

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

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## EDITORIAL

### RURAL EVANGELISM.

The article on this subject in another part of the NEWS should be read by all those who are concerned with the spiritual welfare of the millions of Chinese who spend their lives in villages and hamlets in this country. It is hardly necessary to remind our readers that about 80% of China's population have their homes, do their work, and spend their time in the country districts. The one great event of the year to which they look forward and for which some sort of preparation is made, even in the homes of the poorest, is NEW YEAR and its festivities. Between these celebrations, perhaps the next outstanding event is the market day at the nearest market town. Thousands of country people never get farther away from home than the market towns which lie near their farms. The possession of a few eggs, the cutting of a little bundle of brushwood on the hills, furnish a sufficient excuse for the father of the family to take a day off and go to market. Some of the women attend and, of course the small boy is in evidence. But not a few go just to "look, see", for they have no money to spend. This is the "common round the daily task" for them. Up with the sun, out into the fields until the first meal of the day; back to the fields until the afternoon meal is ready, and then again until sunset. The short winter days must be very welcome to these folk, and the respite between the planting of the "small harvest" and its reaping affords a little time for visits to the nearest tea-shop where stale news is passed round with a zest that is both funny and pathetic. So goes the life of millions of Chinese.

### EVANGELISM.

We venture to suggest as a rough-and-ready definition of evangelism the effort on the part of a Christian to bring another soul into the presence of Christ our Lord. We are aware that this might be made more complex by some of our theologians; but we venture to say that it cannot be made more inclusive. We must recognize any effort, however feeble or imperfect, which

has as its aim the bringing of a fellow-soul to a knowledge of Christ as an act of evangelism. If this is so, how and where are the country folks in China to be evangelized? Methods are many. The printed word can be distributed suited to the mental development of the constituency. Tracts can be read to groups of listeners and then explained. Schools for children can be started in which the simple truths can be explained. Godly women can talk to their sisters of the farm and village; enquirers classes can be organized and more systemized instruction imparted. Letters can be written to lonely christians who live away from the centers of population. Finally groups of christians can be organized into churches and thus the corporate life and the organized body appears. It all reads so simple on paper and it is all so difficult to do in reality. There is no more discouraging sight than some of the gatherings of country members at their regular services of worship. They have a "tang" and often this is the most depressing place that they could meet in. It does not seem to have any connection with the rest of their life; it is cut off from the home; it is closed for eight-tenths of the time, and badly needs dusting when it is opened. The hymn-sheets are dog-eared and scripture portions in the same state. The singing—we will pass that by. The evangelist in charge has been sent to the place with perhaps sixteen books as his library; he receives no newspaper; has no addition to his five-foot-shelf library; is not able to go to the central station because of lack of funds. He meets no other evangelists or ministers between the times of annual meetings. He has had a more or less—generally less—theological training, and is to "rightly divide the Word of Truth" to his congregation. The great and constant wonder in mission work is that the country parishes have been able to carry on and do such good work as they have done.

#### SUGGESTIONS.

Perhaps it is because we have never had the privilege or the responsibility of caring for christian work in outstations that we venture to offer suggestions as to how it should be done. We deliberately aim to be provocative in putting these suggestions forth. We know that other men are better fitted to do so, that some of the most godly of our number have spent years in traversing

the countryside in an endeavor to spread the gospel and bring men to Christ. All honor to those men AND WOMEN. Nevertheless we take the risk, in the hope that some of our veterans will take time to write us on this matter. They will hurt no feelings in doing so.

First, then, we would not appoint any evangelist to a country town until the christians in that town were able to provide half of his salary in addition to caring for the current expenses of the chapel. We would not attempt to secure a "tang" in which the christians could meet until there were twenty of them in or near the village, each one of them contributing some sum towards the rental and upkeep of the hall. We would prefer to have the members meet in the homes and thus bring the church into close contact with the families of the christians. We would prefer to have the evangelists live in the central station where they could study with the missionary for a certain part of each month and then send them out for the rest of that month to visit the several groups of christians. This would be kept up until such time as these groups had developed into churches when deacons could be appointed to care for the church and the missionary or the evangelist could visit them periodically. This would save the evangelist from going to seed; he would be under closer supervision, and would have more opportunity for fellowship with other workers. It would put upon the groups of christians in the towns and villages a greater sense of responsibility for the care of the church than the present plan of stationing an evangelist among them, who is supposed to take full charge of the Sunday school, the mid-week service, the Sunday services and keep the finances up to par. We have not yet had the privilege of meeting such an evangelist; but we have known of some, who, to eke out their meagre salary, have become interested in litigation and other matters. Well, they seem to have time for such outside matters, having little to do with their time. They can, of course, read and re-read their libraries; but perhaps their former way of life has not developed studious habits in them. There is a lot to be said on the other side of this question; and we repeat once more that we would like to have it said in the columns of the NEWS. Let us have a round-table conference on this question for it is of vital importance to the growth of christianity in West China.

## A ONE HUNDRED FIFTY-FIRST PSALM

The Lord is my Friend, so I shall not be lonely even  
in a strange land ;  
He is the Good Angel above my bed, so I shall see  
the dawn.  
Even although I wandered far from His counsel, He  
did not desert me ;  
When I arose to return, it was His voice that I heard.  
When I beheld the glory of the West at eve,  
I remembered Him ;  
The moonrise over the mountains was the trailing of  
His mantle.  
When the storm crashed against the mountain, His  
almightiness pealed forth,  
And the gray face of the desert whispered His holy  
austerity.  
As I entered the place of prayer,  
I was strangely moved ;  
When I came away, I had said  
not a word.  
Yet, as I kept silence before Him,  
He understood :  
My soul was lifted as though  
I had seen His face.  
When I awoke in the night,  
He possessed my thought ;  
And in the morning I turned a moment from my task  
to speak of Him.  
He has traveled further for me than any one ;  
He has done more ;  
Yet there is no price upon Love,  
and I cannot repay Him.  
When I was at Death's door.  
He closed it and led me away.  
Surely He will be there  
When I must pass through.

---Henry B. Robins

## EVANGELISM.

In the narrow sense the term is used of preaching and pastoral work, as distinguished from educational, medical, literary and other forms of mission work. Used in this sense it stands in the main for the work of the China Inland Mission, the Evangelical Alliance and other similar but smaller bodies. Indeed, the pioneer work of missions was chiefly of this character, and the beginnings of educational and medical work were mainly for the purpose of securing a larger opening for evangelism. Missionaries seldom came out with any other thought than that of preaching the Gospel of salvation to those who knew it not. So great was this need that the appeal for more and more missionaries was constantly sounded in the ear of the churches. Calculations were made as to how many missionaries it would take to convert the world to Christ within a given time. We all remember the challenging call to make the goal the present generation. But, as we began to face the problems of infant churches, how to strengthen them so as to withstand the under-to of engulfing heathenism, more sobering thoughts followed. Here was the raw material. How were we to transform it into saints? Here were the sheep, where were the shepherds? Were we of alien race likely to meet all the requirements of nursing, feeding and upbuilding? Some did so notably. But, even then, the suspicion grew that the environment was an unnatural one. The sheltered plant is not made strong to meet the storm blasts.

What about the shepherd material? Would an ex-coolie with a smattering of Scripture prove adequate to the task? Yes, a few have been good and faithful servants, and their works do follow them. But more have only served a useful purpose in a period of transition. Among them were not a few unworthy ones. A missionary remarked of a certain preacher that he had come up to the ministry through the kitchen. Another added that some ought to have come up through the bathroom. But we knew a cloth peddler, with a very limited knowledge of Scripture, who cared not for his peddling if he could make Christ known. God is often pleased to use the weak ones of the world to confound the mighty. Such are weak in some things, but mighty in faith.

But God also chose Saul of Tarsus to become the Apostle to the Gentiles, a man than whom Christianity has had no greater since Christ himself, one who was eminent in learning and mighty in the Scriptures. For God does not prefer weak men to strong ones. Maybe He uses so many weak ones because the strong ones are hard to find. Jesus appointed Peter to be a pastor, but God made far greater use of the man of learning than of the fisherman. Paul counseled Timothy to present himself a workman that needeth not to be ashamed, handling aright the word of truth, that the man of God may be furnished completely unto every good work. Then, since preaching is the divinely appointed method for saving the world, there is no learning too profound, no talents too great, no preparation too complete for this great work.

When the need of teachers began to be felt, it was usually a preacher who was diverted to that task. The teacher-preacher combination was often excellent. That was the kind of preacher Jesus seems to have been, and that is the kind of preacher especially needed in the initial stages of missionary work. But as teaching has grown into a profession, it has naturally followed that specially trained men have been sent to the field.

