

|| *The West China* || *Missionary News* ||

SEPTEMBER 1933

EDITORIAL

The Challenge of Communism to Christianity in China.

Protestant Christian Missions have been at work in China with a spirit of intense devotion and self sacrifice for over a hundred years. As a result the Christian Church numbers at the most about eight hundred thousand. Communism has been in China for little over ten years and its adherents are reckoned as over twelve million. Is this single comparison of facts not enough to startle missionaries into serious reflection? There are other facts too: the burning enthusiasm of young Communists amounting to a fanaticism equalling or surpassing that of the most earnest Christians; their active propaganda; their efficient organisation; the widespread interest and the ready response of youth, all of which may be compared or contrasted with some of the calm, cool, half-hearted efforts of the Christian Church in which youth is by no means conspicuous and the fires of enthusiasm flicker up only occasionally here and there.

At the Student Christian Conference at Edinburgh in January 1933 Dr. Hans Lilje, General Secretary of the German S.C.M. gave a masterly summary of the essentials of Communism which will well repay study by all missionaries. In fact we feel that it is of the greatest importance that all Christians should make a

careful and thorough study of Communism at its best and at its worst. It is in these critical days at least as important as the study of other religions which, however influential in the past, are less powerful in their appeal to youth than this new force has proved itself to be.

Communism is first of all an economic revolution. One of its first aims is to bring about a redistribution of wealth and a control of industry for the prosperity of all. Machinery and its products are all but worshipped and are regarded as the one way of salvation for society.

Secondly, Communism provides for the future by a rigid and clearly defined educational regime. A new generation is to be raised up free from the trammels of convention, class distinction and all the old unhappy things of past bourgeoisie.

There is no religion in Communism, or rather, would it not be truer to say that Communism is to its devotees itself a religion? It is opposed root and branch to Christianity or any of the old religions and with its own fiery enthusiasm for its ideals, it replaces them with a new devotion. Lenin in Russia is almost deified and certainly the machine is worshipped with more reality and sincerity of faith than any of the pictures and ikons of the old time, or the idols in the Chinese temples.

Whereas the old religions, shall we say of China, were matters for certain times and seasons, demanding attention only on special occasions, but little concerned with every-day life, Communism is itself a way of life and all human life is brought into subjection to its sway. It calls for complete self-surrender, for utter resignation to its dogmas and decrees. It is thought better that thousands of men, women and children should perish now to bring in the new day of universal communism than that a weak compassion by sparing lives, should delay the longed-for millenium. It combines the relentlessness of the inquisition with the religious fervour of the Crusades. This is something quite different from cool, calm, calculating Socialism. One can be a Socialist and something else, but once in the ranks of Communism, it is that and that alone. This is what we are faced with in China and Russia and

wherever the Red Flag rules. There can be no compromise or treaty from their point of view. However we may feel a certain amount of sympathy with their aims and ideals, sympathy is nothing to them. They are out for dominion. As surely as the Mohammedan fury surged across Asia, Africa and Europe, sweeping away a fat and lazy Christianity with its effete ministry and self-indulgent Christians, so surely does the Communist menace threaten a calm, respectable and easy-going church today. What shall the issue be?

To many observers in China Communism appears to be nothing different from brigandage. It is just robbery, pillage and murder, its leaders are grabbing what they can for themselves and growing rich on the proceeds of their raids. But behind this vanguard of terrorism there is a great organized movement with deep roots spreading far and wide. The eruption is on the surface, but the real forces lie embedded deep and unseen.

In real Communism too there is, as there is in Christianity, a great hope for the future. The best is yet to be. A passion for the glorious age ahead possesses them. There is a certain assurance that the time will come when all men shall own the sway of Communist ideals of equality and universal justice. To attain this magnificent end all means are justifiable, revolution, class war, murder, slaughter, the overthrow of states, thrones and governments and all that hinders the attainment of the ultimate ideal.

The weak, anaemic, self-satisfied, smug and easy-going manners of Christianity are hateful to the thorough-going Communist. No doubt he sees more clearly than we are willing to admit. Communism may even be to the church of today the Scourge of the Lord to stab Christians broad awake and show them the futility of many things to which they have held on in fatuous devotion.

The Christian Church, whether in China, Europe, America or anywhere else cannot clutch its skirts and pass by on the other side. There is no other side. The two systems, sooner or later, must meet face to face. Christianity even now is up against a crisis greater than any it has known for a thousand years. It cannot form its armies and march to the Holy Land in fatuous

and futile campaigns, for the danger is not localized in a place, it is in the heart of the whole race. Every Christian must realize this crisis and take up the challenge. The way to meet and oppose this new force is by a more genuine and sincere allegiance to the essential teachings of Christianity and by a practical exposition of them in life and action. Our basic reasons of faith and life must be clearly thought out. Every Christian must know not only that he is a Christian but why he is one. Belief must be based not on hearsay but on reason and conviction. That is the first thing. Then we must recognise that there is much truth in the Communist criticism of Christianity. It has been and too often is smug and self-satisfied, with a message only for the well-to-do and middle classes and a condescending, patronizing attitude to the poor and the workers. This is not the teaching or the spirit of our Master. Through the hideous growth of factories and slums in crowded cities, through the industrial revolution and all that has followed, it is only a small section of the church that has really given serious thought to the sufferings and needs of labour. All honour to that noble band of Christians, but it has by no means comprised the great mass of those who bear that sacred name. Perhaps the challenge of Communism may be used to bring Christianity back to its original ideals.

It is important to remember that Christianity has not only a message to deliver. It has a work to do. It is to make the lot of man on this earth better in every way. There must be no resting or self-indulgence as long as there are down and outs. Certainly the work of Christianity is spiritual. It is to save men's souls. But it has a work of social service too and must concern itself with men's bodies which are intended for the temples of the Holy Spirit. The social morality which Christianity teaches is not to be merely a theory preached from pulpits. It is to be put into practice. We teach and work and pray for a future as pure and glorious as that of the loftiest Communism. They can teach us nothing in the realm of vision and idealism for man's future. The Kingdoms of this world are to become the Kingdom of our God and of His Christ. Love, Unity, Peace, Goodwill among men' these are the aims of

Christianity, but these things have not yet become the absorbing passion of every individual Christian. That is where we fail. We read about it and preach about it and sing about it, but how many are there who really work for it, live for it, die for it?

One fundamental difference between Communism and Christianity is that the latter emphasises the value and freedom of the individual. Communism loses personality in the organised community. Christianity loses its community in individualism. Is there no way of reconciling these two? Is not the service of the Community inspired by love the truest Christian method? A Christian must live that his fellow men may be helped and improved. If necessary he must be willing to die for that end too. But whereas in Communism the force that compels him must come from the state, in Christianity the force that urges him to the greatest lengths of sacrifice is a well-spring of love that finds its source in the universal Father-God. That is the way the Master went, Should not the servant tread it still?

DEATH OF DR. F. F. ALLAN.

The United Church of Canada Mission has suffered a severe loss in the death of Dr. Allan in Chungking. Dr. Allan had been unwell from time to time during the last year or more, but in the end his death was sudden and unexpected. His place will be very hard to fill and his ripe experience and hard work had won him the respect of all his fellow-workers, both Chinese and foreign. To Mrs. Allan and all the members of the family we offer our deepest sympathy in their bereavement.

TRAINING FOR THE MINISTRY.

We have asked several representative missionaries of various missions to write some account of what has been done in the way of training workers in the past few years. This month we are pleased to publish an article by the Revd. C. H. Parsons, of the C. I. M. East. We hope to publish further articles on this subject in later issues. By the way we are glad that Mr. Parsons has so far recovered from his recent illness that he is able to be back at work and has been able to write this article for us.

POSSIBILITIES.

Think of the possibilities of one life filled with the Holy Spirit.

Pilkington of Uganda, a disheartened man, goes away for quiet and rest to the Island of Kome. There he reads a tract written by David the Tamil evangelist, and his eyes are opened to see that he has been living below his privileges. He consecrates his life afresh to God, and in simple faith seeks the fulfilment of the promise "Ye shall have power." He returns with the burning conviction that the great need of Uganda is the Holy Spirit of God. He writes to his mother: "What we want first, middle, and last is the Holy Ghost." And he writes to his Bishop: "I want to tell you that we—mission and people—are in the midst of a time of great blessing. God has enabled several of us to see that for a long while past we have been working in our own strength, and that consequently there has been no power in our lives and very little blessing. We have, however, been brought to see that the command: 'Be filled with the Spirit' is as much laid upon us as it was upon the Ephesians, and that power for effectual service is placed at our service if we will but appropriate it. I cannot tell you the difference it has made in our lives as well as in our work. Now we are full of joy, whereas a little while ago (I am speaking for myself in this) the depression was almost unbearable. As for our work, God is now using us, and a wonderful wave of blessing is passing over the land."

Think of the possibilities of one life filled with the Holy Spirit.

SYMPATHY FROM A CORRESPONDENT.

The Editor stood at the pearly gate,
 His face was worn and old.
 He meekly asked the man of fate
 Admission to the fold.

"What have you done" St. Peter asked,
 "To seek admission here?"
 "Oh, I edited the Missionary News
 "On earth for over a year."

The gate swung open sharply
 As Peter touched the bell.
 "Come in," he said, "And take a harp,
 "You've had enough of er-trouble."

(With apologies to the Purdue Pharmacist.)

YE ED. ASKS FOR IT.

If you have a bit of news
 Send it in ;
 Or a joke that will amuse,
 Send it in ;
 A story that is true,
 An incident that's new,
 We want to hear from you ;
 Send it in ;
 Don't wait a month to do it,
 Send it in ;
 Don't let 'em beat you to it,
 Send it in ;
 Something serious or a jest,
 Just whichever you like, best,
 The editor will do the rest,
 Send it in.

