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A SUGGESTED PROGRAM OF EVANGELIZATION
FOR SOUTH FUKIEN PROVINCE, CHINA

By

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Dedicated to
PROFESSOR EMILY J. WERNER

in humble gratitude for her assistance.

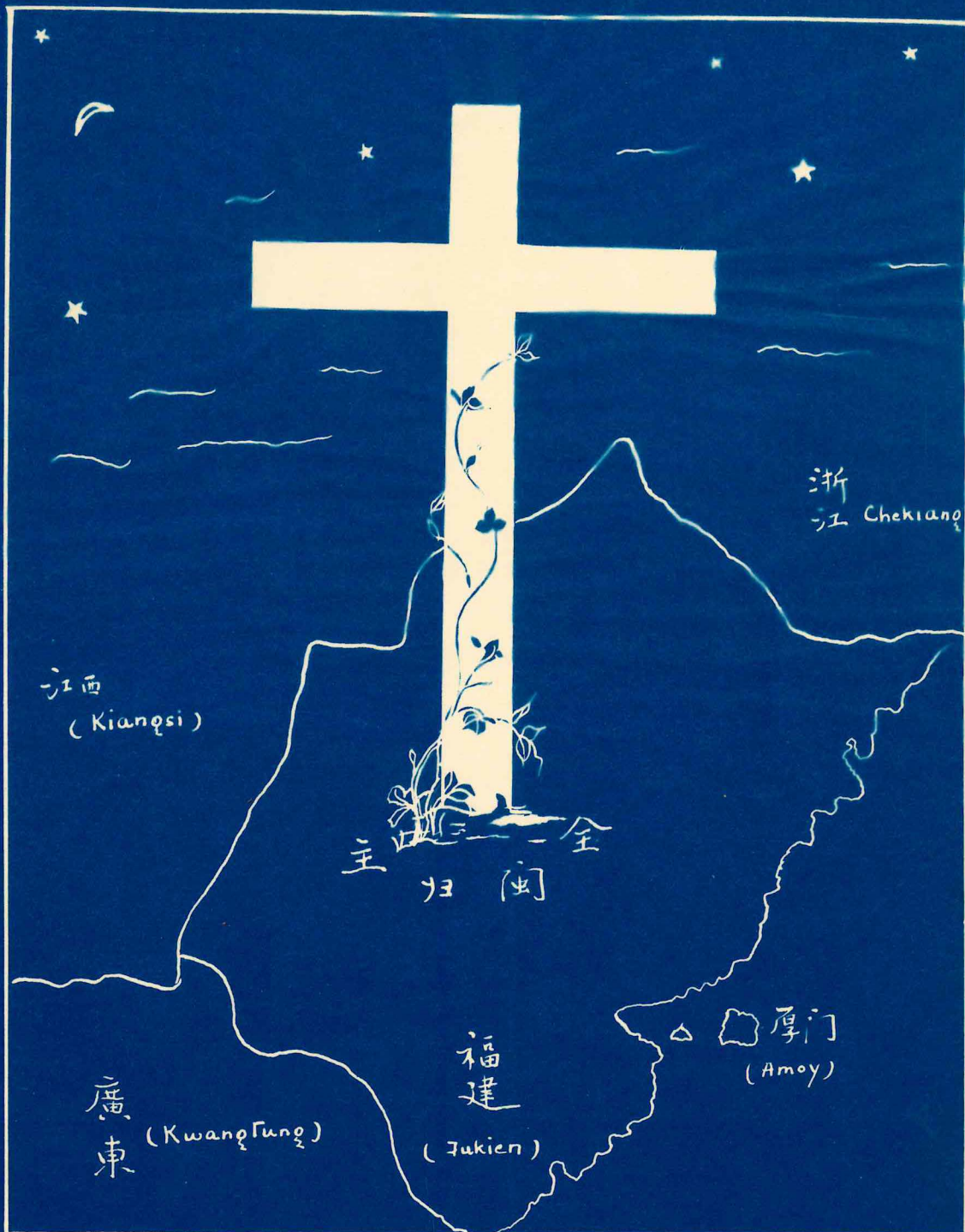


Chart I

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SOUTH FUKIEN FOR CHRIST

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INTRODUCTION

A SUGGESTED PROGRAM OF EVANGELIZATION
FOR SOUTH FUKIEN PROVINCE, CHINA

INTRODUCTION

A. Statement of the Problem

The crying need for building up 26,716 believers into the fullness of Christian life, and for spreading the Gospel to 9,973,284 non-Christians is the most urgent and important problem in South Fukien, China.

"Oh look, she is a devil!" shouted the village children at the foot of the hill. "No, she is a traitor", answered a man standing near. "Oh come and look at this queer being, alone on the hill top so early in the morning!" shouted the women. Their voices roused me from my meditation for which I had gone to the hill top. Taking my Bible, I slowly arose, smiling at them, but with pain in my heart. The Gospel had not yet spread to these villages!

This was one of the experiences the writer had a year ago when she followed her brother to the interior of South Fukien to spread the Gospel. The picture is vivid enough to indicate the cry of almost 10,000,000

non-Christians, saying, "Come over ... and help us." On the other hand, there was never a time when the opportunity was greater or the reception to the Gospel message more cordial than now. Something is happening to the churches in South Fukien - a great revival, an outpouring of the Holy Spirit - with hundreds of new converts being added to the churches. Dr. Whale, the president of Cheshunt College, remarked,

"Because Christianity is a rational belief, the instruction and guidance of Christians both before and after baptism is a matter of first importance. Lack of adequate teaching and shepherding has led to a low moral level among some Christian communities, some of whom may lapse into non-Christian practices while still calling themselves Christians." ¹

This is the problem of South Fukien church, and on those who see it rests the responsibility of obeying Jesus's command to feed the sheep that they may grow, and to release them from physical and mental as well as social and spiritual bondage that they may become living witnesses for God.

It is therefore the purpose of this study to work under the divine guidance by bringing together helpful and constructive materials and developing a suggested program of evangelization which will be practical, workable, and in harmony with God's will to meet the great

.....

1. J. S. Whale: What is a Living Church? p. 96.

need of South Fukien, China.

B. Values of This Study

The values of this study are threefold, namely local, universal, and personal. In the first place, the suggested program is a means to end in bringing the whole of South Fukien to Christ, as shown in the chart. President Whale said,

"The young churches of the Far East exist in embryo no longer; they are growing up and promising incalculable things which a hundred years ago would have seemed incredible, save to the eye of faith. Everywhere there is 'a going in the tops of the trees'."¹

It is true that everywhere in China the Holy Spirit is revealing His power and work to an unusually marked degree. But the Holy Spirit requires human cooperation, for the tree needs to be firmly rooted, the branches widely spread, and the fruits abundantly borne, so that no one shall be kept from helping himself to the rich blessing of the tree to the glory of the Father in Heaven.

In the second place, the suggested program is to be a means of cooperation in the world wide plan to hasten the coming of His Kingdom here on earth. The present world is a fallen world wherein sin is ever a stern

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1. Whale, op. cit., p. 19.

reality. But Christians believe there is a divine purpose for the world. The church in the West is laboring hard to prepare His coming. He alone can redeem human society, casting out the demons of pride, lust, greed, and fear, freeing men from the curse of war, destroying the hideous and filthy slums and building Jerusalem here. Christians in the East must not dissociate themselves from what their fellow-Christians in the West are striving toward. They must not sit comfortably and wait for others to bring down the Kingdom for them and for the whole world. It is time for them to wake up and have a share in this Kingdom movement. As is clearly pointed out by the International Missionary Council,

"The work to be done is so vast, so urgent, and so important, that it calls for all the resources of all Christians in all parts of the world. The task in this new day must be undertaken by a partnership between the older and the younger churches, by a pooling of all resources and by co-operation of all Christians." 1

"The day has not yet come in China, but there is a star in the East and the light of the daybreak is appearing." 2

In the third place, this study is of great interest and value to the writer, since she was born and brought up in South Fukien Province, China. Furthermore, she is looking forward to going back and experimenting with the

.

1. International Missionary Council: The World Mission of the Church, p. 31.
2. C. Darby Fulton: Star in the East, p. 85.

suggested program. As the teacher prepares his lesson plan before teaching, this is the writer's service plan before going to the field.