The pioneer physician also faced a problem. His work, originally regarded as a means to an evangelistic end, through breaking down the barriers against the foreigner, began to be more and more looked upon as a worth-while end in itself. If Christ not only preached and taught but also healed, was not he as well as the others walking in the footsteps of the Master? God cares for men's bodies, not only for their souls. So medical work came to be regarded as desirable and legitimate in itself.

His problem grew out of his success. If success is measured by numbers he certainly had it. With a clinic amounting sometimes from twenty to thirty thousand in a year, and several score in-patients at a time, he was attempting what would have been work enough for a full staff. He accomplished wonders, but what about the quality of his work? Could that be entirely satisfactory to him? And would there come enough physicians from the Occident to heal all the diseases of the Orient? So, as the teacher sought to multiply himself in the lives of his pupils, he, also, must hand on the torch to others. Not merely the education of those who should be the teachers, preachers and leading laymen of the future church, but the education and training of Chinese physicians loomed ever larger in the visions of the future. As the saying goes, "It is better to set ten men at work than to do ten men's work oneself."

What I am coming to is this. These builders of future church, society and the state are doing a great and important work. But, in the meantime, what about evangelism? Has it kept pace with education? Barely one in ten of the new missionaries coming to Chengtu for language study during the last five years have come specifically for evangelistic work. One may point to the large increase in the number of Chinese preachers. Yes, but has this not been accompanied by a letting down of the evangelistic tone? Is this not to be expected, considering the difference between their background and ours? A preacher, back to school for more study, said to me once, "The students think your preaching queer, because you preach so much from the Bible." Is not the indispensable spiritual note missing? Are not the results often spiritually barren?

Let all kinds of proper mission work be carried on in due proportion. We need more kinds than we have. But let us not softpedal the Gospel. Paul said it was the power of God unto salvation. He so spake, not as propounding a theory, but as stating a fact of his personal experience. This is the kind of preaching which wins men. Let the teacher teach, but let all his teaching be permeated with love for the souls of those who are taught. It is the spirit of evangelism which is needed, not merely the name.

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### RURAL EVANGELISM.

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It is not necessary to know much about Rural Evangelism in order to write on the Problem. It is one of the simplest of questions-theoretically; but one of the most difficult in actual practice. On all hands we now hear the rising tones of a new insistence upon the urgency of this work. The National Christian Conference in its Surveys and Reports, pointed to the opportunity and need for Rural Evangelism, the National Council Committees are diligently studying the question and seeking to stir up interest. Missionary Journals are filling pages with discussions upon the subject and one hears of Rural Preachers clubs being formed among the Theological students in our Colleges. This is a natural development. Christianity like other new forces coming into this land, found its first

contacts and opportunities in the big cities where life moves swiftly and the pulse of the community throbbing under the influence of the constant interchange of new ideas is free from the quieting and retarding influences of patriarchal restraint. It is also a healthy sign for missions that in due time the emphasis should be turning from the city to the country.

There are 300 million farmers in China ; perhaps 40 million in SzeChwan, but the immediate redoubt to be captured in order to reach the farmer on the farm is that meeting place of farmers-the market town. There are perhaps 4000 market towns in Szechwan. If we deduct the number of 'hsien' cities from the total of 660 places in SzeChwan where Protesant Christian worship is carried on, it will leave very few over 400 market towns out of 4000 that are occupied by the Christian church. This is but one in ten. The figures may not be more than approximately correct but they are sufficient to point out the vastness of the problem. Now were the occupation of this one tenth of the territory as it now exists, ten tenths effective, it would be amazingly encouraging, however difficult might be the prospect of opening the remaining nine tenths of the area. It is however, so well known that it is unnecessary to enter into a discussion to prove the weakness generally of out-station work ; it is in these very outstations where the permanency of Christian evangelism as well as the effectiveness of missionary work is finally tested. Here as a rule are no borrowed props to sustain top heavy enterprises, or artificial adornments to preserve the appearance of success.

The first thing that strikes one in facing this problem is the fact that outstation work is taken less seriously than the work in central stations, and the first step in coming to close grips with the problem must be an attempt to take outstation work seriously-as seriously as we take the work at the central stations.

Let us see how this would work out. There are to begin with some practical factors to be considered. Evangelistic work may be arbitrarily divided into four kinds, each of which, as every pastor knows, has a decided relation to the work as a whole.

The first branch of the work we may call Educational Evangelism, instruction in Christianity. Regular study classes with periodic Bible schools are held at every station that takes itself seriously and quite generally the Christians from outstations are brought in to attend such schools or classes. This central station work has brought splendid results as we all know but how seldom is the outstation organized for Bible schools and



strong study class work, where the Christian group may spend days saturating their thought life in Christian ideals, subjected at the same time to the peculiar influences which come when learning Christian lessons surrounded by the atmosphere of their own home town and actually related to these surroundings rather than in the 'detached' atmosphere of the central station Bible class. There are great practical difficulties in attempting to organize educational evangelism on a strong scale for out stations and the question rises can this form of evangelism be really taken seriously at outstations? On the answer to this question hinges to a large extent the solution of the rural evangelistic problem.

In the second place it is essential that Christian congregations be organized. In most central stations, monthly or quarterly meetings are held in order to allow the Christian church to feel its identity and to develop its corporate consciousness in relation to some problem; in most cases also to receive the outward symbol of recognition of their participation in the Body of Christ—the sacrament of the Lord's supper. The membership at the Central station may be small, but how seldom are they denied these privileges; the membership at the out-station may be large but how frequently they are neglected and how often is no attempt made to organize the Christian Groups at these market towns or to assure that they regularly receive the sacraments.

A third necessity to the work at most Central Stations is the arranging frequently for meetings aimed to deepen the Spiritual Life of the Christian community. Revival Meetings we sometimes call them. They aim to take advantage of the fact that we are social beings; that under the influence of a stirring appeal in a large meeting, the vision rises and purposes take definite form and where the Spirit of God has been present great good follows such gatherings as the scholars from the schools, the patients from the hospitals, the Christians from every street, the Chinese preachers and foreign missionaries all unite for this work. It is a form of effort that has been mightily blessed of God in Western lands and also in China. But what about the Out-station? How is this kind of work (fundamental as we have seen, in some form or other) to be carried on in Market towns, away from the big church and the secluded compound?—a question much easier to ask than to answer.

In the fourth place the Christian Group must come to its 'church' consciousness as well as its 'Christian' consciousness, in relation to the community in which it lives. This can only

arise from a deliberate lining up against the evils in society and an open, active and aggressive attempt to convert society and the individuals in society. In the Central stations such work is as a rule taken seriously, campaigns and social work being constantly emphasised. It is scarcely necessary to enumerate all the difficulties which arise when it is undertaken to throw the Out-station Groups into fighting position, yet it remains that these difficulties must be known and met if Rural Evangelism is to be taken seriously.

In any attempt moreover to deal seriously with the problem of Rural Evangelism, there are not only practical difficulties, but psychological factors to be dealt with. There is first of all the psychology of the outstation Chinese preacher. Perhaps it might help us if we could look into his mind for a moment. He is placed at the outstation and is probably ALONE though there are lots of people around him. He has been told by the missionary or his Chinese superintendent that the whole harvest field lies ripe before him, to go to now and gather in the golden grain. No doubt he is actuated with a strong desire to make good but probably and unfortunately he has no idea how to attempt the work at hand. In other words he has no DEFINITE TASK. In China as in other lands nine hundred and ninety nine men out of every thousand in order to do their best work must have a definite task and be able to visualize that task in concrete forms. Christ gave his workers specific tasks and he sent them out-not alone. The missionary, even alone, has not the same difficulties in this regard as the Chinese Evangelist. The missionary views the field as an experienced farmer, before the first sod is turned, so to speak, he already visualizes the fruit of his labors. He sees Bible classes, prayer circles, large congregations and lofty church steeples. These are all plainly looming before his mind's eye as he commences his task; definite and concrete pictures. Really they are not created, but the heritage of the past, and like unto the pattern shown him in the mount of Western Ecclesiasticism. Two thousand years of victorious Church History fires his imagination, sensitizes his vision and strengthens him in the midst of discouragement. Not so with the Evangelist. In many cases his knowledge of Christianity itself may be very elementary, and his acquaintance with church history exceedingly slight. But should he be well versed in these he still must be at a loss to visualize the future organization in terms which pertain to a life half-way round the world from him. He may think in terms of patriarchal or Benefit Associations, but only by a miracle could he visualize his task in terms of an historically

triumphant church. If, then, rural evangelism is to join the victorious procession, the rural preacher must come to see new visions portrayed in definite forms; visions, not Western, but certainly concrete and to him real and compelling.