—Wingham Advance-Times.

THE T'UNG LIANG ORPHANAGE.

BY MISS ELLEN R. RILEY.

HAVING been asked to report on our work in rescuing the unwanted girls of China, and now having a holiday from this over-busy life, I am writing a little to tell interested friends about it.

The Orphanage was started in T'ung Ch'uan three years ago and removed to T'ung Liang a year later owing to the premises being unsuitable in the former place. We then had nine little girls in our care. During the two years we have been at T'ung Liang we have taken in seventeen more children. Of these some have left us, several have died and there are fourteen now in the Orphanage. These children come to us from various sources. Some are placed on doorsteps and abandoned, others are brought by kind-hearted neighbours. Different histories are attached to the little ones. Sometimes a widow left destitute, abandons her baby and becomes a wet-nurse in order to earn money to keep a large family.

One child, five years old, her father an opium smoker and the mother dead, was turned out of her home and wandered desolate on the streets crying piteously. I was urged by neighbours to take her in and did so. Some children are placed on doorsteps, their names, history and ages quite unknown and to take them in is to rescue them from certain death by cold, disease and starvation.

The orphanage was really started in thought in Blackpool, England, in February 1929, when two sisters gave two golden sovereigns as "An earnest of an Orphanage in China." Hearing of the babies being left to die in this way, they were led to start this fund for the purpose saving some children for the glory of God. It is therefore our desire to save life and bring these little ones up to know and serve the Lord Jesus Christ.

In T'ung Liang there are only Government schools and one fears for the influence of the present day attitude towards religion and the evil surroundings there if we send our children, so at present we are giving them lessons in the home. The eldest girl of the family is expecting to pass her final examina-

tion in the Junior Middle School at Suining. We are hoping that she will take charge of our school of eight little ones, the rest being babies.

The Orphanage is not connected with any missionary society and the support of this work is entirely dependent upon God to supply all our needs as people in England, America or China are led by Him to give.

Our God is faithful as we trust Him. He does not fail us in this. Our funds have always been enough for our wants to be supplied. Any child who needs this home is welcome and, however many, our God is able to save to the uttermost and from the uttermost.

Any missionary in West China who has Chinese children on his or her hands and does not know what to do with them can send them to us.

Miss Steed will be in charge after next January. We are partners in this work and I expect to leave then for furlough.

WHAT THE PUBLIC SHOULD KNOW ABOUT LEPROSY IN CHINA.

What is Leprosy?

Leprosy is a most horrible disease caused by a small germ known as *Mycobacterium leprae* which grows inside the human body, especially in the skin and nerves.

How do people get leprosy?

People contract leprosy usually by prolonged and close contact with a leper such as living in the same room, sleeping in a common bed, or using the same eating utensils, etc.

How can we tell whether one has got leprosy?

A small patch with no sensation, a thick coloured patch that does not yield to hospital ointments and spreads gradually,

and a thickened painful nerve should always be suspected signs of leprosy in the initial stage.

If any one is suspicious of having contracted leprosy what should he do?

He should go to see a competent doctor at once to have his trouble diagnosed. Prompt treatment insures a speedy recovery, while procrastination always makes cure difficult, if not impossible. Should he prove to be free from leprosy, well and good, and there is no harm done. But, on the other hand, if he is found to be a victim of the dread disease, treatment can be started immediately.

Is leprosy curable?

Perhaps the best answer is found in the statement of Dr. E. Muir, one of the greatest authorities on leprosy to-day: "Given ordinarily favourable circumstances, a patient determined to get better, and a doctor who understands his work and is willing to take trouble, there are few cases in which all active signs of leprosy cannot be stamped out."

What are some of the contributing factors of leprosy?

Ignorance, Shame and Superstition may be called the chief allies of leprosy.

What are the enemies of leprosy?

Freedom from other diseases, well-regulated bowels, abundant exercises, regular habits and good diet are the five enemies of leprosy.

Is leprosy hereditary?

According to the modern medical researches leprosy is found not to be hereditary. If children can be separated from their leprous parents at an early age they very seldom develop the disease. As young children are very susceptible to contagion it is therefore highly necessary to make proper provision to take care of the untainted children.

How many lepers are there in the world?

It is generally estimated that there are at least two million lepers in the world. In other words, one person out of every eight hundred people is afflicted with this horrible malady.

Where are these people?

Leprosy is an international disease, so its victims are found all over the world. But Africa, Asia and South America contribute the largest quota. Europe was once very badly affected. But owing to the existence of severe leper laws and the rise in economic standards the scourge has now been practically stamped out.

How many lepers are there in China?

While no exact figure is available it is generally believed that China has over 1,000,000 lepers, or one-half of the world's leper population.

How is leprosy distributed in China?

Comparatively speaking Kwangtung and Fukien come the first; Yunnan, Kwangsi and Kweichow and Szechwan the second; Anhwei, Hupeh, Hunan and Kiangse the third; Shantung, the fourth; Kiangsu and Chekiang, the fifth; Shensi and Kansu, the sixth and Manchuria; the seventh. There is very little leprosy in the rest of provinces.

How many leprosia or leper asylums are there China?

A little over one dozen accommodating some 2,000 lepers. Assuming that China has 1,000,000 lepers only one out of every five hundred of them is taken care of. Aside from these there are a good number of leper settlements in Kwangtung and Fukien where they can come and get a certain amount of support.

Where are these leprosia located?

One in Siao-kan, Hupeh; one in Hangchow Chekiang; two in Shantung located at Tsinan and Tenghsien; one in Nanchang, Kiangse; one in Yunnanfu, Yunnan; one in Yenping, Fukien; and five in Kwangtung located at Tungkun; Sheklung, Pakhoi, Tai-kam and Swatow. Adding to this list there are two new leper hospitals being built one in Amoy, Fukien; and the other, in Hoihow on Hainan Island, South Kwangtung

What has the Chinese Government done towards leprosy?

In comparison with governments of other countries the Chinese Government has so far done very little indeed. Aside from the monthly grants given by the provincial governments.

of Kwangtung and Fukien to a few leper asylums and settlements there is only one leper colony built and maintained by the municipal government of Swatow, and this is a very poor one from the standpoint of both equipment and management.

It is interesting to know that the Health Service of the Philippine Government spent in 1929 1,201,000 pesos on the maintenance of the Culion Leper Colony and special leprosy treatment including the manufacturing and distribution of the ethyl esters, and another 125,000 pesos on leprosy work on other places out of its appropriation of 3,730,426 pesos from the Senate. In other words the Health Department of the Philippine Government spent over one-third of its annual budget in a year on its fight against leprosy. Not long ago the Japanese Government announced that its Home office was considering a plan of spending 37,000,000 yen with a view to eradicating leprosy in the Japanese Empire within 30 years. The examples of the Philippines and Japan ought to furnish good food for thought to the Chinese Government.

How are the leper institutions in China being supported?

Most of them are supported by the Mission to Lepers (London) and the American Mission to Lepers. Some are run by denominational boards and some by government and local bodies. With the rise of the Chinese Mission to Lepers there is another source of support.

BIBLE SCHOOL AND OPIUM BREAKING
AUXILLIARY PRAYER COMPANIONSHIP

TA HSIEN.

Having just returned from the district in which the Campaigns have been held it seems best to send you news at once. This district can now be divided into three areas, each with its own church: San Ch'ing Miao; Tong Chia Keo; Shuang Ho Chang.

In San Ch'ing Miao two campaigns, both ten 'li' from the market, are just concluding; their numbers aggregate one hundred and fifty. There is hardly a family throughout this district that has not been interested. On the market only three families stand aloof. Some 'li' distant from the market as I approached I heard parties of farmers singing hymns and choruses as they trod in the growing rice. At the Sunday morning service in the farmhouse that serves as a temporary church a congregation of more than three hundred gathered, while at Ho Hsi and at Shuang Ho Keo where the two campaigns are in progress there were gatherings of more than two hundred and one hundred, totalling roughly seven hundred people.

At Tong Chia Keo, where the campaigns ceased two months ago, the interested people number about one hundred, but while they appear much in earnest there is perhaps a shallowness in many, due, it would seem, to the lack of positive teaching. Meetings are held nightly in the farmhouse that serves as the centre, and they hope soon to prepare suitable furniture for use at services.

Shuang Ho Ch'ang is the market in which the work commenced a year ago, and it was the last centre to be visited on this journey. It was a joy to see such evident growth in grace in the lives of those who were changed in the last campaign. The first fervour has naturally passed, but in a great many its place has been taken by the healthier qualities of strong faith and steady purpose. One feels that they have now a firm foundation upon which a building of God can be built. The farmhouse in which the services are held has been admirably adapted as a temporary church capable of seating about two hundred. Under Mr. Yang's supervision some excellent furniture has been made. Even the pulpit has an inviting air about it. At a council meeting the building of a permanent church was discussed and a site chosen. Money is being subscribed with a view to building in the autumn.

The last letter mentioned that the workers were in need of rest. This was very apparent on meeting them again. The strain of such work carried on for months without cessation could not but tell physically, and the mental strain is considerable. We met early one morning to discuss future plans, and I was led to suggest that they took a time of rest. Invitations had come from other district, and at first they were not sure what to do. But after consideration they feel that this is the wiser course, and some of the leaders are going in a day or two to a country place for rest and quiet.

Three others have been invited to help in Hsia Pa K'eo, one of our outstations, and they also will leave in a day or two for that place.

Such results as have been witnessed during the last few months are not only a cause for thanksgiving but also for fear. We are aware of the rage of the Enemy, and we do not doubt that counter-attacks will come. Indeed, some have already been experienced, but not with loss. Each one of us interested in this work needs to take unto us the whole armour of God if we are to hold it and to protect it from the Enemy. The danger that accompanies all revivals is present; that of a certain class cultivating religious speech rather than religious experience. Some of us have been feeling for some time that special Bible school work is needed in these three districts if these new believers are to be strengthened in the faith. So a letter of invitation is being sent to Pastor Ts'ai Fu T'su to spend a month with us in September and October. We feel that he can meet the need.

