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HONG KONG:

WHAT OF THE CHURCH?

By

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LONDON

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HONG KONG:
WHAT OF THE CHURCH?

I

THE breath-taking beauty of Hong Kong is in sharp contradiction to the unattractive sound of its English name. The Cantonese pronunciation, *Heung-gong*, literally " Fragrant Harbour ", gives a truer idea of its great natural beauties, blue seas, endless variety of hills always changing under the moving sunlight, and, in the summer heat, the constant sound of water from the hill-side streams. At night visitors and residents alike never cease to exclaim at the fairy-like beauty of the endless lights reflected on the steel-blue water of the harbour and sparkling out of the black velvet of the hills. Nineteen years ago the late Mr Bernard Shaw, then on a world cruise, looked with more discernment on this fairyland to make this comment, " . . . the first time in my life I have ever seen an illuminated cemetery ". And last year the Hong Kong Federation of Trade Unions refused to send a delegate to the Price Control Commission as the thousand odd articles whose prices it controls are all beyond the purchasing power of the average worker.

Behind incredible beauty is the deep tragedy of the seemingly terrible failure of British efficiency, British goodwill and the outstanding integrity of British civil servants to reproduce

in this shop-window of democracy anything approaching the social pattern of our beloved Britain. This deep, inevitable tragedy is relieved by the real triumph of inter-racial co-operation which this vast city has achieved, revealing the energy and ability of two great peoples meeting each other in the vital necessities and opportunities of international trade. Only in times of severe depression does the terrible contrast of rich and poor become dangerous and menacing in Hong Kong's story. This story has, fortunately, been one of an ever increasing and expanding commercial prosperity, a prosperity which has seldom made sense to politicians and economists because it is based more deeply than political and economic theories can explain on the practical common-sense characteristic both of the Chinese and British people, topped up by the "uncommon sense" of the courageous and enterprising faith of business men of both peoples.

II

HONG KONG ISLAND was ceded by China to Great Britain in 1841 ; and the tip of the Kowloon Peninsula was added to Hong Kong in 1860. The cession of this natural harbour marked the conclusion of a minor war of which no one can be proud. It was a war of irritation between two countries, so different in customs and civilization that they could not continue trading together without squabbling.

These differences of custom would not have caused war had there not been also a serious unbalance of trade. The new wealth resulting from the industrial revolution in England had created an eager demand for the luxury goods of the Far East—silk, tea, ginger, pepper, porcelain and so on. British merchants were therefore most eager to buy, but China had at that time no complementary need of goods from Britain. Vast payments in silver led inevitably to serious inflation in South China. The Viceroy took action to control trade—just as a similar unbalance today between U.S.A. and Britain has led to government action on both sides to control currency and imports.

Silver being controlled, opium came to be used instead, an import which no government could tolerate. Opium, therefore, in origin incidental to the quarrel, became much more than incidental because of its threat to the health and morale of South China.

There were other causes of irritation, however. Today in a Far Eastern port every incoming ship is met on arrival by a busy little launch carrying the agent of the Company, who climbs at once to the captain's cabin to find what things are needed before the ship puts to sea again. This need for port facilities was much more urgent one hundred years ago. Ships' bottoms had often to be scraped before the ships set out on the long journey back to England. Under such conditions incidents between foreign crews and local inhabitants, and between the ships' agents and the local authorities were inevitable. No wonder, therefore, China agreed to cede a harbour to these active British merchants to enable them to provide the services they needed without causing trouble to the authorities in Canton. It was a natural extension of the

area in Canton (Shameen Island) which had been allocated to them for residences and warehouses.

It was a sensible arrangement but not an easy one. It was a sad blow to the strong natural pride of China, and is still a cause of much soreness, aggravated by the necessity on two later occasions, as the great port of Hong Kong grew in size, to enlarge the extent of British control on the mainland. The last extension was the lease of the New Territories, made in 1899, for ninety-nine years—an area now more vital than ever to Hong Kong as it contains the main source of water supply for the more than two million city dwellers in Kowloon and on Hong Kong Island.

Demands for Hong Kong's return to China have been fairly consistent since the foundation of the Chinese Republic in 1911—and have varied in their vigour with the internal strength of the government. The weaker the government's position in China the stronger its insistence on Hong Kong's return. It is remarkable that the new People's Government has as yet made no such demand, at least not openly. Shrewd observers in Hong Kong suspect that, for the present at least, the continued British occupation of Hong Kong is of no little advantage to the new government which is doubtless thinking in terms of a negotiated change in the present position when the expiring date of the lease of the New Territories draws near.

