

## China's Confession ---- episode 3

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<http://chinasoul.org/e/e-wk/episode03.htm>

C1) Thirteen hundred years ago, during the Tang Dynasty, a Buddhist monk named Xuan Zang journeyed to India, to the 'west heaven' on a quest for scriptures. After studying the scriptures for a decade, Xuan returned to China with thirteen hundred and thirty-five scrolls. Ming Dynasty writer, Wu Chengen turned this story into a popular fantasy novel, 'the Pilgrimage to the West.'

C2) For generations the Chinese have been intrigued by the legend that genuine scriptures exist in the West--or India. But today, we know that India belongs to the East. The nirvana yearned for in Amitabha Sutra is not in India. We must look farther west.

C3) Matteo Ricci, an Italian Jesuit priest, came to China in 1582 during the Ming Dynasty. For twenty years, he shared the western gospel with peasants in Guangdong Province.

C4) Ricci was excited to find the Chinese patriarchs' piety toward heaven. He believed this was evidence of Christian faith in ancient China.

C5) Twenty years later he took the gospel to Beijing, even converting a number of high-ranking government officials to Christianity.

C6) Matteo Ricci also taught geometry, astronomy, music, painting, irrigation, and cannon technology. He was the author of over a dozen of books.

C7) Joseph Needham, author of 'Science and Civilization in China,' wrote, "since the Jesuit missionaries came to China, the scientific knowledge of China and that of the West began to converge."

C8) During the Qing Dynasty, Adam Schall von Bell, a Jesuit missionary from Germany, was appointed Director of the Board of Astronomy in charge of reforming the Chinese calendar. He became a trusted advisor of emperor Shunzhi and was exempted from imperial court protocol.

C9) In 1650, Schall built the first European style cathedral at Beijing's Xuanwu Gate. To celebrate its completion Emperor Shunzhi gave the church a calligraphy panel with the inscription: the Gateway to the Perfect World.

C10) In 1664, three years after Shunzhi's death, Yang Guangxian, a court official, submitted a petition to the new emperor, ten year-old Kangxi. It said, "Foreigner's hearts differ from ours. We would rather have an imperfect calendar than have Westerners in China." Ao Bai, the emperor's regent sentenced Adam Schall von Bell to death by dismemberment, and ordered the caning and deportation of other missionaries.

C11) When the document of Von Bell's sentence reached the emperor and empress dowager at eleven o'clock on April 16, 1665, a violent earthquake hit Beijing. The capital was beset by windstorms and total darkness. The fearful and trembling officials requested a royal decree declaring the missionaries innocent and ordering their immediate release.

C12) Adam Schall von Bell died at 75 and was buried next to Matteo Ricci in Beijing. China remembered the unselfish contributions of these foreign-born sons in the official records of the Ming and Qing dynasties.

C13) When Emperor Kangxi grew up, he ordered Yang Guangxian the court official and Ferdinand Verbiest the missionary to forecast the movement of the sun's shadow and the positions of the stars. Verbiest's predictions all came true while Yan Guangxian failed completely. The emperor appointed Verbiest the Director of the Board of Astronomy and held a memorial service for Adam Schall von Bell. Yang Guangxian was exiled and the former regent, Ao Bai arrested.

C14) On March 22 of 1692, Emperor Kangxi issued a royal decree praising the missionaries' contributions to China and gave them total freedom to evangelize the land.

C15) Visiting the Xuanwu Gate church, he wrote 'Reverence To Heaven' and 'True Source Of All Things' on two calligraphy panels. The emperor praised Jesus in a poem saying, "By the flow of His blood He accomplished His work on the cross; and through the West we share in His abundant grace."

C16) In his essay, 'Treasure of Life,' Emperor Kangxi confessed his relationship with Jesus: "The heavenly gate was closed to our people, but now the path to blessing is open. I accept the Holy Son of God, that I may become His son and gain eternal life."

C17) Missionary work blossomed in the Qing Dynasty. The men of God translated Western scientific writings into Chinese and assisted China in the production of three hundred cannons. Verbiest tutored Emperor Kangxi two to three hours per day.

C18) Aided by missionaries, Emperor Kangxi signed the Treaty of Nerchinsk with Peter the Great of Russia. Both men swore before God to abide by it. This was a rare event in Chinese history because it was a treaty between equals. In future treaties with the West, China was an inferior and signed under humiliating circumstances.