C. Plan of Procedure

The plan of procedure will develop from the general to the specific. The first part will deal with the preliminary study basic to the suggested program. A general survey of South Fukien, geographically and socially, will be made, and a specific survey of the church of South Fukien will follow. Then the study will proceed to an analysis of the present day need of evangelism based on the survey. The second part will consider the determining factors involved in the development of the suggested program. The objectives of the program, the underlying principles and basic elements of the program, and the organizational aspects of the program will be treated consecutively. The third part, then, is to culminate the study specifically by proposing a suggested program which might be carried on by the church of South Fukien to build up the Christians, to reach the non-Christians, and to render the leadership training essential in such a program.

D. Source of Data

The sources of information used by the writer

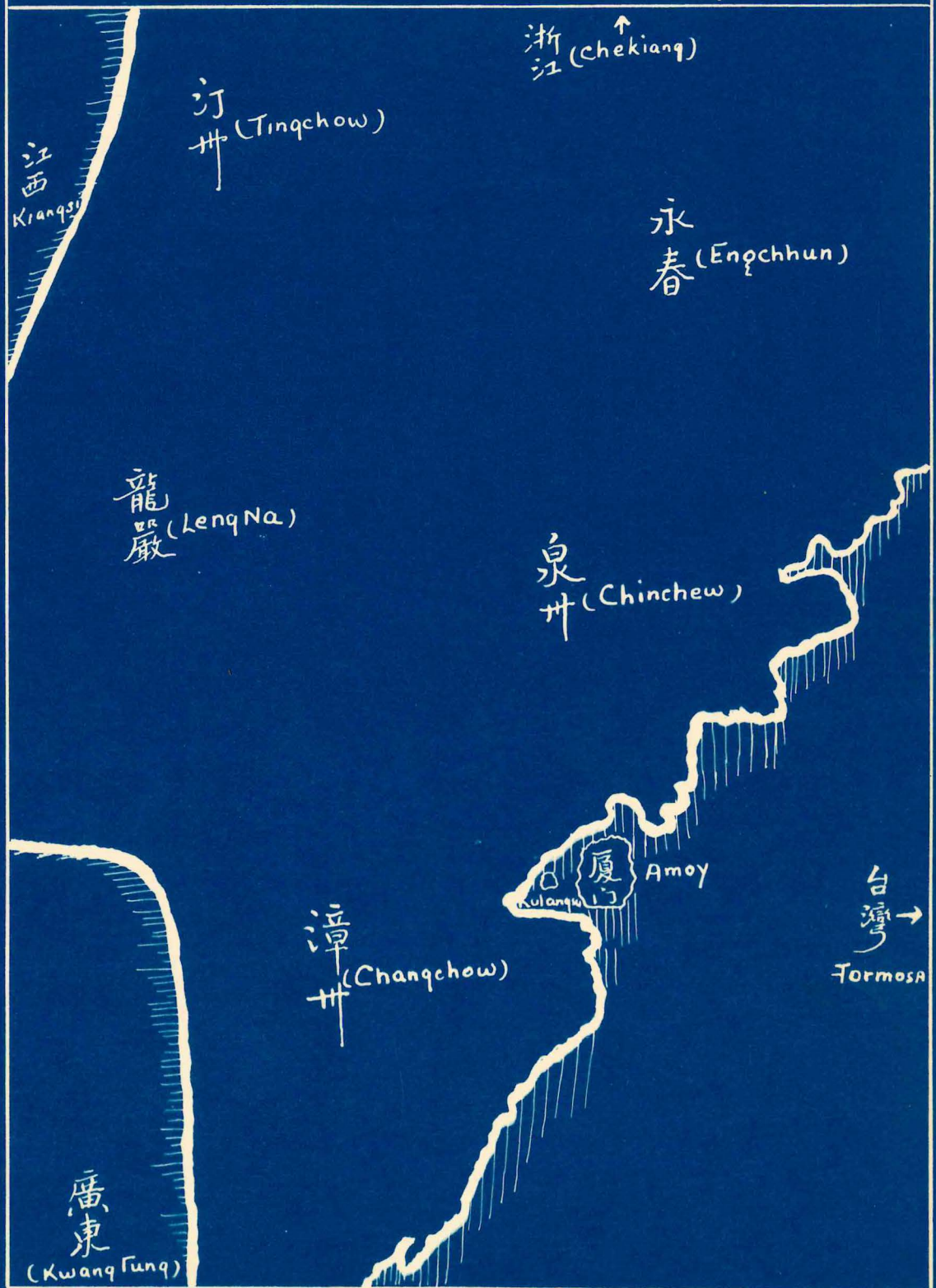
have been: first, the writer's personal observations and experiences; second, the records, reports, and pamphlets published by the three missions, the General Council, and the Synod of South Fukien; third, the various books and articles written by men who know China in general and South Fukien in particular and who are recognized as authorities in the field.

PART I

PRELIMINARY STUDY BASIC TO THE SUGGESTED
PROGRAM OF EVANGELIZATION FOR SOUTH FUKIEN

CHAPTER I
GENERAL SURVEY OF SOUTH FUKIEN

Chart II
South Fukien and Its Vicinity



CHAPTER I
GENERAL SURVEY OF SOUTH FUKIEN

A. Introduction

If the suggested program of evangelization for South Fukien is to be practical and effective, it must be based upon a clear understanding of the environment, its geographical setting, its people and ways of living, and its religions and customs. It will therefore be the purpose of this chapter to consider these factors. Four writers¹ have been chosen as sources for the present study because of their recognized position of authority in the field of South Fukien. Beside the materials gathered from these sources there will be observations made by the writer herself on the basis of first hand knowledge and experience, since she was born and brought up in South Fukien, China.

B. Its Geographical Setting

1. Location and Area.

South Fukien, as seen on the chart, is located in the southern part of Fukien province, which is bounded

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1. Orville A Petty: China, Volume V.
Philip Welton Pitcher: In and about Amoy.
H. A. Poppen: The Church of Christ in China.
The Intelligencer-Leader, January 6, 1939.

on the north by Chekiang (浙江), on the west by Kiang-si (江西), on the south by Kwangtung (廣東), and in the east by Formosa. It covers an area of about 18,000 square miles including many magnificent mountains as well as bare hills. It is divided into hsiens, or districts, as follows:

	<u>Population</u>
(1) Chinchew district	3,000,000
(2) Changchow district	2,000,000
(3) Tingchow district	3,000,000
(4) Engchhun district	600,000
(5) Leng Na district	500,000
(6) Su Beng district	600,000
(7) Kulangsu district	300,000
Total Population	<u>10,000,000</u>

2. Description and Historical Background.

"The latitude of South Fukien, 24°28', is just a degree above the tropics, being the same as Florida, U. S. A."¹ There are four seasons, spring, summer, autumn, and winter. Spring has much rain, summer is hot, but winter and autumn are beautiful and healthful. The name Fukien, (福建), means "happily established" or "richly established", while the name of its largest city, Amoy, (廈門), implies "the mansion door" or "the elegant gate". This city was brought very early to the notice of the

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1. Pitcher, op. cit., p. 3.

world. In the Sung dynasty (1126-1278) it existed only as one of Marco Polo's "isles of the sea".¹ Hai-t'eng, a town sixteen miles west of Amoy, down to the end of the sixth century had trade with India, Arabia, and western Asia. It must have been one of the greatest centers of the world at that time. From 1516 to 1566 Amoy city maintained a trade with the Portuguese. In 1575 came the Spaniards, in 1604 the Dutch, and in 1670 the first English trading vessel arrived and the East India Company opened its factories in Amoy. But it was not actually opened for foreign residence and evangelism till 1844. The meaning of the word Kulangsu, the small island between Amoy and the mainland, is "drum wave island", referring to the waves of the sea which go rushing through a hollow rock near the seashore, producing a sound like drumming. It is one of the most beautiful spots in China - beautiful for situation and charming for scenery. Its climate and sea view are delightful. In 1903 this island became an international settlement. Today it is distinctly a Christian and educational community.

There are five ways of travelling in South Fukien - by sedan chair, boat, bus, car, or walking. Part of the rural villages are still isolated, linked to one another mainly by foot paths or rivers.

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1. Pitcher, op. cit., pp. 5, 25.

C. Its People and Ways of Living

1. Population and Dialects.

The population of South Fukien, as indicated above, is about 10,000,000. The educated class, and in fact nearly all except the very old women, can speak or at least understand the national language, Mandarin; but each district still has its own vernacular or dialect, used in all the ordinary affairs of daily intercourse.¹ The written language is uniform all over China, both in form and meaning, though individual characters are sounded differently according to each dialect.

