

# The Way of Partnership

With the  
C.M.S.  
in China



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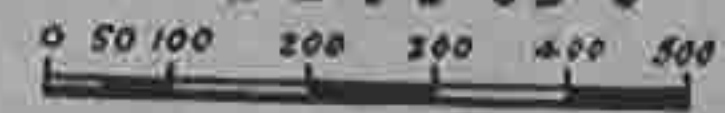
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CHINA



The C.M.S. has work in the areas shaded.



# THE WAY OF PARTNERSHIP

WITH THE C.M.S. IN CHINA

BY

GWENDOLEN R. BARCLAY

AND OTHERS

CHURCH MISSIONARY SOCIETY  
6, SALISBURY SQUARE, LONDON, E.C.4

1937



"PARTNERSHIP" SERIES

*With the C.M.S. in West Africa*

*The Way of Partnership : Egypt and Palestine*

*The Way of Partnership : China*

FOREWORD

THE only justification for daring to set down anything on paper about missionary work in China is that I can say I have been "with the C.M.S. in China." My husband, the Far East Secretary, and I were asked to visit centres of C.M.S. work in the Far East during the winter of 1936-7.

We travelled 1200 miles up the Yangtze River from Shanghai to pay the first official secretarial visit to Western China. We flew over tremendous mountain ranges, a distance of 500 miles, from Szechwan to Yunnanfu. Our modes of travel were varied. We tried river steamers belonging to Chinese, Japanese, French, and British companies; trains, aeroplanes, and motor 'buses; sedan chairs, rickshas, and even a trial trip on a wheelbarrow, all of which taught us that it is dangerous to generalize about methods of transport as about anything else in China.

Hospitals, a prison, schools, leper settlements, and mission homes all opened welcoming doors to us. Our kindly hosts rose at four or five a.m. to convey us to elusive motor 'buses, which when finally secured proved often most recalcitrant in behaviour.

We have slept "with the C.M.S." in preaching places, in a Chinese inn, and the little crowded cabin of a river steamer—in expected and unexpected places. Centres of work that were a mere name on a map before have sprung to life as we have passed along the dusty roads, and after resting for a meal in a market town surrounded by a closely packed crowd of gazers, have pushed on before nightfall to meet a little company of Christians—a tiny point of light in a vast dark plain.



## FOREWORD

The words "rebuilding scheme" have a new significance as one stands beneath the falling ceiling of a girls' dormitory in an inland mission school, or nearly trips over a basin set to catch the drips from the leaking roof of a C.M.S. hospital.

Yes, China and her sufferings have come to life for us, as we have stood in churches and preaching places utterly denuded of all but walls and roof by communist raiders. As we have stood at the graves of little English children and missionary martyrs our hearts have been stirred within us, and we have understood in a new way the parable of the grain of wheat.

This little book does not attempt to give a complete description of C.M.S. work in China; to do that would require a far larger volume. The intention has been to show some of the more recent developments in the co-operation of the C.M.S. with the Chinese Church, developments which are the natural outcome of the work of the earlier missionaries in preaching hall, school, and hospital.

All that we who have written the following chapters ask is that China may "come alive" for you who read, and that reading, you may be moved to take your share in the great partnership of the Gospel.

G. R. B.

## CONTENTS

CHAPTER	PAGE
I. "EXCEPT A GRAIN OF WHEAT..."	3
II. FROM ANCIENT TO MODERN	11
III. THE STUDENT LIFE OF CHINA	21
IV. CHANGING THE LIFE OF THE VILLAGE	31
V. THE OUTREACH OF A HOSPITAL	41
VI. YOUNG LIFE IN THE CHURCH	49
VII. THE MISSIONARY AND THE CHINESE MINISTER	59
VIII. WOMEN IN THE WORK OF THE CHURCH	69
IX. THE WITNESS OF THE RANK AND FILE	79
X. LIFE IN FELLOWSHIP	87
APPENDIX	95
RECENT BOOKS ON CHINA	98



## LIST OF ILLUSTRATIONS

FOOCHOW CEMETERY : MEMORIAL GATEWAY	<i>Facing p.</i>	10
"            "      MARTYRS' CORNER .	"	10
POSTER EVANGELISM IN SHANGHAI . . .	"	11
CLOCK TOWER, WEST CHINA UNION UNIVER- SITY . . . . .	"	26
MEDICAL STUDENTS AND FIRST WOMAN GRADUATE, CHENG TU . . . . .	"	26
A NEW YEAR PREACHING BAND . . .	"	27
DINNER TIME AT A YOUNG FARMER'S BIBLE SCHOOL . . . . .	"	58
A SUNDAY-SCHOOL CONTINGENT ARRIVING, FUNING . . . . .	"	58
MISS DING SIEU-GIONG AND HER SIX SISTERS	"	59
KINDERGARTEN TINIERS AT A MEAL . . .	"	59
MATERNITY WORKERS AT PAKHOI HOSPITAL	"	74
CROWD WATCHING A HYGIENE PLAY, CHENG TU	"	74
MISSION HOUSE AT ANHSIEN . . . . .	"	75
MEMORIAL ARCH AT SIENYU . . . . .	"	75
MAP		
CHINA, SHOWING C.M.S. MISSIONS . . .	<i>End papers</i>	

" EXCEPT A GRAIN OF WHEAT . . . "

BY  
MRS. BARCLAY



## CHAPTER I

### "EXCEPT A GRAIN OF WHEAT . . ."

"**T**HE Christian religion is the ruin of morals and of the human heart; therefore it is prohibited." Thus ran an anti-Christian edict promulgated by the Chinese Government in 1837.

In striking contrast to this pronouncement comes General Chiang Kai-shek's public declaration of his faith just one hundred years later. In March, 1937, this famous national leader had lately passed through a great crisis.<sup>1</sup> He affirms that in his hour of trial "the love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness."

Between the years 1837 and 1937 lies a great missionary history of heroic planning and doing; a history of hopes raised, shattered and revived again, of many martyred lives bearing fruit in the dedication of new lives; a history of many a grain of wheat falling, dying, and bringing forth an unexpected abundance of fruit.

Almost from its foundation in 1799 the Church Missionary Society felt the call to the evangelization of China, but the way of entry seemed to be securely barred. The Chinese were forbidden by their Government to teach their language to any foreigner, under pain of death, nor were any foreigners allowed to remain in China except for

<sup>1</sup> See p. 16.



purposes of trade.<sup>1</sup> Further, the printing of books and establishing of preachers "in order to pervert the multitude" was to be punished by the execution of the ringleader and the imprisonment and exile of his accomplices.

In these circumstances the opening of mission work appeared to be impossible. However, in spite of these apparently insurmountable obstacles, a few indomitable pioneers got a footing on Chinese soil, translated the whole of the Bible into Chinese, and distributed thousands of tracts and portions of Scripture. The first of these pioneers was Robert Morrison of the London Missionary Society, who, after eight months' voyage round Cape Horn, reached Canton in 1807. A few other intrepid spirits joined him, but they set foot on the mainland at great risk to their lives, and had to endure stonings, dangers from pirates, and the most bitter opposition.

It was not until 1844 that the first two C.M.S. missionaries sailed to take up work in Shanghai. Two events made this possible.

As a result of the shameful opium wars China agreed, by the Treaty of Nanking in 1842, to open five of her port cities to foreign trade and residence. Thirty Protestant missionaries of different societies immediately entered the hitherto closed doors, and among them were two C.M.S. pioneers.<sup>2</sup> Another deciding factor was an anonymous gift of £6000 made on the understanding that it should be used for work in China alone. In a wonderful way the call for further pioneer workers for China was responded to; men of outstanding mental calibre were added to the Shanghai mission station and opened new work at Ningpo and in Hong Kong. Special mention should be made of the gifted Moule family, which sent no fewer than eight members to Chekiang between 1857 and 1897.

The vision and courage of these early missionaries is breath-taking. No sooner was one port city occupied by

<sup>1</sup> C. S. Horne, *Story of the L.M.S.*  
<sup>2</sup> The Rev. George Smith, afterwards Bishop of Victoria, Hong Kong, and the Rev. Thomas McClatchie.

two, or at the most three pioneers than they decided on a forward move into another port. In 1850 two C.M.S. missionaries were allowed to take up residence in a temple inside the city walls of Foochow, and alongside their evangelistic work they were able to open a dispensary.

But in spite of great zeal and devotion, the Foochow pioneers saw no sign of any fruit from their work for ten years. Sickness and death had robbed the little mission of all its original workers, and the prospect looked black indeed to the home Committee in 1860. As only one of the younger members of the band of missionaries was left (the Rev. G. Smith), the Committee discussed the advisability of abandoning Foochow in favour of Ningpo, where the work was more prosperous. Happily Mr. Smith's impassioned appeal for one more year's trial was listened to, and during that very year (1861) the firstfruits of the Mission were gathered in, and four men were baptized. (The first five converts of the C.M.S. China Mission were baptized in 1851; two at Ningpo, and three, all blind men, at Shanghai.) From that time forward the work began to advance, and shortly afterwards schools for girls and boys were started. Mr. Smith died a few years later, but the newly-formed Church, though small in numbers and without any ordained leader, was "strong in faith and zeal." A time of violent persecution and rioting broke out, but the little company of Christians were absolutely steadfast in spite of loss of property and the destruction of their places of worship and schools.

In the face of constant persecution and change of leadership the Christians not only remained faithful, but became "bold and zealous evangelists." By 1886, through this work of personal witness by the rank and file, many isolated country places had heard the Gospel. We hear that when the Rev. F. E. Wigram and his son travelled for 300 miles in the province of Fukien, largely on foot, they were everywhere met by little bands of Christians who greeted them with the lovely salutation *pingang* (peace).



## THE WAY OF PARTNERSHIP

It was as a result of this tour of Mr. Wigram's that the possibility of English women living in the interior was first considered, and led very quickly to a wide extension of women's work through both the C.M.S. and the C.E.Z.M.S.

It is interesting to note that the fine church building which was erected in Foochow in 1865 was partly paid for by the contributions of European merchants who had been deeply impressed with the C.M.S. work in the city. In this church three years later, the first confirmation service and admission of a Chinese catechist to deacon's orders took place. The English Bishop of Victoria, Hong Kong, conducted both of these services. In the early days his jurisdiction extended not only all over the south of China, but also as far as Korea and Japan.

Hong Kong itself from the earliest days of the Mission has been a strong educational centre, and the schools both for boys and girls and the student hostels are the training ground to-day of many of the Christian leaders of China in various walks of life.

The further extension of the Mission in South China is of comparatively recent origin, but here too are not lacking stories of the cheerful facing of hardship and danger for the joy of planting the good seed where it had never previously been sown. In 1899 Mr. and Mrs. Byrde went on a pioneer journey of 200 miles up the Canton River. The urge to penetrate yet more deeply into the heart of untrodden country possessed them strongly, and they accomplished a further journey of thirty-seven days by boat to Kweilin city. No premises could be hired, but nothing daunted, these two pioneers took to the water and lived in a boat for four months. When at last they were able to hire a house, they lived in constant danger of attack. However, courage won the day, and they were soon able to rejoice (1902) in the formation of a little church which became the nucleus of what is to-day the wide-flung Kwangsi-Hunan Diocese.

## "EXCEPT A GRAIN OF WHEAT..."

Before leaving our reference to the C.M.S. pioneers we must turn our attention to the most remote of all the Chinese provinces, Szechwan. The story of the planting of the Cross in Western China has all the elements of devotion and heroism which the stories in the other areas hold, in addition to the peculiar dangers of travel to such a remote province.

The only approach to Szechwan has, until the introduction of aeroplanes, been by boat up the Yangtze River. Many have been the hardships which missionary parties have endured in the great Yangtze gorges. Shipwreck and exposure, loss of possessions, and attack and capture by bandits are some of the experiences which have come not infrequently to men, women, and children. The China Inland Mission was already well established in Eastern Szechwan when the first party of C.M.S. recruits to Western Szechwan arrived in 1891, under the leadership of the Rev. J. H. Horsburgh. Though there were serious anti-foreign demonstrations in the province four years later, the missionaries were able to continue their work, and had the joy of witnessing the baptism of the first Christian converts in 1896.

The history of the Church in Western China is a story of repeated anti-foreign and communist outbreaks and civil wars, with the accompanying evacuation of missionary forces, and intense persecution of Chinese Christians. It is again a wonderful story of endurance and devotion to our Lord.

The Christians have passed through the refining furnace of persecution. The dross has been purged away, but the pure metal shines with an added lustre. Even during periods of great danger worship has been carried on and instruction given. Bishop Holden tells how during the most recent troubles in 1933 and 1935 there has been an increase in the number of full church members, though open confession of faith entailed great suffering. In some places families have been driven out of their homes three



## THE WAY OF PARTNERSHIP

times in succession. "They wandered in deserts, and in mountains, and in dens and caves of the earth." Their homes have been denuded, and lack of food and clothes has often become acute; but, "in spite of all, the Church in Szechwan is stronger now than perhaps during any period of its history."<sup>1</sup>

It is the re-enactment of God's choice of the weak things of the world, His choice of the grain of wheat, the tiny symbol of the Cross.

<sup>1</sup> Bishop Holden.

## FROM ANCIENT TO MODERN

BY

MRS. BARCLAY





*Photograph]*

*[Rev. W. R. O. Taylor*

Foochow Cemetery: Memorial gates erected in honour  
of Miss Harrison and Miss Nettleton



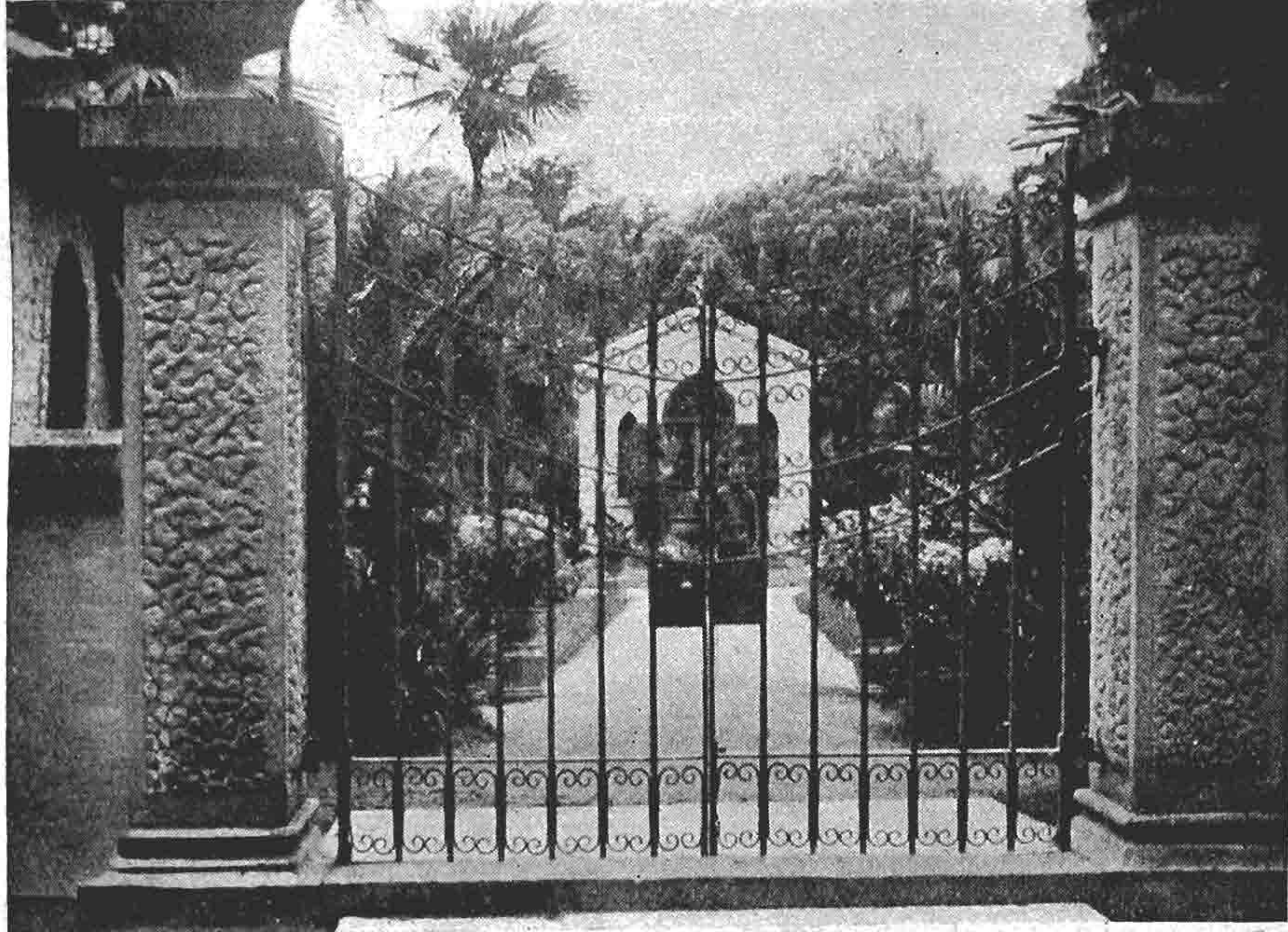
*Photograph]*

*[Rev. W. R. O. Taylor*

Martyrs' Corner: Foochow Cemetery

The grave of Miss Harrison and Miss Nettleton is at the bottom right-hand corner  
marked X