III

THE racial issue in Hong Kong is not as acute as it is in South Africa or Malaya. Social cleavages are more marked than racial division. The British and a tiny handful of Chinese form one social group responsible for government, education and big business. Just below them, in wealth and in the extent of their absorption of Western ways, is a very large section of Chinese merchants engaged in shopkeeping and in small enterprises of various kinds. These two groups probably constitute about one-third of the population, the remaining two-thirds being manual workers. Here again are two well-marked divisions. There is an aristocracy among labourers which includes those who drive motor-cars, work in public utilities and as carpenters, the metal workers, dock workers, seamen and factory hands. Well below them in economic status, education and vitality is the great reservoir of casual workers, mostly "coolies" and small hawkers, who have come to Hong Kong over a number of years under stress of poverty or political changes.

For the first time in the history of Hong Kong, Chinese are now required to obtain permits from the Canton authorities before they can leave China for Hong Kong, or enter China from Hong Kong. This factor and the new China's very highly controlled system of government, including compulsory military service, have changed the status of the Chinese in Hong Kong from a transient to a permanent population. There has been during the last twenty or more years a gradual

reduction of transience. The proportion of the Chinese population who have no "live" contact with ancestral home and fields in China has been steadily increasing. The habit of returning to one's country home in periods of unemployment has been steadily weakened and is now no longer a safety valve in times of trade depression. Vitally important to European business in Hong Kong, and to banks and government service, is the small "local" community, descendants of mixed marriages. Their influence for good is much greater than their numbers warrant. Hong Kong is for them their only home. In the defence of Hong Kong, in December 1941, they played an outstanding part: casualties among them were out of all proportion to their numbers. Symbolic is the burial of one of them, Robert Maxwell, beside a war memorial cross of the 1914–18 war. He was buried at the spot where he was killed by a bursting shell in December 1941. The larger proportion of these local citizens are of Macao and Portuguese descent. This group is Roman Catholic.

Through the influence of the Diocesan Boys' and Girls' Schools (in origin Eurasian orphanages) there is a strong and influential Eurasian group who are members of the Anglican Communion. The two or three most outstanding personalities of all the Hong Kong Eurasian community have been at government schools, and have never become Christians—though their character and example and public service have been remarkable.

It is perhaps this local group who feel racial discrimination most acutely. There is a marked difference, for example, in salaries and allowances given to them as compared with men and women of similar educational qualifications who have come to Hong Kong from England. Several business firms

have put one or more of their local employees on a European basis, including regular furlough arrangements. This is financially impossible for Government, who cannot discriminate on racial grounds between Chinese, Eurasian and European employees, and therefore fall back on an expatriate principle. The difficulty of recruiting men and women from England makes it necessary to provide generous expatriate allowances: this, and the heavy cost of pensions, makes Civil Service expenditure so high that local and Chinese employees have to be content with a salary reasonably generous (at the higher levels) but considerably less than that enjoyed by English colleagues. Here is a typical remark, made by a local girl who had just returned after securing the first place in a professional examination in England: "I want to go straight back to England. There I am 'Mary Brown'; here I am 'That Eurasian girl'."

Hong Kong has traditionally faced in two directions—towards China, and out towards the world. Today there is naturally an increasing emphasis on the latter and an increasing approximation to the more cosmopolitan attitude of Malaya. In the four sections of the community—the British and the small group of educated Chinese, the Chinese merchants, the skilled workers and the casual labourers—there is one exception to this general trend; the aristocracy of manual labour has traditionally tended, whatever government has ruled in China, to lean on Canton. In the past the second group of the merchant community has had this attitude, but the nature and outlook of the new government have weakened this traditional connection, though not entirely severed it. With the ruling minority this relationship is completely severed.

The most serious political danger-point in Hong Kong lies with the third of the four social groups, the aristocracy of labour. They are still so poorly housed, poorly schooled and poorly paid in comparison with the professional and merchant classes, and having little or no English, and not much desire to learn English, or to acquire English culture, they feel themselves politically and socially alien in the city. They look more and more to Canton as their champion and protector, an attitude naturally encouraged by Canton, and aggravated in the writer's opinion by the attitude of the average employer (European and Chinese). Hong Kong employers on the whole are afraid of their workers. Nor have government officers so far been able to give the impression that they are free from the influence of the employing group whom they meet day by day at club, dinner-table and cocktail party, and who talk the same language and live the same life.