2. City and Village.

There is a big contrast between the people in the city and those in the villages. The latter are hard workers. "In South China, where two or three crops are raised each year, the women and children work in the fields planting, harvesting, pumping the water wheel, or caring for the cattle."² The city men are more refined; most of them are educated.

The ways of living can be divided into three groups. The first comprises the villagers in the western part of South Fukien, whose living is very simple on

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1. The Intelligencer-Leader, January 6, 1939, p. 11.
2. Petty, op. cit., p. 88.

account of their low income. Not only is their housing not up to living standards, but their food is barely sufficient, and their clothing is coarse and torn. The second group, villagers in the eastern and southern parts of Fukien, are rich, due to the migration to Straits Settlements and other parts of Malaysia. Thousands of people go there to make fortunes, then return to their native places to live a life of ease. While they are there, they send money home to aid the clans and families to build temples and towns. Now the third group consists of the luxury-loving city people. The rich villagers have money but do not know how to spend it. The poor villagers have no time for luxury, as they are forced to struggle against poverty. It is the city people who spend luxuriously all that they earn. Each big city - Amoy, Kulangsu, Chinchew - has its theatre, restaurant, dancing and gambling houses. However, chances for healthy growth are equally provided in the form of public libraries, parks, athletic fields, and programs given by Christian agencies.

3. Christians and Non-Christians.

Even in facial expression there is a distinctive contrast between the Christians and non-Christians. There is peace, pure and triumphant. Besides, the way of living is different too. Christians find joy and recreation in home life, in Christian fellowship, along

the seashore, and on the hill top. Restaurants, movie halls, and other amusement centers are the places where non-Christians spend their leisure. Mr. Poppen wrote,

"Prayer is constantly offered for the members of the church of the dispersion, the large congregation of believers scattered in the South Sea Islands, Philippine Islands, and the interior, due to the Sino-Japanese conflict. But different from the Jews of old, we know these lonely hearts are singing the songs of Zion and strengthening the hearts of Christians in far distant lands." 1

Moreover, almost all the Christians except the very old ones can read the Bible and hymns. Practically every one can read or write either Chinese characters or Romanization. The most striking difference is the Christian women's leadership - women elders, deacons, speakers, principals. One may even find Christian women who have more leadership than men. Christ as the Savior for women is strikingly manifest in these women leaders.

D. Its Religions and Customs

Besides Christianity, the religions in South Fukien are Confucianism, Buddhism, and ancestor worship. The proportion belonging to each is hard to say, for the heathen seem to take a share in each. Confucianism is the religion that emphasizes ethics, but the founder has become the idol for worship. Buddhism always occupies

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1. H. A. Poppen, The Church of Christ in China, June 27, 1938, p. 20.

the best scenery on the beautiful hill top with elegant temple buildings. Ancestral worship is the most influential factor in China. It is the universal respect for the living and devotion for the dead, the system of filial piety and ancestor worship. Confucius said, "Of all actions of men, there is none greater than filial piety, and in filial piety there is nothing greater than reverent awe of one's father." Again he said, "The worship of parents is part of the duty of filial piety. The practice of erecting tablets is said to have begun at the end of the second dynasty B. C. 2255-2205." ¹

E. Summary.

This general survey of South Fukien physically and socially has shown, firstly, its geographical setting, namely in the South, with an area of about 18,000 square miles, including seven main districts; with beautiful and healthy weather, suited to the name "happily" or "richly established"; and with an interesting past as one of the greatest commercial centers in the world. The survey has shown, secondly, its people and ways of living. The population, it was found, is about 10,000,000, practically all of whom can speak the national language, but each district keeping its own dialect; its city people are

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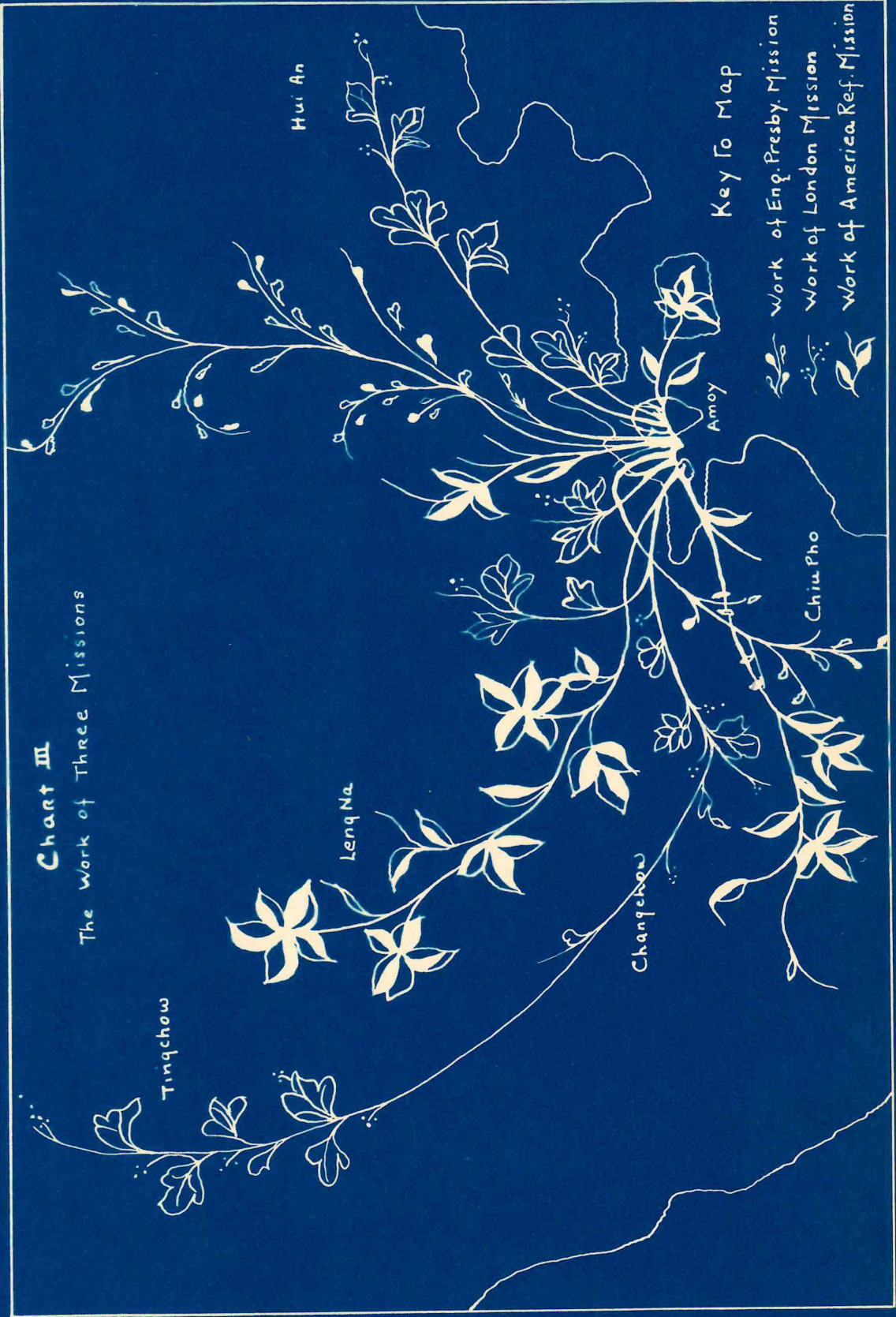
1. Pitcher, op. cit., p. 65.

educated, refined, but luxury-loving. Some of the villagers are very poor, with a low standard of living; other villagers are well off due to the migration to the South. The distinction between Christian and non-Christian was seen to be great, in facial expression, education, way of living, and especially in woman leadership. The survey has shown thirdly its religions and customs, namely Christianity, Confucianism, and Buddhism, with ancestor worship predominant.