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*Photograph]*

*[Rev. W. R. O. Taylor*

## Martyrs' Corner: Foochow Cemetery

The grave of Miss Harrison and Miss Nettleton is at the bottom right-hand corner marked X





Poster Evangelism in Shanghai

Photograph

[J. G. Barclay

## CHAPTER II

### FROM ANCIENT TO MODERN

IN the preceding chapter we saw how the banner of the Cross was planted amid extraordinary difficulties in various C.M.S. mission areas throughout China. Even more wonderful than the self-sacrifice and devotion of the missionaries, undeniably great though they were in those years of struggle, were the faithfulness and zeal of the newly converted Christians. Added to the steadfastness of those early converts was their open witness to their faith, and the winning of others to allegiance to their Lord. It seems as if the very greatness of the opposition, of tumults, of civil wars, and of missionary evacuations gave to the young churches a sturdy independence and self-reliance which they might not have acquired in more easy circumstances.

It would be idle to deny that there have been difficulties of adjustment, but to-day Chinese Christians and missionaries are co-operating in happy comradeship, and the modern missionary counts among his most intimate friends not only other missionaries, but his Chinese colleagues and their families. "The way of partnership" is becoming the accepted and well-loved road.

No change in modern China is more fundamental than that which has taken place within the Church herself. In the pioneer days united conferences were indeed held between members of the Anglican missions then in the field—the C.M.S., the S.P.G., and the American Episcopal Mission—but the reins of government were entirely in the hands of the missionaries. Not until 1909 did the Chinese





*Photograph]*

Poster Evangelism in Shanghai

*[J. G. Barclay*



clergy and laymen join the councils of the Church, and not until that year was the name Chung Hua Sheng Kung Hui<sup>1</sup> adopted for the united Anglican Church.

The first General Synod of the newly-constituted Church met in 1912, and it is good to learn that the Chinese delegates already outnumbered those of the united American and English Anglican missions. At the ninth General Synod held in Foochow in 1937, delegates from thirteen dioceses were present, a very great concourse, representing a church membership of 78,000. Among the bishops were five Chinese, three of whom are assistant bishops in the dioceses where the C.M.S. is at work.

It is a far cry from the days of Robert Morrison's lonely sojourn in Canton, when he was not even permitted to walk in the streets of the city, to Easter Day, 1937, when a vast crowd of people gathered for a united Christian service on Canton's parade ground. A C.M.S. missionary describing this occasion writes:—

We made our way in the early morning to the large stadium, where sports are held, on the parade ground at the back of our compound. Gradually some 5000 people gathered there from all parts of the city, and of all denominations. Massed choirs were led in the Easter hymns by the band of the Lingnam<sup>2</sup> University. The Easter message was given by T. Z. Koo,<sup>3</sup> and by the use of amplifiers could be heard clearly by all present.

What startling changes in the life of China does this picture conjure up! Five thousand people gathered for Christian worship on a sports ground! On the one hand we see the athletes of the new China—young men and women in sports wear, in natural, friendly comradeship—and on the other “one has a mental picture of their fathers, who used to strut with stately tread, thinking it ungentle-

<sup>1</sup> This is literally the “Chinese Holy Catholic Church,” a title which is in uniformity with that chosen for the Anglican Church of Japan twenty-five years previously.

<sup>2</sup> A Christian university in which several British and American missionary societies co-operate.

<sup>3</sup> General Secretary, World's Student Christian Federation.

manly to hurry and vulgar to perspire; and of their mothers, accompanied by an older woman servant, who tottered about on their poor little bound feet, but did not complain, because bound feet were ladylike.”<sup>1</sup>

And what of the massed choirs leading the singing of Easter hymns, and the amplifiers? Here, too, we see signs of a revolution in the religious thought of China, and of the fruits of her great industrial expansion.

Chinese society has indeed been shaken from top to bottom since the revolution of 1911, and she will never return to the old ways of life and thought. With the formation of the Chinese Republic in that fateful year Old China was ushered out and New China took her place on the stage of the world's history. Events have moved quickly since that day, and the Nationalist Revolution of 1927 has only added momentum to the already rapidly flowing stream of changes. Old ideas and customs are passing away, or being laughed out of court as unfit for modern China, and everything new that can contribute to the country's efficiency and future greatness is welcomed with open arms. Mrs. Anderson writes of these changes in the next chapter.

Perhaps in no sphere have these revolutionary changes been more apparent than in the field of religious thought and practice. Passing along the streets of many cities one frequently sees beautiful old temples used as Nationalist army head-quarters, stabling for cattle or horses, or as elementary schools. The images have been either destroyed or relegated to dusty neglect. But take a walk in the old narrow byways of these very cities and you will find many signs that the dwellers in their little shops and houses still firmly hold to the old religions, and frequent the numerous temples which the authorities have not disturbed.

Officialdom may try to abolish “superstitious practices,” the use of the old Chinese calendar, and other age-long institutions that the rural population hold dear, “but the

<sup>1</sup> *The Chinese Church in Action*, p. 35. By John Foster. Edinburgh House Press.



clergy and laymen join the councils of the Church, and not until that year was the name Chung Hua Sheng Kung Hui<sup>1</sup> adopted for the united Anglican Church.

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1936 C H S K H invited representatives  
 of other churches to conference on  
 Church Union. 2nd conf. held  
 Jan. 1937 attended by several  
 delegates rep. Ang. Bapt. Congreg.  
 Methodist Communion. Decided to  
 hold further conf. to develop spirit  
 of unity & arrange conf. of official  
 delegates to consider next steps  
 towards organic unity - outbreak  
 of Jap. war made impossible  
 following -  
 note transformation Chinese life in  
 consequence of war - developments  
 concentration of Christian institutions in  
 far west given rise to movement for  
 closer union - - -



ancient cultures are present in the background"<sup>1</sup> and cannot be uprooted overnight.

The new and the old jostle one another in a strange confusion. Great distances which were formerly covered by weeks of arduous travel on foot or by sedan chair can now be traversed in a few hours' journey by aeroplane—but the flyer's luggage will most likely be carried to the 'plane slung from each end of a shoulder pole by a coolie.

A large proportion of China's workers are occupied in transport, and to the casual visitor it seems as if rural China were for ever on the road—an endless, patient stream of blue-clad figures balancing great burdens on their poles or laboriously pushing them on screeching wheelbarrows. Into this world of primitive transport, motor cars and 'buses, aeroplanes and steamers have suddenly pushed their way. The countryman pushing his pig to market on a wheelbarrow must quickly make way if he wishes to keep his blue gown from being freely bespattered with mud by the 'bus that rattles and hoots by him. And how deafeningly it does rattle and hoot, and how precariously doors and hooters, and more intimate parts are held in place with pieces of cord! The picturesque sailing junk with its oarsmen rowing to a rhythmic chant, making its way foot by foot up the foaming rapids, must beware of being swamped by the ugly, noisy little river steamer that snorts up-stream with seemingly little effort.

It is a parable of the conflict between the old and the new, the old conventions pushed aside, the old leisurely ways, beautiful in their courtesy and calm, making way to more efficient methods and younger leaders, often not caring overmuch for the wreckage which they leave behind them.

Such has been the tale of industrial revolution with its attendant sorrow of child labour and impersonal, mechanical toil all the world over—and now this tale is being told in the great industrial cities of China. The Christian

<sup>1</sup> *Christianity in the Eastern Conflicts*, p. 59. By William Paton. Edinburgh House Press.

Church is not indifferent to this situation, for the National Christian Council and the Y.W.C.A. have both accomplished much in stirring up public opinion to better the conditions of factory workers.

Startling in its suddenness has been the emancipation of women during the last two decades. Co-education has come to stay; the modern girl can go to the "pictures" with her boy friend; she is athletic and self-reliant. But there is danger in a too rapid transition from ancient to modern; it often results in a sense of bewilderment and of loss of direction in the lives of the younger generation, who having thrown aside the old landmarks that showed the path of duty and wisdom to former generations, have to-day no guiding marks, outside their own inclinations, which they can follow.

It is just here that the guiding hand of Christ can touch the life of young China and lead it into paths new and adventurous and purposeful. But young China will not easily be led, for other forces—the rank materialism of the West, and the insistent voice of an ardent Nationalism—are in the field and are making a bid for her favour. To-day, however, China is coming to see that a mere selfish patriotism is not enough to meet the great crises through which she is passing.

A few years ago it might have been said of the Chinese political and military leaders, "all seek their own." There was a disheartening lack of altruistic leaders; but to-day God has given to the nation men and women of outstanding character who have no other aim than to serve their country and to work for righteousness and peace. Such builders of the New China are General and Madame Chiang Kai-shek, and Dr. H. H. Kung, to mention only a few. Dr. Kung, Minister of Finance, was appointed chief delegate to the coronation of King George VI. In a statement to the English public he affirmed that "under the leadership of General Chiang Kai-shek China now has reached such a degree of financial equilibrium and political



unity as she has never known before. Efforts are being concentrated on economic, industrial, and rural reconstruction. In this gigantic task she welcomes the co-operation of her friends." In this happy phrase, "the co-operation of friends," lies hidden the secret of modern missionary work.

No one rejoices more than the missionaries do in the growing national unity and hopeful outlook in China to-day. This attitude of hopefulness springs not from an easy optimism, but from a deep-rooted faith that God Who has given her such a rich heritage in the past has a rich future for her; and that He Who has raised up such strong Christian leaders for the nation in these days of stress will carry His good work through to fruition.

The growing unity of China as a nation was strikingly illustrated in December, 1936, when General Chiang Kai-shek was held in captivity for two weeks by a section of his own army under the command of young Marshal Chang. Throughout the country grave concern was felt for the safety of the General, and the disloyalty of a small party resulted in a wonderful demonstration of the affection and esteem in which the majority held their leader. In such widely separated places as Ichang and Foochow the young Christians had prepared a Christmas programme of tableaux and music. When the news of the General's capture reached them, they had no heart to carry through their festivities, but abandoned them in favour of services of worship and intercession, in which they prayed for the safety and release of their national hero. When Christmas evening was drawing to a close a stirring message came over the air from the government wireless station at Nanking: "Owing to the prayers of his friends, General Chiang Kai-shek has been released. Merry Christmas!"

Boisterous rejoicings greeted this announcement throughout China; crackers were let off, bands played, and processions with banners and music marched through the streets of countless towns.

In South China there is a women's prayer league of 1000 members. One of the duties of the league members is to pray daily for China and the nation's leaders. The task these leaders have set themselves is tremendous. It is nothing less than to bring unity, peace, health, education, and righteousness to a nation which is at present torn by dissensions and banditry, and deeply suffering from poverty, sickness, and illiteracy.

In the following chapters missionaries of varied professions, and working under very different conditions, will tell the story of how the Gospel of Jesus Christ is meeting the manifold needs of modern China, and how for every question China is asking to-day Christ is giving, through His servants, His positive, satisfying answer.



THE STUDENT LIFE OF CHINA

BY

MRS. ANDERSON



Before her marriage, and as the wife of Dr. Harold Anderson who is on the staff of the West China Union University, Mrs. Anderson has spent several years among Chinese students, both men and women.

### CHAPTER III

#### THE STUDENT LIFE OF CHINA

FOR about fifteen years after the setting up of the Republic in 1911 China went through a period of ferment and change. All the old ways which had held her together as a nation for countless generations were being challenged and criticized. Her modernization had been too long postponed, so that when the conservative Manchus were driven from the throne, and it was possible at last to hope for change and progress, all the ideas of the West seemed to pour into China at once. Changes which in the West had been evolved gradually in the course of several generations, now in China followed one another in rapid succession in the space of a few years. Her old ideas of government, of education, of family life, of the position of women, and of religion, came into sharp conflict with modern thought, and she was forced by her contacts with the West to a change so rapid that it seemed as if the country could not bear the strain of such disruptive forces. While her great rural population was making the adjustment more slowly, her educated young men and women were soon in revolt against almost everything their parents had held to and considered beyond question. The unrest was aggravated by the lack of political unity. In every province there were independent generals, each with his own army, and each playing for power. The various presidents did little for the country, and nowhere was there a national leader capable of challenging the loyalty of youth. Translations of ultra-modern French and Russian literature were on all the bookstalls. Religion was



dismissed as being merely superstition. Old taboos were scoffed at and abandoned, but no new signposts were erected for the guidance of the new generation. The great mass of the people were told that a republic—a People's Country—had been set up, but the only result for them was an increase of taxes to support all the armies of all the generals. During those fifteen years the observer was torn between pity, fear, regret, and hope.

Then came the outburst of Nationalism in 1925-6. While some of this was undoubtedly engineered from outside, a great deal of it was "home grown," the outcome of years of irritation at the high-handed ways of western nations and individuals. It was the most unifying force in the New China, who seemed then to find her identity and her voice. The moving of the capital to Nanking and the setting up there of a provisional Government, pledged to work towards an elected Government which would express the will of the people, was a steadying factor. And the emergence of a strong national leader has done a great deal to extend the influence of this central Government, which is pushing on with an immense programme of development in face of many obstacles within and without. A recent visitor to China said that he felt it to be one of the few countries in the world where you could feel really hopeful.

In Old China there were no schools as we know them: boys were educated by tutors in their own homes for the most part, and sat for the imperial examinations, where success would make them eligible for official life. The influence of the educated man—the man who "knows character"—among the huge illiterate population was tremendous. He was the natural leader. After the coming of the Republic, when schools were opened all over the country, the student still kept his privileged place, and felt himself to be of importance in the country.

In 1919, when a set of dishonest officials were suspected of "selling the country" to Japan, it was a student rising

which drew attention to what was going on, and which stirred up public opinion and prevented this plan from maturing. In 1925 it was the death of some students who were taking part in a labour demonstration which provided the emotional stimulus for the outburst of anti-foreign, anti-imperialistic, anti-Christian feeling which stirred every corner of China. The high schools were even more active than the universities in the street-corner lecturing by which the mass of the people were reached. Although western critics were often contemptuous of the half-baked ideas which many of these youngsters were so free to express, it is doubtful whether China would have made such rapid progress without the hot zeal and enthusiasm which students brought to their self-imposed task of waking up their nation. During the last few years the Government has been making strenuous efforts to re-establish discipline in the schools, and has filled up the time tables to such an extent that there could not be much energy left for demonstrations.