Let us thank God for the work that has been done and for the needs that have been met, and let us pray that these workers may gain during this time of rest strength of body, mind and spirit for the carrying on of this work. They have begun in the Spirit, and we desire to see them continue in the Spirit. We can make the way easier for them by praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication.'

Fred Skinner.

THE FINDING AND TRAINING OF WORKERS FOR EVANGELISM AND FOR THE PASTORATE.

The Editor has thought it well to limit the enquiry to the work of the last few years, "say not more than ten". What I have to say goes back, however, somewhat further. Our Theological School at Paoning has not been 'running', as regards the normal course, for some few years, though short term Bible Schools have been held.

(A). *The finding of suitable workers.*

I am sure we shall all regard this as of the utmost importance. Charles Simeon wrote, when lamenting the dearth of volunteers for Missionary service, some 130 years ago, "I see now who it is Who must send out the labourers". The source we find in Ephesians 4. "He gave—". Now what has been our experience along this line? In the beginnings of the work we used the materials to hand. There were some 'diamonds', though in the rough, simple men, unlettered, but fervent in spirit, whom the Master was pleased to use, to bring others to Christ. There were others, who were not diamonds at all, and who turned out badly, bringing discredit, alas, on the Name! One realizes the need of ourselves and the leaders among our Chinese brethren being on the look-out, quick to discern those who have gifts and grace, and are likely to become leaders of others. No doubt BIBLE SCHOOLS have been a great help in bringing these gifts to light, varying in length from a few days to a month or more. The normal procedure with us is for candidates for training in the Theological College to be proposed by their parish representatives at the Annual District Council meeting (區會), the cases then to be discussed and voted on. This is, of course, not free from the danger of "ren ts'ing". Our best workers, at least those of late years, have been drawn from the Chinese middle class.

As to educational qualifications, we have for some time aimed at a Middle School standard, but have usually had to be content with Higher Primary.

As to previous experience in Christian work, most of our Theological students have already taken part in evangelistic campaigns, and some have helped in stations as paid or honorary workers. Some have been school teachers.

(B). *As to the actual training.*

For some years this was preceded by a simple test entrance examination in St. Matthew's Gospel and Genesis and the Church Catechism. The course at the Paoning Theological College (which is a Diocesan Institution, for C.I.M., C.M.S. and B.C.M.S. students), has usually been for two years. Some students, (in accordance with a resolution passed some years ago, that after a period of at least one year in practical work, a further course of one year might be taken,) have returned for a second period. But, owing to the shortage of workers etc., not many have been able to do this. As to the subjects studied,

the aim of the college has ever been first and foremost to give a good Bible grounding, the greater part of the Sacred Volume being gone through in detail, and the rest in outline, during the two years. The public reading of Holy Scripture was especially emphasized. Lectures have been given on the Church's worship, a good part of the Prayer Book being taken. In systematic Theology there have been selections from the 39 Articles. The course also included Church History and Apologetics with of course, Homiletics, the students, besides, speaking on passages in class and writing sermons, also taking morning prayers in turn. They were encouraged to give *expositions* of Scripture rather than to speak on isolated texts.

As to text books, during the last of the normal long courses some books were used written in a more modern style, Dr. Kia Yu Ming's being specially appreciated. Some years ago in response to a request from the Western side of the Diocese (C.M.S.) some lectures were given on Teaching. Some instruction has usually been given in singing. At our Sunday evening gatherings important subjects have been discussed from time to time.

As to practical Christian work during the course of training, which we have always tried to stress:—the students have sometimes spoken to the hospital patients, and we have always, or almost always, had our street chapel going, where the men preached in turn. Besides this there was the visitation of markets and book-selling, some usually going once a week. Furthermore, it was formerly our custom to have a mid-term break, (the term usually lasted some 16 weeks, there being two in the year), when parties of students, the Principal sometimes accompanying one, went out for two or three days preaching.

As to *results* observed in the work since the training was completed, it is a difficult matter to write about, and one rather for the Missionaries, in whose respective districts the men have been working, to comment on. The 13 Pastors, who took the college course since the commencement, are all still in the work. One of them, of whom we may say "his praise is in the Gospel in all the Churches", goes everywhere preaching the Word, looking only to the Lord to supply his temporal needs! As to the work of others 'the Day shall declare it'. We have, of course, to mourn over failures. Some have left the work to engage in business, some have fallen into sin and walk no longer with us, two or three have imbibed false teaching and have left us; but, besides the Pastors referred to above, about half of those trained are still working as Evangelists. What one has

written has had special reference to the work of the Paoning Training College. I ought not to omit to mention the Theological Class conducted at Chengtu, which has been attended by some of the men, who formerly took the Paoning College course. Perhaps the Editor will be giving information about this.

In reviewing the past one is conscious of failure, no doubt partly attributable to the wrong sort of men having been sent up and accepted for training. In some cases, as was afterwards shown, 'the root of the matter' does not seem to have been in them! There were others who were evidently not called to the work, and in some cases their motives were questionable. As to one's own personal failure, one regrets not having got more into personal touch with each student, and also that there was not more instruction given as to how to win men for Christ! I ought perhaps to have mentioned that, for a few years, annual examinations were held in the various centres for ex-students on some subject or subjects set for study.

C. H. PARSONS.

(Formerly Principal Paoning Diocesan Training College.)

IMPRESSIONS FROM THE NATIONAL CHRISTIAN COUNCIL

L. EARL WILLMOTT

The National Crisis.

A new spirit is abroad in China today,—a spirit of indifference, of hopelessness, of insufficiency. The national self confidence of a few years ago has changed to penitence. September, 1931, marks the turning point. The people have watched step after step of Japan's aggression, and yet the government apparently has no policy. On the other hand, the people undertook a Japanese boycott which has failed: imports from Japan have actually increased! They have tried to support the "volunteers" in Manchuria against Japan and have contributed only a million and half dollars, while more than that amount has been sent by Chinese abroad. On the day Jehol fell

to the Japanese army, Chinese government bonds actually rose in price!—as if to say, “That problem’s settled; let’s get on with our business.”

Under ordinary circumstances nearly three-quarters of China’s farmers do not get sufficient income to meet their needs. Today in large areas they cannot sell their products: the price of rice is just half its usual price in central China, and cotton is stacked up waiting a market. Even at the exorbitantly high rates of interest common in China, the farmers cannot obtain any credit. In Nanking there are said to be 70,000 young people looking for employment. This spring in Shanghai there was an advertisement for a clerk wanted, and 800 applied to take the necessary examination. And in spite of these conditions, political factions and rival military leaders are at war with each other! Militarism eats into the life of the nation.

This is the present situation as it was sketched by speakers and brought more vividly to our attention in discussion groups at the 1933 biennial meeting of the National Christian Council in Sungkiang in May. In its face one might have expected to feel impotence and hopelessness. Yet confidence and assurance were the essence of the spirit of the Council.

And what effect has this situation on the life of the people? Disillusionment has replaced their hopeful enthusiasm, and their confidence in China and her leaders. What is the “way out”? Everywhere the sincere quest is for a “ch’u lu”. As never before young China is ready to learn. But many are “letting go”: “Mo fa chu i” has them in its grip, and they are turning to excesses: gambling, drink, sex, suicide. A certain panic to grab all one can for oneself while it is possible has spread like a cancer. And yet along with this is a new readiness to serve. Students are keen to do something worth while for their community and their country. Where is there an opportunity? What can they do?

What a privilege it was to sit in Council with some of the strongest leaders in China! Nearly a hundred were there from twelve provinces; from Hainan and Mukden, from Szechuan and Foochow. With what clarity of vision and determination for action they faced these problems! No time was lost over even the mention of theological differences. Not the slightest feeling of racial difference hindered the fearless handling of these questions or limited the spirit of close cooperation in working toward their solution. I felt that we were one brotherhood with one purpose, keenly conscious of the reality of the crisis, and determined to throw in everything we had, individually and collectively, to help the Church move triumphantly forward.

The Crisis of the Christian Movement.

What a challenge is presented to the Christian Church by this national situation! Discouragement must be replaced by hope, disillusionment by assurance, a lack of self confidence by faith—faith that will face the facts and will strive forward in the conviction that there is a “way out.” They are “as sheep which have no shepherd.” The Church must bring them to the Great Shepherd—Jesus—The Way. And if the Christian Church does not give the opportunity for service, where will it be found? If the Christian Church has not a program for social reconstruction that will appeal to youth, and fire their imagination to complete devotion, who has? Communism has a definite program which is understood: it can give youth a place in its movement; it is well organized and calls forth the spirit of adventure and sacrifice. Is Japan forcing China into the arms of Russia? And when Communism comes will it find Christianity in China something which might as well be tossed aside, or something which is essential? Not that it was felt that the Church should oppose Communism in all its phases, but we felt that anything based upon a fundamental philosophy which is anti-religious can never become the central, unifying force in life, and therefore cannot but be regarded as an incomplete answer to these vital problems.

The national crisis and the rise of Communism and other rival systems of thought and life constitute two factors in the crisis of the Christian Movement. A third is the economic breakdown throughout the world which has resulted in greatly reduced budgets and church subsidies. While this factor was not considered to be of as fundamental a nature as the others, yet it has made more urgent the demand for prompt and perhaps drastic action in re-thinking together the whole work of the Church.