CHAPTER II

SPECIFIC SURVEY OF THE CHURCH OF SOUTH FUKIEN

Chart III
The Work of Three Missions



Hui An

Key To Map

Work of Eng. Presby. Mission
Work of London Mission
Work of America Ref. Mission

Amoy

Leng Na

Chiu Pho

Changchow

Tingchow

CHAPTER II

THE CHURCH OF SOUTH FUKIEN

A. Introduction

In the preceding chapter the writer presented a general survey of South Fukien in regard to its geographical setting, its people and ways of living, and its religions and customs. The present study will consist of a specific survey of the church of South Fukien, including its planting and growth. Five writers¹ have been chosen as sources for the present study because of the pertinence of their material to the subject in hand. In addition, reports and pamphlets² published by the mission, the General Council, and the Synod will be used

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1. J. A. S. Johnston: China and Formosa.
Richard Lovett: The History of the London Missionary Society, Volume II.
Mrs. S. D. Fahmy: Sketch of the London Missionary Work in Changchow.
Alfred DeWitt Mason: Outline of Missionary History.
P. W. Pitch: History of Amoy Mission.
2. Annual Report of 1938 of American Reformed Church in South Fukien.
A Missionary Report to the Foreign Mission Board, 1937.
Digest of Important Minutes and Reports of the Seventh Meeting of the General Council of the Church of Christ in China, 1935.
Let Us Unite 合而為一 . The Church of Christ in China.
Minutes of South Fukien Synod, 1938.

as references because of the accuracy and the first-hand nature of the information given.

B. The Planting of the Church of South Fukien

The reliable history of Christianity in China begins with the Nestorians in 505 A. D., as attested by the discovering of the Nestorian tablet in Hsi-Ngan Fu, 1625. The Catholic Mission by John of Monte Corvina reached China about 1298. Then came the great Jesuit missionary, St. Francis Xavier, in 1553. Thirty years later Matteo Ricci followed him.¹ Protestant missions were begun in China in 1807 by Robert Morrison, an Englishman. The American Boards sent their first missionaries, Rev. E. C. Bridgman of the Congregational Church, and David Abeel of the Reformed Dutch Church, in 1829.² But China was still a hermit kingdom. She did not open the gate for the Gospel till August 29, 1842. From that time a new era began.

The planting of the Protestant Church in South Fukien was inaugurated by the American Reformed Mission in 1842, joined by the London Mission in 1844 and the English Presbyterian Mission in 1847.

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1. Cf. Mason, op. cit., p. 86.
2. Cf. Ibid., p. 88.

1. American Reformed Mission.

Of these early days Mason writes,

"In 1842 when the treaty ports in China were first opened, Mr. Abeel immediately repaired to Amoy and founded the Amoy Mission, which a few years later (1857) was transferred by the American Board to the care of the Reformed Church in America; by which it has since been conducted."¹

According to Pitch, Dr. David Abeel

"first planted the standard of the cross on Kulangsu ... possessed with unbounded faith he began what must have appeared to the outer world as an unsurmountable task. But he believed that nothing was too hard for God, so with an unfaltering trust and unshaken confidence, he laid the foundation."²

Besides Dr. Abeel there were the Rev. Doty, Mr. Pohlman, and the Rev. John Y. N. Talmage. These were counted as the first four founders of the American Reformed Mission who sacrificed their lives for Christ and His Kingdom and came to South Fukien to plant the first seed of Christianity. From the first, educational activity was carried out at the same time as evangelism - a theological college for training native church leaders and schools of different standards for both boys and girls, women and children. Furthermore, while soul and intellect were thus taken care of, the body was not neglected. This led to the establishing of hospitals in different centers and nursing schools to train proper

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1. Mason, op. cit., p. 91.
2. Pitch, op. cit., p. 11.

workers. In addition to that the press was used to help to circulate the Bible and other helpful literature printed in Romanized style.¹

2. London Missionary Society.

The London Missionary Society first occupied Amoy in the year 1844 with the coming of Mr. John Stronach and Mr. William Young.² Soon after their arrival, Mr. Stronach succeeded in renting a large building for religious services in one of the busiest and most crowded spots of the Amoy town, from which gradually their work spread eastward and westward, taking seven places as their mission centers. At the end of the first fifty years, the results of this work were manifest: the women in the churches had a marked growth spiritually, intellectually, and morally; the medical work had served about 9951 patients;³ there were 60 churches and out-stations with actual practice of self-support. As Mr. Lovett said,

"Beside the original church in Koan-Khan there were in 1895 five others scattered through this district that for many years had paid their own pastors and preachers and that carried on their own church work as intelligently as any of the old established churches in England. The missionaries believe that the Chinese should support the Christian religion ... they are to be the evangelizers of China."⁴

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1. Cf. Poppen: The Church of Christ in China, p. 20.
2. Cf. Richard Lovett: The History of the London Missionary Society, Vol. II, p. 483.
3. Cf. Mrs. S. D. Fahmy: Sketch of the London Missionary Work in Changchow, p. 4.
4. Richard Lovett: History of the London Missionary Society, Vol. II, p. 496

3. English Presbyterian Mission.

On April 23rd, 1847, Rev. William C. Burns was ordained as the first missionary to China by the Presbyterian Church of England. The prayer that three doors might be opened to him - the door of entrance into the language, the door of entrance into the country, and the door of admittance of the Lord's truth into men's hearts - was answered.¹ Before long Dr. Young came to work with Rev. Burns. He attended to the souls as well as to the diseased bodies of the people. Mr. Burns on the other hand carried on both the evangelistic and literary work, revising and enlarging the hymn-book, translating several psalms and Pilgrim's Progress. At the end of the first twenty-five years every agency had been blessed, and they entered into the second twenty-five years with new outlook by opening three new mission centers and by adding women missionaries to the field. They worked consciously toward the definite goal of a self-governing, self-supporting, and self-propagating church, and at the end of fifty years remarkable progress had been made. As Johnston said,

"This is largely due to the materials of which the church was composed... Chinese are very much like the Anglo-Saxon race; they have much of the same sound common sense; they have the same reverence for law and antiquity; they are practical ... and with the word of God for their guide and absolute authority they make the church in China an admirable institution for the preservation of life and order, and a living power

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1. Cf. J. A. S. Johnston: China and Formosa, p. 71

Chart IV

The Church of Christ in China



會教督基督華中

for the promotion of purity and expansion."¹

C. The Growth of the Church of South Fukien

1. Its Unity.

"The Church of Christ in China" (中華基督教會)
- these words are written over the portals of every church in South Fukien as well as those of churches in other provinces. They are the results of the missionary work of fourteen denominations, and represent 84 Synods, with a total membership of 120,000 communicants - an answer to our Lord's prayer "that they may all be one". Denomination finds no scope here. Christian missions go forth as a challenging expression of Christian unity, working to the end that all might be one in Christ, that the world might believe.² Into this unity the church of South Fukien grows.

2. Its Organization.

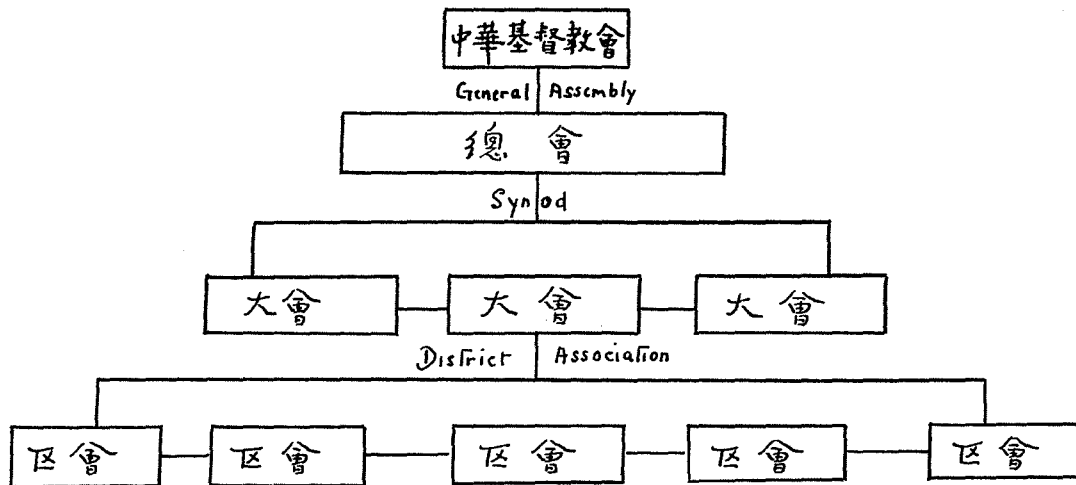
a. The General Assembly: The idea of union was first discussed in 1918; the provisional General Assembly met in 1922; and the first General Assembly met in 1927.³ Its plan, as shown in the chart below, involves the division of the Assembly into Synods, each of these in turn being divided into various district associations.

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1. J. A. S. Johnston: China and Formosa, p. 206.
2. Cf. Annual Report of 1938 of American Reformed Church in South Fukien, p. 1.
3. Cf. Let Us Unite 合而為一 (The Church of Christ in China), p. 4.

Chart V.