The Chinese student is much more deeply involved in society than the average western student. His family with its various ramifications makes constant demand on him. He knows that after graduation he will be the chief support of his parents, and perhaps have the responsibility for educating his brothers and sisters. Many boys of eighteen in high school are already engaged to be married, the affair having been arranged by the family. Many men in the university are married and have several children, although they may be only about twenty-three years old. There will no doubt be considerable modification of this state of affairs as modern ideas become popular, but the present-day student generation cannot know much freedom or irresponsibility while family claims are so strong.

The student in a government school or university takes a fairly active interest in politics. In a Christian institution this concern is more likely to express itself in some form of social service. Summer schools, night schools, popular



education classes, clinics, children's playgrounds, all give students a chance to express their concern for their less-privileged neighbours. From the contempt which formerly characterized their attitude towards the simple countryman, students have come to have a liking and respect for his patience, kindness, and hardworking independence.

It has been most interesting to watch the methods by which a conscious sense of citizenship and loyalty is being built up. In every school there is a picture of Sun Yat-sen, the father of the Republic, and at the weekly assembly the whole student body makes the three ceremonial bows to it, and stands at attention while the will is read, in which Dr. Sun committed the cause of China's reconstruction to her citizens. Every morning the national flag is hoisted and the national song sung; every evening at six students turn out again to watch the flag being lowered, and to salute it as it comes down. Parades and processions are organized, and meetings are held in public parks when well-known men address thousands of students at a time. Gradually local and family loyalty is being extended to the Government and nation, and it is most necessary that loyalty should have this wider embrace if China is to be a truly united nation.

Most of the universities in China are co-educational, and have a large number of women students; in some cases a third of the student body is composed of women. China has opened the professions and public life to women with un-self-conscious ease, and her women have proved themselves worthy of their freedom. Schools for girls were started soon after the Republic was established, and for the first ten years one might often see young women of twenty years or more in primary school, eagerly studying alongside children of the usual primary age. Now, however, many girls finish their high-school work and are ready to enter the university at the normal age of eighteen or twenty. While almost all of the women students marry soon after graduation, many of them continue their

professional work, and also find time to lead in movements of social reform.

Conditions among students are fairly uniform throughout China, so that if I describe some student contacts in Chengtu, Western China, this will serve to illustrate what others are doing in other parts of this great Republic. C.M.S. work among students began more than twenty years ago, and the centre of that work was a student hostel which was filled with government students. Some of the young men who lived there have become leaders in various departments of Chinese life. Bishop Song of Western Szechwan was one of the hostel students, and Dr. James Yen, the head of the famous Tinghsien Rural Centre, was another. They came into the Church because of the friendship and influence of James Stewart, of whom they still speak with emotion and love. It is sad that since that time there has been no C.M.S. missionary to give his time to the thousands of students in government schools in Chengtu. These young men and women have lost the old beliefs, and have found nothing to take their place. One of them said lately: "We are afraid that when we leave school we shall just forget our ideals and slip back into careless ways. What can you tell us that will help us not to do that? Why do you want us to take Jesus for our pattern?"

In the autumn of 1936 Bishop Song arranged a Bible School for 200 government school students, girls and boys from about sixteen to twenty years of age. They came to study the life of Jesus in English, and while, of course, the English was an attraction, we may emphasize the fact that they came at nine o'clock in the morning for eight successive Sundays, and gave very earnest attention to the reading of the gospels and to the lessons taught. After a forty-five-minute lesson they all gathered in the little church, and were given printed notes of a short address in English. Using these notes as the basis of his talk, Bishop Song then gave a vital evangelistic message in Chinese, gripping the attention of every student by his



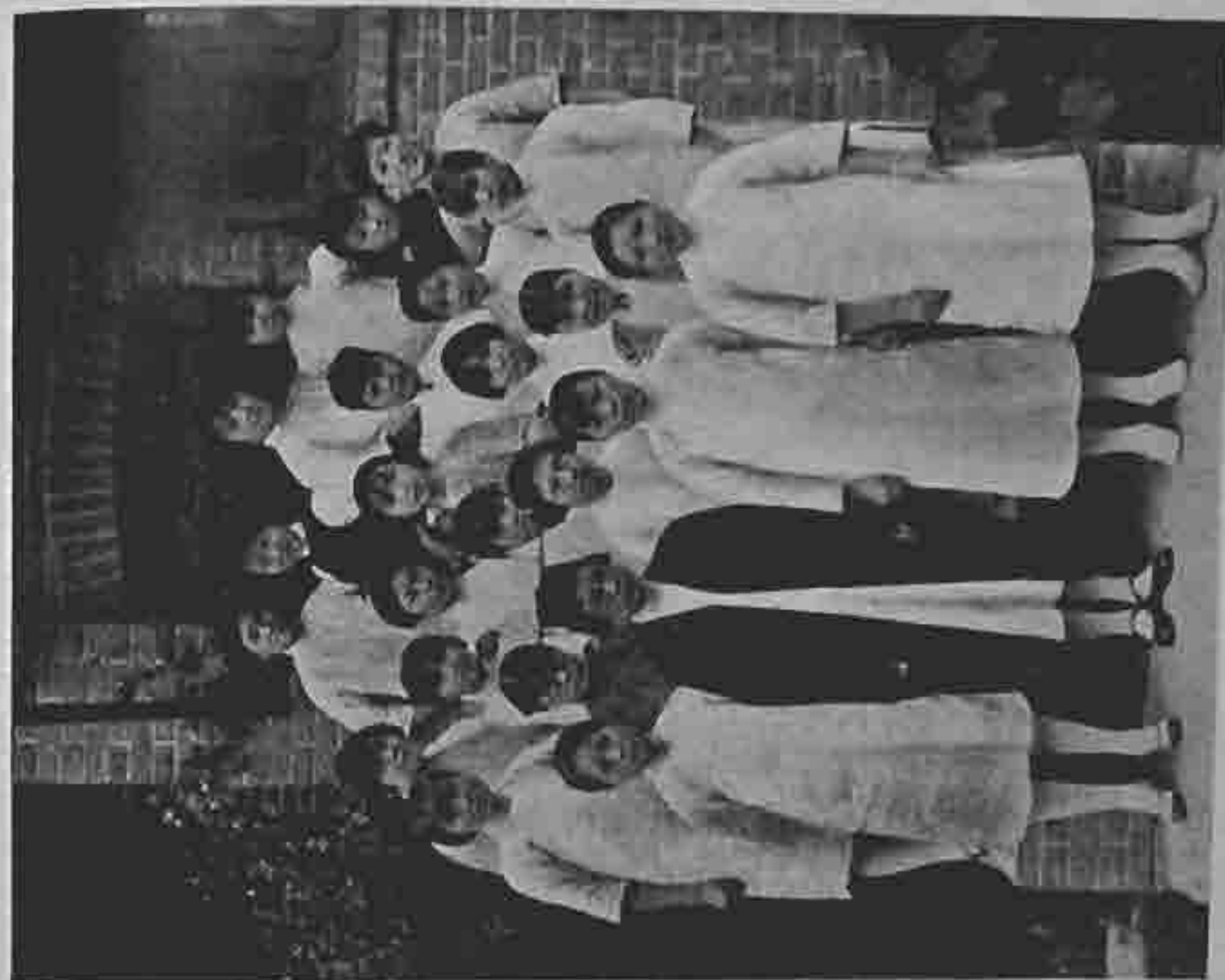
## THE WAY OF PARTNERSHIP

conviction and fire. If only there were a suitable place and enough teachers the Bishop could gather 2000 instead of 200 students to study the life of Christ.

In the Christian University and Middle School at Chengtu the C.M.S. has two dormitories, each with about forty students in residence. Of these only a few are Christians, although many are well disposed towards Christianity. The many character-building opportunities which such an institution affords, such as services of worship, discussion groups, friendship with Christian teachers, the work of the Student Christian Fellowship, and the social service work done by the Students' Association, make student life much richer and more stimulating than in a corresponding government institution.

The only Medical and Dental School in all Western China is at Chengtu, and our Christian graduates are setting the ethical standard for the medical profession here. Too high a tribute cannot be paid to those Christian doctors in China who, standing at the head of their profession, have set a standard of unselfish service for their own countrymen. It would be disastrous for the suffering people of this great country if the practice of medicine should be looked on simply as a money-making profession, instead of a vocation of healing.

It is a hopeful sign that the students in many middle schools and universities are feeling and shouldering their responsibilities towards coolies and farmers. Every Sunday a group of Chengtu students walk to a village about four miles away, and spend the day there in teaching and preaching. Some medical students run a clinic, and the girl students a children's playground. In the university buildings a night school for servants and working men is carried on four nights a week by the students themselves. On the nearby street a social centre has been opened for which students are taking entire responsibility. Students from the C.M.S. dormitories are entering wholeheartedly into all of these activities. It is a happy thing for China



Medical students and first woman graduate, West China Union University



The Clock Tower, West China Union University





The Clock Tower, West China Union University



Medical students and first woman graduate  
China Union University





ower, West China Union University



Medical students and first woman graduate, West China Union University





[Rev. H. A. Wittenbach

A New Year preaching band

Photograph]

## THE STUDENT LIFE OF CHINA

that so many of this privileged student class are feeling the obligation to share their advantages with those who are so crushed by economic pressure and poverty that they are cut off from almost all the good things of life.

China is just at the beginning of her modern development, and the task before her is so great that it might easily dismay the stoutest heart. Those of her leaders who are Christians have a grand part to play. Integrity, unselfishness, honour, compassion—these are some of the qualities most needed in national life to-day, both in China and in the West. It is from the student class that leaders come; therefore every piece of work among students has infinite possibilities. God has among these young men and women individuals who will shape the future of China according to His glorious will if only we Christians are faithful in our task.





Photograph]

A New Year preaching band

[Rev. H. A. Wittenbach





A New Year preaching band

[Rev. L



CHANGING THE LIFE OF THE VILLAGE

BY THE

REV. H. A. WITTENBACH



The Rev. H. A. Wittenbach went from Australia to China in 1925, and has spent most of the intervening years in and near the great city of Canton. Latterly he has made a special study of rural reconstruction in order that the Christian fellowship may be built up in some of China's needy villages.

## CHAPTER IV

### CHANGING THE LIFE OF THE VILLAGE

THE farming population of China is estimated at approximately seventy-three per cent of the total population of the country. The hope of China, her strength, her character, all are inseparably bound up, therefore, with the conditions of life in rural areas. The problems of rural China are summed up in the four words: *pun* (poverty), *ue* (ignorance), *yenke* (weakness), *sz* (selfishness). But we do well to remember that selfishness often has an economic basis. It is difficult for people in debt and haunted with fear of starvation to think of others.

Official figures of the Department of Agricultural Economics tell us that one-quarter of the cultivated land in China is rented; half of the peasants are in debt, and the average rate of interest at which they must borrow to repay these debts is thirty-four per cent per annum. In the province of Kwangtung the conditions are even worse. From a valuable report on "Agrarian Problems in Southernmost China" (1936) we learn that in this province three-quarters of the cultivated land is rented. Two-thirds of the peasants are in debt, and the average rate of interest ranges from twenty per cent to thirty-six per cent per annum. It has been calculated that 1.2 acres of *owned* land are necessary to support a family, but the farmer's average holding is only .91 acre per family, and of that, most is rented. To quote from the report: "While tenants sometimes have to part with their children to pay their rent, the landlords, without any participation in



production, may even double their land possession in ten years."

Is the Church alive to the needs of these people? How is it seeking to convince them that God is a reality in daily life? We will describe some of the attempts which are being made in South China.

Lo-a-shan, the Hill of the Ravens, is a Christian village with a population of about 200. For many years it has suffered from the persecution of a large neighbouring village, about three miles distant. This large village has stolen crops, animals, trees, and otherwise oppressed Lo-a-shan and, being much larger, and consequently more influential, has always been able to pervert justice when the sufferers appealed to the district magistrate.

Some years ago, a Lo-a-shan man, pressed by creditors, sold his fields to this neighbouring village. Then the purchasers, by reason of their superior strength, compelled the Lo-a-shan village to re-purchase the fields at the greatly enhanced price of \$3200 (approximately £200). To do this, the Lo-a-shan elders had to borrow money at two and a half per cent per month interest. Our Diocesan Rural Service Committee lent Lo-a-shan this sum at one per cent per month interest, thus enabling them to pay off their creditors. The first year they repaid us one-tenth of the capital, \$320, plus \$384 interest—\$704, as against \$1152, which, but for our help, they would have paid in interest alone to their neighbours. Of what we receive annually in interest, one-half goes to our friends who lent us the capital, and of the balance, part goes into reserve funds and part to village improvements. We have been able to meet the cost of a new bridge to replace one carried away by floods, and have provided fruit trees, Leghorn poultry, etc.

This method of debt reduction has been used in several places and is proving of great value to the farmers. We do not attempt to provide charitable relief, our aim is always to help the villagers to help themselves.

It is not enough to pay off debts; we must assist the people to increase their income. Agriculture being a seasonal industry, the farmer has no regular cash income. In the Kwangtung rice-growing areas, there are two harvests a year. Theoretically, of course, the farmer would keep back part of his crop for his own consumption and sell the rest, thus having ready cash for his immediate needs such as clothing, rent, and fertilizing. In reality, the situation is, in most cases, very different. Half the crop goes in rent, and part of the remainder in taxes and payments to creditors, who swarm around the villages at harvest time. What little remains is insufficient to keep the family until the next harvest. The result is further borrowing, the mortgaging of land or property, and the eventual loss of everything. In the event of marriage, sickness, death, banditry, famine, or flood there are no reserves to fall back on, and the sad journey to the money lender is the inevitable consequence. Increasingly people are being forced off the land, and one frequently finds areas where the village population is steadily declining, because the men are going to the town to work as coolies or are becoming soldiers, or even emigrating.

Just such a village is Pik-t'aam, a very small Christian centre with a population of only eighty unbelievably poor folk. The village is about thirty-five miles from Canton, four miles from the railway, and eight from the road. It consists of a small group of houses nestling among the trees at the foot of a high hill, with the river in front. The river curves here and is nibbling at the fish-pond bank, and threatening the existence of the village. Pik-t'aam was once prosperous, as were all these villages in the delta, but floods, banditry, disease, civil war and sin, lowered prices for crops, increased taxes, have reduced it to penury. The population is reduced by half. The able-bodied and more intelligent and enterprising men have drifted to the cities. Of the remainder, not a family but is in debt, not a field or a fruit tree that is not mortgaged.



Pik-t'aam became Christian years ago. The elders then presented us with a fine old ancestral hall for use as a church, and as the Church of St. James it was consecrated in 1912. All these years we have had a worker there, and yet the people are poor, weak, and ignorant. Feeling our responsibility to Pik-t'aam, we started a Credit Co-operative Society in the village. We chose this village because it is so small and easily supervised, and also because, if the venture should prove successful in so unpromising a spot, we can be sure of its success elsewhere. A committee of local farmers was elected by public vote, and the pastor and the writer formed the advisory committee. All applications for membership have to be approved by the local committee. Members are allowed to draw up to \$50 for productive enterprises approved by the committee. There are now twenty-four members. Some have borrowed to pay rent on their fields, cash rent paid in advance being very much cheaper than grain rent paid at harvest. Others have bought fertilizers, cows, pigs, or goats: others sugar-cane cuttings and so on. We started an experimental orchard. We redeemed the fish pond from creditors and have repaired flood damage. We built the groyne to try to divert the full force of flood waters. We drove in a row of piles stretching out thirty feet from the bank into the stream, wired them to a dozen more piles driven in about three feet up-stream, and then tipped in seventy-five tons of rock, all of which had to be carried from the nearby hills on the shoulders of men, women, and children. It was heavy work, and our fingers were torn and our backs aching.