Another psychological factor to be taken into account in the case of the rural evangelist is 'lack of appreciation'. How dependent we all are on the appreciation of others and how wide for us missionaries is the 'area' of appreciation. Should our foreign friends and others whose good opinion we value all fail us we still have our home and our relatives who understand us and think kindly of our efforts. What a strength this is. Not so with the evangelist. To be a preacher, as yet, holds no glamour in the eyes of the Chinese. Even the church constituency do not understand the meaning of his higher ideals. In many cases the Chinese minister raises the enmity of his own people when he tries to enforce new standards of righteousness. On the other hand the missionary, the District meeting and the Conference are constantly urging him to put forth stronger efforts to win membership, to secure self-support and to improve his own educational standing. Small indeed is his area of appreciation and in few cases has he even that inner circle of sympathetic relatives who support him in his hour of despondancy. But should he, in spite of all difficulties, do a valuable piece of work who will know it and how is it to be standardized? Could there not be some way by which the work of strong rural pastors could be kept before the vision of the church as a whole so that it would enlarge the area of appreciation, add immeasurably to the value of the work done and at the same time make it an example for other men not so gifted to show themselves "workmen that needeth not to be ashamed" Here indeed, is a possibility of a work for some department of the Sze Chuan Christian Council, a type of work that might ultimately re-act upon the whole West China Church.

Closely linked with the above in the psychology of the rural evangelist is the problem of lack of contacts. As a rule before a man can talk religion to people he must get down to 'reality' in common terms of every day life with them. What does the average preacher know about farming or local industry? Certainly no more, probably less, than the people with whom he converses. Here it is that our college might further help. What might it not mean to the rural preacher (and teacher too) if in college he learned some new and scientific methods of feeding pigs, of selecting chickens, of grafting trees, or of carrying on some of the ordinary industries; how quickly he would become a center of attraction. The doctor meets a need

in life and by healing men forms a contact for the communication of the message. There are other needs in life—why not consecrate them also to the Divine purpose of Life more Abundant? Christianity is not primarily dependent on economic conditions but nothing will affect economic conditions surer or quicker than Christianity. Could preachers and teachers come forth from college filled with a vision of a new farmer—the farmer, a scientist, selecting his stock and arranging his feed by the latest approved methods, the farmer, a financier, calculating the necessary provision for his own living and his family and everything in connection with his farm on a real business basis instead of a slip shod guess, the farmer a student and with a mind trained to take recreation in reading rather than in gambling, above all the farmer a Christian. This last point is first as well as last and because of this the revolution in the life of these farmers of forty centuries is sure to come. Why not now reap the benefit of its coming by enthusing Christian workers to attempt the rural problem with a vision in their minds and a definite task before them. When this is done there will be less prejudice on the part of preachers against the lonely country circuit and less over-valuation of the big city charge.

In conclusion we may consider some factors in the psychology of the missionary that might be changed. We have been speaking all along of 'outstations'. Let us ask what is an outstation? and what is a 'central station'? It all matters from what standpoint you ask this question. From the standpoint of the missionary enterprise itself—a station marks a strategic spot in the Christian occupation of the land. Our maps and surveys are marked red in proportion to the number of these. An outstation is an extension of the central station. Something in relation to it. A group of outstations center around the station and generally means a group of branch churches centering round the head church. So much for the missionary view point. The real view point is that of the Chinese church of the future and looked at from that standpoint a central station is essentially nothing more or less than a place where a foreign missionary lives and an outstation a place where a foreign missionary does not live.

In the alinement of the future the station of the present may be subsidiary to the outstation of the future; the church rather than the missionary viewpoint must come more and more into prominence as rural evangelism is taken more seriously.

In a recent talk with some Chinese Christian rural workers they gave it as their opinion that the church in the home, little groups gathering in the homes of the members and conducting

services, was the only solution of the problem. That if Christians were to increase in any large numbers it would be the only way of supporting the work. Most missionaries would agree with the scheme theoretically but trained as we are from our Western standpoint to connect the Church Spiritual with the Western form of church spires the question will not be as simple as it seems to recognize as churches the groups meeting in the homes. Yes! we are willing to call it a prayer meeting, a Bible class or something else but, full recognition to such as a real 'church' in the divine succession of that institution, is another question.

In reading an address of Dr. Timothy Lew to theological students, recently published in the Chinese Recorder one could not but be struck with the emphasis he placed upon the relationship between the Chinese minister and the missionary; the difficulties that would be encountered and the attitude to assume in such. At first thought it seemed to me Dr. Lew was wrong in his emphasis but the more one considered the situation from the standpoint of the Chinese the more one was convinced that he was right and that the missionary does provide a real problem for the conscientious Chinese Christian leader. We missionaries after all have a psychology of our own and we certainly do not change easily, but in no direction does it seem that a change is more needed than in our whole attitude towards the outstation problem in particular and the importance of rural evangelism in general.

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#### AN UNDER EMPHASIZED DOCTRINE.

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REV. T. TORRANCE.

There is one thing we missionaries have in common: it is the pride we take in the progress of the native converts. No father or mother rejoices more in the increasing perspicacity and goodness of their children than we do in watching the moral and spiritual growth of our church members. Yet this does not hide their short-comings from us. Now there is one respect in which our West China preachers might well show im-

provement; we hear them but seldom discoursing on the doctrine of the Resurrection. The consequence is that their work lacks much in incisiveness and effect.

One of the leading impressions gained in reading the New Testament is the vital part the declaration of the Resurrection of Christ had in the thought and preaching of the Apostles. It was the fulcrum in every sermon; the great undeniable occurrence that at once gave proof and meaning and point to their gospel. We might almost say they preached a gospel of the resurrection. It was because they had seen the risen Christ and realized what the Resurrection meant in the divine scheme of salvation that they never wearied of explaining its significance.

To gain something of their success our Chinese brethren need to imitate their methods. As their leaders, might we not do well to go briefly over the ground again with them, for certain it is, they reflect our ways and re-echo our teachings more faithfully than perhaps we think they do.

Any proclamation of the Resurrection to be effective must include not only the witness of the Apostles and of the early church but first of all the witness of Christ to Himself and the Holy Spirit as confirming its purpose in the hearts of believers.

The eleven were so stunned by the crucifixion of Christ that in spite of His former assertions that He would rise again no one among them seems to have seriously anticipated His return to life. Not understanding the divine necessity of His death they could not fit in His decease or the manner of it to their conception of the rightness of things. If death had power to claim Him of all men, as obviously it had, how could He redeem Himself from it? In the utter blackness of this moral night the news of the resurrection came as a tremendous surprise. It is in this surprise they so naively let us see Christ's witness to Himself and it is because of it that their testimony is so uncommonly strong.

The intense comfort of the appearances of Christ as related by the Evangelists is that while He reveals Himself to them by many infallible proofs we see Him to be "the very same Jesus". Though exalted now above the conditions of time and space He retains His peculiar love for His own.

He rises so early that only the soldiers on guard, in order to bear an official witness to the rulers see the actual event. Apparently He wanted His own to ponder over the fact itself and its meaning before He gave them a sight of His glorified body. To assist in this gracious purpose He leaves them a verbal message and a visible sign. For the message, the angel announces, "He

is not here ; He is risen as He said ; Come, see the place where the Lord lay". For the sign He leaves the grave clothes in the tomb and the napkin purposely wrapped up in a place by itself. He knows John can read signs and He will recognise the meaning of this one as soon as he sees it and sees also the Master's familiar touch.

The additional mention of Peter's name in the Angel's injunction tells the erring disciple of his Lord's forgiveness. It is a most considerate deed for it gives him comfort and prepares him to meet his Lord. So intense was the anguish of his remorse and so great the grief of Mary Magdalene that He hurried to give each in turn an almost immediate revelation of His Presence. The greatest of sinners saw Him first. How like Jesus this was !

On the way to Enmaus He draws near to two travellers and withholds their recognition of Him until He drives home His message. Line upon line he unfolds the vital relation of His life and work to the Scriptures. They learn His death was no catastrophe, no mere martyrdom. The High priests could have had no power over Him unless it had been given them from above. "He was delivered for our offences and raised again for our justification" His passion was a divine necessity. No Cross, no forgiveness of sin ; no resurrection, no impartation of new life. Why were they so foolish and so slow of heart to believe all that the Prophets had spoken of Him ?

Our Lord here follows the method He pursued during His lifetime with the multitudes: He refuses to declare Himself if they will not accept His doctrine. It is when they receive Him into their hearts and homes, when they break bread with Him, when they remember His dying love for a sinful world that they recognise Him.

The two hasten back to Jerusalem to relate the wonderful news and repeat the discourse to the disciples. Barely do they finish before Jesus suddenly stands in their midst. "Peace be unto you", He says. Once more He emphasises His fulfillment of all things written concerning Him in the Law of Moses, in the Prophets and in the Psalms. By this means He opens their understanding to understand the Scriptures. The key to the Old Testament is: "Thus it behooved Christ to suffer and rise from the dead the third day and that repentance and remission of sins should be preached in His name among all nations" etc. "And He breathed on them and said, Receive ye the Holy Ghost."

To Thomas, Christ conveys a word of counsel applicable also to all of whom his case is typical.