The Church
of Christ in China



Once every four years the General Assembly meets, with delegates sent from each Synod. Once a year each Synod meets, with delegates sent from each district association which has its separate meeting preceding that of the Synod.

b. The South Fukien Synod: Once a year, accordingly, the Synod of South Fukien meets to face problems, and to provide means for the growth of the churches all over South Fukien. The statistical report of South Fukien Synod of 1938 is as follows:¹

Churches	308
Pastors	48
*Preachers	185
Elders (men)	319
Elders (women)	43
Deacons (men)	458

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1. Annual Report of American Reformed Mission, 1938, p.2

Deacons (women)	189
Members in full communion	12,121
Enquirers	13,473
Baptized infants	8,663
Pastors' salaries	\$19,535
*Preachers' salaries	18,735
Thanksgiving offering	72,740
Church building funds	98,384
Special contributions	6,589
Hospital	229
Jews	89
Domestic Missions	1,212
Building repairs	8,489
	<u>\$1,226,002</u>

* Preachers are distinguished from pastors in that they have not the authority to administer the sacraments.

In comparison with other Synods:¹

Chart V.

Synod	Self supporting churches	Total no. of churches	Ordained Chinese ministers
East China	30	229	89
East Kwangtung	32	137	23
Hainan	4	72	7
Honan	7	80	19
Hopei	9	56	8
Hunan Hupeh	14	231	20
Kwangtung	34	199	42
Manchuria	33	265	55
Mid Fukien	6	43	14
North China	63	149	15
North Fukien	3	33	5
Shansi	7	24	5
Shantung	42	479	65
Shensi	96	126	10
South Fukien	92	308	83
Szechuan	9	107	51
Grand Total	<u>481</u>	<u>2,481</u>	<u>511</u>

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1. The Report of the General Assembly, 1937

Synod	Total number of communicants	Money raised locally	Sunday- Schools
East China	17,963	86,123	43
East Kwangtung	8,434	57,522	
Hainan	4,753	2,631	10
Honan	5,564	3,961	7
Hopei	3,823	6,803	21
Hunan Hupeh	6,090	21,022	109
Kwangtung	20,865	129,824	93
Manchuria	18,033	62,580	
Mid Fukien	2,618	8,497	26
North China	3,800	4,161	26
North Fukien	1,192	1,156	7
Shansi	1,250	1,273	13
Shantung	15,541	29,318	32
Shensi	3,536	1,800	11
South Fukien	12,121	188,279	110
Szechuan	2,913	8,021	87
Grand Total	<u>128,496</u>	<u>612,971</u>	<u>595</u>

Briefly, South Fukien church is one of the largest churches in China. It is also the pioneering church in China, from various points of view. One of the church buildings in Amoy, for example, was the first Protestant church edifice in China. The girls' school founded by the American Reformed Church Mission was the first school ever opened for girls in China. Besides, the church of South Fukien has been the pioneer in promoting self-government, self-support, self-propagation, and church union among all the churches in China.

c. The Cooperation with the Missions: The relationship of foreign missionaries to the Church of Christ in China is based on fellowship and love in the service of Christ and on the desire to make known the message of God's

love to all the world.¹ It might be well to get the direct expression of the attitude of the missionaries toward this problem of cooperation:

"God is working in South China. His cross is in the field and is advancing in every department of our work. In evangelism our forces are united; national and denominational lines no longer separate us. The unity for which our Lord prayed is rapidly being brought about. In education we are going forward in partnership with our Chinese friends who are carrying the larger share of the burden. In the medical field we are also breaking down mission boundaries and looking at South Fukien as a unit and more than that our Chinese Christian friends are saying, 'Let us give you a hand here also' and are sharing the burden with us."²

3. Its Activity.

a. Evangelism: Something has happened in Chinese churches during these last five years - a great revival has taken place. An article written by a missionary, Miss Tena Holkeboer, when she went back to China, reveals the manifest changes which had taken place during her absence. In it she says,

"I. The first place in which I became aware that something had happened was in my school, Amoy. Among the faculty members those who were Christians seemed far more alive than before. ... Among the pupils there have been remarkable conversions ... transformed lives with daily testimony to their school-mates. ... In a word the Spirit of God is in our midst as never before.

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1. Cf. Digest of Important Minutes and Reports of the Seventh Meeting of the General Council of the Church of Christ in China, 1935.
2. Annual Report of American Reformed Mission, 1938, p.2.

"II. Everywhere churches are filled to overflowing - even in interior villages the increase in attendance is very marked. Not only in the number of worshippers is there a change, but in their spirit and attitude. ... In the area of South Fukien ... more than a thousand have made confession of faith this past year. Since January, 1936, one church in Amoy on one Sunday received 60 new members, about 40 of whom were from non-Christian homes.

"III. The impetus that has come to evangelistic work indicates very decidedly that something happened. Every Sunday literally hundreds of bands go out to bring the gospel message into homes and institutions, into highways and byways - wherever an entrance can be found.

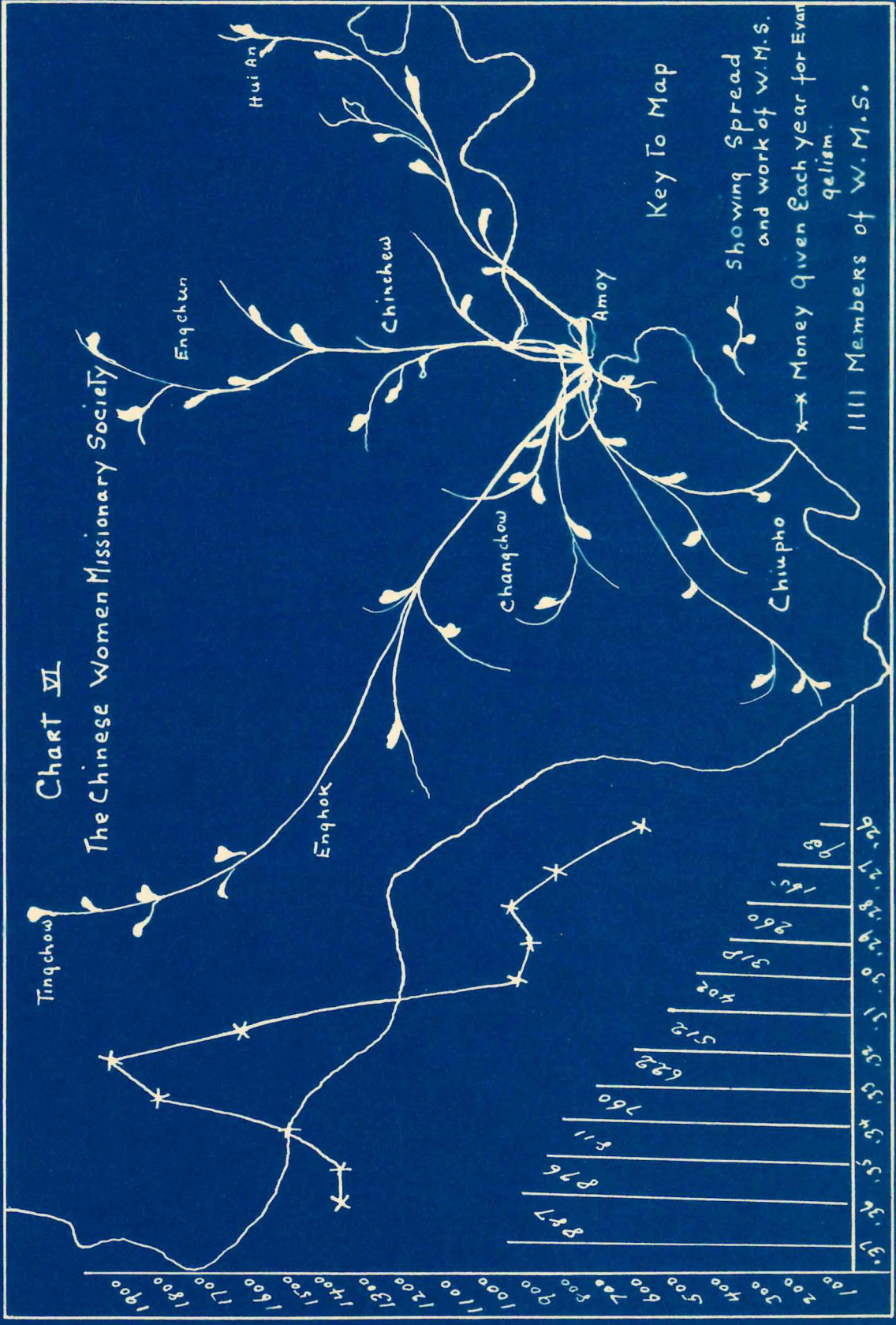
"IV. One day when I was out visiting ... we passed a moving picture theatre. I was surprised to find it boarded up, and remarked about it to my companion. Her reply surprised me even more. It was to the effect that business had decreased so markedly after Dr. Sung's revival meeting that they had been forced to discontinue."¹

There can be no question, then, that something has happened in South Fukien during these past five years. All the church members are active now. It is not only that the pastors and preachers are getting a new vision and putting more strength into their work, but also that a large number of young people, both men and women, are offering themselves for the preaching of the Gospel. Every church has organized Gospel bands and they go out at least once a week at their own expense to spread the Good Tidings. Besides that, since 1926 the women in the

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1. A Missionary Report to the Foreign Mission Board, 1937.