We put up \$1000 as capital on which we pay five per cent per annum; borrowers pay ten per cent. There is such a burden of poverty in this village that we have not yet been able to make of this co-operative a village bank, as we had hoped. There are, as yet, no savings, no profits to be deposited, but this will come.

We are experimenting with various co-operative schemes

in an effort to cope with the problem of poverty. Since farmers almost always have to sell their rice as soon as it is harvested, speculators are able to buy rice cheaply, and then, when the farmers have used up the little that they can keep for their own consumption, these rice storers sell the rice again at a greatly enhanced price. The tragic result is that the poor farmer, who does all the work of production, sinks further and further into debt, while the rice storer makes large profits through his ability to find capital. This year we have bought up several hundred piculs of rice from our Christian farmers and are storing it against the inevitable rise in price. We buy and sell at current market rates, but the profits go back to the farmers.

Then again in the past we lent money to farmers to buy buffaloes, but in several cases the animals died during an epidemic of cattle fever. This was a severe blow to the purchasers, who found themselves not only without their animals, but also with the debt incurred through their purchase still hanging over their luckless heads. Now we are trying another method. The Church is buying about twenty buffaloes and lending them round to such farmers as are in need of cattle, at a rental of about two-thirds the prevailing rate. If the animal is stolen the farmer is responsible. That is to say, he has to take every care of the buffalo. If, however, it dies from disease, he is not held responsible. By having our twenty buffaloes scattered throughout the district, we are secure against heavy loss from sickness. The individual farmer has a hundred per cent protection; we have, say, seventy-five per cent, and can recoup ourselves from the money received in rental of the animals.

Twenty years ago, a Christian village was attacked and destroyed by a neighbouring village; the gospel hall and the people's homes were burned to the ground, and the very debris was removed so that scarcely a trace remains. Some of the people were provided with a new site at the foot of a little hill near Tsang-shing city, and there, for



twenty years, they have eked out a precarious existence. We have just completed the purchase of four and a half acres of land from a large landowner in the vicinity, and these fields we are letting to the farmers at a rental lower than they were formerly paying and yet high enough for them eventually to acquire the ownership of the fields. Concurrently, the organization of a credit co-operative will enable them to improve their stock, increase their fruit trees, and engage in other activities. They have asked us to lend them money to build better homes. We prefer to increase their income, that they may be able to build their own homes. This encouragement of self-help through co-operative effort is a valuable part of our whole programme of character building.

Poverty and illiteracy are inextricably intertwined. Poverty makes it impossible for children to attend school. Ignorance breeds poverty. We aim at holding short-term literacy schools, using the *Thousand-character Readers*, a kind of basic Chinese. In three months the average person can master the reading and writing of these fundamental characters. The provision of books and newspapers in this simplified language, but dealing with such subjects as general knowledge, hygiene, farming methods, and current history, is an incentive to study and a means of carrying on self-education.

At Tai-po, in the new territories adjacent to Kowloon, we are opening a rural orphanage and school where boys and girls can spend half time reading books and half time on the land, getting a practical knowledge of better farming methods. They will then go back to the villages. So shall we start to repay our debt by sending back to the villages men with an elementary education and some scientific knowledge of farming, and girls who will be healthy and intelligent wives, able to care for the children, rear pigs and goats and poultry, and to raise the tone of the villages.

In 1934 and 1935, by the generosity of the C.M.S. schools in Hong Kong we were able to open health clinics in two market towns, with a Chinese doctor in charge and a dispenser to assist him. These are the only two trained health workers in the whole district. Charges are reduced to a bare minimum, and very poor people are treated free. Some patients come in from as far as twenty miles away. There is only accommodation for out-patients, but we dream of a small nursing home with a sister in charge. At present there are many more men than women among the patients. The women cannot leave their homes and families unless they are really ill, and when they are really ill they cannot face the long walk to and from the clinic in a day.

We are to love God with heart, mind, soul, and strength. This chapter will give some indication of the way in which our rural programme seeks to cover these four aspects of Christian service. It is not that we belittle Christian preaching. That goes on all the time, and we seek together with the preaching to present to these needy peasants a vision of Christ and of Christian fellowship that meets man's every need. Our ambition is that every man, woman, and child shall have full opportunity of growing up unto a full-grown man in Christ Jesus.



THE OUTREACH OF A HOSPITAL

BY

DR. S. D. STURTON



## CHAPTER V

### THE OUTREACH OF A HOSPITAL

THIS chapter is in no way intended to describe the routine medical and surgical work of a city mission hospital, either in its in-patient or out-patient departments, but rather to show the various ways in which such a hospital can reach out to influence the surrounding community and country districts.

The Kwang-chi Hospital, Hangchow, was founded by the C.M.S. in 1871 as a very small institution, and has grown until at present it comprises 469 beds, being probably the largest mission hospital in the world. Especially noteworthy was the long period from 1881 to 1926, under Dr. Duncan Main as superintendent, for during that time the greatest expansion occurred.

Prior to the establishment of this hospital there was no practice of western medicine in Hangchow, the capital of Chekiang Province, and it is perhaps superfluous to state what a sense of security it gives to the whole community to have a large and efficient hospital in its midst. There are now other hospitals in Hangchow, but it is perhaps not too much to claim that the spread of modern medicine and public health is due more to the work of this institution than to that of any other in Hangchow.

One of the chief ways in which a hospital can reach beyond its own walls is by training workers who will subsequently scatter in the community and carry on their professional work while continually giving the witness of a Christian life. From 1883 until 1927 there was a medical school attached to this hospital, and many of the Christian

Mr. S. D. Sturton, M.B., B.Ch., Cambridge, joined the staff of the Hangchow Hospital in 1921. Some two years after the retirement of Dr. Duncan Main he succeeded Dr. Gordon Thompson as superintendent of this, the largest mission hospital in China.



doctors who are to-day practising in China are graduates of the Hangchow Medical School. For shorter periods there have also been schools of pharmacy and midwifery. Perhaps the best known and most flourishing of the training schools, however, is that for nurses. This school is still in existence, and is increasing in strength from year to year. It is a testimony to the Christian influence of the nursing sisters that every member of our senior class of nurses has become a Christian before sitting for the final examination. What may not this mean to China, as these nurses with their high ideals of Christian service scatter after qualification, some to Christian and others to non-Christian hospitals, some to undertake private nursing, and others in due course to marry and to settle down to building up Christian homes?

Since the latter part of 1934 the hospital has been carrying on rural extension work through the agency of a mobile unit. This unit consists of doctors, nurses, dispensers, and evangelists, who go out in rotation to large villages and small towns up to a radius of about sixty miles. The work of the unit is done in co-operation with the church of whatever denomination is established in that locality.

The patients assemble at the local church before the unit arrives, and evangelistic work is carried on by the local pastor and an evangelist of our own hospital who has been sent on ahead. On the arrival of the unit one of the medical workers gives a talk on public health, and after this the patients are seen one at a time. It is hoped to make the work of these clinics more permanent by placing out Christian nurses who will reside in the clinic centres and carry on public health nursing, aided by the occasional visits of the mobile unit.

It has frequently been the privilege of this hospital to assist in Red Cross work during times of civil war and during the Sino-Japanese hostilities in 1932. Such work has been carried on by receiving the wounded into the hospital

wards, and at times members of the staff have been out in the actual battlefield as medical officers, nurses, and stretcher bearers. It is hoped, however, that with the unification of China such work will no longer be necessary.

The hospital carries on free vaccination and inoculation, according to the diseases which are prevalent at the various seasons. Smallpox vaccination is available throughout the year, but is more especially sought in the spring, when people come in their hundreds, and notably on the day known as "the Birthday of the Heavenly Flower" (Heavenly Flower, *i.e.* smallpox). Inoculations against typhoid and paratyphoid fever are constantly in demand: in winter, those against cerebro-spinal meningitis, and in summer against cholera.

Many of the local organizations, such as the Construction Bureau, the Telephone Service, and the Chekiang-Kiangsi Railway, have entered into contracts with the hospital for medical attention to their employees. We cannot but regard this as a tribute on the part of the Government to the medical service and public health activities of a mission hospital.

In medical missions we cannot separate the ministries of healing the body and healing the soul; but direct evangelism, apart from general witness, must to some extent be a specialized branch of the work. In the Kwang-chi Hospital there are two chapels, one in the main compound and another in the branch hospital for lepers outside the city. Services are held daily in the former for staff and patients. Evangelism, however, is by no means limited to this central piece of work. Services are held in the wards every day for the patients, and many heart-to-heart talks take place, not only between patients and the Bible women or clergy, but also between patients and their doctors and nurses. Weekly Bible classes and study circles are also arranged for the doctors, nurses, and servants of the hospital. Numbers are not always a safe



indication of work accomplished, but we frequently see fifty or sixty baptisms a year in connexion with the hospital. Sometimes at the half-yearly baptisms in the parish church approximately two-thirds of the adults baptized are the direct fruit of the evangelistic work in the Kwang-chi Hospital. Not only do we see these fruits within the Anglican Communion, but we constantly receive testimony from the other Churches in Chekiang Province to the results of our ward evangelism.

Perhaps the most encouraging example that has ever been brought to our notice is that of a patient who during his stay in hospital came to acknowledge Christ as Lord and Saviour. When he left hospital he returned to his home town, where there was as yet no church, though the district was occupied by the Presbyterians. Owing to this one man's zeal and faith a little church was in due course established in his town.

Chekiang is one of the most strongly Buddhist provinces in China, and there has been a pronounced revival in Buddhism since 1920. It is estimated that in the Hangchow district alone there are over 2000 Buddhist temples, each served by one or more monks, and some of the larger monasteries have several hundred residents at a time. Professional contacts with the Buddhists have offered unique opportunities for evangelistic efforts among them, and an ex-Buddhist monk is employed on the hospital staff, not only for work among the in-patients, but for visitation in the monasteries and homes of lay devotees. A small chapel has been fitted up in one of the C.M.S. buildings, where Buddhist monks can meet Christian workers for religious discussions.

The spirit of fellowship with other Churches is fostered by guilds and joint activities. A Guild of St. Luke for Christian doctors has been organized on interdenominational lines, and over twenty Christian doctors resident in Hangchow have joined this Guild. It meets approximately once a quarter, and matters connected with the

spiritual aspect of our work are discussed at such meetings. At its autumn meeting, which falls close to St. Luke's Day, the Guild also holds an interdenominational Communion service.

A Nurses' Communicants' Guild has been organized within the hospital for Christian nurses, and this Guild meets once a month. It also has an annual festival in the autumn. A branch of this Guild has now been formed in Shanghai for nurses who were formerly in the Kwang-chi Hospital, but are now resident in that city.

The various churches in Hangchow have organized a joint mission for ricksha coolies, and one of the principal activities of this mission is to give simple medical attention in its head-quarters, situated in a district where large numbers of coolies reside. This medical service is carried on by various Christian doctors, among whom are some members of our hospital staff.

It will be seen from this survey how varied are the activities and how widely embracing the outreach of a mission hospital. But it will also be very apparent that without adequate equipment and staff the work of going to outlying districts for the combined witness of Christian preaching, public health education, and clinical treatment can never be adequately accomplished.



YOUNG LIFE IN THE CHURCH

BY

MISS MARGARET WOODS



Miss Margaret Woods is a missionary of the C.M.S. of New Zealand. She has been in Chekiang since 1920, and latterly has devoted herself to the inspiration and training of workers among young people, especially through Sunday schools.

## CHAPTER VI

### YOUNG LIFE IN THE CHURCH

"IN work among children lies the greatest hope for the evangelization of the world." To realize the tremendous possibilities for the Church, the nation, and the world involved in such work is to begin to understand the truth of this statement.

A brief description of some of the work that is being done in Chekiang may serve to show how the Church of our Lord Jesus Christ is being built up in that small but important province, and how the influence of what is being done there is extending to other parts of China. Everything is "in the making," for we have had to blaze a new trail, and so it is not easy to describe; but we do thank God that progress has been and is being made.

How is this progress shown? First, by the changed attitude of many of the clergy, catechists, elders, and other Christian workers, who are beginning to get a vision of what all this young life may mean to the Church, and to see the wonderful opportunities for evangelism which come through the children. Secondly, by the fact that several thousands of children (to say nothing of the adults who also listen) are now receiving definite weekly, and in some places daily, teaching, and their homes are being influenced by it. Comparatively few of these children are from Christian homes, but parents and others are asking for teaching because of what they have learned from the children.

In hundreds of so-called "heathen" homes the Bible is read daily, prayer is offered morning and evening, and



grace is sung at meals, by the children. One evening in a narrow street where there was no Christian home, sounds of soft singing were heard. Peeping through the half-closed shutter, I saw a little one-roomed, earth-floored place, lit by a tiny, flickering oil lamp. Inside, the family were standing round the table, all too intently listening to notice a looker-on. Two little children, six and nine years old, were singing most reverently and earnestly the Chinese translation of "My Father, hear my prayer."

The main lines along which the work is carried on are these: (1) In every centre where there is an organized congregation an effort is made to start a Sunday school. (2) Pupils at boarding schools in the cities are taught and trained so that when they return for the holidays they can begin work in their own homes. In this way the Gospel is being taken to many a far-off village. (3) Daily Vacation Bible Schools in the summer holidays give invaluable contact with pupils and teachers. (4) Evangelistic work is begun whenever and wherever it is possible. Sometimes the call comes and it is not possible to answer. Prayer is then made by children and others in all parts of the world, and sooner or later the way opens up.

A new centre usually begins as a simple evangelistic meeting and develops step by step into a fully graded school. In many such centres there is no building; all the work is done by the roadside, or in a courtyard, and the drawbacks under such conditions can be imagined. But the children are being won, and in the least likely places the keenest little soldiers of the King are found.

From the beginning the children are taught to offer only the very best to God and to seek to be the very best for Him (cleanliness and other hygienic teaching come in here). Added to this, our first teaching includes utter reverence in worship, love of beauty and of all good, service to others, and the winning of others to Jesus Christ.

Every year one sees new centres opened and sometimes

temporarily closed for want of helpers or for some other reason. There are some teacherless places where the children are doing their best to remember what they have learned, and are praying hard for some one to come.

The illiteracy of the mass of the people has made progress slow, but that difficulty is being gradually overcome as the Government is opening free schools. In the meantime in nearly all centres it is necessary to give a little time to reading, so that the children may be able to use the Bible themselves and continue to grow spiritually, even though they should move to another village where they would get no Christian help. Indeed, in more than one instance a child has been sent away to work or to live with relatives, and taking her New Testament, *Children's Hymn Book*, and Prayer Book, and continuing to use them (in spite of ridicule and sometimes worse), has been the means of starting an important work in a new place.

When winter comes with its attendant poverty, cold, and sickness, death claims many of the little ones. Our hearts are sad as we miss them, and yet again and again there is great joy as the result of the brief, bright witness is seen: a mother, a father, other members of the family, or neighbours coming steadily for teaching because the child they loved was so eager "to go to worship" week by week, and because they were convinced of the reality of Jesus Christ as the little one passed so joyfully into the presence of the Saviour. It is true as of old that "a little child shall lead them."

The Children's Worship Institute in Hangchow is the head-quarters of all this work. Much material has to be prepared to go out to the country districts, such as notes, pictures, etc., in fact, anything that will help the local leaders and isolated workers. New hymns are continually needed, and these have to be provided (composed or trans-



lated), tried out, and if found satisfactory included in the next edition of the *Children's Hymn Book*.