C19) The missionaries impressed Emperor Kangxi so much, he opened China's ports for the first time to foreign trade. China had finally let the outside world in.

C20) But this did not last long. China's open door was abruptly shut by an apparently insignificant incident and a hasty decision.

C21) In 1705 the Vatican sent Monsignor Carlo Tommaso Maillard de Tournon to China. To keep the faith "pure," he issued a lengthy decree including a ban concerning the veneration of ancestors and of Confucius. Nonconforming clergy faced excommunication. Further stipulations included replacing the Chinese word 'Shangdi,' or 'God' with the Latin word 'Deus'. Calligraphy panels with words like 'Revere Heaven' may not be hung in churches and Chinese classic literature were disapproved of.

C22) Emperor Kangxi saw no conflict with the Christianity and immediately drove de Tournon from China--affirming that the Chinese 'Shangdi' was the true God, heaven was not materialistic and veneration of ancestors was merely an expression of filial piety.

C23) In 1719, the Pope dispatched Carlo Mezzabarba, to reaffirm the Vatican's decree. Kangxi granted Messabarba thirteen meetings, but seeing no room for a breakthrough, wrote the following:

C24) "Westerners do not understand the Chinese classics, and their opinions are ridiculous, resembling those of Buddhist and Taoist clergy, and other heretics and cultists. They shall no longer welcome in China."

C26) Emperor Yongzheng said, "Missionaries want to convert my people to Christianity so they will shift allegiance to foreign kings. Then thousands of your ships will invade us and China will fall."

C27) In fact, after more than a hundred years of closed door policy, it would take only a dozen foreign warships to subdue China,. Instead of being treated as an equal, China was forced to sign treaties as the defeated. Instead of open-minded men like Xu Guangqi and Kangxi, China's new leaders buried their heads in the sand, turning a blind eye as China was crushed over and over again.

C28) In 1792, after the Industrial Revolution, British envoy George McCartney led a delegation of several hundred scientists, mathematicians, artists, and medical doctors to China. They carried 600 crates of gifts including scientific instruments, paintings, military supplies, and models of vehicles and ships.

C29) However, the imperial court regarded these foreigners as mere "tribute bearers" for the emperor's birthday. When the British requested to station a representative in China, Emperor Qianlong issued a decree stating:

C30) "Your policies are incompatible with ours and your request will not be granted. There are many Western nations. If everyone requests to station representatives in Beijing, how can we permit all of them? China is great and abundant. We need nothing from you."

C31) Twenty-four years later Great Britain sent special envoy William Pitt Amherst to China to discuss trade issues. He was expelled because he refused to kowtow to Emperor Jiaqing.

C32) Profiteering British traders suggested to Parliament that diplomacy would get them nowhere in China. Impatient with the government's effort to establish trade with the Chinese through proper means, these traders smuggled large quantities of opium into China.

C33) In 1839, the Qing government destroyed over twenty thousand tons of British opium and drove British Superintendent Charles Elliot to sea. Britain then decided to open China's trade door by force.

C34) In 1840 sixteen British Expedition warships captured Tianjin and were headed to Beijing. This began a series of defeats and humiliating treaties for the Qing government. Similar treaties were signed with other Western Powers including the United States and France.

C35) Maintaining the illusion of greatness, the Qing Dynasty rejected contact with foreigners. For the next twenty years the West made no progress in trade expansion with China.

C36) In 1860, when the allied forces took Tianjin again--Emperor Xianfeng imprisoned all thirty-nine Anglo-French negotiation delegates in Beijing.

C37) Three days later, when the allied forces entered the city, half of the delegates had been tortured to death. In retaliation, the Garden of Yuanming, the Emperor's luxurious summer palace was burned.

C38) Pressured by the Western Powers, the Chinese emperor began to receive foreign diplomats in 1873. Consequently, Guo Songtao was sent to London, the first Chinese ambassador in history.

C39) Who were these people from the West? Were they China's curse or blessing? Were they friend or foe? China still asks these questions to this day.

C40) When missionaries like Matteo Ricci and Adam Schall von Bell offered to share their science and faith as with peers, China rashly closed her door. Now the West forced themselves upon China with battleships and cannons, blasting open the gate that once kept them out.

C41) With the cannon fire of 1840 the West brought to China not only opium and unwanted foreign influences, but also new technology, democracy, and Christianity.