One can hardly but surmise it was in the divine plan that this disciple should not be present at the first appearance to the disciples. It brought out what was in Him. Besides his mind would have been too nimble for his slower thinking brethren. It were better they should spell out the truth for themselves rather than be confused or staggered by too rapid a conclusion. Probably the statement of Thomas's mental perplexities helped them to think more deeply of the problems involved and so become better prepared to have their faith perfected later in his inspired<sup>1</sup> exclamation, "My Lord and my God".

Thomas, we see, was the very last man to be taken in by an illusion or by any manifestation of a psychical nature. Yet he, in the end, came to believe in the corporeal resurrection of Christ and stand as the N. T. example of supreme faith. The sight of the pierced hands and feet, of the riven side utterly destroyed every doubt. If any further confirmation was required they had it in the explicit word of Christ: "it is I myself: handle me and see: for a spirit hath not flesh and bones as ye see me have" and "He did eat before them."

Thomas erred like many an intellectual since his day by not paying more heed to his Master's word that He would rise again. He put his reason first. He must not, he thought, accept any thing incompatible either with the established order of natural law or what lay contrary to his philosophic views. It was not that he was less loyal than the others; he forgot, "His word giveth light". Hence his case is recorded in John's Gospel as a reproof to those like him: "Be not faithless but believing". It is also recorded as an encouragement to the seeker after truth that at one bound by a look at Christ his faith can rise to the same sublime height.

Before his passion Christ made a tryst with the disciples to meet Him after His resurrection at a mountain in Galilee. What mountain is not explicitly stated but there can be little doubt it was *the* mountain—the mount of the Beatitudes where He once sat and methodically recreated or transformed for them the Ten words of their divine Law. That He wished to meet them here was to make it plain the Sermon on the mount must not be divorced from the Cross. Since they were to preach forgiveness of sin through His name this was the righteous ideal they were to teach his followers. It was a beatific ideal

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1. No man can say that Jesus is the Lord but by the Holy Spirit 1 Cor. 12-3.



of transformed character like unto the example He had shown them—a new life lived by virtue of union with the risen Christ. Not the Cross alone but the Cross with the Resurrection was to be their Gospel. Pardon and regeneration went together.

At the sea of Tiberias he very tellingly reminds the “fishermen” of their first love and first vows when they renounced all to follow Him. If they are to catch men the net must be cast as He directs. While they do that He will provide for their temporal needs. Addressing Peter He tells all thrice over through him that if they will show love to Him they are to feed and care for His flock.

Was it on the mount or on the plain or in Judea He showed Himself to above five hundred brethren at once? We are not told. The fitting thing is that so many saw Him. The vision came not to any esoteric company but to all who would see Him; Christ's privileged ones are all who have eyes to see and ears to hear. The Greeks and the disciples heard the voice of the angel where others only said it thundered.

There seems to have been a progression in the manifestations. Each brought an added revelation of truth as they were able to hear it. Though not all He said during these forty days of intercourse with His own is recorded in the four Gospels yet we have the tenor of it faithfully reflected in the N. T. Epistles. If particulars are wanting concerning some of the revelations as for instance that to James we can rest assured we have everything in our New Testament essential for doctrine, for reproof, for correction and instruction in righteousness.

The post-ascension appearance to Saul finally loosed genuine Christianity from the grave-clothes of Judaism. St. Paul came behind none of the apostles in giving us the mind of the Master. To him as to John the Saviour was the Resurrection and the Life. He blotted out the handwriting of the ordinances of the law that was against us nailing them to His Cross because our life was to be “hid with Christ in God”.

The ascension crowned these various appearances with an added lustre. The disciples who had stumbled so badly over His death “thinking its conditions too mean to be compatible with the glory of the Messiah” now saw Him ascend as the King of glory to His Father and their Father, to His God and their God.

2. In any public personal enquiry after the person concerned has made his declaration the witnesses who can bear direct evidence are invariably called first: circumstantial evidence always takes then a secondary place. And in weighing the evidence the character of the witnesses is scrutinized. It is

asked whether anything they have said has been coloured or qualified by self-interest. How far does each witness corroborate that of the others. Similarly we approach the subject of the resurrection. After Christ's witness to Himself we study that of the apostles, for they come forward with an express affirmation of the event. All say unambiguously that they saw the Lord, accompanied with Him, ate with Him, and conversed with Him. There is no evasion or reluctance in their testimony even though it depicts their own culpable weakness and wretched doubt. It brought them hatred, bonds, stripes and imprisonment but these things could not silence them. They felt in honour bound to publish the fact to the world. When Judas by transgression fell, so strong was their sense of responsibility they said that another must be ordained to take his place. It was their Mission to state publicly what they had seen or heard. No amount of philosophical argument could demolish the fact. It was the fact itself that had banished their own incredulity and shattered their doubt and only the open attestation of the fact could insure the faith of others. For men must account for the event when assured of its reality. Such a supernatural phenomenon had to be satisfactorily explained; only at infinite peril to their souls could any one ignore or neglect it.

A very ordinary acquaintance with the N. T. persuades one that never were found more reliable witnesses than the Apostles. The loftiness of their ideals, the moral excellence of their lives and the self-abnegation shown in all they did, carry the irresistible conclusion home that of all men they were the least capable of "following cunningly devised fables". As they insist they "were eye-witnesses of His Majesty." The verdict therefore holds true that "the resurrection is the best attested fact in history".

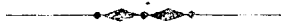
The apostles regarded it as the vindication of the righteousness of God. Jesus Christ was therein declared with the spirit and power of holiness to be the Son of God, through whom was preached the divine love and mercy; God could be just and yet justify the sinner. It authenticated all that the Scriptures had prophesied concerning Christ, it authenticated also what Christ had said about Himself. It was not possible that the Eternal should not deal with sin; it was not possible that Jesus the sinless One should be holden of death. Moral order had triumphed in His rising. That betokened the surety of salvation and acted as the insurance of our own resurrection. For His risen life was the prototype of a new life here through union with Him and which would be continued in that of a glorified life in the realm above.

3. The truth of the resurrection is abundantly confirmed by the faith of the early Church; for had the Apostles word not been accepted as worthy of credence there would indeed have been no Church. It cannot be forgotten that the gospel won its way largely among those who were naturally its enemies. Converts in large numbers came from classes who either detested or laughed at it; to the Jews it was blasphemy, to the Greeks foolishness. But since they believed they must have been persuaded that the proofs of the resurrection were altogether indisputable. "It is inconceivable that the Church was built on a fraud or an illusion" To say now that so many could be deceived at a time when the evidences might be sifted and living eye-witnesses could be cross-questioned is mere trifling. If, therefore, multitudes of its original opponents accepted the resurrection of Christ as authentic, which they did, it was simply because they had no recourse but to accept it. And it is this that makes their confirmation of the apostles' witness so extraordinarily strong.

4. The church, moreover, had the witness of the Holy Spirit: men saw the Resurrection in operation around them as a moral and spiritual force. The Holy Spirit according to the promise of Christ at His Ascension was given to His followers. At the preaching of the Gospel He convicted hearers of sin, righteousness and judgement. In those who believed, He wrought an inward revolution or renewal of character described as "walking in newness of life"—"in the likeness of Christ's resurrection". It was a miracle of change of disposition startling in its causation and wonderful in result. As men identified themselves by baptism with the death and burial of Christ so they became sharers in His resurrection life; they became alive unto God through Jesus Christ—were "begotten again unto a lively hope by His resurrection". That is: the resurrection antedated the new birth; the new birth implied the resurrection and formed its subjective evidence.

This accession of new life is the most striking phenomenon in the church of the New Testament times. The strongest emphasis is laid on the receiving of the Holy Spirit and the consequent resurrection blessing. Its superabundant joy and exultant hope spring directly from the experience. Christ has risen; Christ's life is their's and the sure hope of eternal glory. "Lo now,<sup>1</sup> how weak soever I am in myself, yet in the confidence of this victorious resurrection of my Saviour, I dare boldly challenge and defy you, O all ye adverse powers! Do the worst ye can to my soul, in despite of you it shall be safe."

Now, we will miss the point of application if we do not note that the Apostles while declaring the absolute certainty of Christ's rising again from the dead took care always to explain its practical significance in the new life it brought to man *and they never thought of the new life apart from that rising*. Even as they never separated forgiveness of sin from the death of Christ so they never detached regeneration from the resurrection. To gain their results we must adopt their methods and preach their doctrines. If Christ risen again be not in our preaching, our preaching is in vain and our converts are yet in their sins. Could men have been more dispirited and despondent than the disciples while the Lord lay in the tomb? Could men have been bolder or more joyful than these same men after Pentecost? Too many of our church-members are in the former position. They need a sight of their risen Lord: they need the new life He gives. It is life that brings joy—Life and more abundant life. How can men find this new life, this regeneration, if we do not tell them of it: if we fail to give the doctrine of the Resurrection its proper emphasis in our preaching? This and this alone can make the faith of our church-members turn round into loyalty to the Person of Christ. They will no more blush then to mention His glorious Name before scoffing schoolmen. The same ardent desire to know Him, to see Him, and be with Him as possessed by the first century Christians will be equally their's.