To bridge this gulf between the aristocracy of manual labour and the rest of the community, is perhaps the most vital social task facing the Church in Hong Kong: a task made all the more difficult by the inevitable slowness of evangelism in this group, much slower than in the other three; slower perhaps because the discipline of labour and the solidarity of their community life, and the ideal of a Workers' Movement provide a partly satisfactory substitute for religion, and a natural climate for conversion to Communism.

IV

AMONG other sections of the community the Church of Christ grows steadily and irresistibly—both in prosperity and in adversity. The demands for land from religious bodies, ranging from Irish Jesuits to American Four Square Gospellers and many indigenous Chinese sects, has the Public Works Department in continual despair. When the Town Planners reserve a space for one church in a new community planned for 100,000 folk they gasp when they are told that at least five sites should be provided now and certainly more hereafter. One is reminded of St Paul's deliberate choice of great international commercial cities for his longest evangelistic visits. Throughout the coast of China international commerce has been in a measure a handmaid of the kingdom of God. Its motive may indeed have been profits, but its idolatry of money, and blithe neglect of the well-being of its manual workers, have been countered by the vitality of the Chinese Christian converts, who have been drawn in the main from the commercial families whose minds are more open to receive a religion dressed in the culture of the West. The splendid endeavours of the new Government of China to achieve an uncorrupt administration, and the remarkable record of business integrity shown alike by Chinese and British merchants in the last century, confirm the writer's belief in Christ " the image of the Invisible God ", " For by Him were all things created . . . and by Him all things consist " (Col. i, 16–17). But it has also been true that Chinese business men who have become

Christians have on the whole prospered more than their non-Christian brethren: They have not spent vast sums on concubinage and gambling, and have not, like their non-Christian brethren, decayed in the second generation through the quarrels of large families over the parental estates. A British architect of two generations back used to tell a story against himself about the late Mr Lam Woo—a supreme and typical example of the converted Chinese business man. Mr Lam Woo went to Australia as a young man, came back still a young man, but now a devout Christian with £200 in his pocket. He gave half to the building fund of the first Anglican Chinese church in Hong Kong and made a fortune with the remaining £100. He became the leading building contractor in the city. Discussing the quantities for a vast government contract Mr Lam Woo maintained that the figure for the bricks was wrong. After some dispute and several blotting-paper calculations the architect insisted that it was right. The architect was exceptionally tall even for an Englishman, Mr Lam Woo exceptionally short even for a Chinese, but their heights were morally reversed when finally Mr Lam looked up at the architect and said, " Well then, sir, it's not an honest figure, is it ? "

The story of Christianity in Hong Kong is a story of the remarkable character and devotion of an ever increasing number of Christian laymen in business, in medicine and in teaching; matched by an equally remarkable initiative among their womenfolk. The women have given and continue to give more of their energy and character to the direct work of the Church, but the men continue to show it in their professional and commercial work, which is also an essential part of God's kingdom. In fact the very excellence of the personal

morality, goodwill and generosity of this solid Christian community makes it difficult for them to understand Trade Unionism and the new disciplines among the workers in the industries which their commercial enterprise has created.

V

If Mr Heinz found it paid to have fifty-seven varieties of his products to make sure that no need of the human palate was not met by at least one of his subtle flavours, it may be that our all-wise Father in Heaven has allowed at least fifty-seven varieties of Christian culture and discipline to establish themselves in Hong Kong and its tiny hinterland of country villages. This is a totally different world from South India. Perhaps, just because we are a city, and our church groups are still, by European standards, small enough to be manageable, co-operation between the most varied Christian bodies exists to a remarkable degree. A Jesuit priest, a Salvation Army colonel, the Chinese honorary pastor of a Pentecostal church, a secretary of the London Missionary Society and at least one leading layman of the Chinese Anglican Church, through their co-operation in social service are perhaps closer to each other in charity and understanding than they may be with fellow-members of their own communions. Boy Scouts' and Girl Guides' activities, Remembrance Sunday and a vigorous joint Council of grant-aided schools, give further

opportunities for sympathy and understanding, and in spite of the fringes overlapping, which is an inevitable accompaniment of free co-operation, one can see an over-all pattern. The writer is one who believes that in Hong Kong a divided church is helping rather than hindering the kingdom of Christ, giving opportunity for a wide range of initiative in evangelism and in the expression of Christian charity. There is some "sheep stealing". The Roman Catholics, for example, on one side, and the Seventh Day Adventists on the other side, and similar exclusive sects, must, if they are to be true to themselves, be ever active to win professing Christians of other communions into that state of faith and order which they believe to be the one sure way of salvation. Moreover, Seventh Day Adventists and Watch Tower Bible exponents confuse faithful Christians by claiming as true translations of the Greek, versions which we know to be grammatically impossible.