C42) Arnold Toynbee, the renowned historian, said, "A developed civilization would be divided into components such as technology, politics, arts, and religions. Each component's ability to propagate is usually in reverse proportion to its value. The less important components are better received, while the more important ones are mostly rejected. This is the most unfortunate law in cultural exchange." In the past one hundred and fifty years China has been unable to escape this law.

C43) Bo Yang Interview Christianity teaches that all men are created equal, that we are all God's children. There is no such concept in China. This is of great concern. What do the Chinese live for? What do they love? Perhaps their love for parents, children or themselves is genuine--but this love cannot transcend blood. Christians on the other hand have purpose, life and love beyond family--in glorifying God. -----

C44) Liang Yancheng Interview China has only understood western culture from the Enlightenment onward, not realizing Western democracy is intimately related to God. The Chinese talk of how atheism and agnosticism ushered in the Enlightenment and explain democracy in terms of succession of tyrannies. However, after much study in America, I concluded that Western history and Christianity are inseparable. In fact, the most successful revolutions in the West, the ones with the least bloodshed, were all led by Christians--men who believed in forgiving their enemies. -----

C45) While western capitalists drained the lifehood of China, men of God also came, quietly surrendering their lives in service to China.

C46) When Karl Marx mockingly called China an 'obstinate rock' in 1862, he had no idea that three hundred years earlier a missionary named Alexandre Valignani had come to China to awaken her, saying, "Oh, rock, rock, when will thou open?"

C47) On the ship to China the captain asked Robert Morrison, "do you intend to change this proud and stubborn nation?" He replied, "No, it is God who will change her."

C48) Richard Timothy's personal secretary, Liang Qichao became a great reformer and patriot of China.

C49) Hudson Taylor came and five generations of his descendents stayed, dedicating their lives to China. Taylor said, "If I had a thousand pounds, China should have it; if I had a thousand lives, China Should have them."

C50) Morrison, Timothy, Taylor and thousands like them came, lived and died in China--enduring misunderstanding, hostility, hardship, and sacrifice. They never ceased to come.

C51) What motivated them? Money? Power? Fame? Politics? Why did they leave comfortable lives to quietly serve and die? Entire families were wiped out by the Boxer's swords; Poverty and famine killing others. Why did they come?

C52) Because of Jesus--who came and died for us.

C53) When the Word became flesh and lived among us, His wonder surpassed understanding.

C54) Countless Christians took up their crosses and followed the footsteps of Jesus into China.

C55) They were seeds from heaven.

C56) And when a seed falls on the ground and dies, it produces many seeds.

C57) John Song threw away his PhD to devote his life to spreading the gospel in China. Watchman Nee built church after church declaring himself the watchman of Chinese souls. Mingdao Wang chose life imprisonment rather than deny his faith. Western missionaries were expelled and atheism ruthlessly ruled China--but that's when an amazing thing happened. Seeds began to sprout; vast numbers of Chinese Christians appeared--evidence that the kingdom, power and glory of God is returning to Shen Zhou, the Land of God! China is awake and entering a new era!

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## China's Confession ---- episode 4

<http://chinasoul.org/e/e-wk/episode04.htm>

D1) From 1840 to 1990, China went through a constant series of upheavals--including the Taiping Rebellion, the Westernization Movement, the Reformation, the Boxers' Rebellion, the May 4th Movement and the revolution.

D2) Previous periods of unrest were full of confusion and violence but these hundred and fifty years of metamorphosis, though colored by pain, despair and grief--also had respites of joy, hope and dignity. It all began with the Taiping Rebellion.

D3) As a young man, Hong Xiuquan, the leader of the Taiping Rebellion stumbled across the Bible, and was deeply impressed by the majesty of God, the creator of the universe. Hong, a farmer's son, said, "The stars, clouds, lightning and rain are the wonders of God. The earth, with its mountains and valleys, seas and streams, plants and animals are His creations--clearly the work of a true God. He is worthy of worship by the whole world."

D4) Hong's ideal was to set up China as 'Taiping tien-guo', that is, a Heavenly Kingdom of Great Peace.

D5) However, as the Taiping movement gained momentum, taking the southern capital of Nanking, Hong Xiuquan departed increasingly from mainstream Christianity. Missionaries in China later considered it a cult.

D6) While Hong and his followers abandoned their original ideals, another Chinese Christian, Hong Renxuan, brought them to maturity.

D7) Hong Renxuan was baptized and trained by missionaries in Hong Kong. He later tried to call attention Hong Xiuquan's doctrinal errors.