### THE MODIFIED DALTON SCHEME IN PAONING.

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P. A. BRUCE.

I first made acquaintance with the Dalton Method in 1921, when studying for London University Teacher's Diploma under Professors John Adams and T. Percy Nunn, the latter particularly being a strong supporter of all good schemes that tend to develop the inherent capabilities of the student along individualistic lines. I was very much drawn towards the method, but doubted whether I should be able to explain it clearly to my Chinese colleagues. However, by the time I had picked up the reins of the school again in the autumn of 1922, and was considering the matter, the October and November

numbers of the *Chinese Educational Review* were almost entirely devoted to this method.

I seized this opportunity and read over these articles with two or three of the leading teachers, and sent the magazines round to the others, asking them to study them carefully, saying that I hoped to start the method in the spring of 1923. Since then there have been very few numbers of that magazine which have not had at least one article on the Dalton. These have been especially passed on to them for study.

At first I only had two 'laboratories' for individual work, or shall I call them 'study rooms'. In the one Chinese subjects were studied *viz.* Chinese Language, Chinese Literature and History. In the other "Subjects" were studied—*viz.*, Scripture, Arithmetic, Science, Geography and English. At this time we only had a Senior Primary, but in the latter part of 1923 we added a Middle School Class, and before the end of 1923 we had added to our classrooms and study-rooms.

In consequence I divided up my "subjects".

In study room (1) Mathematics and Science were studied.

In study room (2) Scripture, English and Geography.

This is how we stand at present.

(*N.B.* I know Geography ought not to be parted from Mathematics and Science, but the Chinese teachers of these subjects are not conversant with the Middle School Geography book, and I naturally have to spend most of my time in the Scripture and English study-room, hence the reason for this divorce.)

Those who are acquainted with the Dalton know that where it is applied in its entirety, each subject has its own study-room, and that there is a teacher in that study-room for a fixed number of periods per week.

The students are at liberty to work in any study-room and for as long as they like, till they finish the work in that subject or get tired, when they may go to another study room. On meeting with a question too difficult for them to solve, they may apply to the teacher in charge for help and guidance. Of course, it is understood that the teachers on duty in each study room help all such students, whether they teach that particular student in class-period or not. In fact, the teacher becomes a living reference book and a director of studies as well. Both teachers and students have registers that have to be kept, so as to see how much time students put into each subject.

Usually each subject has at least one official class period a week, either to conserve the corporate spirit of the class or to

serve as an inspirational period in that subject so as to stimulate keenness. But any teacher who discovers that in his subject either all his class or some of them are behind time, or up against a specially difficult point, can call them together for an extra class period, either when he is in charge of that subject study room or when he is not on official duty at all.

Roughly we work along these lines, but, as I have shewn above, we do not have study rooms for each subject; this is on account of lack of space and staff.

During the holidays the teachers make out the term's assignments. An assignment covers a month's work. It is divided into four, to shew the amount of work to be got through in the week, and usually there are four or five questions on the work of the week to be answered and handed in. At the end of the month three days' grace is allowed, and then there is a three days' examination.

The term's assignments and questions are in my hands before term starts, and are put together in the form of a book for reference and modification and alteration the next year, as one often discovers that one's questions are either too easy or too hard. My present aim in each subject is roughly as follows, though in Scripture and English we have not attained thereto, in the other subjects we work as outlined below; the deviation, which I hope to rectify this next term, has been on account of the fact that we have only one full time foreign missionary, and we have a Junior and Senior Primary School and a Middle School as well.

*Scripture.* Two class periods a week, of an inspirational or explanatory or corrective nature. There is much background that only the teacher, and in many cases the foreign teacher, can supply. In addition there are usually four or five questions to be answered. These are intended to bring out the spiritual and practical and ethical teaching or the historical setting or the general outline of the portion under consideration; these questions with the necessary reading and preparation are calculated to occupy about two hours, though I notice from the time registers that the average for class periods plus self-study in Scripture is from four to five hours a week, some less, of course, and a very few more.

*Chinese Language.* Three class periods for lectures, and one essay a week has to be shewn up.

*Chinese Literature.* One class period, usually of an explanatory nature, also used for correcting false ideas as shewn by the answers to the questions that have been set.

*Science.* One class period in form roughly as above, though in addition we have a small Science laboratory where demonstrations are held.

*Mathematics.* One official class period each week for explanation and directing. Self study more or less consists in the boys working ahead through the examples. This is the subject the boys find the hardest, even in the Senior Primary, where only arithmetic is studied, as much as 8 hours a week are spent on it, I have known 9. Whether the text-books or the teachers are the cause of this difficulty, I have not yet fully determined. In this subject the boys are frequently called together for extra instruction.

*English.* In the Senior Primary, two class periods for pronunciation, rhythm and idiom, the self study being taken up with the even numbers of Graybill Book I. In the Middle School I hope to get three to four class periods, the self study again being the assigned work in Books II. and III. of the same series.

*History and Geography,* much the same as Literature. (I enclose a Geography assignment.)

Apart from these, we have periods for drill or exercise, singing, and one morning devoted to Drawing or Surveying and Mapmaking, which is, of course, individual work, with a little directing on the part of the teacher. Our class periods are as far as possible before breakfast, the rest of the day is more or less given up to individual work.

The main difficulties I find are four—(1) Suitable textbooks that will be clear in explanation, and which will stimulate the students' thought; (2) To keep such textbooks and reference books when obtained (these are school property); (3) To get the masters to set suitable questions, such as will arouse the students' power of thinking for themselves and cause them to apply their knowledge to present-day conditions; (4) To get the masters (*a*) to see that the work is done, (*b*) to correct it when it is done.

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## MIDDLE SCHOOL

2nd Year, 1st Term, 2nd month's assignment.

1st week. *Railways.* Par. 123.

On your relief map put in the railways mentioned in this week's lesson and then look at your own relief map

with all the railways marked and state in a few words the relation of railways to relief.

2nd week. *Railways*—ocean commercial routes, par. 124, 125.

1. Put in all the railways mentioned in this week's work.
2. What were the causes for the rise to importance of the following ports,—Bremen, Hull, Geneva, Marseilles, Le Havre?

3rd week. *Climate*. pars. 126-128.

1. What is the difference between weather and climate?
2. Are there any weather bureaus in China, in Szechuan? (look up the encyclopedia.)
3. How are the results of climate upon North and South China shown (*a*) by people, (*b*) by the products?

4th week. *Climate*, par. 130-140.

1. What is the meaning of insolation? Which gets hotter the quickest—Shanghai or Chungking—and for what reason?
2. On the average which is the hottest and which is the coldest time during a 24 hour period and why?

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#### TEXT AND REFERENCE BOOKS.

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*Textbook*:—Our textbook is of course the one recommended by the W.C.C.E.U., Davidson's Geography.

*Reference books*.—Hinman's Physical Geography, Dickson's "Climate and Weather", Herbertson's "Man and His Work", Page's "Tour of the World", \*Republican series, Geography of China, vol. 1 & 11 (Com. Press) Geography of China for Middle Schools, New Chinese Geography for Middle Schools, \*(all these in Chinese).

*Atlas, Maps, etc.* Philip's Student Atlas, Philip's Synthetic Maps (8 sets) Umstead and Taylor Wall maps (8 sets) Comparative Geography (8 maps each), also a set on World Conditions.

Sets of pictures edited by the National Geographic, mounted in sets of 12 or 24 and put around on the walls; 108 in all.



THE SECURING OF MORE CHINESE YOUNG  
MEN FOR THE MINISTRY.

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D. C. GRAHAM.

On my way to the annual conferences at Chengtu in January, I crossed the Min River near the Great Buddha and went into the city of Kiating. Between the river bank and the outer city wall I met seven Buddhist priests who had recently been initiated into the priest hood, evidence of which was the fact that the spots on their shaven heads were fresh, swollen sores. I later learned that large numbers had recently been initiated around Kiating and Omeishien.

Last summer on my way to Songpan we stopped to eat our dinner in a small village. One of my helpers hurried through his meal and ran down the street. When I asked what he was interested in, I was told that the Mohammedans had just begun a preaching service in the village mosque. I later learned that preaching services are held frequently in the mosques of northern Szechuen, and that men are set aside for that work. The Mohammedans are very strong around Songpan, but they consider the preaching of Mohammedanism by trained men as necessary in order to hold their present constituency and to gain new adherents.