There is much that can be done by willing hands, and the boys and girls around and from a little distance love to come and give of their free time, and feel they are really taking a share in the great work. Helpers come to headquarters from all classes of society, and are of all ages. Each has his or her special piece of work. These are just a few of the regular helpers: a little girl who sells things in the streets all day, a young lady who belongs to one of the best-known families in Hangchow, a worker in a bank, and a ricksha man. The youngest worker is four and a half; he can fold papers ready for a child a little older to cut.

One direct result of the children's work has been the growth of new ventures among adults. For instance, the mission among ricksha men,<sup>1</sup> now carried on as a union effort of the Churches in Hangchow, was the direct outcome of the children's work. A request from some of the fathers resulted in the beginning of a class which has developed into the present effort.

Another new development began in this way. One afternoon a loud knocking was heard, and the outer gate was opened to admit a group of women and girls. Some were mothers of the children who come, some sisters, some were those who had come as children, but are now working in factories. "You are teaching the children and the men. Will you do nothing for us?" they asked. So night classes were started for women and girls. That they do not come merely for the sake of education is evidenced by the fact that they are just as eager to come on Sunday for the simple service and hymns, and are keen to stay as long as possible.

Invitations to speak at pastors' retreats, mission conferences, and other gatherings have led to training classes for

<sup>1</sup> See p. 45.

workers in the Presbyterian, Methodist, and China Inland Missions. This work means so much for the future, for not only is the bond with other missions drawn much closer, but the experience of working together with one aim will help the young Church in China to grow up as one body. A worker who moves from a Presbyterian district to that of some other mission finds that she can at once join in the children's work there, and feels at home. The same applies to the children. A little girl came from the country to live in the city. On Sunday she went out to look for a children's meeting. She ran down one street after another, asking every one she met, and finally arrived hot and breathless but triumphant at one of the city centres. She sat down, and to her great delight was able to answer the next question and to join in the hymns.

An Association links together all who are seeking to win the children. This is of inestimable value as a means of keeping in touch with former workers, and especially in promoting a fellowship of prayer. Each member is pledged to pray daily and to help forward the work wherever he or she may go. In this way contact is made with some very remote places.

Training classes for workers are held in country districts as well as in the cities. Numbers vary greatly from place to place; there may be twenty to thirty in a small class, seventy or eighty in a larger one. They come together for a week or ten days. The personnel is very varied; some are educated men and women, pastors, catechists, or Bible women; others are men and women from fields and homes who often can only read with difficulty. Then there are the younger people, boys and girls who are quick to learn. It is not an easy group to hold together, but a great love for the Master Who has called each and all is the link that unites and makes fellowship possible.

The training given is of a simple character, so that it



may not be beyond the power of the workers to put into practice; then the individual churches can go forward and not feel that the cost is impossible. In several instances men from the fields, who have very little to live on and for whom it is a sacrifice to give the time for the class, have faced up to their responsibility and decided that as their local church cannot take any extra burden they will bear the cost themselves. The requests for prayer that pour in for the prayer cycle show that very real thought and prayer and love are being put into the work.

Children's work of some kind is now established in most of the larger cities and in an ever-increasing number of the country districts; but all that is being done only touches the fringe of the opportunity. The making of motor roads has given the vision of a Children's Work Van and all that it might accomplish, and much prayer is being offered that this may become a reality.

Requests are made from time to time that possible leaders from other missions and provinces be allowed to come to head-quarters for some months for intensive training. Such requests hitherto have had to be refused for lack of accommodation and other reasons. The need for this development has become urgent, and this too is a matter for prayer.

When we are asked what has made it possible for this work to begin, to continue, and to grow, we find the answer in the love, the sacrifice, and prayer that have been offered in all parts of the world. To give one or two examples: for some years Sunday-school children in Richmond, Surrey, by their prayer and offerings, have kept the work alive in several temple villages. Children from these villages have been baptized and confirmed and are to-day enduring real persecution as they seek to win others to the Saviour they love.

An old blind lady in the north of Scotland, with whom contact was made "accidentally" in Canada ten years ago,

has been used of God in several times of crisis when intensive prayer was the only way by which help and strength could come. (A careful comparison of dates and letters received months later proved this.) An invalid in America, very poor, and often in great pain, has offered her hours of suffering to God by using them as times of special prayer for this work.

Children, Maori and white, up and down New Zealand, give of their time and gifts to share in the work, and young people in the Presbyterian and Methodist Churches in Australia also have been brought into contact with it and are taking their part. A little Chinese girl of five lived just long enough to make her joy in saving pennies to "tell others about Jesus" a lasting influence in the lives of some young people.

What is necessary in order that this work may continue to grow and become the mighty influence in the winning of China for Christ that it ought to be? There can be only one answer: the fellowship of God's children all over the world expressed in love and prayer and sacrifice, and a yet more complete consecration.

Difficulties there are and opposition, but the very difficulties lead in place after place to more earnest prayer, more sacrificial giving, and thus to a deepening of the spiritual life of all concerned. This is another way in which this work will mean much to the Church in China. Every inch of the road has to be fought for.

It is peculiarly a call to the young. There is a growing army of keen little helpers; they are handicapped by lack of education, opposition, and numberless difficulties, yet they go on steadily because they are fired with the joy of witness and service for the Saviour they love, and are enabled and strengthened by the faith expressed in their favourite chorus: "Our God is able and He will." As one young girl said: "We endure as seeing Him Who is invisible."



## THE WAY OF PARTNERSHIP

It is a call to the young people of China, but it is also a call to each individual Christian at home or abroad.

Deep to deep  
Answereth now  
Dimly I see a Cross.  
Thirst, wounds,  
Thorn-crowned brow,  
Stripping and utmost loss.  
Over the bar the fret of the foam,  
Rain on the fell where the young lambs roam,  
Lord, art Thou bidding me  
Call Thy little ones,  
Call Thy little ones  
Home?

## THE MISSIONARY AND THE CHINESE MINISTER

BY

THE BISHOP OF HONG KONG



The Rt. Rev. R. O. Hall, formerly a secretary of the Student Christian Movement and afterwards vicar of St. Luke's, Newcastle, was consecrated in 1932 Bishop of Victoria, Hong Kong, the oldest diocese in China.



*Photograph*

[Rev. H. A. Maxwell]

Dinner time at a Young Farmers' Bible School



A Sunday-school contingent arriving, Funing





*Photograph]*

*[Rev. H. A. Maxwell*

Dinner time at a Young Farmers' Bible School





A Sunday-school contingent arriving, Funing





Miss Ding Sieu-giong and her six sisters, pupils of the Girls' School, Foochow

Miss Ding is to be ordained deaconess.



Kindergarten tinies at a meal

## CHAPTER VII

### THE MISSIONARY AND THE CHINESE MINISTER

IN the centre of the campus of Lingnam University, Canton, there is a plain tombstone laid flat on a mound of grass. By its side stands a tall flagstaff with the Chinese flag flying from it. The tombstone is not that of Sun Yat-sen, but of Leung A-fat, the first Chinese minister of Christ outside the Roman Catholic communion, and Robert Morrison's first convert.

Morrison considered that it would be a miracle if in a hundred years there were a hundred Chinese Christians. On the hundredth anniversary of Robert Morrison's death there were probably nearly ten times this number of ordained ministers in China, and the first Bishop of Canton was preparing for his consecration. In our Anglican Communion alone there are now fifteen ministers in Kwangtung Province, and several hundreds throughout China, including a diocesan bishop and six other bishops of the Church.

Leung A-fat is reported to have said to Robert Morrison that missionaries would have to come to China at eight years old if they were ever to learn Chinese adequately. The Chinese Church does not now depend on the capacity of missionaries to learn the Chinese language and the Chinese heart. There is no need for student volunteers to sail at eight years old accompanied by nurses and appropriate arrangements for toys.

But, just because a Chinese ministry is bearing the burden and heat of the day, there is more need than ever of colleagues from the older Churches of the West, who will

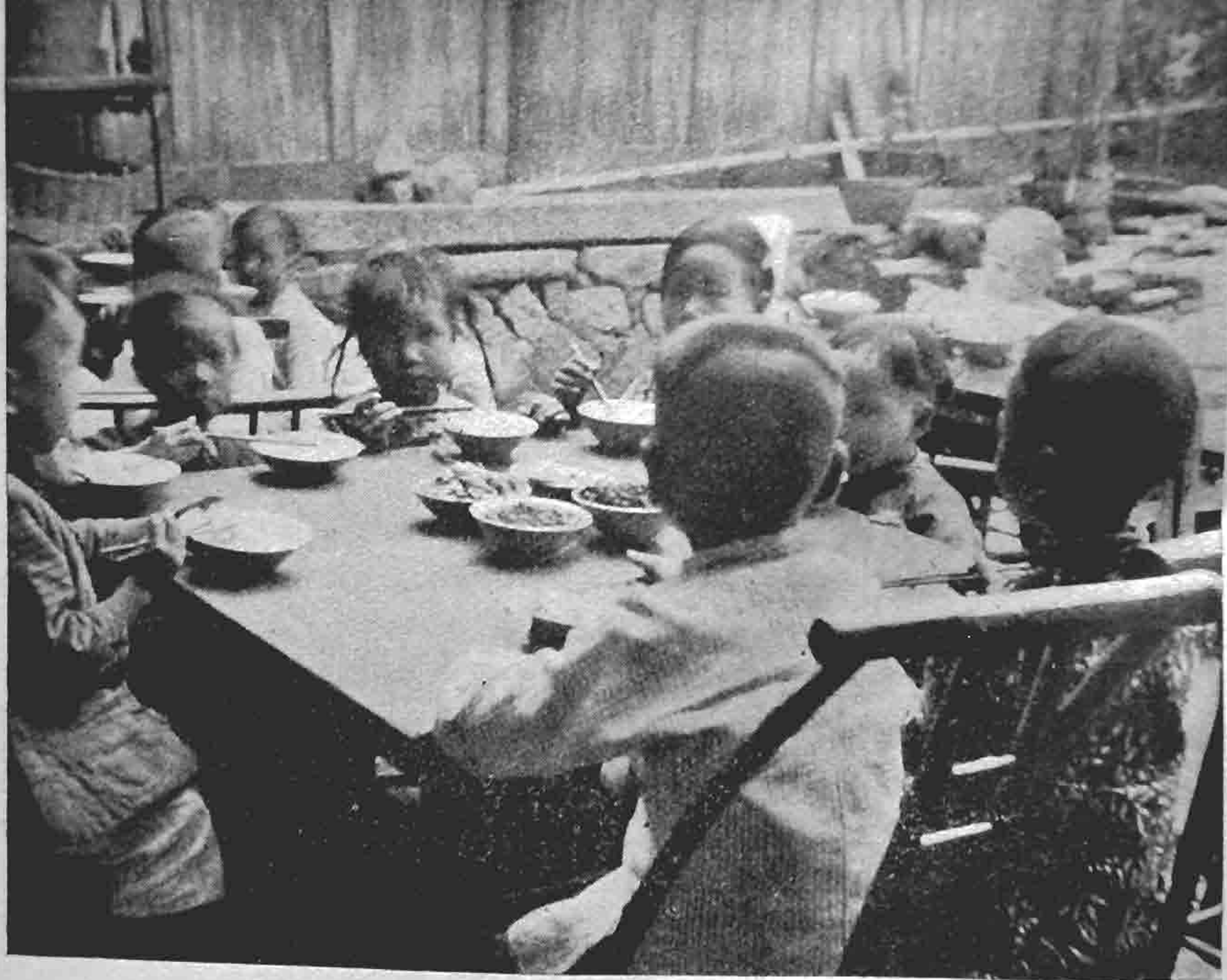




Miss Ding Sieu-giong and her six sisters, pupils of  
the Girls' School, Foochow

Miss Ding is to be ordained deaconess





Kindergarten tinies at a meal



## THE WAY OF PARTNERSHIP

share this burden with them. "Bear ye one another's burdens, and so fulfil the law of Christ" should be the next stage in the Church's history. *The existence of a Chinese ministry makes more necessary than ever the presence of missionaries in China.*

In my spare time I rear goats. If you want a good, full-grown goat, you must give it plenty of milk until it is six months old. But it will survive, and to some eyes seem equally good, if at a month you turn it out to feed on leaves and beans alone. Those who breed from a goat so reared will have to pay for their folly in second-rate stock. So it is with the ministry of a new Church. From it will be bred all future generations of clergy.

Those responsible for the training of our English clergy realize the importance of a young clergyman's first parish. There are many clergy who thank God for the influence of their vicar and other older men in the first few years of their ministry. How many vicars advising a precious protégé whom they had seen grow from choir boy to Sunday-school teacher, and then through university and theological college, would counsel a curacy in an isolated diocese with a total staff of fifteen clergy? "There is not enough scope," they would say, "not enough variety. There is real danger for a young man in so limited an area." This sort of thing would be said more emphatically ("with knobs on" in schoolboy language) of a diocese of fifteen clergy of whom not one has a university degree.

In the average Chinese diocese this is the only training that is possible. We can provide theological colleges, but the ministry of the Church cannot be taught. It can only be caught from Christ Himself and other men whom He has already called into His service. There can be no more fruitful missionary work to-day, and probably for the next fifty years, than providing for the growing Chinese ministry channels of communication with the variety and richness of the home Church. This can be done by literature, by visits to England, by visits to China of specially qualified

## THE MISSIONARY AND THE CHINESE MINISTER

evangelists and teachers from the older Churches, but these things are as a ripple on the surface compared with the day-by-day contact in friendship and work together with those who come out to China to work as missionaries.

This relationship between the Chinese ministry and the older ministries of England and America was vividly symbolized in Shanghai in 1922 at the National Christian Council. Dr. Timothy Lew spoke on the Message of the Chinese Church. He was followed by an English missionary who was to him as Jonathan to David—a friend of many years, beloved and trusted. The young Chinese pastor was the abler of the two, though the missionary was one of the most able missionaries in China—but the Chinese pastor had received from years of close intercourse with his missionary friend an unusually large share of the spiritual riches of the older Church.

When the missionary spoke he took as his text: "Unto us a son is given, and the government shall be upon his shoulder." This was indeed true in the case of his young Chinese friend; but just because of the responsibility laid upon his shoulders, he had more and not less need of the fellowship and friendship of the missionary.

The growth of the local Church in the Far East increases rather than decreases the need for fellowship with the older Churches—a fellowship expressed in terms of men and money. And this growth in the local Church makes quite imperative the demand for men and women of high quality both in spiritual and mental equipment. Spiritual qualifications are, of course, the *sine qua non*, but the most spiritual missionary who is ignorant of theology and church history and incapable of keeping in touch with secular thought, may render considerable disservice to the Chinese Church by confusing or inhibiting the keenest of the young Chinese clergy.

What I have written so far has had in the main to do with the limitations of numbers and isolation. But we are also



without Christian traditions. As a parson who has been brought up in a vicarage in close touch with everything going on in a parish has a start over those who come from a layman's family, so the English lay Christian has a start over the Chinese Christians, who come out of an environment which has little or no Christian tradition. In England so many things happen almost as a matter of course because of centuries of tradition; we stand on the shoulders of our fathers. This is true not merely of the endowments of the Church which provide a living for the parson and often a parsonage house as well. Not only have we in almost every village a parish church and cemetery, and possibly even a school; those are visible inheritances, visible assets of the Church at home. There are also many invisible inheritances, invisible assets. Traditions connected with the Church are still very strong, not only affecting Sunday, marriages, funerals, and baptisms; in the very bones of our people there is a regard for the Church. Though from time to time this may not appear, it is very quickly roused when the Church in any given place comes to life in love and service and inspiration. In China we have neither the visible nor the invisible assets of the Church at home. Our dioceses are, as it were, vast new housing areas in which little Christian groups have to provide not only the salaries of their own clergy, not only their own churches, their own parsonage houses, but also have continually to meet requests from this district or that for the developing of work, for the building of a church, for the provision of a pastor.