Chart VI The Chinese Women Missionary Society



churches have organized themselves into the Women's Missionary Society. The chart¹ will show the increase of membership each year, the money given to the field, and the work being carried on in different parts of South Fukien. Their aim goes beyond this area to the untouched territories of China, and even outside of China, when the door is opened.

b. Education: It has been the purpose of the mission from the very beginning not only to preach the gospel but also to teach the believers how to read and write, so that they can become intelligent Christians.² To master the Chinese written language requires years, even a lifetime of toil and patience. Realizing the difficulty, the Reformed Church Mission in 1852 devised a new system of writing "Amoy colloquial" by using Roman letters. It is simple and intelligible, enabling every one, old and young, to read and write. It is one of the greatest blessings to South Fukien church. Since it takes at most two months to acquire this method, it has been the means of greatly reducing illiteracy in the church.

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1. Facts gathered from the Treasurer and Secretary of the Chinese W. M. S.
2. Cf. Pitcher, op. cit., p. 168.

The increase of students in the Christian schools has been remarkable. In 1857 there were only ten students; fifty years later there were 1025. Now almost all the Christian children are in the schools. Wherever a church is found there are primary schools for children. Beside this, there are 11 high schools for boys and girls. There is one united theological college to train men and women to become effective church workers.

c. Medical Work: "Medical work at Amoy began June 7, 1842 by Dr. Cummings, a self supporting missionary."¹ Now there are seven hospitals and two nursing schools. The three missions' medical committee was organized last year to promote the cooperative scheme for medical work. "Under this scheme the missions and the Chinese Church are facing the total task unitedly. Hospital boards are being formed in each of the larger centers, Amoy, Changchow, and Chuanchow."²

d. The Use of the Press: The South Fukien Religious Tract Society, with a continuous history of almost thirty years, was originally conducted by the American and British missionaries working in South Fukien. This society has played an important role in the history of the Christian movement. Today the Chinese Christians

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1. Pitcher, op. cit., p. 162
2. The Report of the American Reformed Church Mission, 1938, p. 20.

are taking an active part in supporting and directing this work. In 1937, 134,594 pieces of literature, 4,910 Bibles, Testaments, and portions were distributed; 61,000¹ pieces of literature were printed.

The Amoy Church News, (聖會報) , has entered upon its 54th year of continuous publication. This year it will appear in different dress, one-half Romanized and one-half in Chinese characters. The paper is now being edited by the Synod's Literature Committee and published by the South Fukien Religious Tract Society.

e. The Present Situation and Its Effects: One cannot conclude a survey of the Church in South Fukien without taking into account the fact that China is at present the victim of a war of aggression and considering the effect of this war on the church. This can best be done by letting one who is on the field speak. The Rev. Poppen, in his report after the taking of Amoy, makes the following statement:²

"We thank God that though nation rises against nation the Christians in South Fukien still feel a real union in Christ with the Christians in Japan . . . One is often moved by the beautiful prayers offered - full of confession of sin, and void of desire for revenge and retribution. Perhaps the past three years of revival and deepening of spiritual life have prepared them for today's trials.

Despite the havoc that war has caused, the church here has carried on. In some places lines of

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1. Cf. Annual Report of American Reformed Church, 1938.
2. Annual Report of Reformed Church Mission, June 27, 1938, pp. 4, 11.

work have been greatly hampered or even discontinued, but other opportunities have arisen and the church is planning an aggressive program for the coming year.

The most important church day in the Church of Christ in South Fukien is Thanksgiving Day, which is generally observed the first Sunday in the Chinese New Year. On that day every member, young and old, is in his pew and brings a special Thanksgiving offering for mercies and blessings received during the year. Believe it or not, in the midst of warfare, in spite of air-raids by enemy planes, in spite of bombardments by gunboats, in spite of the evacuation of many members to places of safety, Thanksgiving offerings in the Amoy churches this year were as follows:

Koan-a-lai	\$ 300.00
Thai San	600.00
Ha Kang	500.00
First Church	600.00
Second Church	800.00
Trinity	700.00
Kulangsu	1900.00
	<u>\$5400.00"</u>

Instead of decreasing, the gifts have been increasing, and stand as evidence of the fact that the church is growing in spite of tribulation.

Miss Holkeboer, the principal of one of the finest Christian high schools in Amoy, writes the following:¹

"All in all this has been a blessed term at school. Never have I had such a consecrated staff of teachers, teachers who are keen for the salvation of souls, and loyal to the limit. The travail through which their nation is passing has made the girls more thoughtful and humble, and especially responsive to all spiritual influence."

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1. Mimeographed Letter, 1939.

D. Summary

In the present chapter, the writer has presented a specific survey of the church of South Fukien, beginning with the planting of the church by three mission groups, with the American Reformed Church Mission leading in 1842 and joined by the London Mission in 1844 and by the English Presbyterian Mission in 1847. The founders from these three missions planted the seed incessantly; God from above blessed the work. The specific survey has shown secondly the growth of the church. The church in Fukien, it was found, is unified under "The Church of Christ in China" (中華基督教會), which incorporates fourteen denominations and eighty-four Synods with a total number of 120,000 communicants. Under this cooperation the Missions and the Chinese churches are facing the total task unitedly in evangelism, education, and medical work.

In spite of the horrible conditions of the present war, the church is carrying on progressively. The past three years of revival and spiritual nurture have deepened the spiritual life of the people and prepared them for today's trials. As the Chinese idiom says, "When you eat the fruits, think of the roots", (吃果子拜樹頭). The three Missions planted, the Chinese workers helped to water, but God has given the increase.

CHAPTER III

AN ANALYSIS OF THE PRESENT-DAY NEEDS
OF EVANGELIZATION

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AN ANALYSIS OF THE PRESENT-DAY NEEDS OF EVANGELIZATION

A. Introduction

The first two chapters of this study concerned a general survey of South Fukien and a specific survey of the church of South Fukien. The writer will now proceed to an analysis of the present-day needs of evangelization as revealed in the situation presented in the previous chapters. Four of the sources¹ which were referred to in the previous chapter, together with thirteen additional writers² who were included because of their practical analysis of the need of evangelization and their recognized

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1. Important Actions of the Last General Assembly of the Church of Christ in China, 1937.
The Report of South Fukien Synod, 1938.
The World Mission of the Church, 1938.
J. S. Whale: What is a Living Church?
2. China Inland Mission: Through Fire, 1938.
Chinese Recorder; November, 1938.
C. W. Brewbaker: Evangelism and the Present World Order.
R. A. Felton: The Rural Church in the Far East.
C. Darby Fulton: Star in the East.
Gamewell: New Life Current in China.
Frank Houghton: China Calling.
Holcombe: The Real Chinaman.
John R. Mott: Evangelism for the World Today.
T. Ralph Morton: Today in Manchuria.
Harry C. Munro: The Church as a School.
Petty: China, Volume II.
J. M. Price: Introduction to Religious Education.

authority in the field, will be used as references in the present chapter.

Before an analysis of the present-day needs of evangelization in South Fukien is presented, a brief discussion of evangelism, its definition, objectives, and scope will take place.

B. The Meaning and Scope of Evangelism

The subject of evangelism was given a place of central prominence in the 1939 conference of the International Missionary Council, held at Madras. It was the consensus of opinion that "the Christian church of today is called to live and to give life in a world shaken to its foundation." Again they said, "World peace will never be achieved without world evangelization." Thus, they appealed to "all national Christian councils to place evangelism in the forefront of their programs in the coming years."¹

1. Definition of Evangelism.

In order to have a clear view of what evangelism means and a realization of its front-line importance, the following quotations are given.