The last meetings of the Baptist World Alliance were held in Sweden. The growth of the Swedish Baptist Church has been both interesting and inspiring. In a real sense this church is the child of the Northern Baptist Convention, or of the Baptists in the northern part of the United States. From the beginning almost the only aid given by the American Baptists to the Baptists of Sweden has been financial aid to the Swedish Baptist Seminary, to help the Swedish Church train and develop an able ministry. Under the leadership of its well-trained pastors, the Swedish Church has grown rapidly until it is a strong, self-sustaining organization that is sending foreign missionaries to other parts of the world.

The Christian Church in Szechuen faces large tasks, great opportunities, and very difficult problems. If it is to hold its

present constituency, win new adherents, develop its members morally and spiritually, and more and more play a leading part in the life of West China, a strong and well-trained ministry is necessary.

What about the present supply of native evangelists, and prospects for the larger number needed in the future? In all West China there were only forty-five ordained Chinese in 1923. There are important outstations that have no resident evangelist, and other outstations where religious meetings are held only a few times a year. There are hospitals that have been unable to secure the services of a full-time preacher, and churches without ordained pastors. It is certainly necessary for us to secure and train more men for the ministry if we are to adequately shepherd the growing Chinese Church and enable it to play a leading part in the social, moral, and religious life of West China.

Recently I asked several missionaries what method they had found most successful in securing men for the ministry. Without exception they replied that personal work is the method that brings results. Another interesting fact that I learned is that a large proportion of the Chinese evangelists and pastors in West China have been school teachers, and have been brought over from the educational to the pastoral or evangelistic work. This is excusable because our Christian schools have been established and are being maintained by the Christian Church, and because our most important task is the development of strong churches.

It is well for us to have in mind the things that hinder young men from entering the ministry. One of these is the increasing number of opportunities in other occupations. Next summer there will be more than thirty steamships carrying cargo from Chungking to Suifu. This is both because of and a cause of the tremendous commercial development that is taking place in West China. Steamship companies and business firms offer excellent opportunities to advance, and pay better salaries than the Christian Church can pay its Chinese leaders. The Salt Gabelle, the Post Office, the army, and the government offer salaries and positions that tempt young men to leave the service of the Church.

One reason why students hesitate to enter the ministry is that it is apt to be fraught with many difficulties, and a man doing very good work may get much unjust criticism and fail to receive the appreciation he deserves. People come to the pastor with all kinds of troubles and difficulties. The church may be divided into cliques, and if the minister is friendly with

one clique he will have enemies in the other. The farmer or the merchant will sometimes tell the hard-working preacher that he has a "snap." The educational worker often has a large budget, only a fraction of which he must raise himself, while the pastor may have a small budget, and have to raise the entire amount. This should be borne in mind in comparing workers in different "departments." In all phases of our work, and especially in regard to the ministry, we need to emulate the Y. M. C. A. in its appreciation of ability and good service on the part of its workers.

We could remove all the hindrances to men entering the evangelistic or pastoral work, and yet have no students for the ministry. On the other hand, our problem will be solved if we can develop the spiritual lives of the Chinese Christians until they see that the greatest of privileges is to propogate the Gospel, that the greatest thing in life is service to and in the Kingdom of God, and that the Christian Church in China is THEIR Church, and will succeed only if they devote their lives to God's service, and give, pray, and work for the Christianizing of China.

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#### DISINFECTION.

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One of the cheapest and simplest ways of Disinfection after a contagious disease is with Formaldehyde Gas.

This is best accomplished by the use of Potassium Permanganate and Formalin, this latter being the forty percent solution, purchasable at any drug store.

For each thousand feet of space, use 16 ounces of Formalin to seven ounces of Potassium Permanganate. The method is as follows.

Place the Permanganate in a large iron vessel or a large wash basin will do, a kitchen dish-washing basin is better. A large dish like this is essential as the solution made by the addition of the Formalin in water may splash out on the floor and there is danger of ignition with surrounding articles.

To seven ounces of Formalin add nine ounces of water. Pour this solution from a small vessel into the Potassium Permanganate already prepared in the large open vessel, and

immediately leave the room, closing all cracks and having the window and door cracks sealed with paper.

The chemical reaction caused by the coming together of the Potassium Permanganate and the Formalin solution causes a heavy oxidation liberating formaldehyde gas.

Leave the room sealed for six hours and then open freely and air.

Small articles which need disinfection may be placed in an ordinary chest and a small quantity of formalin left in an open mouthed bottle, the box closed tightly for twelve hours when all articles will have been disinfected. This will not injure delicate fabrics, nor decolorize them.

Sodium Flouride for bed-bugs is the surest remedy.

To rid the house of fleas wash the floors daily and the fleas will soon disappear. Add salt to the water hastens their disappearance, or even better scatter a thin layer of salt over the floor, dampen slightly and sweep up. This will relieve the floor of fleas.

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### THE TURNIP KING.

D. C. GRAHAM.

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In central Szechuen turnips sometimes grow to a very large size. It is asserted that they weigh from twenty to eighty catties, so that it takes two men to carry one of them. The Chinese regard such a turnip as a deity and call it a Lo Bo Wang. (蘿蔔王), or King of Turnips. In a temple, or another convenient building, the turnip is placed on a table which is often ornamented with red paper or red cloth. Incense, candles, and paper money are burnt in honor of the King, and divine honors are paid to him. A company of actors is engaged, and plays are enacted in his honor. A feast is given, to which most of the neighborhood must be invited. A large part of the expenses connected with the ceremonies, the feast, and the theatricals must be defrayed by the owner of the land on which the Turnip King has been found. It is believed that if divine honors are paid to a Lo Bo Wang turnips will grow better in that locality.

Prices have gone up so rapidly during recent years that farmers are unwilling to allow a Turnip King to develop on their land. Therefore, when a turnip grows beyond a certain size, the farmer pulls it up and either sells it or throws it away. The high cost of living is apt to eradicate this custom, if it has not already done so.

February 24, 1925

*The Editor**West China Missionary News.*

DEAR MR. EDITOR,

\* I'm "mighty glad" you have a paper that reaches all (well, perhaps not *quite all*, some may be neglecting its benefits) the missionaries in West China, otherwise I don't know how I'd get in touch with them.

A very large proportion of them look to "old friend Squire" to help them as they pass through Ichang, and "old friend" is quite willing to be the servant of all.

But on several occasions I have been put to much inconvenience, expense, loss of time, &c. (tell it not in Gath!) ALMOST loss of temper (that's our stupid English way of saying we have FOUND our temper) the reason being that friends have sent word asking me to make arrangements for them, but on arrival, before seeing me have started to paddle their own canoe.

Now I'm quite willing they should paddle their own canoe & leave me alone, but having asked my help, if not left to me, / "get left".

To explain, let me state a case:—

A party wired me to make reservation on a Hankow steamer as they were running too close to time to catch their ocean steamer at Shanghai. As requested, I planned for them on the steamer which I considered the one most suited for their purpose: (I am conceited enough to think I know more about steamers here than you folk up in the interior, having been sampling them for 25 years!). Well, to continue—as the party in question came into Port I rowed out in a sampan to meet them, only to find that the gentleman of the party had already slipped ashore. (There was every excuse for his doing so in this instance). Unfortunately he went direct to a shipping office and "made enquiries" about booking to Shanghai, *after which*, I was consulted. My arrangements were with another Co. and like a wise man he fell in with my plans (!), took tickets and went on board.

I then received a letter from the Company he had "made enquiries" from saying he had definitely booked on their ship and tickets were made out waiting him to take them up. The law on this matter is that if passages are booked and not taken up, the one who booked is responsible for half the amount of the fare. My name having been mentioned in the office, I am looked upon as guarantor and held responsible for the sum of \$190. "Nothing doing!"

Now your readers will realise the difficulty I have been placed in on more than one occasion, which has brought me into unpleasant relations with the shipping Agents, with whom I desire to be on the best of terms, and the necessity for this "grouch".

Therefore will any of your readers who write or wire me please consult me before entering any shipping offices? "nuffed"!

Steamers are running without any delay: 20 are now on the Ichang Chungking route. The choicest ships on the low water run are the I-Ling and I-Ping, next comes the Chicheun, all under American flag, Agents are Messrs. Cox & Co. Ichang.

Thanks Mr. Editor for your time, trouble and space. Aye sincerely "Old friend Squire".

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## THE NATIONAL CHRISTIAN COUNCIL OF CHINA

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### 會進協教督基國全華中

**1. Origin.** The National Christian Council came into existence as a result of the National Christian Conference held in Shanghai in May, 1922. Its predecessor, the China Continuation Committee, during the nine years of existence, did much to bind more closely together the missions and churches throughout China and to make possible the election by the Conference of a Council on a more directly representative basis than was possible at the time of its formation nine years earlier. The Council therefore represents a further stage in the co-ordination of the Christian forces in China and marks a distinct advance in the assumption of responsibility on the part of the Chinese for the development of the Christian church in the land. It brings together in one body representatives of the churches, missions, educational, medical, literary, social and other organizations that are prepared to meet for conference and co-operation.