Imagine what the life of your parish would be to-morrow if the whole of your endowments were taken away and you had no parsonage house and your church was still not completed. Further, imagine that in a district the size of Kent you have three congregations, with a total membership of 1000, of whom not many are mighty, not many are wealthy, not many are learned: your only asset is the love in your hearts for God and the love in His heart for you.

The love in God's heart for us is, of course, the greatest asset of the Church both in East and West. An old English mystic once wrote in words the inmost desire of his heart: "I would be to the Eternal Goodness what his own right hand is to a man." The Eternal Goodness, the God and Father of our Lord Jesus Christ, still needs to use the right hands of our love in the Chinese Church, that it may grow into full strength in His service.

The future of the Chinese Church depends upon its ministry. The Church cannot grow above its leaders. The future of the Chinese ministry depends upon how far we can continue to supply its growing body with the nourishment in friendship, love, and experience that it needs.

We have no university-trained pastor in Kwangtung. We had one. He had an English degree and had won golden opinions, and much was hoped of him. Then, suddenly, he died. Another diocese has a similar precious leader; he is now in a sanatorium. We have five possible candidates for university training. Two are the sons of catechists who have done very well at middle school, and with the help of the S.P.C.K. we are sending them to the university. Two more are the sons of wealthy parents. They were baptized just before they left St. Stephen's College. The call to ordination, which seemed clear and impelling two years ago, now seems more and more faint. If these two lads were in England, there would be no question and no difficulty. They would, in the course of their university work, meet clergy who in ability, knowledge and love of literature, and general interest in community life, are as informed and as outstanding as any other intellectual leaders. But such contacts these two boys have not had. They can see themselves serving God and China through educational, commercial, or government service, but the pastor's life now seems to them of less importance and of less influence for good. This is, of course, a short-sighted view, due partly to the false stan-



dards of university life. It is a view, also, which is by no means unknown in England.

The fifth possible candidate is an older man who, because his education has been almost entirely in English, has worshipped for the last three years at an English church. There he has seen something of the influence and standing of the ministry in the English community, but he has so little knowledge of Chinese literature that he has no hope of getting a degree in a Chinese university, and his influence hereafter will always be as limited as that of an Englishman who had been educated so much abroad that he spoke English with a European accent.

These are concrete examples from my own personal experience. The same heart-breaking tale of five "possibilities," so seldom realized, could be told by every bishop in China. I mention them to show how urgent is the need for missionary friendship and fellowship, and indeed for financial aid, if we are to have a ministry capable of holding and leading the best elements in Chinese life.

Nothing I have said should be used as an argument against the autonomy of the Chinese Church. Much less must it be taken as criticism of our present splendid Chinese pastors, or of past generations. If now it is difficult to build up an adequate ministry, it must have been much more difficult in the past.

On the other hand, the situation I have tried to describe is so central, so universal, so vital for the future that it should be used as evidence against a too facile view of "self-support."

As Christians we believe in the communion of saints. We are bidden to bear one another's burdens and so fulfil the law of Christ.

Henry Venn was right when he called the missionary society the scaffolding within which a new building could rise until it was advanced enough to be able to dispense with the scaffolding. But he would be the first to admit

that no metaphor must be pushed too far. And the greatest master missionary of all, Paul of Tarsus, used the body as well as the building as a picture of the Church. The world-wide Church is a living body. And in the Body of the Church the missionary movement is not external, but internal, not temporary, but permanent. Like the nerves and veins of the body, it is the means of spreading life and vitality throughout the whole Body. The missionary movement has come to stay. Like a single-line railway track planned to be a double line, it is slowly achieving its plan. Already some traffic is coming back. We are blessed not only in giving, but in receiving. The Anglican Church is rightly called "*The Anglican Communion*." In its fellowship the nations will communicate to one another the riches of their heritage and of their day by day experience of the ways and power of God.



WOMEN IN THE WORK OF THE CHURCH

BY

DEACONESS C. J. LAMBERT



Deaconess C. J. Lambert has spent nearly fifty years in China. She founded the C.M.S. girls' school in Foochow, and has been one of the pioneers in the forward movement of Chinese women and girls.

## CHAPTER VIII

### WOMEN IN THE WORK OF THE CHURCH

ONE of the most remarkable things in the emancipation of the women of China is the capability that they have shown in taking their share in church councils and committee meetings and in organizing Sunday schools and free summer schools. It was not until 1920 that women, either Chinese or European, were allowed to be elected as delegates to the Fukien Diocesan Synod, and Fukien was the first diocese in China to admit them. Bishop Hind afterwards wrote: "It was an historic occasion, being the first time on which women delegates, duly elected by their several pastorates, were present and took part in the discussions of the Synod. The rules entitling women to vote and to be elected as representatives had been passed at the previous Synod, and those who came were able to take a real share in the work of the Synod."

Much credit is due to the Y.W.C.A. for encouraging the women of China to learn how to be business-like in conducting meetings, and in initiating them into the rules of committees, and thus enabling them to take a more intelligent part when the time came for them to be admitted to church councils and synods. The dignity and efficiency with which a young woman occasionally took the chair at the National Christian Conference, called in 1922 to inaugurate the National Christian Council of China, will long be remembered. It was a specially enlarged meeting of the China Continuation Committee, with about 1000 delegates. Bishops from several parts of China were present, and leaders from nearly all the various Communion



represented in China. Young Chinese women have been elected president or vice-president of some of the largest Christian associations in China, and the chair of the National Christian Council of China is to-day (1937) filled by a young woman. Large gatherings are usually bilingual, and there again the efficiency and accuracy of the young women who have translated for the speakers have been very noticeable.

The educated Chinese Christian woman surprises every one; she is less self-conscious than most English girls, she makes no "fuss," but with grace and poise fills the higher positions now open to her.

The horizon of the Chinese girl has now greatly widened. Instead of not wanting daughters and often getting rid of them as babies, many parents now long for girls and do not marry them off hurriedly, as was the case years ago. Daughters often become the family bank by taking positions as teachers, doctors, and nurses, and sending home a large part of their salaries to educate the younger members of the family. The girl who has been freed from the fear that her parents may betroth and marry her at any moment to a young man, whom neither they nor she have seen, is a different being altogether from the girl we used to know, and has a quite different outlook on life. What shall I be? A doctor or nurse, a teacher, a trained evangelist? Can I borrow sufficient money to go on to college? Can I specialize in music or painting? Such are the thoughts now often passing through the minds of hundreds of girls in Christian schools.

The happy homes of some of these modern Chinese women when they are married are indeed encouraging. Husband and wife may sometimes be seen walking together and enjoying each other's company. What a change! Only a few years ago, a young married woman who was really fond of her husband, said sadly: "I can so rarely be with him, and may never go out with him; it is so different from you foreigners." The children in these new homes

are well cared for, and are generally sent to a kindergarten, if there is one in the neighbourhood; they are sensibly dressed, taught hygienic habits, and are keen on drill and games. The other day a little boy of eight was drilling a squad of forty children and using the military mandarin terms with greater precision than is often the case when soldiers are drilled. This same little boy was found very earnestly teaching a prayer to a grown-up coolie.

Many of the second and third generation of Christians are developing real talent for music and singing, which adds much to the pleasure of their family life and enriches church and family worship. Outdoor games and drilling are also benefiting the younger generation. The girls especially are taller, very slim, and much more graceful and active than they used to be.

The young Christian mothers are taking a large share in the training of the youth of the Church. Instead of quarrelling and using bad language, one now hears the children singing hymns soon after dawn, and they are often able to tell Bible stories almost as soon as they can talk, and when Sunday comes are delighted to go to church with father and mother.

One mother has brought up twelve children, five boys and seven girls, and has excelled as a clergyman's wife. Of the seven daughters all are doing or are preparing to do Christian work; two of them are fully-trained hospital nurses, another is now studying at the Christian university and hopes to become a doctor, another is in a normal school and is shortly to take up teaching, the two youngest are still at school. The eldest deserves special mention. She was educated at the C.M.S. Girls' School, Foochow, where, after obtaining her high-school certificate, she taught for three years. About the time when she began to teach, her English teacher, with five other missionaries, was ordained deaconess in the school chapel. This made her think deeply about what she should do with her life; she gave up the idea of going on to college, as many of her



school fellows were anxious to do, and she had a strong conviction that she ought to give out to others and that perhaps some day she might even be ordained herself. A very pressing offer of marriage came, but with her father's consent she refused it and decided to remain unmarried (a decision very rare among Chinese women).

This girl was offered a bursary to "The School of the Holy Way," the Women's Theological School in Peiping. This troubled her considerably for some time, as she liked teaching in her old school and did not want to go so far from her parents. But on the eve of Good Friday, while meditating on her veranda, she had a vivid vision of a cross on the face of the moon, and knew that Christ was calling her to carry the cross and to follow Him. Shortly afterwards she left her family and went to Peiping, where she was in training for two years. In 1930 she returned, and while teaching in a women's school she also did a good deal of visiting, and was elected to serve on several church committees and the Diocesan Synod.

She has proved what help a well-educated, trained Christian woman can give. She is now doing very valuable work in the Fukien Diocesan Training Institute for Women Evangelists recently opened in Foochow. A unique and much-needed institution, it is of a higher standard than any former Bible Women's School and emphasizes practical parish work, personal Bible study, and the devotional life, the aim being, as the founder wrote, "that the whole group of staff and students should live together in the closest possible fellowship of worship, study, and service, each putting all that they have of knowledge and experience, of gifts and powers, at the service of all, that they may be used by Christ Himself for the coming of His Kingdom."

Younger educated women are beginning to have a sense of vocation, and some wish to give their lives to direct evangelistic work. Such workers are much needed now that the doors, once closed, are opening into homes where non-Christian daughters are being highly educated in

government schools and becoming the wives of important officials.

What is true in one part of China, or even in one province, may not be so in another, and in some areas Christian workers are often persecuted and sometimes have to suffer martyrdom. Not very long ago fourteen Christians in one district were put to death by communist forces. Among them were a catechist and Bible woman, who went to their death singing hymns together. Two others, a schoolmaster and his wife, witnessed bravely to the end. The wife might have saved herself had she been willing to become the concubine of an officer of the communist troops. The schoolmaster asked for a few moments for prayer, and knelt down and committed his soul to God, at the same time praying for his persecutors as our Lord did.

In addition to the Bible women who receive salaries from the Church, there are a number of unsalaried young women and elder schoolgirls who belong to "Sowing the Doctrine Bands," and go out regularly to teach in the towns and villages and to organize Sunday schools. Some retired women workers voluntarily spend several days a week in visiting the sick and in seeking out Christians who are far from a church and may have become indifferent. Even young schoolgirls are sometimes eager to spread the good tidings which they themselves have received.

Many years ago an old tinker was sitting on a C.M.S. girls' school playground mending a pewter teapot, and when school was over and the children ran out to play, a little girl of about twelve years of age asked the old man if he worshipped the God Whom she did. He looked blank and said that he did not know who God was. The child eagerly told him much of what she herself knew, and the old man said: "Do ask your missionary teacher to come and tell my women; it sounds good." With great earnestness the child urged her teacher to go. At first it seemed



## THE WAY OF PARTNERSHIP

impossible that she should do so, but the child was so eager, and it seemed such a direct call from God, that she finally agreed to go.

The villagers had not seen a foreigner before and great was the excitement, but after a few preliminary questions, such as: "Do foreigners always bathe in milk, because their skins are so white?" the crowd settled down to hear why this strange being had come all the way to China. After listening very attentively to the gospel story for some time, one old woman looked up and said: "It is beautiful, beautiful, but it is too good to be true; no one would come down from heaven to die for us." However, the following Sunday several other women, starting at daylight and walking with sticks taller than themselves, accompanied her to the C.M.S. Girls' School in order to hear more. The leader afterwards entered a short-term women's school and was baptized; through her witness, her husband (the tinker) and his sister and several others of the clan became Christians. The old woman became one of the best voluntary preachers of the Gospel and brought many to church. After her husband's death she moved in order to live near the school chapel, and is now, though over eighty years of age, a regular communicant. Her conversion, and that of her family and several others, was due to the earnestness of one schoolgirl.

When, owing to Chinese government regulations, a foreign missionary could no longer continue to be head mistress in a school, it would have been impossible to keep mission schools open and also truly Christian, had it not been for some of the old pupils who had been teaching for several years, and who were now quite able to take the missionary's place. All foreigners had to resign headships, but were allowed to serve on the staff. The capable way in which the young Chinese head mistresses took their positions was a surprise to many. The decided but quiet manner in which they faced the non-Christian government officials, and determined that Bible teaching and divine



Maternity workers at Pakhol Hospital

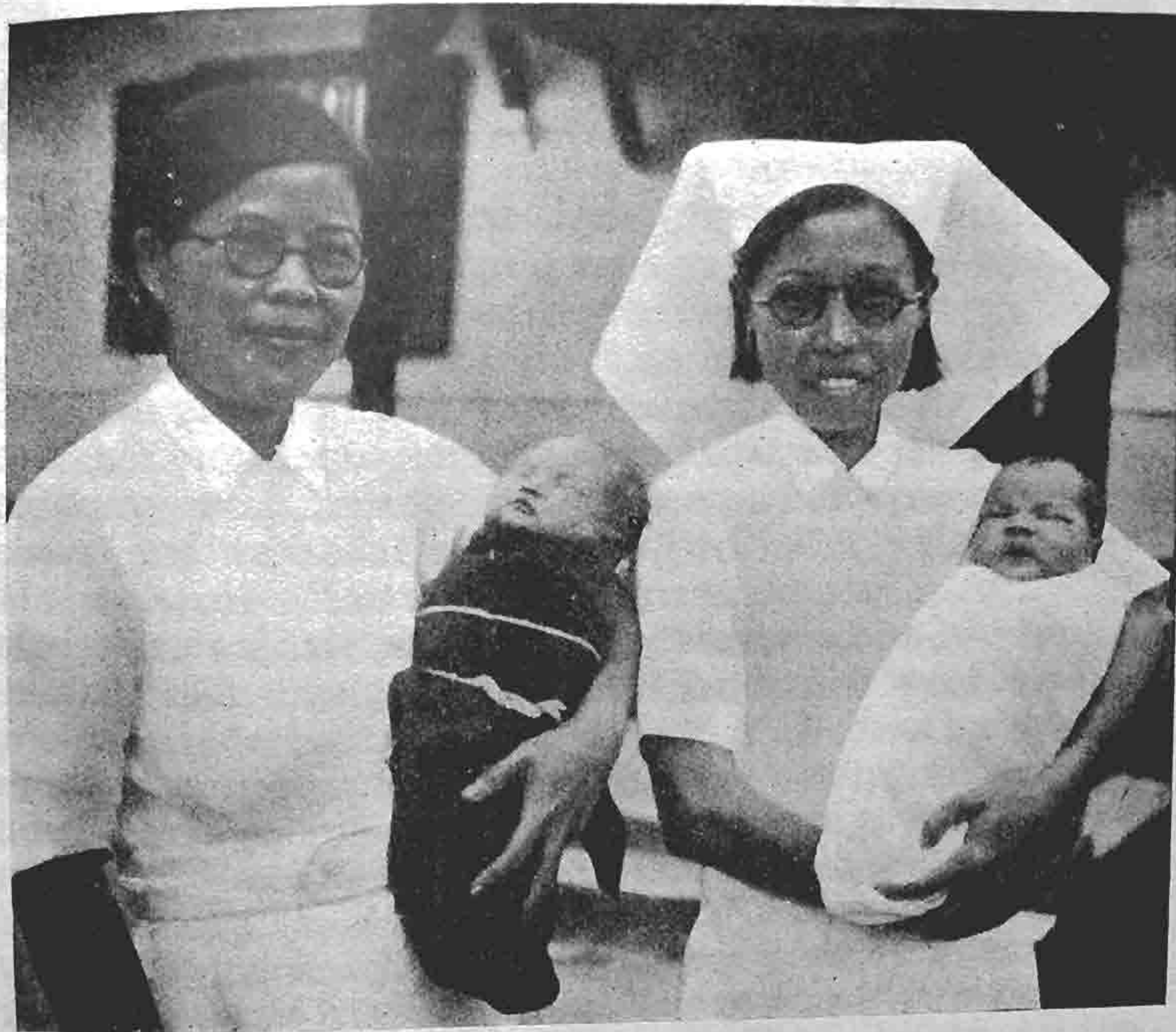


Photograph]