Fifty-seven varieties of denominational emphasis is bound to lead to untidiness. But there is no evidence that God is interested in tidiness. In orderliness, yes. But the stronger the underlying order, the more varieties and apparent untidiness there can be at the level of action and thought. Certainly in Hong Kong any attempt to create organic unity would waste time, misdirect evangelistic effort and simply create more division than unity. On the third Monday of every month a Clergy and Ministers' Group meets in the Dean's house—Salvation Army officers, Service chaplains of all denominations, American Presbyterians and Methodists, English Methodists and Congregationalists, and Anglicans have here a very real fellowship and "togetherness". Every Easter Monday and again at Christmastime there are mass

open-air services, one on each side of the harbour, for Chinese churches of all denominations. It is now noticeable that the strongest individual churches have so much doing in their own church and parish at these great festival times that they are tending to withdraw from mass meetings, as weakening the work with their own fringe membership and beyond. United meetings draw only the faithful who go to everything, and tend to separate Christians more and more from contacts with their non-Christian neighbours. The evangelistic work that abides is done by each church drawing others into its own family ways, and family discipline and family worship.

The London Missionary Society shares with the Roman Catholics the right of primogenitor in Hong Kong missionary activity: the great Nethersole Hospital is theirs, so are two middle schools, a university hostel and much primary education. The most influential Chinese Christian Church is their "daughter". Vigorous evangelistic work in the New Territories has also been their special concern, and in recent years they have done work for Christian literature both in English and in Chinese which is outstanding.

True to pattern the Methodists have been primarily concerned to take the Gospel to the people by putting their churches in the central parts of the city.

Twenty years ago at the entrance to the densely populated district of Wanchai they erected a Central church standing like a vast rock crowned by a lighthouse towerlet. Recently they have opened a great and impressive Central church in the heart of Kowloon.

In comparison, Anglican missionary work has been shoestring in its expenditure of money and personnel. But the

location in Hong Kong of the seat of the Bishop, first for most of China and Japan, then for South China only, and the traditional strength of Anglicanism in government and commercial circles has in a measure compensated for Anglican missionary concentration on China rather than in Hong Kong. There are five strong Anglican Chinese Churches in Hong Kong today, and seven middle schools as well as two university hostels and much primary education. The work of one Anglican clergyman, his brother, sister and brother-in-law in establishing two boys' middle schools with the support often of non-Christian local Chinese, and with minimum help from England, is typical of this diocese. So are the Diocesan Boys' and Diocesan Girls' Schools: founded as the Diocesan School and Orphanage by the first Anglican bishop for the children of mixed marriages, they are now each over six hundred strong and are in the front rank of the colony's education. They owe their continued existence to the support of the English community in early days particularly to the Keswick family, and later to many devoted community members.

The greatest Roman Catholic contributions come through their many religious orders (who have their own conflicts and differences, remember, within their totalitarian framework). The parochial system is under the Italian mission and the late Henry Valtorta, their Bishop, was one of the most loved and respected of all Hong Kong's Christian men and women. The Salesians are doing industrial and trade education. Secondary education is a major interest of the Jesuits and the Salesians, the American Mary Knoll Women's Order and various other European sisterhoods. There is also much Roman Catholic work for the poor, and above all for the

large Portuguese-Eurasian community with its close contacts with Macao.

Note.—I have asked the editor to allow my own opinions to stand even where they run counter to the judgments of wiser men. Such tolerance is the life of co-operation.—R. O. H.

VI

LUTHERAN Missions of various kinds have played a great part in the story of Christ's kingdom in Hong Kong. In spite of two world wars they have left a deep mark upon life there. Many Chinese Christian congregations today owe their existence to the work of German missions, especially among the Hakka people who have come to work in Hong Kong from the German mission area in the East River district of Kwangtung province. Since the People's Government secured control of all China many more American Lutherans have come to Hong Kong; and we are now witnessing a new era of Lutheran missionary activity. A blind home for Chinese women; and much work on language, are two distinct German contributions.