**2. Constitution.** The Council was elected by the National Christian Conference upon nominations proposed by the Con-

ference members, meeting as groups, (Anglicans, Baptists, Methodists, Presbyterians, etc.) and of the different branches of Christian work (educational, literary, etc.) According to the constitution, at least one-half of the members are Chinese and about one-fourth are women. When vacancies occur the representatives of the same group nominate the successors for election by the Council. The National Christian Council by its constitution only continues in existence until the holding of another National Conference which is to be called within ten years from the date of the last one in 1922.

**3. Functions.** The National Christian Council is not a controlling or directing body, nor has it any desire to become such. It is not a church council, having no authority to express an opinion on credal or ecclesiastical questions. It aims to perform for the entire Christian forces of China such duties as may be entrusted to it and as can only or better be done by such a united body. Its decisions have only such weight as belongs to their inherent value or as may be given by the action taken by competent bodies in carrying them out.

**4. A Year's Work.** The assembling of the secretarial staff and the thinking out of the policies of the Council took nearly a year, so that its active work may be said to date from the first full meeting in May, 1923. Between that time and meeting held in May, 1924, the following services were rendered.

(a) A number of retreats were held in different parts of the country for the deepening of the spiritual life and for the quiet consideration of difficult questions with which the Church is confronted. Literature was prepared for further this end, and a letter sent to Christian workers throughout China. The response to the effort has been very gratifying and there is a continued demand for help in this direction. Many retreats are now being held independent of any direct action on the part of the National Christian Council.

(b) A beginning was made in preparing literature and paying visits to various centres in regard to the opium evil. The rapid growth of drug habits not in China only, but all over the world, constitutes an international problem of the utmost gravity. The situation was investigated in Geneva, London, and Washington by our honorary secretaries and a special Chinese secretary gave six months to study and propaganda at this end. The fact that public revenue is in many cases being derived from opium cultivation and traffic adds greatly to the difficulty.

(c) The rural churches were made a special matter for investigation in the conviction that the planting of the Church

in the local community, meeting its varied needs and developing its life intellectually and spiritually, are prime necessities if Christianity is to be deeply rooted in Chinese soil. Many visits were paid in this connection.

(d) Everywhere it was found that people are anxious over the rapid and even revolutionary changes in social customs in the home, in marriage relations, etc. A committee began the co-ordinated study of these matters, with a view to a vigorous forward policy by the Church as a whole, showing that the Christian solution can preserve all the values in the old Chinese home life and yet meet the perplexing problems of a new age.

(e) To help the Chinese Church to take its true place in the common search for a great constructive united Christian message on international relations is a task that must take much time and the best thought that the church can supply. The Committee dealing with this problem has stimulated research and study in the leading colleges and is steadily pursuing its way in the belief that China has a message to give and should know how to give it.

(f) The threat to China's life through the rapid increase of modern factories, and the attendant evils, needs clear and continuous thought from the point of view of those who believe that personality must always be put above property, the spiritual above the material. The National Christian Council has been fortunate in securing this year the services of Dame Adelaide Anderson who has put six months of strenuous and fruitful work into the situation. Legislation on child labour and other urgent matters seems likely to grow out of the public attention directed to the matter by the Christian forces. If the Church is asleep on this question there is no other body likely to arise and help. But if she leads, others will join in.

These are but the more salient features of the year's work. A number of other lines have been followed, including the study of religious education through a special committee and a small conference; two retreats on literature leading to the formation of a new literature organization by Chinese writers, study and help in regard to work for Moslems, Buddhists, the Blind, and other classes in China, the rapid development of Daily Vacation Bible Schools, etc. The work touches nearly every department of the church's life. The publication of the China Church Year Book, the China Mission Year Book, and the Missionary Directory, though taken as a matter of course, have involved much expenditure of time and thought and seem to be an appreciated service by the National Christian Council.



**5. Methods.** This varied work has been carried forward through :

- (a) Standing Committees, meeting in some cases once a fortnight, on other cases two or three times a year.
- (b) Secretarial visits, through which contacts have been established direct with many parts of the country.
- (c) Literature and correspondence, covering all the above mentioned phases of work, and in particular the issue of a Bulletin in both Chinese and English (annual subscription \$1.00 a year English ; 20 cents, Chinese.)
- (d) Work of Council members, some of whom have given quite a good deal of time to speaking and other work.

**6. Relationships.** The National Christian Council depends upon the churches, missions and sending societies of the West for its financial support as well as for the personnel of its secretarial staff. It seeks to maintain the closest possible relationship with those constituent bodies. It exists only to serve them and the work in which they are engaged, and does not regard itself as having any independent authority.

**7. Programme for 1924-5.** The Council meeting in May, 1924, reviewed the work alluded to above and decided to emphasize for the coming year :

**Especially for an active forward movement :**

- (a) *Evangelistic work* in addition to the holding of Retreats for the deepening of the spiritual life.
- (b) *The Anti-Narcotic Campaign* to be developed with all possible vigor on the basis of what was begun last year.

**Mainly for further investigation :**

- (c) *Intensive study of the Indigenous Church*, especially in order to clarify problems such as relations of church and mission, development of self-support, organization of the church, steps towards closer union, etc.
- (d) *The Country Church*, adding for this year two specially prepared Chinese workers to the staff for detailed investigation and propaganda along well thought out lines.
- (e) *The Home Problems* with the probable addition of a worker looking to preparation for suggestive literature on Home education, family worship, etc.

- (f) *Industrial Relations*, giving attention not only to town workers and modern industry, but also to apprenticeship in China, the guild system and other matters touching the mass of workers still in home industries and small-scale production.
- (g) Continuation of the study of *International Questions* on the lines begun last year.

A new Committee on Religious Education was set up and plans were made looking to a Survey of the conditions and needs in Literature, to wider study of the Christian approach to Buddhism, to research in regard to the relation of Christianity to China's religious and philosophical inheritance, etc. It was also decided that through one of its Secretaries, the National Christian Council should contribute to the problem of Higher Education, particularly in its relation to the life of the Church. An investigation with experiments in regard to phonetic scripts and the 1000-character plan for popular education was also agreed to. The Department of Statistics and Survey is to be developed and made more effective.

### 8. Why should there be a National Christian Council?

(a) Because there are a number of things which experience shows can better be done together than by separate action on the part of the different Christian bodies in China.

(b) Because continued thought on some of our larger problems is essential if we are to meet the rapidly developing situation, and such thought needs to be stimulated and co-ordinated if the best results are to be obtained.

(c) Because an urgent present need is the development of Chinese leadership, able to look at the whole field and take responsibility for the guiding of the Christian movement as a whole.

(d) Because the problem of church unity presses strongly upon us all and can only be solved as we learn to love and understand one another better through mutual conference, common prayer and united service.

(e) Because we cannot afford to lose the inspiration and strength which come through the experience of Christ, when we draw together for fellowship one with another in His presence and for the carrying out of His work in the world.

NOTE: *Headquarters.* The magnificent Missions Building so liberally provided for this and other work carried on for the advancement of the Kingdom of God in China has now become the national

headquarters. It is situated at 23 Yuen Ming Yuen Road. No visitor to Shanghai who wants to feel the pulse of the Christian movement in China should fail to pay a visit to it. The offices of the National Christian Council are on the third floor.

All communications to be addressed to  
Resident Secretary  
National Christian Council  
23 Yuen Ming Yuen Road,  
Shanghai.

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## WEST CHINA CHRISTIAN EDUCATIONAL UNION.

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EDUCATIONAL SUNDAY.

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MAY 3RD, 1925

The purpose in the minds of those who set aside a particular Sunday as "Educational Sunday" was to draw the attention of Christians and those connected with the church to the importance of Educational work in the Christian campaign. Christians in Szechuan are beginning to appreciate the importance of Christian Education. Life is growth, and in this growth every year is important. The rich life our Lord came to bring cannot come in its fullness to those who in their early years have not been nurtured in an atmosphere of thanksgiving, of love and of trust. The wealth of a country is in the richness of the lives of its people. The poverty of a country is in the barrenness and shallowness of the lives of its people. Lives can be enriched only slowly, and far more easily in youth than in later years. The Christian church wherever it is true at all to the mind of its Master has as its purpose the enrichment of human lives. This is its purpose in China. One of the most effective methods for the accomplishment of this, its essential work, is the establishment of schools, wherein, day in and day out, the enriching spirit of gratitude, love and trust is brought to bear upon people in the most impressionable years of their lives.

The church in West China is operating several hundreds of schools, ranging in grade from Kindergarten to University

work. On Educational Sunday the aim should be to bring our Christian schools as a whole, and particularly the local school before the parents of the children, and before the people of the church. This will almost certainly lead to greater financial support and deeper loyalty to the cause.