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1. The World Mission of the Church, 1939, p. 34.

From the International Missionary Council:

"By evangelism, therefore, we understand that the Church Universal, in all its branches and through the service of all its members, must so present Christ Jesus to the world in the power of the Holy Spirit that men shall come to put their trust in God through Him, accept Him as their Savior and serve Him as their Lord in the fellowship of His church."¹

By Dr. Charles W. Brewbaker:

"Evangelism is a message and a continuous process ... There are two major processes in the work of evangelism, the Christian nurture process and the reclamation process; ... both of these are educative and if wisely directed will lead to a definite personal Christian experience."²

By Dr. E. Stanley Jones:

"Evangelism is the good news of the Kingdom of God on earth, that Kingdom personalized and embodied in Christ through whom this gracious offer comes on nail-pierced hands, signs of what it cost Him to make this offer to us in spite of our sins, and who ever lives to make that Kingdom effective in the individual and the social will, and who offers us now an individual and social new birth as a first step toward the realization of that Kingdom."³

By E. H. Munson, Secretary, National Committee, Young Men's Christian Association of China:

Evangelism is "the process of presenting the challenge of Christ to the individual to surrender himself to his Lord and Master, to develop within his own soul a faith and conviction regarding the power of Christ in his individual life; and the process of relating that faith and those convictions to the moral, political, and economic issues which weigh so heavily on our generation."⁴

By Rev. P. Lindel Tsen, D. D., Bishop of Honan, China:

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1. The World Mission of the Church, 1939, p. 28
2. Brewbaker, op. cit., p. 7.
3. Mott, op. cit., p. 26.
4. Mott, op. cit., p. 13.

"To me evangelism is the task of presenting the whole Christian Gospel, by word and deed, to man and his society with a definite object of converting him to be a child of God and his society into the Kingdom of Heaven."¹

By Dr. A. E. Harper, Principal, Training School for Village Teachers, Moga, India:

"Evangelism signifies to me the act of presenting Christ the Redeemer to those who have never heard of Him, and to those who having heard, have not yet accepted Him as the Master of their lives ... My experience in the Punjab compels me to include in the definition of evangelism the pastoral work of helping converts and their families to grow 'unto the measure of the stature of the fulness of Christ.'"²

By Dr. S. Higginbottom, President, Allahabad Agricultural Institute:

"It is the presentation of the Gospel ... The presentation may be by preaching, teaching, healing, and service, following the example of our Lord."³

By Dr. Murray T. Titus, Missionary, Methodist Episcopal Church, North India:

"Proclaiming, sharing, telling this good news to those who need Him by every possible means; day to day contacts, preaching, personal work, straightforward and honest business relations, programs of social uplift, religious education, working for and promoting better relations between capital and labor ... In short, bringing Christ to the world, and of bringing the world to Christ."⁴

By S. A. Morrison, Chairman, Committee on Evangelism, Near East Christian Council, Cairo:

"It must be applied conscientiously and unflinchingly to every aspect of the life of the indi-

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1. Mott, op. cit., p. 15.
2. Ibid., p. 19.
3. Ibid., p. 19.
4. Ibid., p. 35

vidual and of the community. It must be vitally concerned with the spiritual, intellectual, and physical welfare of those to whom the good news is proclaimed."¹

By Dr. Conrad Hoffmann, Director, Committee on Christian Approach to the Jews, International Missionary Council:

"Conversion is merely the first step in evangelism. There must follow guidance and training in right devotional habits and then help in giving expression to the new-found faith in service to men."²

By Bishop Ivan Lee Holt, D. D., formerly President, Federal Council of Churches of Christ in America:

"Evangelism without education is shallow, and education without evangelism is fruitless... The Gospel preached must be both an individual gospel and a social gospel."³

By T. M. Price:

"The central aim and purpose of all Christian religious education is evangelism ... 'All evangelism to be finally effective must be educational; any educational plan or effort must be evangelistic to be Christian. The two are as inseparable as the two sides of one board.'⁴

By the International Missionary Council:

"We recommend that continuous emphasis be put upon the interrelation of religious education and evangelism. Evangelism must be educational, and education must be evangelistic. Neither fulfils itself without the other."⁵

Briefly speaking, the definition of evangelism includes the following aspects: The centrality is Christ; He alone is the way, the truth, and the life. The finality is man and society; every man should be challenged to

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1. Mott, op. cit., p. 51.
2. Ibid., p. 94.
3. Ibid., p. 96.
4. Price, op. cit., p. 180.
5. The World Mission of the Church, 1939, p. 62.

become a child of God living an abundant life intellectually, physically, and spiritually, and so transforming society. The message is the good news of the love of God expressed through Jesus Christ and offered to each individual and to every nation. And the method is both divine and human; man is cooperative with the Holy Spirit in using every possible means, preaching, healing, teaching, combining the educational with the evangelistic emphasis to bring Christ to the world and to bring the world to Christ.

2. The Objective of Evangelism.

There needs to be a clear understanding of the objective of evangelism, for evangelism is much more than a reclaiming process, it is also a Christian nurturing process; it is not only extensive but also intensive in emphasis. The following quotations will serve to clarify this thought.

"Its supreme objective is the complete salvation of the individual and of the society ... to help to make all of life Christian."¹

"The motive is God-centered, Christ-centered, not man-centered. ... To lead men up to our master, and to leave them there, to be mastered by Him."²

"We summon the churches to unite in the supreme work of world evangelization until the kingdom of this world become the Kingdom of our Lord, and to that end we make the following appeals."³

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1. Brewbaker, op. cit., p. 28.
2. Mott, op. cit., p. 25.
3. The World Mission of the Church, 1939, p. 33.

"Jesus Christ and His Gospel must be held up in our work of evangelism. Compromise does not and will never do."¹

"It is He and He alone whom we have to offer to a lost world."²

In a word, the objective is motivated in Christ and ended at complete salvation. It is Christ and Christ alone must be held up to the sick world and offered to the lost individual. His salvation must be complete, that is the complete salvation of the individual and of the society. Help the individual to be mastered by Christ and to grow into Christlikeness; work till the kingdom of this world becomes the Kingdom of our Lord.

3. The Scope of Evangelism.

In conjunction with defining evangelism it is well also to consider the scope of the work of evangelism. "Behold I say unto you, lift up your eyes and look on the fields."⁴ The evangelism of Jesus includes all people in all areas. Dr. Brewbaker points out that there are two major areas of evangelism, the human area and the geographical area, like the following:³

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|----------------|-----------------------|
| A. Human area: | B. Geographical area: |
| 1. Child | 1. Community area |
| 2. Youth | 2. Homeland area |
| 3. Adult | 3. World area |

President Whale says that a witnessing church

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1. Mott, op. cit., p. 216.
2. The World Mission of the Church, 1939, p. 33.
3. Brewbaker, op. cit., p. 30.
4. John 4:35.

has a threefold task:

1. To witness first of all to ourselves, since so much Christianity is nominal rather than real.

2. To witness to children, handing on to the future that which we also have received.

3. To witness to the great multitude everywhere which is largely pagan.¹

Looking at this vast field, the writer remembers Jesus's words, "Go ye therefore and teach all nations ... Lo, I am with you alway."²

C. An Analysis of the Need of Evangelizing South Fukien

It was noted in the previous chapter that a great revival has been taking place in the church of South Fukien and has caused marked change.³ From the writer's personal experience there is a distinct danger of a letting down after the revival unless something is done to prevent it. Dr. Brewbaker points this out clearly.⁴

1. There is a danger - spiritual death and stunted growth after revival.

"Six in the front door and five out of the back door", this is the danger after the revival. The cause of

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1. Cf. Whale, op. cit., p. 62.

2. Matthew 28:19-20

3. Cf. ante, pp. 30-32.

4. Cf. Brewbaker, op. cit., p. 41.

the failure is that many leaders have thought of the work as being done or completed when the revival was over, leaving the new-born babes to struggle for their own spiritual existence and religious growth. This results in the spiritual death of many and the stunted growth of many others. To stop this awful loss, a careful provision must be made for the religious instruction of all converts. Of such precaution, the church of South Fukien is in desperate need.