A fourth factor is the general situation within the Church. A great number of Christians do not feel the need of a Church! It is not supplying their needs. Instead of a vital, dynamic message, they are getting “cooked-over rice”; instead of a close fellowship within the Church which supplies spiritual power, there is all too often a strained relation among the members; instead of opportunities for freely given service, much of it is on the bargaining basis: I’ll do this extra piece of work if the Church will give me so much more salary; and instead of holding the conviction that the Christian Church is tremendously concerned about social conditions and the way people live, and that it has a definite program in which they can have a place,

young people are quietly leaving the Church by the back door without criticism, with only indifference. This is by no means the situation throughout the whole Church, but is common enough to make one realize the "danger" in the "crisis" as well as the "opportunity." These two aspects of a crisis—danger and opportunity, contained in the Chinese word for "crisis", were referred to again and again.

"We stand at the end of one era and at the opening of another." "The crisis in missions and the Christian Church is real." "People in general have passed the critical stage and are ready to listen—ready for anything that will help." "It seems to be a crisis of opportunity; will the Church be able to meet the opportunity?" "It is not a temporary crisis, it is as serious a time as the Reformation; entirely new adjustments are necessary." Such are some of the quotations I find in my note book which indicate the feeling of seriousness and urgency which underlay the Council's search for the "way out" for the Church.

The Finding of the Council.

Perhaps I should title this paragraph "My Findings at the Council," because there was an unusual paucity of recorded resolutions this year, and an unusually rich spirit—a life-giving fellowship, a conviction that the Church *can* meet the situation, and a determination to see this thing through. But "we cannot go further until we go deeper." One method which seemed to give promise of aidings in developing the religious experience of the leaders of the Church was mentioned again and again,—fellowship in small groups. And in this connection the Oxford Group Movement was suggested as bringing "some of the very things we most need in our churches and schools in China: a vivid sense of the reality of God in daily life, a fearless dealing with sin, emphasis on quiet times for prayer and Bible study, the making of impregnable character intense loyalty, team work and cooperation, boundless opportunities for the layman and a new warmth, color, friendliness, and adventure in religious life."

Ronald Rees, secretary in the N.C.C.F.E., in speaking of the Church's need for what the Groups could bring, and realizing that criticism often obscures it, expressed the hope that the Church might not be like the British Tommy who was having some difficulty with his drunken pal, when a passer-by implored him not to treat him so roughly. "Poor man, he's sick," she said, "I only wish I ad'arf'is complaint," answered the soldier.

A considerable portion of the time of the Council meeting was devoted to small fellowship groups. They did not follow the more criticized methods of the Groups; for example, I did not hear any confession of personal sins, but they did give us a spiritual dynamic—both individually and corporately.

Evangelism.

During the discussion of this topic there were three things that particularly impressed me. First, that the term "evangelism" is to be thought of in a much wider sense than formerly. Its aim is not just to let non-Christians hear the gospel, nor yet is it only to convert a man to a new life in God, but also to foster continuous growth in understanding and doing the will of God, in new relations of love with his fellow-men, in discernment of new ways of living that are in accordance with the mind of Jesus, and in determination to wage war on the evils of society. And this aim is not only to be directed toward adults but towards all periods and areas of man's life, towards children, young people and adults, in the church, the school, the home, and the community. With that definition "evangelism" and "religious education" become synonymous in my mind, and did, I think, in the mind of the Council, for it recommends "that the principles and methods of education should be applied more effectively to our evangelistic work, and that full advantage should be taken of the existing machinery of the N.C.C.R.E. (the National Committee for Christian Religious Education in China), and the Home Committee and Rural Life Committee of the National Christian Council."

The second thing that impressed me was the emphasis on the fact that the church membership should be a "force," not a "field,"—"a striking force to turn the world upside down (or rightside up!), not a field for professionals to work upon, but a force of evangelists, *educational evangelists* in whom enthusiasm and skill find a happy combination." Such is not the present situation in the Church. "The Church is always recruiting an army that never goes out to fight." And if we have not given our church members the dynamic and the means to help other people to be Christians, have we not given them something less than Christianity?

I was struck forcefully with the idea that "men are saved to serve". And that the service should "be along three lines, which are seen to converge into a fundamental unity:

(a) Changing the individual lives of men, so that God and not self becomes the centre and there is complete surrender and dedication of all for love of Him.

(b) Changing the everyday informal relationships of men with each other so that each man loves his neighbor as himself.

(c) Changing the organized system of relationships of the community of men and nations, social, economic and political, so that ignorance, disease, poverty and selfishness do not separate men from God and from each other, and so that all the institutions of our common life express the quality of love, and mould the character of men.

"Some will say, this is taking us far from evangelism. But where can we stop short of the full impact of the life of God on the life of men?"

Thirdly, if "we believe it to be of supreme importance that the lay members of the Church as well as pastors should enter into such an experience as will make them evangelists by life and word", and that they should "receive fresh inspiration and a new vision of how to do educational evangelism" the importance of training comes vividly to the fore. Does not our training program need to be re-examined and changed and re-created so that it will be able to meet the new demands? It must not only give men and women a thorough grasp of the Christian message, but equip them by practical experience to meet the needs of our great rural and city populations, and develop in them spiritual quality and the capacity to study, think and grow. "Knowledge of the message is not enough. To be a social engineer is not enough. The personality and soul of the worker himself is a vital factor we must never overlook." This leads us to the next topic.

Religious Education.

At the N.C.C. meeting it was stated that there had been more advance in religious education in the last two years than in any other part of the Christian movement. This was said to be largely due to the newly formed N.C.C.R.E. (National Committee for Christian Religious Education in China). As I had attended the annual meeting of this committee, which was held for four days immediately preceding the N.C.C. and had got to know its twenty-five members who were present, I was not surprised. The meeting of the N.C.C.R.E. was a revelation and an inspiration as well as a delightful experience. Little had I realized the accomplishments in religious education in China during the last two years since this organization was formed.

The N.C.C.R.E. is now the unit for China of the World Sunday School Union—one of its forty-eight national member

organizations. At the meeting in Rio de Janeiro last May there was a special meeting at which Dr. Chester Miao, representing this, the youngest national organization, was introduced to Robert Raikes, the founder of the Sunday School in England 150 years ago, who was represented by his lantern, which was lit and handed to Dr. Miao in an impressive service.

I wish I could take time to tell you about the number of churches in the east which have one, two, and three full-time religious education secretaries; of the number of institutes for leadership training already held and of those planned for the coming year (for example, the two religious education secretaries of the Methodist Church South are planning for thirty short term schools during the next twelve months); of the new material already produced and in preparation, so that after a year or perhaps two we shall have a comparatively large amount of rich material for every phase of religious education; of the growth of the Religious Education Fellowship, an informal organization of Chinese and foreigners who are connected with or deeply concerned with religious education in China, and how valuable it has become to its members. I would like to tell you all this as I feel it, and you would not find it slow reading but tremendously encouraging. I can only suggest that if you are concerned, you write to me about joining the Fellowship, and in their publications you will get all the good news.

Rural Work

The rural work of the Church took a large and prominent place in the deliberations. This was natural, of course, because of the vastness of the rural problem in China. But an enthusiasm and determination was added by those who had attended the Tingsien Institute where they studied for two weeks that our standing piece of work being done by Jimmie Yen, one of our Szechuan Christian boys, and his staff, with rural people, in transforming them into literate, cooperating citizens. Everyone who is concerned about the rural church will find the eleven pages of recommendations carefully worked out by the Institute very worthwhile as well as inspiring.

The N.C.C. felt strongly that the rural church should incorporate into its work much of the Tingsien program, and with that in view is urging its members (constituent churches) to experiment in at least one rural community parish. By reading F.L. Chang's article, "Christian Leaven in Rural China", in the May 1933 CHINESE RECORDER, you will get a clear idea of what is meant, and of its possibilities, but you may

not experience the thrill of enthusiasm that one gets when listening to Mr. Chang and others who have first hand knowledge of such experiments. The Church *can* become the vital centre of the community, renewing life and lives. And even the question of self-support is largely solved, for the church becomes so essential to its members that they willingly support it with money, time, and energy.

Program and Cooperation

By the time this topic was introduced in the Council we were more than ready for it. Thinking only in terms of individual churches or denominations, the Church does seem impotent in the face of the colossal task before it. Not only does the present financial stringency demand prompt cooperative action. When we looked out on the needs of China, and especially the youth of China, and then at the Church with its lack of vital methods and the absence of a unified social program—one which will appeal to youth as worthy of their complete devotion, we realized keenly how imperative and urgent cooperation is.

On the part of the churches and boards of different communions it means, says John R. Mott, "nothing less than a greatly accelerated pace in actual pooling, not only of experience and ideas, but also of men, money, and other resources."

Can we cooperate? One Chinese leader said, "It is apparent to all that cooperation is urgently needed. What's the matter with Christianity? Does it go bad when it comes to China, like so many other things? Are the Chinese people fundamentally incapable of cooperation?" I could not help but wonder whether we foreign missionaries had given them a good lead in this direction.

The N.C.C. is not urging that we go quite as far as Dr. Mott suggests, but it does look for a large extension in the area of cooperation. It recommends mutual consultation between missions and churches as to (1) the best way of carrying out inevitable retrenchments; (2) the most promising way of reorganizing the work concerned; and (3) ways of securing the maximum results from the cooperative use of their combined resources. In line with the third, a specific recommendation calls upon all churches and institutions in a given area to cooperate with one another in pooling their expert personnel for the service of all the rural parishes in the area, through the formation of a rural service union, such as the North China Rural Service Union.

The Next Step for Szechuan.

What does all this mean for us? We cannot be content to continue in our old ways. We cannot be indifferent to the challenge of new ideas and methods. But what can we do?

After two meetings of the University Campus community it was decided that a committee be asked to prepare discussion outlines on the problems raised in this report, with the intention that groups would be formed at summer resorts or in local communities. It was felt that the first step was a thorough, cooperative study of the present situation and of the various recommendations and how to apply them to Szechuan. Out of such a study concrete proposals are looked for. The committee thought that among the foreign missionaries in Szechuan there might be quite a number who would like to see and perhaps use these outlines, so they have been sent to everyone. (Extra copies, or copies in Chinese, may be had from the writer.)