D8) In his book, New Thoughts on Government, he classified world cultures into three levels. China's antiquated customs were at a low level, the West's science and technology at a mid level, while the highest level was reserved for those who believe in Christ--a personal God who offers both just punishment and merciful forgiveness.

D9) He understood China's problem--and solution far more profoundly than his contemporaries or the Taiping leaders.

D10) The Taiping Rebellion inevitably failed.

D11) Without transforming her core culture, China sought superficial changes in the Westernization Movement, such as factories, railroads, overseas study, foreign languages, venture capitals, and technology. China's navy became the world's seventh largest after acquiring many battleships.

D12) The Westernization Movement came to an abrupt end when Japan annihilated China's North Sea Fleet during the Sino-Japanese war of 1894 to 1895.

D13) China's defeat by Japan was not the consequence of poor military tactics, but the result of moral decay and political corruption. Rampant prostitution, opium addiction, mutinies, and the embezzlement of military funds for Empress Dowager Ci Xi's sixtieth birthday left the fleet with only three cannon balls for battle!

D14) However, the Westernization Movement's failure led to fundamental reforms.

D15) In 1895, several thousand discontented candidates for the imperial selection examination assembled in Beijing. They petitioned Emperor Guang Xu to model China's reform after Japan's Meiji Restoration. The petition took three years to reach the Emperor--

D16) This led to a series of edicts for reform issued over the next 103 days--which were strongly opposed by the imperial officials and Empress Dowager Ci Xi. As a result, the emperor was detained and six key reformers were executed.

D17) The failure of the One-Hundred-Day Reformation angered the people.

D18) Having succeeded in stopping reform, the powers that be joined forces with the Boxers under the slogan 'strengthen the Qing government and destroy the foreigners'. When Ci Xi met with Boxer leader, Cao Futian, the crown prince even wore a Boxer uniform to show alliance. Riots followed. Railroads were dug up, western houses burned, foreigners killed and Christianity outlawed. Over two hundred missionaries and twenty thousand Christians in northeastern China fell victims to the Boxers.

D19) In May 24, 1900, Ci Xi ordered her forces to join the Boxers in attacking of embassies in Beijing. The next day Ci Xi declared war on all the countries with diplomatic ties with China.

D20) Shocked and outraged, seven western countries and Japan responded by forming a military alliance. A month later Beijing fell. Ci Xi fled, but not before slaughtering those officials who had considered settling with the foreigners.

D21) China's hope now rested on Sun Yatsen, a man who understood the need to reform at its most fundamental level.

D22) Sun Yatsen left China in 1879 to live with his elder brother in Honolulu. He graduated from a Christian missionary school and went to Hong Kong to study medicine--where he was baptized in a Congregational church in 1884.



D23) When his petition to Viceroy Li Hongzhang produced no results, Sun founded the Revive China Society in 1894. Within ten years it became the Revolutionary Alliance, with Sun as its leader.

D24) Sun Yatsen embraced Christianity and intended to govern China according to God's laws. In defining human progress, Sun quoted Confucius-- 'when the great truth prevails, the whole world desires justice and goodness,' and Jesus who said, 'My God's will be done on earth, as it is in heaven.'"

D25) Sun said, for China it was not 'difficult to practice what we know,' rather it was 'difficult to know what to practice.' For three thousand years the Chinese placed their faith in the wrong object and worshiped the wrong person. It was therefore impossible to live a truly righteous life. The very heart of China had to be renewed and this renewal could only come from God.

D26) When members of his political party strongly opposed Christianity, Sun cautioned the church to never become an instrument of the imperialists. He also encouraged constructive debates to promote the understanding of the Gospel. He openly declared he and his family were Christians and believed the separation of church and state was clearly the norm in civilized countries. Only without political interference could the church thrive.

D27) On October 10, 1911 the Wuchang Uprising was a success-- with two-third of the provinces declaring independence. Sun Yatsen was elected the Provisional President of the Republic of China. He quickly sought to implement democracy and reform culture and society.

D28) However, the foreign powers believed only military strongman Yuan Shikai would be able to restore order and unite the provinces. Wishing to unify China under one republic, Sun Yatsen gave up his presidency to Yuan in exchange for the abdication of the Qing court. Sun then devoted his energy to the economic development of the country.