This impressionist sketch of missionary activity in Hong Kong would be incomplete without a reference to the remarkable Scandinavian Mission to Buddhists, priests and "religious". Their beautiful Christian monastery in the Shatin Hills overlooking a fiord which might have come from Norway itself, has been an inspiration to the whole Christian movement in Hong Kong. It was started in Nanking in

1923 by Dr Reichelt as a modest centre for Buddhist monks and lay devotees. Visitors, both lowly and distinguished, steadily increased, and before long the Institute moved to a mountain site and became a Christian monastery. Pilgrims were allowed to stay in the Hall of Hospitality for three days, and if they were religious devotees, for a longer period. This fellowship developed deep understanding and theological study. Owing to civil war the Institute moved to greater Hong Kong, where, in buildings fashioned after the Chinese style, with Christian friendship, hospitality and scholarship, with rooms for worship, meditation, study and discussion, and a library of Christian and Buddhist classics, many pilgrims found a new home and began to worship the Word who was in the beginning. It seems inevitable now that the mission should seek new fields, but its influence will never die out, not least in having proved, like the Mission de France at Lisieux, the need for special methods in the evangelization of particular groups of people.

VII

THE present belongs to the Chinese. It is, I believe, quite impossible to convey to English readers the significance and variety of Chinese Christian devotion and initiative. Some pictures perhaps will do it best.

I have two English soldier-lads in my car. We are met at the gates of All Saints Church, Homuntin, by its vicar, a bustling Chinese priest, his white hair setting off both his black

cassock and his cheerful, vigorous face. This is the Archdeacon, a Chinese Anglican priest and sort of perpetual Chairman of the autonomous *Lin-Wooi*—the Federation of Chinese Churches. We have come for a Confirmation service. The two English boys are due to sail for Korea before the date set for the Army Confirmation service. The two soldiers are able to follow everything, for the Prayer Book service of Confirmation is the same service translated into Chinese, the hymns, sung of course in Chinese, are *Our blest Redeemer*; *Come Holy Ghost*; *O Jesus, I have promised*, and *Jesus shall reign*. My sermon had in any case to be interpreted, but I realized that at this service I had no need to speak. The sixty Chinese candidates, mostly recent adult converts, the packed church and the two British boys with one of the Archdeacon's splendid sons sitting beside them as interpreter-friend, are all caught up by this dramatic picture of what Church membership means. The next Sunday is fixed for the first Communion of the newly confirmed Chinese men and women, and the boys are allowed to come in again the twenty-five miles from the camp to make their first Communion with fellow Chinese confirmands. " You'll have to pay for transport and board and lodging," says their C.O. (This he says to prove them. In fact they did not have to pay.) Both, without hesitation, reply, " Orl rite, sir, we'll piye ".

I have before me the photograph of a Chinese Christian layman opening a new church building in the New Territories in Hong Kong. This photograph is an epitome of what is most significant in the Christian Church of Hong Kong. The opener is a member of an outstanding family. Converts of the Basel mission in the country districts north of Hong Kong, this family has provided the first Chinese bishop of Peking,

the President of a great Christian university in Eastern China and in the person of the opener of the new church incidentally, like his cousin the College President, one of China's outstanding tennis players. The story of the church in my photograph is the story of the opener's old father, at once a local landowner and a pastor of the Basel mission church. His widow after his death became indeed " a mother in Israel ". When the Japanese came in they found the village empty except for her. She had sent the cattle, her family and her neighbours to the hills. She sat in front of her family house, her Bible, and all the keys of the neighbours' houses on her lap, to await the invaders. No wonder that farmers from every neighbouring village come Sunday by Sunday to worship in this parish church, which, like some parish churches in rural England, has been the gift of one great family. The congregation grew far too big for the church; on great festivals more stood outside than could find room inside. The family were no longer able to finance the church building, but with the help of the landed gentry of the neighbourhood and merchants in Hong Kong —and a generous gift from the Hongkong Jockey Club, the church has recently been trebled in size and provided with equipment to make it a social centre for the district. Indeed may the old lady say, " Lord, now lettest Thou Thy servant depart in peace ", as she waits her first " heavenly birthday ", or her ninetieth earthly birthday, content whichever may come first.

VIII

If you ask whether there is now no place for missionaries, I would take you at once to the leper work of Dr Neil Fraser, recently begun with Government and local aid, including once more the Jockey Club; to the various middle schools where a few missionaries are able to amplify the work that must be mainly Chinese and provide a quite indispensable element in the team; to the refugee camps where missionaries of various kinds who have left China behind for ever are preaching and teaching and healing their fellow-linguists from Central and Northern China. I would take you to Chung Chi College, a new Chinese Christian endeavour to replace in some measure the great Christian universities now becoming increasingly integrated in the national education plan of China. Here, indeed, the Chinese Church needs the financial help of older and stronger churches and a sprinkling of missionary personnel —not to administer or to take charge. Missionaries, just because they cannot and need not carry the burden of administration, can now give more time, love and care, sympathy, friendship and understanding to the men and women students of the college.