Crowd watching a hygiene play, Chengtu

[Rev. H. A. Maxwell





Maternity workers at Pakhoi Hospital





*Photograph]*

*[Rev. H. A. Maxwell*

Crowd watching a hygiene play, Chengtu

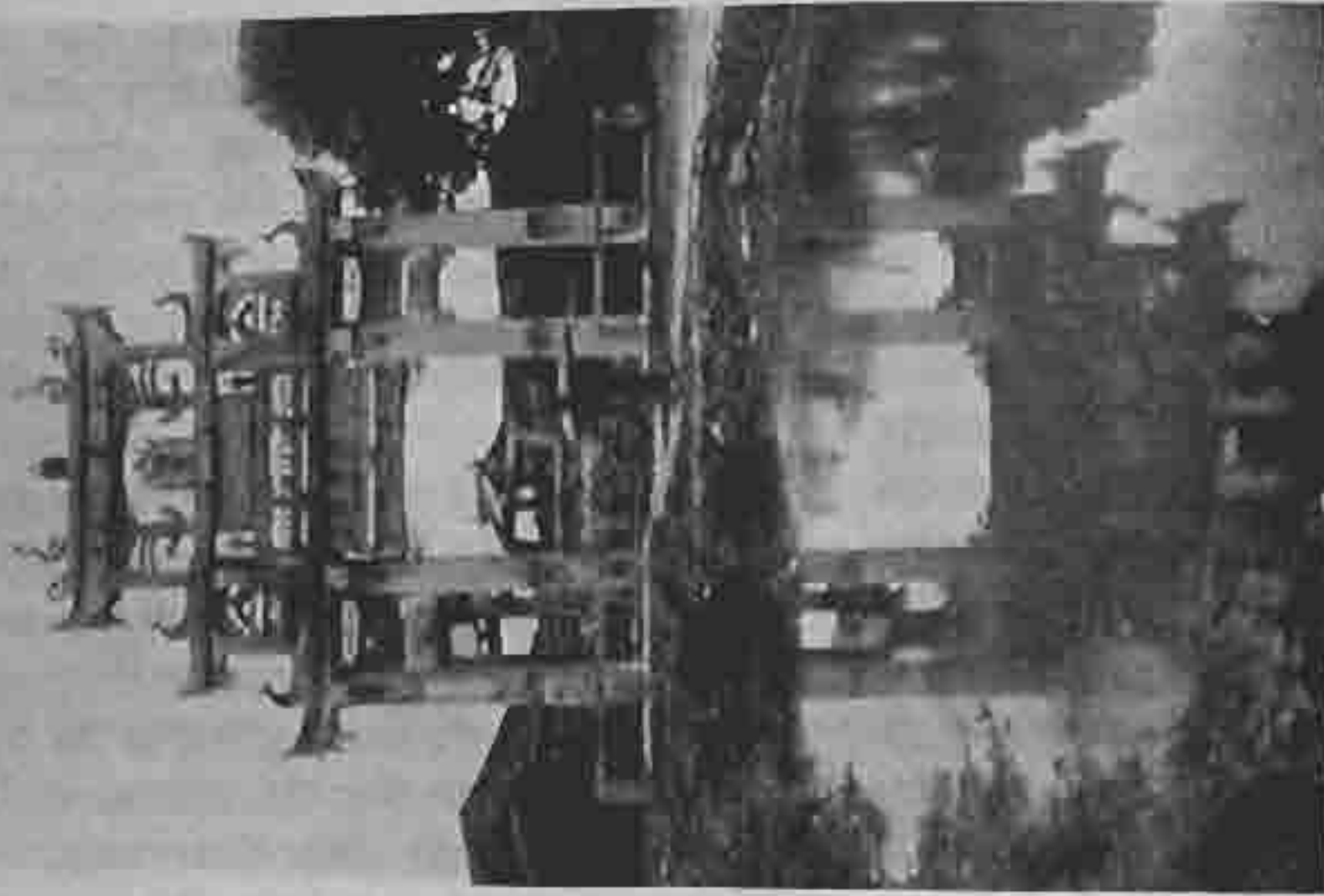


worship should be carried on was beyond all expectation. It is no easy task to be a head mistress now under the exacting and critical eyes of the Government, but these young women are showing the patience and endurance that are needed. Chinese masters, many of them degree men, silently testified to the respect that they had for these women by the way in which they were willing to serve under them. This is the more striking when it is remembered how inferior a woman (and especially an unmarried woman) used to be considered by men.

Married women in the churches are now trying to do more outside their own homes, and branches of the Women's Missionary Service League have been started in several parishes. The women meet to do needlework to be sold for church purposes, and are taking turns to polish the brass and attend to the flowers in the churches, and also to visit the sick and help to teach the illiterates. The Christian women no longer expect the few Bible women to carry the whole burden of such work.

Some Christian girls who have been obliged to marry the non-Christian men to whom they were betrothed in infancy, and to live with non-Christian parents-in-law, have been true witnesses in their new homes. Here is the story of one such girl.

She was seventeen years of age when she went to the C.M.S. Girls' School and only had four years of education before her marriage, but she became an earnest Christian in that time, and through her influence her mother also entered into the Christian life. The bride was very sad to be forced to be married into a non-Christian family, but her betrothal in infancy had made this unalterable. Shortly after her marriage her husband's younger brother also took a wife, but she was not a Christian. Both of these daughters-in-law had baby boys, both of whom fell very ill. The non-Christian mother went to pray to the idols for healing for her child, but the Christian mother refused to do so, or to burn incense sticks before the



Photograph  
[J. G. Barclay]  
Memorial arch at Sienyu



Photograph  
[J. G. Barclay]  
Mission house at Anhsien, through  
the Moon Gate





*Photograph* [J. G. Barclay  
 Mission house at Anhsien, through  
 the Moon Gate



*Photograph* [J. G. Barclay  
 Memorial arch at Sienyu



mother goddess in her bed room. The child of the non-Christian recovered, but the child of the Christian died. The parents-in-law were very angry, especially as the baby who died was the child of their eldest son. The poor young Christian mother had a very unhappy time, and for months was not allowed to go out even to see her own mother. Later, however, the parents-in-law allowed their Christian daughter-in-law to have a little day school in the house in order to bring in money. She was the only one of their family who could read. The villagers were so pleased and so grateful to her that the parents-in-law began to think more of her and to treat her better. During the next few years two little girls were born to her, but both died of measles, and again she was childless. Nevertheless, she was winning her way and was looked up to by all in the village. Her father-in-law's old mother became a Christian, then her own husband, and eventually both of the parents-in-law. In due course God gave her a son, whom she named Abraham, and several other children. She still continues to teach in the Christian school in her village, and is a wonderful instance of how one loving, faithful heart can inspire others to love and faith.

THE WITNESS OF THE RANK AND FILE

BY

ARCHDEACON ADDISON HSÜ AND MISS COUCHE



Archdeacon Addison Hsü, who is one of the leading younger Chinese clergy, is well-known in England, for he spent a year in this country for study and parochial experience. In writing this chapter he had the help of Miss Couche, a C.E.Z.M.S. missionary in the diocese of Kwangsi-Hunan.

## CHAPTER IX

### THE WITNESS OF THE RANK AND FILE

IT is a long, weary tramp from Mei-hwa-hsu to Ch'iao-t'eo, but the two markets do much business with each other. At Chinese New Year Mei-hwa-hsu folk sighed with relief that for a month the weary road need not be trodden. But some among the Christians thought: "We bring our produce to Ch'iao-t'eo to be sold, why not *give* them something, something precious—our God?" So off they set for a long day's march over a mountain. They went at their own expense and stayed several days, while the Taochow vicar and others of his flock prayed at home, and with breathless interest awaited the report. It was this: "Thank God, there are several sincere learners as a result of our few days' work." They went again the following year and clinched the matter; Ch'iao-t'eo was established as a centre with its own evangelist and continues to grow.

It is difficult for missionaries to confine themselves to simple evangelism. The natural growth of new centres makes demands on both missionaries and Chinese Christians for fresh methods and ever larger vision. In process of time new disciples become settled Christians, evangelists become pastors and teachers, a mission area becomes a parish. Then the question arises: "How is the work of evangelism to continue? How are the new districts to be opened up?" The people of Mei-hwa-hsu point to the answer.

At an earlier stage the Bible Institute of Los Angeles



solved the problem for Hunan. It financed and sent out through the Hunan Bible Institute a number of bands of preachers which were placed at the disposal of any mission that liked to ask for their help. Six of the twelve preachers were sent from the Bible Institute, six were local Christians, for the most part working men of but little education. The C.M.S. Mission here gained much from them, especially in South Hunan.

The method adopted by the band was to settle in one place, town or village, and to visit, preach, and teach there for about a month. House-to-house visiting brought them in touch with the people; at evening preachings the truths of the Gospel were set forth, and literature was distributed. The whole district was alive with a new interest; prayer was something real; the preachers were often stopped on the street and asked by complete strangers to go and pray for the sick, and in many instances the sick recovered, for the hand of the Lord was with them.

At the end of a month or so the people had a fair idea of what Christianity really is and what it stands for, and were asked to decide their own attitude. Those who asked for further teaching gave in their names, and subscribed a small amount to rent a place in which to meet together for prayer. Then the work was officially handed over to the nearest mission.

This method, excellent as it was, had its weakness as well as its strength. At the time we realized its strength, later we discovered its weakness, a weakness not in the band nor in its methods, but in ourselves. It was found impossible adequately to shepherd these newly-found sheep. Every effort was made, but the staff available was insufficient to cope with the need, so the leakage in numbers was terrible. Results there were, but our conservation of them was but partial.

For two years after the bands had finished working in the diocese, all the forces available for evangelistic work concentrated on the newly-opened places. Then came

the upheaval of 1927, and the very foundations shook. When it had passed it took a couple of years for people to realize that the Church had really weathered the storm, that it still existed and had a future; all evangelistic work seemed absolutely out of the question, an impossible dream. It was at this very time that the Five Year Movement was born. The Christian Church realized that it must go forward or become extinct.

The Five Year Movement suggested many forms of evangelistic activity; one which greatly appealed to the people and has become universal throughout China is the New Year Week of Evangelism. New Year is *the* holiday in China—the only holiday; for two or three weeks then the weariest toiler rests, wears his best clothes, and gives himself up to feasting. Out of doors there may be snow and sleet and mud, but inside are warm fires, good food, and good company, and leisure to enjoy them.

At *this* season the rank and file of the Christians sally forth, scorning comfort. The first four or five days are usually devoted to their own town, the hardest place on which to make an impression. Each morning the Christians go out in little companies, inviting people from certain streets to attend the afternoon meeting and the evening lantern service; in this way each house in the town is visited. The results of their labours are seen in the crowds who attend these preaching services. Some at least continue to attend throughout the year, and ask to be taught so that they may join the Church. When the town has had several days of such meetings, the country districts are approached. Through the mud and slush trudge little bands of men, or perhaps men and women. They have some village as a centre where they preach and teach each evening, and in the daytime they visit the surrounding hamlets.

Two years ago a district about fifteen miles from Yungchow was opened up in this way. Five or six villages



about two miles distant from each other were worked. A few people were keenly interested, and began to attend service in Yungchow in spite of the fifteen-mile walk. Others were drawn in till a regular little congregation was formed, and once a month or oftener some one went out from Yungchow for a couple of days to teach them in their own homes and to hold a service in one of the houses. The following New Year a school was held for a fortnight to give instruction in Scripture and Christian doctrine. A dozen or more men attended all-day classes, giving up their feasting and perhaps offending friends and neighbours by doing so. As they said: "To learn about God is more important." These are now bringing others; better still they are teaching their wives, and have rented a little meeting place. Meanwhile, the Yungchow "parent" congregation is taking a practical and sympathetic interest in its "child."

One of our furthest outposts, Yuenkeo, was started, not in the snow and slush at the New Year, but in the burning, blazing heat of harvest time. The evangelist from Taochuan suddenly felt guided of God to take a little band of Christians to this place ten miles away. No results appeared to follow, but nothing daunted, he tried again, and nine sincere inquirers were reported. By the end of the year a genuine church was established there which has since been worked from Taochuan.

In Kwangsi, the head of a village was won for Christ by a casual conversation with a stranger on the road. The whole village is now Christian. Keen Christian communities in different places are the product of one Christian's faith and effort.

The rank and file may be unlettered and far from eloquent, but the pastor and missionary could not dispense with their help. In general church work they bear their part, and the spoken word is supported by the witness of the Church. In some parishes the cottage prayer meetings are taken by the Christians themselves. These meetings are intended primarily to foster the spiritual life of Christian homes, but

outside friends are often invited. On these occasions the head of the house acts as the priest of the family. Sometimes at the women's meeting an unlettered mother leads the prayers, a young daughter-in-law the hymns, and an older daughter-in-law reads and expounds a passage of Scripture. Some of the Christian women who perhaps cannot even read will give a word of personal testimony and also take part in the prayers.

In visiting the prisons and preaching to the prisoners the church members give help, as well as at the weekly preaching service for non-Christians. But the greatest contribution of the rank and file to evangelism does not lie in organized work, excellent as that is. It is the witness of changed lives, of Christian homes, and of new ideals. Wherever this witness is active, people are won to Christ, and outsiders are drawn in to ask what is the power behind it all.

One mother who is not yet a Christian has two sons; one is rich and prosperous, but obviously not satisfied; the other, who is well educated and highly qualified, accepts a very small salary from the church; though not strong in body, he is care-free and happy, living a joyous, hard-working, Christian life with his wife and family. This triumphant, joyous life is the something his mother cannot argue away.

One keen Christian family was won in this way. The father attended a prayer meeting, and one thing made a profound impression on him. Instead of the Christians praying: "God bless me, make me rich, give me many sons, give us good health and happiness"—the usual temple prayer of a non-Christian—he found them praying for others who were sick, in distress, poverty, or trouble. He thought: "I claim to have the gift of exorcising the spirits who cause sickness. I do it for money, but even if my nearest and dearest neighbour was ill, I should never think of helping him unless I was paid." The love of God exemplified in these faulty men and women of a little congregation brought him to God.



## THE WAY OF PARTNERSHIP

The strongest factor in evangelism is the life. Where the rank and file live the Christian life, are above petty quarrels, love their neighbours, and in their own lives, their homes, their marriages, and their business, put God first, their witness with that of the clergy and the preachers is irresistible.

## LIFE IN FELLOWSHIP

BY

MRS. BARCLAY



## CHAPTER X

### LIFE IN FELLOWSHIP

"**G**OD has set people within the church to be apostles, prophets, teachers, healers, helpers, administrators." Thus, centuries ago, did the first missionary to Europe describe the work of God, and this work He continues to do through the C.M.S. in China to-day. He is working through church synods, schools, hospitals, and country evangelism as well as many other agencies. Everywhere the Chinese and their missionary colleagues, whether bishops or women workers, doctors or administrators, are serving together in the closest co-operation and fellowship.