D29) Yuan soon dissolved the parliament and declared himself emperor. Sun Yatsen once again was called to lead a campaign to restore the constitution of the republic.

D30) Sun Yatsen said, "Even when I die I want people to know that I am a Christian." He passed away in Beijing on February 22, 1925. He said in his will, "As a Christian I have wrestled with the devil for forty years. You should do likewise and believe in God."

D31) He was truly a spirit-filled man of integrity, dedicated to restoring godliness system in China, the Land of God.

D32) Revered by Chinese on both sides of the Taiwan Strait, Sun Yatsen will continue to be remembered in the twenty-first century as China returns to God.

D33) While the victors of World War 1 treated China as a second-class nation, the Soviets embraced her, abolishing the Czar's unequal treaties with China. This gesture set off the patriotic, anti-imperialist May 4 movement.

D34) The Chinese felt a kinship with Soviet socialism and scorned western capitalism, opening a door for the Communists.

D35) The Chinese Nationalist Party (Kuomintang) was founded in 1919 to establish a capitalistic China. Two years later, the Chinese Communist Party was formed to promote a socialist China.

D36) Its founder, Chen Duxiu, while not a Christian, still admired the teachings of Jesus, even calling them superior to Confucius. For this reason, Chen was able to work with the Nationalist leader Sun Yatsen, to rebuild China in capitalism before its transition to socialism. Unfortunately their successors, Chiang Kai-shek and Mao Zedong, were not as cooperative. Their hidden agendas and open conflicts continued until the Communists gained military strength during China's war with Japan. Backed by the Soviet Union and winning peasant support with land reforms, the Communists eventually took control of China.

D37) With a little help in 1946, Chiang could have defeated the Communists and established a two-party political system. But America and the alliance would not lend a hand.

D38) Founded on belief in a heavenly God, democratic America could not fathom the Chinese who were lorded over for 2500 years by far-from-perfect human dictators masquerading as gods.

D39) In three years of civil war, the Nationalists lost 1.7 million lives and the Communists 1.5 million. Over 3 million Chinese were killed by their own people.

D40) On October 1, 1949, Mao Zedong stood on the citadel of Tiananmen and shouted; "Now the Chinese people rise up!"

D42) Marx's theory of proletarian dictatorship fit nicely with China's 2500 years of humanistic autocrats.

D43) Marx's view on materialism supported 2500 years of atheistic culture.

D44) Marx's theory of class struggle validated China's 2500 year history of rebellion and violence.

D45) Marx's communal system and controlled economy were compatible with China's feudal mindset where 'everything under the sun belongs to the emperor and everyone exists to serve him.'

D46) In 1944 Mao Zedong was asked, "How will you break the rise and fall cycles of previous dynasties?" His answer: "through democracy!"

D47) Today these words are most ironic.

D48) Within forty years the Communists realized Mao's socialist vision had failed and sought new solutions. Like the Qing administration, Deng Xiaoping adopted a strategy of westernization. This time he succeeded due to improved conditions in China. As a result the Chinese expect success from Jiang Zemin and other leaders.

D49) Zhang Xueliang, a warlord who once placed Chiang Kai-shek under house arrest for 18 days in the Republic's infancy--was under house arrest by Chiang for over forty years in Taiwan. He eventually converted to Christianity.

D50) Zhang Xueliang Interview: I wasn't a Christian. I was a soldier. But now I am a well-disciplined Christian with a heart-felt, sincere faith. When we believe in God, trust him with everything and we truly know him. If we abide in him, he will abide in us. The Lord is worthy of our praises.

D51) Could this centenarian's spiritual journey foreshadow the moral destiny of his beloved nation?

D52) History repeats itself, but always at a higher level. After Sun Yatsen fell, China has been climbing back step-by-step toward his values. Though at first, salvation seems so far away, each step forward in faith reassures us Almighty God awaits with open arms.

## China's Confession ---- episode 5

<http://chinasoul.org/e/e-wk/episode05.htm>

E1) As China was emerging from a prolonged bondage during the second half of the 20th century, she fell from the hands of Sun Yatsen, a God-fearing patriot, into the hands of Chiang Kai-shek, a Nationalist soldier-politician, to Mao Zedong, a Communist revolutionary.

E2) The next fifty years seemed like a quick replay of China's tumultuous 2500 year history.