A good plan, in connection with Educational Sunday is to devote the day preceding to a Parents' meeting in the school. A programme, beginning with some regular classwork, especially in the newer subjects, or teaching methods of whose value some of the parents may be in doubt, followed by songs, drill, games, a school play, etc., would make the day an interesting one. An exhibition of drawings, note books, maps and handwork of the students would help give the parents and church people an appreciation of the importance of the school. At this function, an invitation should be given to all present to attend the church service the following day.

As far as possible, teachers, students and parents should be asked to take part in the service on Educational Sunday. The programme given herewith is merely a suggestion of what may be done. The pastor and teachers should co-operate in adapting the programme to local conditions. Special music by the students should be secured.

Above all, the wholesomeness, the warmth, the glory of the Christian faith should be made prominent. Christian school are not promoters of sectarianism. They are seeking to enrich the lives of the children of China, freeing them from the tyranny of fears, and from the futility of selfish lives through the Gospel of God's love and our Lord's great sacrifice for us. The Christian church has no concern for her own glory in our schools. Her only concern is for the welfare of those for whom Christ died.

#### *Foreword to the Service.*

It is suggested that the dominant note of the service for this year be emphasis on the fact that only in the adoption of Jesus' way of life is there hope for China or for any other land. There is no other way. This means that we must give ourselves without reserve to proclaiming the Gospel. We must seek by all means possible to get the spirit of Jesus, the spirit of thanksgiving, love and trust,—established in the lives of the children of China. This is the aim of our schools. That children in China shall continue to grow up into any but the very best type of lives is a matter of divine impatience. We do well to be impatient. It is God's spirit which makes us impatient.

The children of China must come to know Jesus. The heavenly Father wants the children of China, and it is our privilege to bring them to Him.

*SUGGESTED PROGRAMME,*

1. Organ Prelude (where possible).
2. Hymn.
3. Call to Worship,—
 

“I will bless the Lord at all times ; His praise shall continually be in my mouth.  
 O magnify the Lord with me,  
 And let us exalt His name together.  
 O give thanks unto the Lord ; call upon His name.  
 Make known His deeds among the people ;  
 Talk ye of His wondrous words,  
 Glory ye in His holy name.”
2. Prayer ; For the students of China ; for the students in Christian schools in China ; for those who are opposing Christian education in China : for the children in China who are not getting a fair chance ; for the children of the world.
5. Scripture Reading ;—Psalm No. 8 in unison.
6. Story : See Chinese Announcement
7. Hymn
8. Two or more addresses on the following suggested themes,—
  - (1) The work of the Educational Union
  - (2) The work of Christian schools in China. What they have done and are doing.
  - (3) The place of Christian Schools in China.
  - (4) Educational Needs in West China.
  - (5) The Educational Union Course of Study.  
 For material on these topics, see the Chinese announcement.
9. Offering
10. Hymn
11. Benediction ;—
 

The Lord bless us and keep us.  
 The Lord make his face to shine upon us and be gracious unto us.  
 The Lord lift up His countenance upon us and give us peace.

## NEWS NOTES

## Shanghai.

Mr. and Mrs. Johns and family and Miss Ross, after spending a week in Shanghai, sailed on the s/s "Empress of Australia" February 23rd.

Mr. and Mrs. A. J. Brace and family had an excellent trip down river and spent two weeks in Shanghai. They thoroughly enjoyed themselves and sailed for Europe on the s/s "Fulda" March 2nd.

Dr. E. W. Wallace and his son Edward are living with the Yards until they return to America in June. After that he expects to take over their apartment.

Miss Grace Ellison on her way down to Shanghai visited friends in Nanking, and afterward had a week in Shanghai where she was the guest of Miss Bondfield before sailing on the s/s "Fulda" March 2nd.

Dr. and Mrs. C. W. Freeman and family had an exciting trip from Chungking to Ichang. They were on four different steamers between those two ports. They changed at Hwanhsien because the Commissioner of Customs would not allow their big boat to go over the rapids. At Kweifu their steamer upset a sampan and the captain was held a prisoner for nearly two days. The circumstance would probably have been much more serious had Dr. Freeman not been there to talk with the authorities for Captain Hawley.

On the way to Chungking Mrs. Freeman and Jessie were seriously burned by the upsetting of a tea kettle. Though the scalds were pretty serious, they were nearly healed over by the time they reached Shanghai.

They also sailed with the Braces and Miss Ellison on the s/s "Fulda" via Suez. They all expect to visit Italy, France and England.

Mr. and Mrs. Beeman are still doing most efficient work at the Missionary Home and all West China people find them most cordial and hospitable hosts.

## ON SENDING PARCELS TO AMERICA.

Dr. W. R. Morse in writing to a friend has the following note on the above subject: "Write note on parcel 'please open and examine'; put on memo of stuff and price; otherwise parcel will be returned to China undelivered". A word to the wise is sufficient.

WEST CHINA CHRISTIAN EDUCATIONAL UNION

DATES FOR JUNE EXAMINATIONS.

	<i>M. S.</i>	<i>Preliminary</i>	<i>Higher Primary</i>	<i>Lower Primary</i>
June				
18	A. M.	Drawing		
	P. M.	History		
19	A. M.	Geography		
	P. M.	English		
20	A. M.	Scripture	Drawing	
	P. M.	Chi. Language	Chi Literature	
22	A. M.	Arithmetic	History	Drawing
	P. M.	Chi. Literature	Scripture	Scripture
23	A. M.	Algebra	Chi. Language	Chi. Lang. & Writing
	P. M.	Physiology	Geography	Geog. & History
24	A. M.	Geometry	Arithmetic	Arithmetic
			Science	Hygiene

EDUCATIONAL NOTICE FOR THE NEWS

The China Christian Association has drawn attention to a new series of textbooks, called Religious Readers for Primary Schools.

So far they are prepared for the 1st term of the 1st year Lower Primary only. The price of the Student's volume is 6 cents, the teacher's volume 15 cents. These would be very valuable for our schools.

They may be secured from the North Fukien R.T.S., Li-angau, Nantai, or may be secured from the C.M.M. Press, Chengtu.

FOR SALE

A piano almost new, with iron frame and 3 pedals by Hamilton Co. Chicago. Exported by the Balwin piano Co. Chicago. Apply to Mr. A. Ortolani Chinese Post Office Chengtu.

## Mr. J. R. EARLE. C.M.M.

The many friends of Mr. J. R. Earle of the Canadian Methodist Mission will be deeply grieved to hear of his sudden passing from us. Mr. Earle was a hard worker: a faithful pastor: a good teacher: a true friend. Not many who are now looking for a new type of education in our schools will know that Mr. Earle was one of the first to advocate extra curricula activities for our students. He was the first member of the C.M.M. to promote school farming and had high hopes of starting other forms of student activities. Several years before the revolution he succeeded in persuading the C.M.M. to invest in the large piece of land in Jenshow outside the South gate where the school is now located. While on his first furlough he made extensive studies of student activities. Although Mr. Earle never carried out this program himself, his constant insistence on this type of work made it possible for some others of us to make at least a beginning in the program that he had mapped out. The large numbers of students who have of late years been enabled to do so much in the way of self-help are all indebted to Mr. Earle for his interest in this form of work.

He came to us in Jenshow as pastor of the church for one year before going home. He was a constant student of the word and took special delight in his bible classes which were attended by a number of the business men of the town. Now his work here with us is done. But his memory is still with us.

To Mrs. Earle and her boys and girls we extend our sincerest sympathy in this their time of great loss.

S. H. SOPER.

## BIRTHS.

AGNEW:—To Dr. and Mrs. R. G. Agnew, at Chengtu Sze. on February 18th, 1925, a daughter, Elisabeth Vivienne Marie.

HAYMAN:—On Feb. 8th, 1925, at Reading, England, to Ethel Marie Dearly loved wife of James R. Hayman, N.B.S.S., Chungking, the added LOVE GIFT of a Son . . . Theodore.

PETERSON:—To Mr. and Mrs. R. A. Peterson, at Batang, Sze., on February 3rd, 1925, a daughter, Mary Ida.

RICKER:—At Seattle, Wash., U.S.A., on Jan. 17th, 1925, to R. C. and Mrs. Ricker, a daughter, Winifred Eileen.

## MARRIED.

ANDREWS-FUNK:—At Wen Shan Girls' School, Foochow, Fukien, on January 19th, 1925, Grace A. Funk, A.B.C.F.M., Kienning, Fukien, to H. Edwin V. Andrews, C.I.M., Chefoo.

## DEATHS.

DUDLEY:—At Chungking, Sze., on Sunday, March 22nd, 1925, Warren Spencer Dudley, M.E.M., of blood poisoning.

EARLE:—At Toronto, Canada, on March, 13th, 1925, James R. Earle, C.M.M., following an abdominal operation.