The Szechuan Christian Council held a day's retreat to think and talk together about the significant things coming to us from the N.C.C. meeting. Owing to the uncertainty of the situation in the city on that day there was only a small number present, but these twenty odd, representing five of the missions in Szechuan, spent a very profitable day. Two definite proposals came out of the discussion: (1) that the S.C.C. should organize a group of twenty or thirty of the leaders of the different churches to meet regularly, perhaps once a month during the coming year, to re-study the Christian task in Szechuan; (2) that the S.C.C. should call a conference of all those specially concerned about the rural work of the Church, with a view to forming a rural service union and initiating a cooperatively-run rural community parish.

This is an encouraging start. We cannot afford to ignore the urgency of the challenge. Is the Church in Szechuan going to meet the "opportunity" in the present "crisis"? It is, only if you will join in this cooperative attempt to re-think and re-vivify the work of our Christian Church in China and in your community.

DISCUSSION OUTLINES.

*Drawn up for use in Chengtu and in the Szechuan
Holiday Resorts.*

I. EVANGELISM.

(If available, refer to the report of an N.C.C. Commission on Evangelism and Christian Nurture—"The Meaning of Evangelism").

1. What is the Church's purpose or goal of evangelism? In particular, what is it for (a) church members, (b) non-Christian adults, (c) children?

The N.C.C. placed on record the following:

"We believe that our evangelistic aim should be directed towards all periods and areas of man's life, towards children, young people, and adults, in the church, the school, the home and the community; that the principles and methods of education should be applied more effectively to our evangelistic work."

2. Is this different from what has been the assumed meaning of "evangelism"? If so, state clearly the difference? Do you agree with the above statement?
3. To what classes in society should evangelistic effort be chiefly directed? Why?
4. Enumerate the methods of evangelism. Which of these are applicable and most effective with each of the following groups: (1) gentry, (2) officials, (3) school teachers, (4) shop-keepers, (5) apprentices, (6) artisans, (7) farmers, (8) coolies, (9) wives of each of the above classes, (10) adolescents, (11) children.
5. What are the strong and the weak points of each of the following methods: preaching hall, open-air preaching, general tract distribution, house-to-house visiting, "one-

by-one" evangelism, school visiting, and any other methods mentioned above?

"The direction of the service into which we should lead the followers of Christ will be along three lines which are seen to converge into a fundamental unity:

(a) Changing the individual lives of men, so that God and not self becomes the centre and there is complete surrender and dedication of all for love of Him.

(b) Changing the everyday informal relationships of men with each other so that each man loves his neighbor as himself.

(c) Changing the organized system of relationships of the community of men and nations, social, economic and political, so that ignorance, disease, poverty and selfishness do not separate men from God and from each other, and so that all the institutions of our common life express the quality of love, and mould the character of men."—The Meaning of Evangelism, page, 25.

6. In how far has the church led its individual members to believe that they are each responsible for this type of service? Should it be expected? How might each member be led to realize this responsibility?
7. Should there be a longer period of probation and a resultant higher standard for church membership?

The N.C.C. minutes contain the following:

"It is our conviction that no evangelism however skillful and well organized can succeed unless there be a real and deepening Christian experience in the leaders of the Church. We believe it to be of supreme importance that the lay members of the Church as well as the pastors should enter into such an experience as will make them evangelists by life and word.

"As means by which both pastors and laymen may receive fresh inspiration and a new vision of how to do educational evangelism, we suggest the development of three things: fellowship in small groups, team evangelism and training institutes."

8. Does the first paragraph above voice your conviction? Wherein does it differ from the general practice of the Church?

9. What is the particular value in each of the three methods suggested to give inspiration and new vision to both pastors and laymen? Have you any other suggestions?
 10. In how far should there be a special inner circle of those who have been admitted into Church membership with much closer fellowship than is now common?
 11. What emphases and methods of the Oxford Group Movement might prove successful in the work of your church? (See "For Sinner Only" and "The Challenge of the Oxford Group Movement—an Attempt at Appraisal," a small pamphlet published by the Ryerson Press, Toronto).
 12. What should be the attitude of the Christian evangelist (in the widest sense of the term) toward the non-Christian religions?
 13. What use can be made in evangelism of the best elements in Chinese culture?
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II. THE PROGRAM OF THE CHURCH.

1. What position should a church occupy in (a) an urban, and (b) a rural community?
2. Do you consider that the church is making a definite impression on the social life of your area? Or is it true that we are introducing "a sermonic church that does not fit Chinese society"?
3. What social service activities of (a) urban and (b) rural churches have you found to be more or less successful in your area?
4. What is the contribution to the life of the church of the dispensing of medicines by church workers without medical training?

The N.C.C. recommends that the following three aspects of the work of the church in these days should receive *special* emphasis: (a) work with youth, especially youth in the church, (b) the rural work of the church, (c) Christianizing the home.

5. Do you agree with this recommendation? Why?

In regard to the rural work of the Church, the N.C.C. recommends:

(a) that literacy work be recognized as one of the Church's major tasks and adequate personnel and finance be provided for its prosecution;

(b) that each church experiment in at least one rural community parish;

(c) that rural workers be given specialized training to enable them to meet more adequately the demands of rural ministry;

(d) that all churches in a given area cooperate with one another in "pooling" their "expert" personnel for the service of all the rural parishes in the area, preferably through the formation of a rural service union, such as the North China Christian Rural Service Union. It is hoped that these may be developed in . . . and West China in the near future.

6. Are we now putting sufficient emphasis on literacy work? What are the reasons for and against every local church running at least one school for illiterates?
7. In how far is the scheme of the Rural Community Parish practicable in the rather different conditions in Szechuan? (See Chinese Recorder, May 1933—"Christian Leaven in Rural China"). Would the organization of such a project greatly further the work of the church in your area? Where and how could it be started?
8. Generally speaking, in how far are rural workers fitted for their responsibilities? How might they be trained to be more able to meet the needs of their communities?
9. Do you think that a rural service union should be organized in West China? If so, what suggestions have you along this line?

In regard to *Stewardship* the N.C.C. recommends that it include five emphases: (1) prayer, (2) time, (3) money, (4) parenthood, and (5) life, and that "the program of stewardship be brought to the attention of all Christians aside from specific appeals for funds, as a part of their regular education, as a spiritual matter that should have

constant attention, and that local study groups be organized for the study of this question, and that the constituent churches be asked to set up committees for the study and promotion of stewardship."

10. Has your church given this question any special emphasis? Do you think it should? How might it be done?

"The reducing or withdrawing of subsidies raises questions calling for prompt and united conference and for joint plans." The N.C.C. recommends conferences of its constituent bodies in an area "in order that future actions may proceed in mutual consultation and an understanding of the principles on which each organization is acting with a view to discovering:

1. The best way of carrying out inevitable retrenchments;
2. The most promising way of re-organizing the work concerned; and
3. Ways of securing the maximum results from the cooperative use of their combined resources."

11. How can such conferences best be arranged in Szechuen?
12. In which of the enterprises of the Church program in Szechuen would it be desirable to have a greater degree of cooperation between the churches?
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III. RELIGIOUS EDUCATION.

(In connection with this discussion note particularly the Bulletins of the Religious Education Fellowship, "Recent Development of Religious Education in China" in the *Chinese Recorder* of April, 1933, and "Religious Education in the Middle School" in the *Educational Review* of April, 1933, as well as *Religious Education in the Chinese Church*).

The N.C.C., in 1931, recommended that in Church synods or similar organizations there should be thorough

discussion of a comprehensive program of religious education leading to the formation of a committee and assignment of a trained worker to carry out the program.

1. Has this been done in your church? If not, why not? If so, with what success? Should we urge the churches to go forward along this line? If so, how could it best be done?

The following objectives in religious education for the Five-Year Movement were re-affirmed by the 1933 N.C.C.R.E.

“I. Objectives for the Local Church :

1. To establish in each church a well-organized, improved Sunday School, if possible extending to week-days, with classes and opportunities for club work and group life for children, young people and adults.

2. Each church should give guidance to parents for the Christianizing of home life, and should provide literacy classes as the ground work of religious education.

3. From each church at least two persons should be given an opportunity to receive elementary training in work with children, young people and adults.

“II. Objectives for each Church Denomination or National Organization :

1. That in each and every official executive, synod, assembly or council there be established the habit of regular reports and discussions on religious education policy and problems.

2. That the policy and program adopted be committed to some responsible committee or persons who will give effective and continuous oversight to the promotion of the same from year to year.

3. That opportunities be arranged each year for the training and refreshing of workers to make possible the carrying out of the objectives for the local units as stated above.”

2. Do you agree with each of these objectives in religious education? Why, or why not? Are there any others which should be added?

3. Which of these objectives are attainable in the near future in our churches in Szechuan? If you think any one is not attainable, why do you think so?
4. In how many local churches is there such a "well-organized improved Sunday School"? Where there is not, what is the chief reason?
5. In the urgent matter of training and refreshing workers, who should take the lead?

THE HOME.

6. What are the methods and materials already in use in your area for religious education in the home? in (a) teaching child-training to parents, (b) training in Christian standards of home life, (c) mental hygiene, and (d) family worship? Which of these methods are effective?
7. What methods and materials are available which might be used? (For example from the N.C.C.R.E. or the N.C.C. Home Work Committee).
8. What workers should the Church provide for this work and how should they be trained?

THE SCHOOL—A. *Primary.*

9. What are the actual conditions with regard to religious education in the primary schools with which you are familiar since the Government has proscribed religious teaching and activities?
10. What methods and materials have been developed for use with primary school children under these conditions, that is, not including Sunday School, that might be used with effectiveness?
11. Who are the best leaders for this work and what training should they have had? How important is it that the school teacher should be a Christian?