The previous chapters have told the story of varieties of methods of work—all with one aim in view, the building up of the Body of Christ. It has not been possible within the purview of this book to describe all the spheres of missionary activity in which C.M.S. folk are taking their full share.

There is the great compassionate work for lepers. It may be that here the Christian Church has a message peculiarly needed in China, where lepers are almost universally feared and hated, and fear has led to massacre. As recently as the spring of this year (1937) Christian and non-Christian lepers have met with a violent death through those who, no doubt, thought they were doing the community a service by wiping the diseased off the face of the earth. Mention must be made also of schools for the blind, where boys and older people are not only cared for and rescued from a life of empty begging, but where there opens



to them fulness of life in Christ, and all the happiness that comes with occupation, education, and music. Under the C.M.S. medical work will, as shown by Dr. Sturton, no doubt develop along public health and maternity lines. Here lies a fruitful field for co-operation with the Government. Madame Chiang Kai-shek in a message read to the 1937 Biennial Conference of the China National Christian Council urged that Christian organizations should co-operate with the New Life Movement Association in the fields of medicine, education, and rural reconstruction.

China has awakened to her need of universal education; she has set herself a colossal task which she is tackling with courage. The C.M.S. schools and colleges have their unique contribution to give both to China as a whole and to the Christian Church in particular. It would indeed be a lamentable situation were the Christian educational forces to retreat now. On inquiry one frequently finds that Christian leaders in all spheres of life have received their education and inspiration for a life of selfless Christian service within the walls of a spartan, and sometimes inadequately equipped, mission school.

We have not been able in this small book to dwell on the very extensive work of the other great missionary societies, but the fact of our co-operation with them in educational, theological, and medical work is of vital importance. In the West China Union University, Chengtu, the happiest fellowship exists between members of the staff who owe allegiance to the C.M.S., the Friends' Society, and also several of the Free Churches of both Canada and the United States.

In the Canton Union and Theological College the C.M.S. is again co-operating with the Free Churches, in this case the Methodist and Congregational Churches.

Very remarkable is the diversity of sources from which the personnel and funds for the Sienyu Hospital in Fukien are derived. The Chinese medical superintendent received his training in a government university, and his own

Government supplies his salary. The nursing staff is headed by an American matron, but the nurses working under her are C.M.S. trained, and finally the hospital building has been erected by the Methodist Episcopal Mission of the United States of America. Other instances might be quoted, but those cited are sufficient to emphasize the fact that co-operation between different people and Communions is not merely a pious hope, but an accomplished fact in China.

Indeed, the way of the missionary is essentially the way of partnership. In recent years there has been a growing eagerness among missionaries to help their Chinese colleagues to equip themselves fully for leadership. A prominent Chinese Christian has said that the nation is in great need of leaders in all walks of life; leaders who have Christian ideals of service, and who live up to them.

The C.M.S. is striving to give the best training obtainable in China to future leaders in the Church, and also to enlarge their vision and education by arranging for post-graduate study or practical work in England. "It will be our ambition and delight to help them to become all that we cannot be" (A. W. Robinson).

General Chiang Kai-shek himself has declared that the first thing that influenced him to become a Christian was the forgiving spirit of a Christian doctor who, after his hospital had been destroyed by the General's troops, followed the army and ministered to the wounded soldiers. So God began the work which was to result in the raising up of a leader of remarkable integrity and strength of Christian character, a leader with a nation-wide influence such as no missionary could possibly wield.

As the Christian Church comes into fulness of Christian life, so we of the West shall be helped by the growing maturity of our one-time children.

A Christian Chinese professor, Dr. Lo Jung-shu, speaking at the Western China Synod in 1937 urged the members of the Synod to realize their place and responsibility in the great international Christian community—the Church of



Christ. He added: "We can help the Church in other countries. This . . . is essential to our own life and growth. Neither is it a question of merely helping other 'child' Churches; we can help 'grown-up' Churches, e.g., America."

Dr. T. Z. Koo's recent visit to Australia well illustrates this truth. To quote from a report of his visit:—

Dr. Koo has a many-sided message to students. To some he will bring a new understanding of the life and thought of China, and of her social and political problems, to some a keener apprehension of the international situation, and to many a fresh vision of the world Christian community. But more than anything else, it is his fresh and vivid portrayal of the revelation of God in Christ that makes him the great student leader that he is, and that will be his greatest contribution to Australian students.

As the previous chapters have repeatedly shown, it is the life and witness of the "ordinary" church member which in instance after instance has been the magnet which has drawn the unbeliever to Christ. And it is this great work of witnessing which will, if faithfully carried out, spread the Good News to the most remote towns and villages of China.

One of the best gifts which the C.M.S. can share with the Church in China is the vision of the Universal Church of Christ. It does not seem difficult for our Chinese fellow-Christians to become world-minded, and many of them have in a remarkable degree the sense of fellowship with Christians all over the world. In Western China a C.M.S. woman missionary prepares a pamphlet of world missionary news from C.M.S. home publications. This is read by Christians of varying degrees of culture and education, from a professor in a union university to humble village women folk. Is it not remarkable to think of groups of Christians in lonely inland towns reading of the triumphs

of the Gospel in Africa and realizing, as one of them said, that they "belong to a glorious company of Christians all over the world." This sense of corporate fellowship is a tremendous strength to the members of the Christian Church in periods of persecution and during more peaceful times as they play their part in the great task of national reconstruction. Madame Chiang Kai-shek has challenged the Christian Churches in the following words: "The whole of the Chinese nation is on the march. The Church must march with it. . . . Like the sleeping beauty in the castle, China has at last awakened to live in a new and wonderful world. In this new world the Church has a large place to fill, provided that it is willing to move forward, and to endure." "To endure"—how much of the early history of missions in China is bound up in those two words!

China has given to us of the older Churches the opportunity of showing that in spite of our primness and security in the West, in spite of the very sedate and measured *tempo* of most of our Christian living, there are still among us those who can live heroically and die heroically. There are those who can flee swiftly when it is imperative, but who can also return swiftly to scenes of destruction and devastation, and take up once again the life of joyous witness in the midst of great difficulties and great opportunities.

No country in the world has witnessed such laying down of life in the proclaiming of the Gospel as China:—

And from the ground there blossoms red  
Life that shall endless be.

This is the call that comes to us in this day of China's renewal: the call to a costly giving—the giving of the best intellects, the warmest love, and the most consecrated lives in the service of Him Who gave nothing less than Himself for the redemption of the world.



**APPENDIX**



## APPENDIX

A LARGE number of British and American missionary societies are working in China. Complete statistics are not available, but the full figures, quoted from the *Handbook of the Christian Movement in China* for 1936, give some idea of the numerical strength of the Church which has come into being through the work of missions (excluding Roman Catholic missions).

The total communicant membership is given as 512,000, and the number of baptisms in one year as 43,000. There are 7200 organized congregations. Foreign missionaries number 5816, of whom 1360 are connected with the China Inland Mission, a higher figure than that of any other mission. Roman Catholics claim 3,000,000 adherents in China.

The Chung Hua Sheng Kung Hui (see p. 12) has a communicant membership of 36,000 with 77,000 adherents. Though numerically it forms a comparatively small part of the Christian community in China, the C.H.S.K.H. is nation-wide, in that "all China Proper and Manchuria, with a fraction of China's great dependencies, is divided between its thirteen dioceses." It has 283 Chinese clergy. Two dioceses are in charge of Chinese bishops, and in four other dioceses (Hong Kong, Fukien, Eastern and Western Szechwan) there are Chinese assistant bishops. It is significant that, historically, "one of the first actions of the general synod of the C.H.S.K.H. was to appoint a standing committee on unity, and to seek fellowship and understanding with other bodies throughout the land."

C.M.S. work in China comprises rather more than a third of that of the C.H.S.K.H., and is carried on in South, Central, and Western China. In only two of the five dioceses in which C.M.S. missionaries are stationed is any other Anglican society represented except the C.E.Z.M.S., whose missionaries work in close association with the C.M.S. in Kwangsi-Hunan and Fukien.



### NOTES ON C.M.S. WORK

#### *Diocese of Victoria, Hong Kong*

The population of this vast diocese is probably greater than that of Japan.

Work is in three main areas—Hong Kong and the adjacent mainland (British territory); Canton, Pakhoi, and Limchow (Yamlin district); and Kunming (formerly known as Yunnanfu). In Hong Kong the missionaries are associated with schools and university hostels, and find an important sphere of influence not only among local students and school boys and girls, but also among the many who are sent to Hong Kong for education. The Taipo Rural Home for orphans, and other forms of social service give opportunities of witness to the poor and outcast.

In Canton the Society has a representative on the staff of the Union Theological College, the Lingnam University, and Holy Trinity School which is now under the Synod, and is also training women workers. Some of the rural work is described in Chapter IV. A general hospital and a leper settlement are the centre of the work at Pakhoi.

In Kunming, church, hospital, and school form a unit from which it should be possible to reach out to needy country districts.

#### *Diocese of Kwangsi-Hunan*

In the two provinces which form this diocese there are four principal C.M.S. stations with out-stations at intervals between them. Both provinces have suffered severely from civil war and banditry in recent times. Medical work at Kweilin and Taichow has exerted considerable influence. In recent years it has been possible to make contacts with students in government schools, but the main emphasis is on the kind of work described by Archdeacon Hsü in Chapter IX and the training of Christian Chinese to witness to their faith. Here and in Fukien the C.E.Z.M.S. is closely associated with the C.M.S.

#### *Diocese of Fukien*

The C.M.S. is carrying larger responsibilities in this province than in any other. From Foochow (the capital) a number of stations have been opened in the north and north-west of the

province and a few to the south of the city. The congregations in the inland districts have been greatly weakened as the result of civil war, banditry, and emigration in recent years. Trinity College, Foochow, and other important schools and training centres have helped to build up the Church in the province and extend its influence (see Chapter VIII). Five hospitals, and a number of dispensaries and clinics are bringing untold help to thousands of sufferers, and the number of Chinese Christian doctors who are taking charge of this medical work is steadily increasing. Nurses too are trained at Foochow and Hinghwa. The Dublin University Fukien Mission gives valuable help in this diocese.

#### *Diocese of Chekiang*

The two treaty ports of Hangchow and Ningpo are the largest centres of C.M.S. work in this diocese, but from the three small centres of Shaohing, Taichow (Linhai), and Chuki large rural areas are being evangelized. The Hangchow Hospital is famed as the largest mission hospital in China, with its general and maternity work, T.B. and leprosy departments, and Dr. Sturton describes in Chapter V something of its far-flung influence. Most of the evangelistic and pastoral work is undertaken by Chinese, and it is the privilege of missionaries to work with them and give that training which is likely to equip the Church for its witness.

#### *Diocese of Western Szechwan*

This vast inland province has recently been divided into two dioceses. In Eastern Szechwan the China Inland Mission takes the chief part. C.M.S. responsibilities are in Western Szechwan and include a share in the West China Union University (Chapter III), an important school at Mienchow, a hospital at Mienchu, besides women's training, Bible schools, young farmers' schools, and other evangelistic methods. There are unbounded opportunities for evangelistic work in town and village, and much territory is waiting to be occupied.



## RECENT BOOKS ON CHINA

CHRISTIANITY IN THE EASTERN CONFLICTS.

By W. Paton. Edinburgh House Press, 2s. 6d.

THE CHINESE CHURCH IN ACTION. By J. Foster.

E.H.P., 2s. 6d.

CHINA CALLING. By F. Houghton. C.I.M. and

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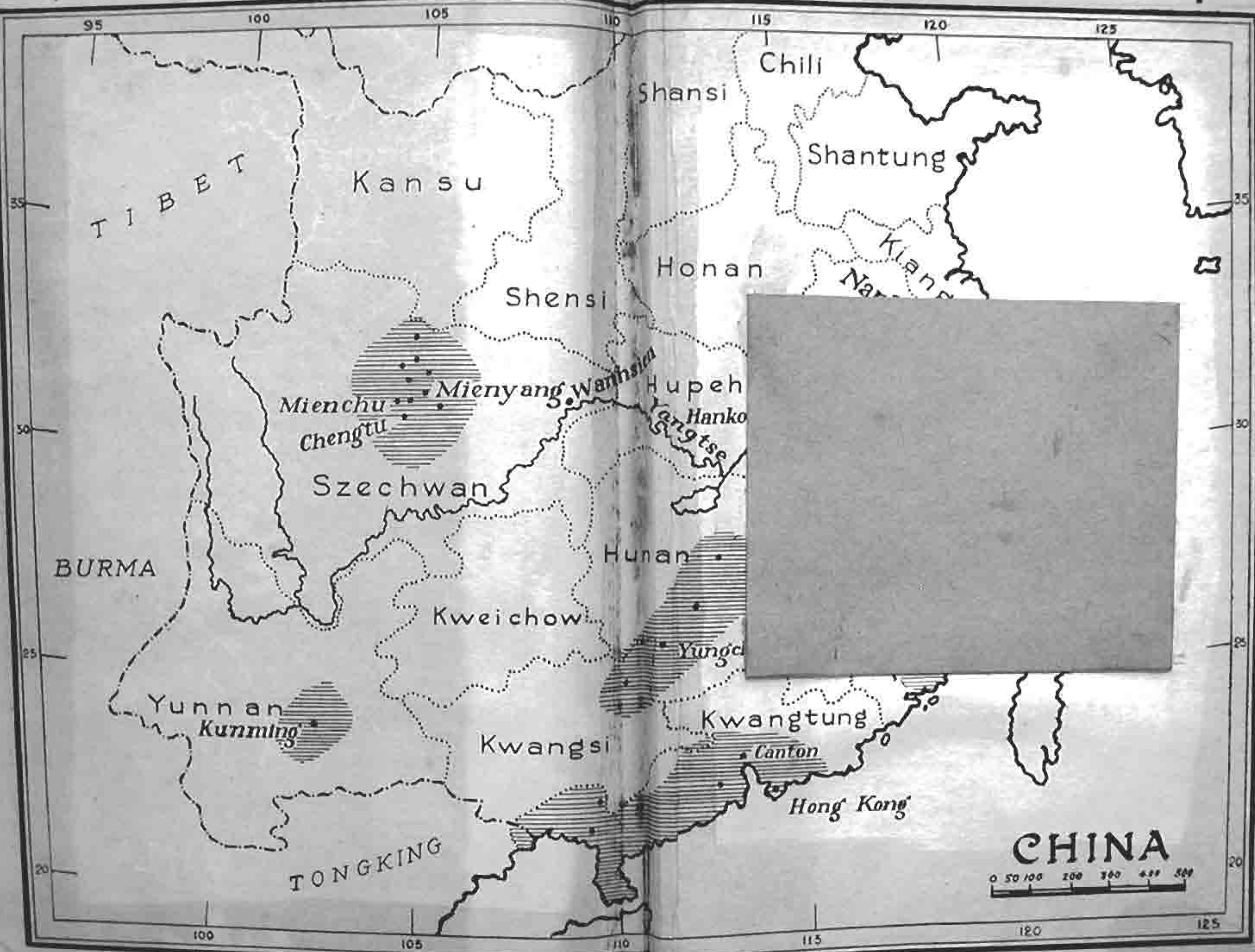
EAST WIND, WEST WIND. By Pearl Buck.

Methuen, 7s. 6d.

THE GOOD EARTH. By Pearl Buck. Methuen,

3s. 6d. and 7s. 6d.





The C.M.S. has work in the areas shaded.