E3) The Communists took control of Mainland China in 1949, and put to death one million seventy thousand Nationalists. The next year, half a million people were executed as counter-revolutionaries

E4) In 1954 the Secretary of the Bureau of Northeast China Gao Gang and the Minister of the Central Party Committee Rao Shushi were purged from the party.

E5) Two years later democratic leaders Zhang Bojun and Luo Longji were labeled right-wing counter-revolutionaries and punished along with five hundred fifty thousand sympathizers.

E6) In 1959, National Defense Minister Peng Dehuai, Chief of Staff of the People's Liberation Army Huang Kecheng and Vice-Minister of Foreign Affairs Zhang Wentian were declared 'Right-wing anti-party opportunists' and brought down.

E7) In 1966, Beijing Mayor Peng Zhen, Propaganda Minister Lu Dingyi, Chief of General Staff Luo Ruiqing were brought down in disgrace.

E8) Shortly thereafter, Deng Xiaoping, He Long, Chen Yi, and many other Communist Party pioneers were toppled.

E9) In November 1968, Liu Shaoqi was E9) Cont.E6) convicted of treason and imprisoned. This former Chairman of the People's Republic of China soon passed away, his name forever disgraced.

E10) In the application form to have his father cremated, Liu's son wrote 'unemployed' for his father's occupation.

E11) Less than two years later while attempting to flee China, Mao's designated successor, Lin Biao, died in a plane crash in Mongolia.

E12) And so Mao Zedong became China's undisputed god.

E13) (Red Guards: 'Long lives Chairman Mao...Lin Biao: ...long lives, long lives.Zhou Enlai: Long lives our great leader, Chairman Mao...)

E14) The spiritual poverty of one billion people and their frail trust in atheism was exposed before this man.

E15) Eight times in 1966 Mao stood in the citadel of Tiananmen to rally millions of loyal Red Guards.

E16) These teary-eyed students could barely see Mao far off in the distance--but had no doubt this mere mortal was their savior, the god who would deliver them from their misery.

E17) (News Brief) Chairman Mao, O, Chairman Mao. You came to us twice today with such great countenance and vitality. You are the greatest blessing to China, and to people engaged in revolutions worldwide.

E18) However, just two years later in 1968, this god of China ordered his fanatic worshippers, fifty-four million students, to go Cont.E18)E18) to the countryside to be 're-educated' by the peasants, producing a generation of sorrow and despair.

E19) By 1976 the Cultural Revolution ran out of steam. But by then many lives had been lost and the economy was near collapse. Yet when Mao died in September, people grieved over his corpse

E20) as if the world had ended.

E21) Clearly there is a void in a person's heart that only God can fill. But the Chinese sought fulfillment in a counterfeit--worshipping a mere man--a sinner like themselves.

E22) In the past the Chinese worshipped their emperors. Now they worship modern tyrants.

E23) Bo Yang Interview-----Chinese culture is political, based on revering the emperor as a 'god.' It is also a bureaucratic culture of flattery, submission, and slavery; a culture where man 'creates' god--and that man is the emperor.-----

E24) In 1978 Deng Xiaoping initiated economic reform in China succeeding where the Westernization Movement of 1861 failed.

E25) When China's youth began to worship him like a god, they were once again setting themselves up for disappointment.

E26) In the dawn of June 4, 1989, tanks rumbled into Tiananmen Square crushing the dreams and shattering the illusions of the youth.

E27) These students, who once worshipped Deng, were again deceived and disappointed.

E28) Tiananmen, the Gate of Heavenly Peace, did not bring the peace they expected.

E29) Three years later, Deng's tour of Southern China started a 'get rich' fad among the people, creating an economic boom that surprised the world. Pragmatism not communism ruled China's marketplace. Even the West thought China's problems would be solved by their sustained annual growth rate of ten percent.

E30) However, the root cause of China's maladies is not poverty--but the endless infighting, vengeance and tyranny.

E31) Historically, each dynasty saw prosperity in the second and third generations. The fourth and fifth generations routinely brought unrest and upheaval. Will this historical pattern currently repeat itself? Only time will tell.

E32) China's root problem is spiritual and cannot be solved by an economic boom. It is a festering wound that has brought forth an abundance of social ills.

E33) Westernization only addressed the symptoms. True democracy has proven difficult for the Chinese.

E34) In Taiwan, "Chinese democracy" has turned a proven political system into a brawl between factions.

E35) Chinese dissidents continued their infighting even after they arrived in the West, the birthplace of democracy.