B. Middle School.

12. How important is each of the following factors in fostering the religious life of the school: (a) proportion of Christian teachers, (b) proportion of pupils from Christian homes, (c) regular services of worship, (d) classroom religious in-

struction, (e) extra-curricular classes and discussion groups, (f) extra-curricular activities, such as: student government, clubs, games, sports, etc., (g) expressional activities, such as: evangelistic bands, teaching in Sunday School, Mass Education schools, etc.

13. What methods and materials have you found most successful? What others are available which might be a help to the religious education program of your middle schools?
14. What initiative in the matter of the religious education program can be left to (a) the students, (b) the Chinese staff and (c) what should be the place of the foreign missionary?

C. University.

15. Has the life of the students in the Union University encouraged the growth of Christian character? What steps might advisably be taken to foster this growth?

THE CHURCH—*A. Children*

16. What methods have you seen which are successful in bringing into Sunday School children who are not otherwise connected with the Church?
17. What methods of organization have been found most successful as to superintendence, division of classes, method of teaching, provision of funds?
18. What have been the beneficial results of the Sunday School in your area so far as you know in (a) developing Christian character, (b) as a step towards church membership, (c) as an influence for good in the homes of the pupils?
19. From what groups in church or society have the teachers come? What are the chief difficulties in securing loyal, efficient teachers?
20. What methods have you found successful in training teachers? What materials are available for this?
21. Study some of the Introductory paragraphs and one or two lessons in one of the new N.C.C.R.E. "Primary Sunday School Lessons". Enumerate the features that distinguish it from the lesson material of the other type, such as the lesson leaflets published by the China S. S. Union.

22. Is there anything about this newer method which appeals to you? If so, what is it and why do you like it?

B. Youth in the Church.

23. Why is it that this is the weakest part of our work? Must it necessarily be so?
24. What work with young people in the church has come to your notice which seems to be promising?
25. What are the needs of young people today? What activities and program could the church sponsor which would be effective in meeting these needs?

C. Adults.

26. In the Church School should members, inquirers and adherents be separated into different classes? If so, what difference in approach would there be?
27. What methods and materials have been used with success with each of these adults groupings in your area?
28. Are there other methods and materials available which might be used more effectively?
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IV. LEADERSHIP TRAINING.

1. How many efficient leaders in your area can you name? What is it about them that makes them efficient? What are the causes back of these characteristics?
2. From what station in life and occupational environment do the present leaders come? What training have they had? Have they been trained locally or in institutions at a distance?
3. Of those who are not efficient, what would you say they lacked? What are the causes for these deficiencies? Which of these causes could have been eliminated by a different training?

4. Can the present personnel in positions of leadership be made into efficient leaders? By what means? If not, what should be done?
5. What methods of training of religious workers are you familiar with? What criticisms could you offer with regard to their strong and weak points?
6. What in your opinion are the characteristics of a potential leader, that is, one who would be worth training? How can such be found?
7. What are the essentials of a satisfactory and efficient course of training? What changes of present methods or new methods do we need?

The N.C.C. recommends:

“In view of the great importance of training for all our work, we recommend that each church denomination, Christian organization and training institution re-examine its own policy for the training of professional and voluntary workers, and that the N.C.C.R.E. be asked to serve as the agency for interchange of information and coordination of work where necessary.”

8. Do you think this should be done? How can it be initiated? By whom should it be carried out?

RED ADVANCE IN NORTH SZECHWAN.

For the second time in the last six months, the T'ong, Nan, Pa, districts are completely in the hands of the Communist Army. At the end of May they came back from the Shensi border, where they had been reinforcing themselves, and with a great rush re-took the whole of the north-east of the province. Business people and others who had returned to Pachow had again to flee for their lives, and this time the whole population, even down to the water-carriers and beggars fled; having tasted once of the horrors of Red rule, none were for enduring it a second time, and so the Reds took three practically empty cities.

We in Paoning were quietly getting on with our work; there was a great scarcity of authentic news, and for several days we were in complete ignorance of what was going on in the north, when suddenly the bomb burst, and all kinds of rumours were rife in Paoning—that P'ao t'ai ia and En Iang Ho, on the Pachow-Paoning road had fallen to the Reds and the markets between Pachow and Kwangyuen were falling one by one, the Reds in many cases killing all the inhabitants who were left and burning the villages. It was also said that the Reds had already entered Ts'ang ch'i, the adjoining "hsien" and in a few hours Paoning was in a state of extreme panic. The military were retreating as fast as they could, commandeering every boat to remove the arsenal and stores of ammunition which was all sent away at midnight on June 14th. Seeing the military leaving after this fashion, it was supposed that there was immediate danger and nearly every body in the city picked up a few belongings and fled. The Post and Telegraph offices had left, and the military had seized all the buses and coolies, and had partially broken down the pontoon bridge, so the only way open to the people was to get across the river, already swollen with heavy rains. There were very few ferry boats available and thousands of people on the river side waiting to get across. The scene on the river bank was indescribable—soldiers and their mules, ammunition and baggage, such wounded soldiers as could walk, not to speak of crowds of people with their bundles and boxes, some carrying old people or babies on their backs, all clamouring and struggling to get across; the soldiers adding terror to the scene by firing on the boats that did not get in quickly enough for them. As we stood at the waters edge, we saw two men, not fifty yards from us, shot down by a soldier for no apparent reason whatever.

Although the missionary community had previously engaged four boats, we were only able to hold on to one—the smallest, the others all having been commandeered—and this one was quite inadequate to carry the Church leaders and their families and belongings, not to speak of missionaries, and so only a minimum of personal belongings was brought out. It was decided that only the aged and mothers with babies and those who really could not walk should travel on the boat, all the rest of us were to make our way to Nanpu as best we could. It was a scorching hot afternoon when we at last got across the river and started on that weary trudge to Nanpu; even our veteran missionary Mr. Parsons walked over fifty li along that road before a car came to pick him up.

By two p. m. on the following day (17th) the whole Paoning Community had arrived, by one way or another, after many and varied experiences, at Nanpu. There it was possible to get more boats, though that city too, was in a state of great tension. Early the next morning our convoy of five or six boats left for Shuenking.

The Reds have not yet taken Paoning, and looking back from the safe vantage point of Chungking, it seems as if there had been unnecessary panic, but there were features in the situation which were decidedly alarming—not least among these features being the peculiar position of Paoning, in a large bend of the river, so that exit might have been easily cut off 150 li below Paoning, at Hsin chen pa, a place not far distant from the district already held by the Reds. The Reds captured Kwangyuen and Chao hua, and the ladies from the former city only just got out in time. The Hsin tien tsi ladies too arrived safely in Shuenking about the same time.

Later Mr. Jackson was able to return to Paoning and salvage some more of the household possessions and Hospital equipment. Mrs. Funnell has taken Victor down to Chefoo to school; we three from Pachow, with Miss Warin from Nanpu, have come down to the Chungking hills, and some others hope to go to the Wanhsien bungalow to relieve the congestion in Shuenking—for not only the three Mission compounds there, but the accommodation of every house in the city is stretched to its utmost limit in taking in thousands of refugees from the northern cities.

All the children from the Ta Ni Shan and Ch'ien fuh ch'ang orphanages (about 80 all told) were moved to Shuenking, children of six and seven years and over trudging the 120 li to Hsin chen pa, while the tiny tots were "tiao-ed" in baskets. From there boats brought them down to Shuenking, where Mr. Stibbs had hired a disused silk factory in which to house them.

Since arriving in Chongking we we have heard that Chiang K'eo has been captured by the Reds a busy little city two days south of Pachow, this we fear will cause a serious situation for Chuhsien and Suiting.

E. WRIGHT

MASS EDUCATION AND RURAL EVANGELISM IN THE JUNGHSIEN DISTRICT.

L. McRAE.

The Editor has asked me to tell something of our Mass Education and Rural Evangelistic campaigns in the district. I'm only a weak beginner in this enormous task which I feel is the immediate field of our Church in Szechuan. But we are so interested that we would appreciate any suggestions from other workers as we long to see this work a real success.

Since my return to China this term I have felt very keenly that if possible I must stay longer periods with the groups of people we were helping. Last Spring Junghsien workers held an April School in the city with about fifty students, one half of whom came in from our district.

In the Fall term all our girl teachers in the city were most enthusiastic in the Mass Education Movement, and opened four late afternoon and evening classes in the Thousand Characters and Arithmetic. Over one hundred pupils were enrolled. These pupils were most enthusiastic, and attended classes regularly until the city became crowded with soldiers. Only one group were able to take off their examinations in full numbers. The other groups were badly decimated.

I have been most delighted with the response which has been given in the half dozen places where short schools were held this term. There has been not only a live interest in their classes, but an earnest yearning for the Gospel message and an apparent desire on the part of many to follow Christ.

