China in his time, describes Chinese life and culture as he perceived it. Charles Hayford, in his scholarly appraisal of Smith's book, finds that it still is a remarkable, insightful work of popular sociology, although flawed by the use of his middle-class American values as a reference point.

These secular scholars make no value judgments on the evangelistic work of the China missionaries. Their fair, balanced and thoroughly-researched essays describe and appraise the quality of the missionaries' publications in Chinese, and the effect they had on pre-modern China. The missionaries' writings influenced China's leaders in their search for power and equivalence among the nations, a search that continues today.

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The Call,

New York, Alfred Knopf, 1985, 701 pp.

reviewed by Donald MacInnis

Missiologial journals review scholarly works, not novels. Yet John Hersey's novel, The Call, should be re-

quired reading for all prospective missionaries. Unlike most fictional portraits of missionaries and their work, it is neither caricature nor sentimental hyperbole. Meticulously researched, The Call is a reliable overview of China's twentieth century history up to the Communist period. More specifically, it accurately describes, in the lives of David Treadup and his colleagues, the evolution of mission theory and practice in that same period as they struggled to find a place for Christianity in a nation convulsed by war, revolution, nationalism, and rapid social change. They never saw themselves as purveyors of cultural imperialism, a term coined later.

Treadup, a product of late nineteenth century mainline evangelical Christianity, was converted in a campus revival meeting at Syracuse University. He experienced his call to the missions at the Northfield Conference addressed by "the great James B. Todd" (John R. Mott), was recruited by the International YMCA and sent to China in 1905. For 45 years he struggled with a reluctant and often hostile China, a giant of a man with enormous energy, searching for ways to fit the Christian gospel to China's conspicuous needs. In the end, defeated by the forces of history and his own illusory visions of what a handful of foreign missionaries could accomplish in that teeming and strife-torn country, he loses his faith, spending his final years in humanitarian service with the Chinese Industrial Cooperatives.

Hersey might have titled his book The Search (which Treadup called his retrospective journal, written while interned in 1943), for it chronicles the lifelong search of this restless, dynamic New England Methodist to find his true vocation, combining evangelical piety with concern for the human suffering that surrounded him.

Called to China on the rising tide of American missionary triumphalism, he believed that American know-how, organization and commitment could "evangelize the world in this generation". On board the ship taking him to China, he met a veteran missionary who told him that God first sent the English, "and then He gave the other branch of the Anglo-Saxon race, to us, to the Americans, access to the brain and to the heart of the Chinese heathen... He made us the

prime evangelizers and educators of those people. God had a plan before we ever saw it."

To his credit, Treadup never fully accepted this view of his mission. He worked closely with Chinese colleagues and gladly saw them take over leadership of the Chinese YMCA. Nevertheless, his lectures and demonstrations before large crowds, using gyroscopes and other gadgetry, were designed to lure the Chinese toward Western science, culture, and religion.

Although he lived through the entire period of the rise of Chinese communism, he never examined the systematic injustices and revolutionary forces that eventually brought Mao Zedong to power. Although he admired China's Christian leaders, Generalissimo and Madame Chiang Kaishek, he scarcely mentions indigenous communism in his letters and journals. Treadup never understood his rebuff by the communist cadres who took over his village projects. Nor does he mention the prescient words of Kiang Wenhan, the YMCA's national secretary, in 1937: "We begin to see an increasing feeling of disillusionment about such isolated rural experiments as fundamental solutions to China's problems. The interrelatedness of political and economic problems seems to be too obvious to ignore... The concern for an individual 'way out' is changed to an actual identification with the masses. Solution is sought no longer for minor adjustments but for a fundamental change."

Why did Treadup go to China? What was the basis of his call? Hersey lists four reasons, common to that generation: to share the good news of the love of God; to preach the gospel to every living creature before the second coming of Christ; to give physical aid to suffering people; and to experience the romance of life in China. Years later, reflecting on the seeming failure of his many projects, he analyzes his conversion: there was a need ("my soul was a vacuum"); hysteria (the revival meeting); hypnotism (the revivalist); and fear - fear of human mortality. But Treadup was too hard on himself. His ambivalence about his calling was shared by many of his colleagues, overwhelmed by the enormity of China's problems. Not even the most dedicated and pious missionaries have pure and unmixed motives. The manifold works of this protean man influenced

the lives of many persons, and his projects laid the ground-work for rural development in subsequent years. And the church to which he devoted his life has emerged, from thirty years of repression and eclipse, stronger and more vigorous than ever.

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Chinese Christians: Elites, Middlemen, and The Church in Hong Kong

by Carl T. Smith, Oxford University Press, Hong Kong

reviewed by Harold Naylor

Carl Smith came to Hong Kong more than twenty years ago to teach theology at the Chung Chi College of Chinese University. He is now retired and therefore able to give full time to the keen interest he has always shown for local history and local geneologies. His book is a collection of ten studies which have appeared in local scholarly journals here throughout the years. As the title suggests, it offers brief biographies of the outstanding personalities of the Protestant community during the years 1845 to 1911. Brief though the sketches may be, they represent years of painstaking research into primary sources, including many private documents and personal papers. This is not an easy task when one considers the fact that local urban history has yet to receive adequate systematic treatment from the hands of professional historians and scholars.

As a Catholic, I found most interesting the study