E36) It's been difficult for democracy to take root in China because the Chinese believe democracy is a product of better economic and political systems--not born out of a firmly grounded faith in God.

E37) In 1998 President Clinton visited Beijing University, the birthplace of Chinese democracy. In the auditorium an indignant student asked Clinton, "when President Jiang Zemin visited Harvard he was confronted by demonstrators and protesters. How would you feel if demonstrations and protests were permitted here today?" Clinton surprised the student by answering, "I would meet the demonstrators and listen to their concerns. I often run across protest."

E38) This brief exchange exposed the difference between two political systems and the great disparity between two spirits and two beliefs.

E39) Democracy is founded upon equality between leaders and citizens, respect for both supporters and opponents, and peaceful coexistence among the winners and losers.

E40) On the contrary, dictatorships are established by class discrimination, power struggles, and the purging of opponents.

E41) Only before God can mankind be truly equal. In His sight, all have sinned and fallen short of His glory. And yet, we are all His children, dearly loved and forgiven by Him.

E42) In 1975, ten months before his death, Mao Zedong told American diplomat, Henry Kissinger, "I know God does not like us, because I am contentious and a communist."

E43) Where do today's 1.3 billions Chinese place their faith? In Confucius? Marx? No--in money, power, pleasure, and pursuit of personal gain.

E44) Marxism rejects God and focuses on the material world. This system breeds ruthless competition without eternal consequences. How does one maintain integrity, humility, and Cont. E44) holiness in such an ungodly, materialistic environment?

E45) The Russian writer Dostoyevsky rightly said, "Without God every act is permissible."

E46) Yu Yingshi Interview-----  
Chinese people believe in science and many view religion as mere superstition. Cai Yuanpei, a scholar, proposed replacing religion with aesthetics and fine arts. I believe he only had a limited understanding of religion, not facing the deeper issues of life and death, realities no one can escape regardless of wealth or scientific advancement.

E47) Wealth, science, and law cannot usurp the role of religion to save souls or teach morality.

E48) As the economy booms, China's religious crisis becomes increasingly critical. Souls are being lost and morals declining.

E49) The nation's economy was once disrupted by the Cultural Revolution but now economic development corrupts the hearts of men. It's hard to tell what has harmed China more.

E50) In spite of her problems, God's light still shines on China. 1986 was the Year of World Peace and a beautiful song called 'Let the World be Filled With Love' became very popular. The song -

E51) Round and round so goes the sun, As it's been so from day one. The boundless love in the universe, Our hearts' desires in it immerse: We wish that day would ensue  
Cont. E51) Song E51) When the sea stains the desert blue. Ah, years come and go, Yesterday we have passed through . . .

E52) The song soon vanished from stage and radio. The reason for its disappearance is obvious. (June 4 suppression; ancient battles)

E53) In these there is no boundless love and no forgiveness. In these only victory counts, only advantage matters. Malicious scheme is counted as wisdom, and strife is taken as glory.

E54) (song) ...set off the new upsurge of the Cultural Revolution! Resolutely overthrow the Chinese Khrushchev and tread hard on him with your foot!

E55) In these there is no repentance and no self-reproof. All wrongdoings are someone else's fault. Failures are transformed into hatred for others.

E56) Nevertheless, the Word is divine, and this is still the Land of God. Listen, it is truly the gospel of peace and love arriving, as though from the ancient of days, yet like a dream of tomorrow.

E57) The song -Here is God's presence; here is God's word. Here flows the anointment of the Holy Spirit, Here is a different world. How good and wonderful it is When brothers live in unity As if the dew of Hermon were falling on Mount Zion. Here is love, here is peace. Here is light, here is life. For here the Lord bestows all his blessings. Cont. E57) The song E57) If you want to have it, You will find it in Jesus Christ.

E58) Over the years many humble people have blazed new paths of life for China with repentance, prayer and solemn dedication.

E59) Fifty years ago there were just over a million Christians in China. Today they number tens of millions.

E60) And their numbers continue to grow, not in favorable conditions but under persecution. Not in laughter but in tears. Not by strength but by meekness. Not in churches but in dungeons.

E61) And wherever they are, there is love. Boundless love and forgiveness. Repentance and new life.

E62) Overseas Chinese students fill churches, fellowships, Bible study groups, and evangelical meetings. After thousands of years of being quenched, modern China finally thirsts for truth!

E63) In the twenty-first century, Shen Zhou is destined to once again be called the Land of God!