In each place we have had fifty or more pupils enrolled. To get this number the people must know that your school is something exceptionally special. Announcements of the school time-table and market day addresses are posted immediately on or before your arrival in the town. New posters are put out every couple of days. Special announcements are made to the pupils of your day schools because it is their home folks that you specially wish to become interested. Once during the short course government school teachers, officials and gentry of the town are invited to a meal, and the meeting that evening is given over to addresses from them. This assures their sym-

pathetic co-operation. This led in some cases to the government schools carrying on the mass education classes after our workers had left the town. But most effective of all for arousing interest is to put on straw sandals—if they can be secured large enough for yourself and small enough for the bound feet of your Bible woman—and go out from morning till dark visiting every home in town and every home near town and every home on the near-by ‘djai dz’

To me it has been amazing the interest that has been shown. One woman came daily through rain and sun carrying her child on her back for a distance of eight li. One of the great drawbacks to advancement of society in our province is the lack of respect for women. There is a very real need for educational literature along this line. The officials hearing of difficulty we had in one place issued a proclamation of protection to young women attending the classes. The interest among our pupils has not only been shown in classes but in a desire to link up with the Christian Church. One most pleasing feature has been the increased Church givings. Out in one of this term campaign centres over sixty thousand cash was contributed in the regular offerings in two month's time. We display an attractive bulletin board showing the amount of monies received, and also how these monies are disbursed. Too often Christianity has been brought to them, not as a religion which calls for great sacrifice, but rather as a rose strewn path to peace and happiness; an insurance company in which the premiums have been long since paid, and in which the benefits are for distribution to all who will accept them. As I know the Chinese they delight in making gifts. Why should we stifle this impulse—should we not stimulate it, teaching them that to share what they have without hope of material gain is a privilege peculiarly Christian? Only thus can self-support be a natural growth in this institution that depends for its propagation-nay for its very existence-on altruism t its purest and highest.

Our course of study for these schools is very simple, and, yet considerable time is spent by the group of workers in prayer in selecting of books, in preparing the time-table, before leaving to open the school. We have not been giving free meals to students who attend, but we announce that those from a distance may bring their rice with them and have it heated. So far the books for students, four or five to each pupil, are loaned to them and returned at the close of the course. Each set of books is numbered to correspond with the student's enrollment number. Mr. Dju, our Provincial Educational Inspector, suggested each pupil copy the Thousand Character primer, and we have found

this valuable for review purposes. We always prepare for fifty or sixty students dividing into three classes—First Primer, Second Primer and Third or Fourth. We have short periods, teaching five or six subjects in the morning and three or four in the afternoon. Occasionally we have run from 8.20 a. m. till 1.00 p. m. and held no classes in the afternoon.

The set of **福音易讀，福音初階，發蒙新編，勸世良言** and **勸女脫罪** • are among the earlier books used. For the short morning devotions we use the Sunday School leaflet "Little Friend". Drill, Music, and sometimes Hygiene are taken by the whole group as one class. Their special course in Arithmetic is taught by me, and I profess to bring the highest two classes who never wrote a figure, to add, subtract, and multiply up to the thousands in six lessons. In fact my co-workers think my arithmetic is rather a joke. But we attempt to interest the people; we try to go from the known to the unknown: we give our pupils a high incentive: in each two weeks' course, in each class endeavoring to cover fully two books as well as other lessons. All are examined at the close. Those who complete the four Thousand Character Primers receive a certificate. At the closing evening meeting each class contributes something special to the programme.

In fact it is the regular interested attendant, the spirit of reverence and learning at our night meetings that has brought me greatest joy. We begin with **黨歌，不識字的苦，平教同志歌，佈道歌集八十一篇** • and at the close of two weeks our evening group is singing heartily over a dozen selections. The tunes and words of the Fukien Christian University Song-book are splendid—many of them are native melodies. Each evening a story and a forceful address are given and tracts suitable are distributed. Our workers use the blackboard and pictures a great deal feeling that illustrated talks are more effective.

We are finding the suggestion of our Shanghai friends—the community parish idea—of very great value. On arrival at a town our workers meet and decide upon a certain Sunday during the short course when we can hold a union Sunday Service. To this union gathering are invited the Church people and older pupils from five or six towns near-by. In this service each group contributes a part of the programme. Often one or two groups will be needed to assist in an overflow meeting held at some near-by inn willingly loaned for the purpose.

In places where our class-room space is limited, regular classes are broken into on market days—some places at eleven in

the morning, others at two in the afternoon. Then special lectures in Agriculture, Hygiene, The Christian Home and China's Great Need are given. One or two of our songs to arouse interest—The Misery of Illiteracy, The Call to Come and Hear the Gospel—are taught; a few drops are dropped into sore eyes; some brown smelly medicine is applied to the scaly heads; and tracts containing the thought of the address of the morning are distributed to our country friends, with also an announcement of the time of the next special meeting which they are to attend.

When Mr. Sen was here from Shanghai he was talking to me over the fact of how difficult it was for the country people to know when Sunday came. Of what use is a board outside the door proclaiming Sunday when the people are far away in their homes. He suggests a bulletin board with the times of meetings for several weeks in advance posted prominently where it can be seen on market days, and also to have the Sunday dates marked on tracts distributed.

Another point—we must let them feel it is their service, not simply a gathering of a few folks paid by foreigners. I'm changing my way of speaking about the Church, not saying 'ngo men dih' but 'ni men dih'. And perhaps too we can afford to exalt the Church less and Christ more. As I see it the people are longing for a refuge and for a God in whom they can put their trust. If we go forth in the spirit of the Master, not to build up a Church, but to save every soul in Szechuan those who are blindly, pathetically searching for God may find Him and rejoice. And soon—even soon His love may pass from village to village until thousands shall bow the knee to worship and rise to serve Him in truth.

THE REPORT OF THE LAYMEN'S APPRAISAL COMMISSION ON FOREIGN MISSIONS.

A STATEMENT BY THE U.C.C.M.

In view of the wide publicity given to the Laymen's Report and the very considerable discussion which has followed its publication, this Board feels it to be desirable to submit a brief statement to the members of The United Church of Canada and

to our missionaries, in order to make clear our position with regard to some of the more outstanding features of that Report.

APPRECIATION.

We unhesitatingly recognize the friendly spirit and Christian motives of the original sponsors of the investigation. We believe they sought to render the whole Christian cause a great and needed service. We would express our appreciation that so many laymen were sufficiently interested to initiate and finance such an enquiry. We recognize the high moral and intellectual calibre of the men and women who served on the Commission, and we acknowledge the marked independence of mind shown in the investigations and the courage revealed in the expression of views which were sure, in some instances, to be unwelcome and to provoke criticism. We are glad to find such clear recognition on the part of the Appraisal Commission of the serious limitations involved in any denominational presentation of Christianity and their strong insistence that sectarian rivalries should be ended in each foreign mission field. We welcome, too, the clear insight shown regarding the necessity for missionaries possessing breadth of mind and the very highest intellectual and spiritual and spiritual qualifications and training. We likewise share in the conviction expressed in the Report that the institutional work done by our Missions in schools, colleges and hospitals should be maintained at high professional standards. We rejoice in the strong and glowing faith shown as to the missionary enterprise itself and the recognition of the important and growing place of missions in the life of the world, and above all that the Commission took a really massive view of Christianity by envisaging a unified world culture embodying Christ's own principles of life and leading to a true knowledge and love of God by all peoples.

CRITICISM.

But, notwithstanding what we have sincerely stated by way of appreciation, we are compelled to be equally frank in our criticism. We believe that the Report is seriously lacking in any adequate sense of Christian history and of modern missionary achievements. Had the backgrounds of the enterprise been more completely mastered there would have been far more generous and deserved appreciation expressed of the vast successes of the past hundred years of missions, and of the calibre of the missionaries through whom these successes were made

possible. We believe that the work both of fact-finding and of appraisal was too hurriedly done. "Facts" that are essential on so great a matter are not so easily acquired. It was physically and intellectually impossible for any group of men and women however honest, intelligent and unbiased to make such investigations and studies as would warrant the large conclusions on so many aspects of missionary work as are given in the Report with such finality. In this connection it should be definitely understood that the Appraisal Commission did not include in its survey the work carried on in the foreign missions fields of The United Church of Canada. Only in a few places in the world did member of the Commission even meet missionaries of our Church.

On the important question of denominationalism we consider that the Appraisal Commission takes a most illogical position in insisting on the one hand that all Christian work in foreign lands should be conducted on a unified and non-sectarian basis and at the same time expressing the view that in the homeland such action may be neither desirable nor necessary. Among other things involved in such a position is the expectation that on the basis of continuing sectarianism at home we may hope to develop and maintain adequate financial and other support for our mission work and also be able to train a body of men and women brought up in such an atmosphere who shall be capable of giving non-sectarian leadership abroad. We consider the recommendation of the Commission for the setting up on this continent of a super-Board having control of all foreign mission activities in Asia, to be both grandiose and impracticable, but we are wholly committed to every practicable measure of cooperation and unification which the successful attainment of our missionary objectives demand.

Our most serious difficulty in accepting the Report has to do with the religious and theological basis of missions advocated in it. We believe that on this important matter the Report recommends a distinct departure from the historic basis upon which our work has hitherto been carried on. In respect both of its affirmations and its omissions the Report fails to give any adequate proof that the writers of it have come to close grips with the most fundamental realities of human life or of the person and work of our Lord Jesus Christ. The Board is unable to accept either the explicit or implicit principles of the Report in regard to evangelism. To do so would involve an almost complete repudiation of the historic position and method taken by the Christian Church from the days of the Apostles to the present.

Believing that the members of the Appraisal Commission in their efforts to do justice to the abiding spiritual values in the non-Christian faiths of Asia are seriously lacking in appreciation of the transcendent values in the Christian faith itself, we unhesitatingly and wholeheartedly adopt as our own the following statement of the Jerusalem Conference:

"We believe in a Christ-like world. We know nothing better, we can be content with nothing less. We do not go to the nations called non-Christian because they are the worst of the world and they alone are in need, we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christ likeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign."

Finally, we believe that we have in the Report and in the very mixed reception which has been accorded it, a demonstration of the unwisdom of any sectional or merely national investigation of so great and complex an enterprise as that of foreign missions. During the past twenty-five years especially, wise, patient and fruitful efforts have been made all around the world to foster and develop a spirit of international fellowship on the part of all sections of the Christian Church. Without doubt this Report tends to weaken and jeopardize that fellowship. We, therefore, express the strong hope that all future Commissions shall be far more widely representative in membership, be really international in character and more catholic in their religious attitudes.

CHUNGKING NEWS.