I would take you also to the Bible Book and Tract Depot and the new Council on Christian Literature for Overseas Chinese which has begun a great work for the churches of Hong Kong and South-East Asia.

The Church in Hong Kong has a special responsibility for men and women in the Services and in the Merchant

Navy. No Centre is more popular or more widely used than the Methodist Soldiers' and Sailors' Home. In addition to its vigorous connection with Methodism and the English Methodist Church, Anglican Confirmation schools on a residential basis are held regularly within its hospitable walls. The Anglican Missions to Seamen Institute is its near neighbour: standing like a great hotel on the sea front next door to the China Fleet Club, it provides a magnificent centre for the Merchant Service. The Scandinavian Lutherans have recently establisheda Seamen's Home and Lutheran church on the opposite side of the harbour. In each case the building is a centre from which a chaplain can do his most effective work. Of more general use, and perhaps most used of all by young Europeans, is the Salisbury Road Y.M.C.A. on the Kowloon side. It is difficult to over-estimate the value of this establishment which, with the help of voluntary workers, provides a touch of home for the hundreds of Service boys who celebrate their nineteenth birthday in Hong Kong.

Lay members of the Church are also very active in the large clubs organized by the community for members of the forces; and in addition an essentially lay organization of the Church of England has recently made possible an Institute among the camps of the New Territories. This organization is the Church of England Soldiers', Sailors' and Air Force Institute. These efforts of the Church are additional to the basic work of the Service chaplains. The island is dotted now with special places of worship for the troops. There is a large garrison church near the G.O.C.'s headquarters: St Barbara's stone church at Stanley. St Francis's Chapel is an old ammunition store in the heart of Mount Davis, St Michael's, Kaitak, is a Nissen hut, and there are many more.

Work has also been done, with the encouragement of the army authorities, among the Chinese who join the British forces as drivers, mechanics or signallers.

Many Christian homes also are open every Sunday to lads from the camps, but numbers and distances prevent this happy and rewarding Christian service reaching more than a tiny fraction of those who need it.

Her Majesty's prisons are another Christian institution less commonly recognized as such. This work was begun in the earliest days of the Colony. Regular services are held for European and for Chinese prisoners. The Church of Christ in China takes special responsibility for the Chinese, and the Anglican Church for the European prisoners. The Salvation Army and an *ad hoc* committee of Chinese ladies and gentlemen take special responsibility for juvenile delinquents (though again what can be done is a tiny fraction of what is done in England). More recently through the Hong Kong Council of Social Service arrangements are being made to help discharged prisoners. The government have now an expert probation officer and are gradually establishing a comprehensive probation service.

IX

I AM unwilling to separate the missionary from the British Christian in public life in Hong Kong; the chairman of the Leper Work is a high official in the Hong Kong Bank. The director of education, an Irishman; the director of medical

services, a Chinese; and his deputy director, an Englishman, will be found in the cathedral every Sunday. The Social Welfare department and other government offices, the very large number of voluntary social agencies, are often quickened by Christian men and women of both races, who regard their work not as a career but as a vocation.

Moreover, it has been through generous grants-in-aid from government to Christian schools that the great Christian middle schools in Hong Kong have been able to reach their present high standard.

Against the strange contrasts of this strange city (after London, Calcutta, Madras, the largest city in the British Commonwealth) and the tragedy of so much that seems impossible, one can set gladly and triumphantly the word "co-operation". I have mentioned already the close co-operation between the churches, and I will end, not because I have overlooked it, but because of its importance for the future, with this reference to the co-operation between Church and government in education and in social service.

None of these co-operations is perfect or can be perfect. There are fundamental and basic differences, which cannot be easily, quickly or perhaps ever resolved, but there is an overriding common purpose between Chinese and British, between government and churches, and between the denominations themselves. Its end, like its beginning, is hid with Christ in God. I believe that this co-operation will be allowed, under God, to continue—and that He who ever liveth to make intercession for us, He by whom all things were made, He who has redeemed us, and is with us always even unto the end of the world, will in His own way and in His own time perfect what He has begun.