Mrs. Ola Dudley, Miss Luella Koether and Miss Marian Coon have accompanied delegations from their schools to the Students' Conference which is being held at Wen Tang, above Bei-Sei. The conference is being sponsored by the local Young Men's Christian Association and will last for one week.

Mr. and Mrs. Roger Howes and Mary Ruth left July 3 on the Ichang for Shanghai. They will sail the latter part of the month for Vancouver to spend a much deserved furlough in Canada and the States. They will be missed in Chungking where they have filled an important place in the life of the community.

Mr. and Mrs. Walker have arrived from Shanghai to take the places vacated by Mr. and Mrs. Howes. Mrs. Walker is being well initiated into the duties of housekeeper as she was greeted by a large family of refugees, whose needs she is efficiently providing for. Mr. Walker is taking care of the Business Department of the China Inland Mission.

Among those spending the summer at the C.I.M bungalow at the hills are Miss Wallis, Miss Wright and Miss Dix of Pachow, Miss Warin of Nannu, Mr. Guinness and Mr. Funnell of Paoning.

The closing exercises of the Canadian School for Foreign Children were held the afternoon of June 16. A very interesting program was rendered by the pupils.

Barbara Jones arrived June 25 from Chengtu where she has been attending the Canadian School. She was accompanied by Mr. Robertson and Dr. Liljestrand. Mr. Robertson will spend several weeks on the Chungking Hills before returning to Chengtu and Dr. Liljestrand left the following Wednesday for Peiping.

Miss Barbara Nicholls has left for Kuling where she will spend the month of July.

Miss Thomas and Mr. Jones were quietly married on Friday, July 7, at the China Inland Mission bungalow on the hills. They left the following Wednesday for Shucheng, Kueichow.

Bishop and Mrs. Mowl arrived in Chungking, July 2, having made the trip from Chengtu by small boat. They left the next day for Peiping to attend an important meeting of Bishops there.

Mr. Parker of Wanshien was in the city for a few days for medical and dental treatment. Mrs. Marvin and Mrs. Nourse of New York are spending several weeks with Dr. and Mrs. Sheridan. They hope that conditions will permit their visiting Mr. Omei before returning to Shanghai.

Miss Gertrude Cone and Miss Ruth Daniels of Nanchang are planning to spend the summer with friends in the W.F.M.S. bungalow on the hills.

Miss Fredericks and Miss Danner of Kiukiang arrived in Chungking July 2, and proceeded on their way down river. They succeeded in making the trip to Chengtu in spite of disturbed traveling conditions.

It was with a feeling of great loss and deep sorrow that the community received the news of the sudden passing away of

Dr. Frank Allan, of the United Church of Canada Mission, on Friday, July 28. Dr. Allan had spent several weeks at Mt. Omei, returning to Chungking July 15, apparently much improved in health. On Friday, he had seen the patients at the Dispensary as usual and after lunch said he would lie down as he was tired. At three-thirty o'clock, he passed away, probably Angina Pectoris being the cause of his death. Funeral services were held Saturday afternoon at the Foreign Cemetery at Dzen Jia Ngai. Dr. Allan's untimely going was a great shock to everyone and he will be missed not only by the members of his own mission but by the entire community.

Miss Gowar and Dr. Gwendolyn Cook of Tanishan, Miss Roe and Miss Wilson of Kwangyuen arrived July 17 to spend the rest of the summer at the C.I.M. bungalow on the Hills.

Mrs. Nourse, who has been spending several weeks with Dr. and Mrs. Sheridan has left for Peiping by way of Hankow.

The engagement of Miss F. A. Yarwood and Mr. Clements, both members of the China Inland Mission has been announced. Miss Yarwood is at present in Kiating and Mr. Clements is on the Hills.

Mr. and Mrs. Brenniman of Shanghai arrived on the Iping July 14. After spending several days with Mr. and Mrs. McCurdy they left by car for Chengtu. They hope to be able to visit Mt. Omei before returning to Chungking. Mr. Brenniman is in the hide business and is especially interested in goats.

Miss Goudge and Miss Fugl of the C.M.S., stationed at Chongpa, arrived July 14. After spending several weeks with Mrs. McCartney, they have left, hoping to be able to return to their station.

Mr. and Mrs. Lambert, Dr. Snowball and Miss Smith arrived from Suiting the first of the month.

Miss Mabel Allen of the Methodist Mission arrived on the Ichang, July 29, after having spent a pleasant furlough in America. After a few weeks in Chungking, she will leave for Chengtu where she will help with the W. F. M. S. work at Shansi Gai.

Born at the Presbyterian Hospital, Chefoo, on July 15, to George and Frances Henderson, National Bible Society of Scotland, late of Chungking, a son, Colin Murray. Their present address is Bible House 64, Singapore Road, Tientsin.

Mr. and Mrs. E. H. Lambert of Suiting, announce the birth of a son, Stanley Edward, on Friday, July 14, at the Canadian Hospital, Chungking.

Miss Bryan of the Home Board of the Baptist Church, New York, and Miss Bugby of Shanghai Baptist College spent several days with Mrs. McCartney. Miss Bryan made a brief visit to Chengtu by car before proceeding down river.

Dr. Max Gray of Paoning spent several days at the C.I.M. bungalow on the hills. He has left again for Shunking, in the hopes that he may be able to return to Paoning.

Mr. and Mrs. Martin and Christine Mary have arrived from Nanpu and are staying with Mrs. McCartney.

Mr. and Mrs. Sparling, Dorothy and Margaret, Mr. Longley and Brockman Brace arrived from Chengtu, July 25. Mr. and Mrs. Sparling will spend several weeks with Mr. and Mrs. Gordon Jones and they are being warmly welcomed back to their former home. The rest of the party left for Shanghai July 31, from which port they will sail for Canada. Dorothy and Margaret Sparling and Brockman Brace will enter school in Toronto in the fall. Mr. Longley will rejoin his family for a much deserved furlough.

A community picnic was held on the Canadian tennis court Thursday, August 3. Games and races for the children, followed by a sumptuous supper and sing-song made the occasion a pleasant one for everyone.

FOWCHOW NOTES.

A Summer Conference of teachers and preachers from the Fowchow and Chungchow Districts was held at Gin Tang Si, a temple on the hills some 15 li from Fowchow, from July 13th to 23rd. The location was almost ideal. The attendance was far beyond expectation. The preachers and teachers were almost all present, and while the Conference strictly speaking was for them, many workers from other departments, several lay leaders, and quite a number of visitors claimed the privilege of attending. Among the visitors were three Chinese and two missionaries from Central and Northern China. Including our

9 local missionaries the total attendance was 90, of which number from 60 to 70 were members of the Conference. Morning Prayers began at 6.30 in the morning, and Bible Study at 8.30. From 10 to 11.30 addresses were given followed by discussion, on Religious Education and Rural Evangelism. The hour from 4.30 to 5.30 in the afternoon was given over to the discussion of questions of practical interest to the young Chinese Church. In the evening from 7.30 to 9 we gathered in the beautiful grove in front of the temple in the star light and sang hymns new and old, discussed in a free and easy way problems arising from the subjects dealt with during the day, or bore testimony to the greatness of the pre-eminent Christ as we felt moved to do so. As we came to the close of the Conference we could not but feel that the Gospel of Christ was still the "the power of God unto Salvation". Where else all over Eastern Szechwan in Chinese society could be found a group like this, seeking together the best gifts in life and planning together to bring to the needy multitudes these best gifts? This kept running through the writer's mind day after day.

Dr. Paul Taylor, professor of Religious Education in the Central China University, Wuchang, and Rev. K. H. Beck of the Huping Private Middle School, Yochow, Hunan, and their sons Edward and David paid us a brief visit the middle of July. The party were on their way to visit Chengtu and Omei Shan. They spent two or three days at our Summer Conference. The addresses of Dr. Taylor and Mr. Beck were listened to with great interest and profit.

Dr. Guei, professor of Physics in the Central China University, Wuchang, spent a few days recently in Fowchow making observations on magnetic line for the Carnegie Institute. Dr. Guei has spent several years in America and speaks English fluently. He is a third generation Christian and exerts a fine Christian influence among the students in his College. He spent a day with us at our Summer Conference. In his address at an evening session he gave a most interesting account of the special work he was at present doing in Szechwan. He closed his address with an unusually strong testimony to the need for and the value of the Christian Religion in China. He made a fine impression on the members of the Conference.

WEST CHINA RELIGIOUS TRACT SOCIETY

Chungking, Szechwan.

IMPORTANT NOTICE.

On Wednesday, 27th, July, 1933, there was a General Meeting of the Society in Chungking Hills Church. Reports of the present position of the Society were submitted by the Hon. Treasurer and Hon. Secretary. The actions of the Committee having been confirmed the members were re-appointed with representatives from F.S.C., W.F.M.S., and W.M.S.

The Committee now consists of:—

Messrs; Walker (CIM) Vought (FSC) McCurdy (MEM) Findlay (NBSS) Irish (UCCM) Misses Coon (WMS) and Jones (WFMS).

Messrs: Irish, McCurdy and Findlay have been elected Chairman, Hon. Treasurer and Hon. Secretary, respectively.

At the General Meeting the following resolution was unanimously agreed to:—

“RESOLVED, that this meeting suggest to the Committee that a statement be prepared and sent out to the Constituency giving a full report of the present position of the West China Religious Tract Society, and making one or more concrete proposals dealing with the future of the Society.”

A sub-Committee has been appointed to prepare the statement and to incorporate in it certain proposals made by the Committee. At an early date each Missionary in West China will receive a copy of the statement etc. and will be invited to offer criticisms or submit alternative schemes for the continuance of the Society's work.

Meantime, the Committee is anxious that the shelves of the Depot should be cleared. To enable this to be done quickly free and post-paid grants of what is available will be made on application to West China Religious Tract Society, Chungking.

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