2. There is a loss - inadequate religious education.

The writer showed previously that on account of the new system of Romanization almost all the church members, except the very old ones, can read the Bible and hymns, and that nearly all Christian children are in the schools.¹ But after analyzing the situation, especially the Sunday church school, one cannot help feeling that there is a loss, an inadequate religious education. Dr. Felton's comment after his observation of the church of China as a whole is locally true of the church of South Fukien:

"The whole Christian program in China impresses an outsider as being a preaching and not a teaching program. One gives and the rest receive. When a minister superintends the Sunday-School or teaches a class, he simply preaches ... Classes in methods of teaching

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1. Cf. ante, p. 32.

are not usually found in lay-training schools ... As one studies the average church budget, religious education is nearly always the smallest item."¹

In other words, the church of South Fukien is not organized as a school with an integrated educational program to touch the parish.²

3. There is a need - intensive versus extensive policies.

The church of South Fukien is full of missionary zeal, trying to spread the gospel to the untouched area.³

But as the writer studies the situation she agrees with Dr. Felton's point of view as expressed in the following:

"Probably the greatest single need in the administration of the rural church in China is to change the extensive method of work to the intensive. This would mean using the same splendid evangelistic fervor in a smaller definite area, and concentrating on from six to ten adjoining villages until the church has won more members and a larger place in the life of the community. The pastor's field should be a definite parish instead of the scattered preaching points many miles apart."⁴

4. There is a challenge - for a stalwart Christianity.

Because of the war and the vast number of non-Christians⁵ the church is faced to-day with a threefold challenge - to stand the trial, to occupy the unchurched areas, to fight against the false gods. Of this Dr. Lewis wrote:

"To the church in China fiery trial is no new

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1. Felton, op. cit., p. 23.
2. Munro, op. cit., p. 10.
3. Cf. ante, p. 32.
4. Felton, op. cit., p. 30.
5. Cf. ante, p. 34.

or strange experience ... The church has experienced the blast of a relentless invasion ... when the fearful weapons of modern science are employed ... with inadequate defences, the suffering entailed beggars description."¹

The bitter suffering and the terrible war may last still a few years. In the previous chapter the writer showed how the church of South Fukien has been standing the trial.² She needs to be challenged to continue to hold fast that which she has and to be faithful even unto death, so that at the end she may triumphantly say:³

"Thou, O God, hast proved us: Thou hast tried us, as silver is tried, ... We went through fire ... but Thou broughtest us out into a wealthy place."

Furthermore, in the words of Dr. Whale, "A living church is always a missionary church ... A believer is necessarily a crusader."⁴ This same fact received recognition on the part of the International Missionary Council at Madras, "A piety which is not expressed in action is shadowy and evanescent, and beliefs which are not acted out soon become feeble and valueless."⁵ Thus the second challenge for the church is to get up and occupy the untouched areas. In the Madras report the statement is made that in China it is estimated that 45% of the country is still entirely untouched by Christian forces.⁶ Through the statistical report of South Fukien

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1. Through Fire, 1938, p. 1.
2. Cf. ante, p. 34.
3. Psalm 66:10-12.
4. Whale, op. cit., p. 59.
5. Price, op. cit., p. 184.
6. Cf. The World Mission of the Church, 1938, p. 29.

Synod one learns that there are still 9,974,426 non-Christians to be won over to Christ.¹ Surely the church dare not ignore its responsibility.

Finally, the church faces the challenge to fight against false gods. "We need today," says Fulton, "a stalwart Christianity that will stand unflinchingly for principle even if, as many believe, the time may be just ahead when great persecution awaits those who will not pay tribute to the false gods of nationalism."² Today in Manchuria the church is already facing the storm³; and many other places in China may have to meet the crisis for a while before the nation can ultimately recover her captured territory and retain her independence. How can the church of South Fukien build up Christians of the type of Daniel's friends who refused to bow before the golden image set up by the king? Like them, Christians of China are being challenged to say in faith,

"Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."⁴

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1. Report of S. Fukien Synod 1938.
2. Fulton, op. cit., p. 223.
3. Cf. Morton, op. cit., p. 91.
4. Daniel 3:17-18.

After the cross section examination of the need of evangelization within the church, attention must be directed to the need outside.

1. There is a lack - rural emphasis.

The Rural Reconstruction Movement in China has become in the last half dozen years a nationwide program. But the churches and educational institutions have not been trained to understand the program and have seldom tried to co-operate with the government in this rural campaign. One of the present noted educational leaders, Tao Chih Hsing, has said, "Present education tends to make the people leave the country and flock to the cities, to eat and not to plant, to dress but not to raise cotton..."¹ A few Rural Service Projects have been tried by churches or educational institutions in the northern part of China, but not in South Fukien.² The present Sino-Japanese war has driven both educational institutions and many people into the interior.³ The church must wake up, seize the opportunity, unify the forces to Christianize the villages and bring about rural reconstruction.

2. There is an overlooking - city evangelism.

"One of the urgent needs of today is the opening of strongly manned evangelistic centers in some of the

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1. Important Actions of the Fourth Meeting of the General Assembly of the Church of Christ in China, 1937. P. 85.
2. Cf. Ibid., p. 96.
3. Cf. Chinese Recorder, Nov. 1938, p. 579.

great cities....they have been neglected by evangelists on the ground that they are 'occupied.'...In our laudable desire to reach unoccupied areas we are in danger of overlooking the unsaved thousands at our doors. Let the task be seen as a whole, and no part left undone, but let us not pass by accessible millions in our determination to reach inaccessible thousands." ¹

Investigation shows that the above statement is often true. Apart from missionary institutions and the church, almost nothing is being done for the crowds - the students, the shop assistants, the workers, ricksha coolies, the police and the soldiers, an overlooking of the unsaved at the door.

3. There is a neglect - better home movement.

Previously the writer showed the distinction between the Christians and non-Christians, especially the leadership of women in the church.² The church of South Fukien takes pains to train the women within the church, but neglects the multitude of women outside the church. When one thinks of home, naturally women are placed as the center of attention. The old adage is still true. "The hand that rocks the cradle rules the world!"³ But most of the married women outside the church are still illiterate, uneducated, and superstitious. Thus their influence may be detrimental rather than of help. Dr. Martin said, "Woman ignorant has made China Buddhist; will not woman, educated, make China Christian?"⁴ In

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1. Houghton, op. cit., p. 162.
2. Cf. ante, p. 15.
3. Holcombe, op. cit., p. 78.
4. Gamewell, op. cit., p. 144.

November, 1930, the pastor of the Shanghai Cantonese Church classified the prevailing types of Chinese homes by means of five analogies: the "temple," the "court," the "market," the "prison" and the "ideal" home. In the "temple" home, ancestral worship and filial piety determine the family relationship; in the "court" home, the grand-parents or the mother-in-law determine the family conduct. The "market" represents a home where some confusion prevails; the "prison" is controlled by men or grandmother; and the "ideal" home is the real Christian home.¹ Applying this diagnosis to South Fukien, the ideal homes will be as rare as the morning star because there are only 25,574 Christians out of 11,000,000 population. In the Chinese classic it is pointed out that to settle the world, and rule the nation, one should start managing the home.

Should not the church of South Fukien widen their service from Christianizing the homes of their own members to that of outside, including the whole province?

4. There is a cry - "I have no peace."

Two years ago, the writer followed her brother to eleven places in the interior of South Fukien to spread the Gospel. Wherever they went, they read "I have no peace" plainly written on people's faces. The

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1. Cf., Petty, op. cit., p. 502.

9,974,426¹ non-Christians are crying for peace, the abiding peace, that of Christ. China has many urgent needs; but the root need is Jesus Christ. "We shall never have a new China unless we have new men and women, and that can never be apart from the Gospel of Jesus Christ."²

D. Summary

In the present chapter there have been presented the needs of evangelization both within and without the church of South Fukien. Before an analysis of the needs was undertaken, there was a brief consideration of the meaning and the scope of evangelism.

By means of comparison of the definitions given by various world noted leaders, evangelism was seen to include both the message and the process. It is the message of the love of Christ, of hope for God's kingdom, and of faith through which man is enabled to receive all the divine gifts. It is a continuous process of reclamation and nurture, of spiritual and educative approach, of extensive and intensive effort, of individual and social emphasis, of implicit and explicit outflowing and of re-

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1. Cf., ante, p. 2
2. Houghton, op. cit., p. 174.

generation into the home above, confirmation to the church below.

The objective of evangelism is motivated in Christ, through Christ and for Christ; is aimed in the complete salvation of the whole man - soul, body and mind - to the obtaining of the abundant life provided by Jesus Christ; is ended in the kingdom of this world becoming the Kingdom of our Lord, the whole world for Christ.

The scope of evangelism, it was found, includes vertically all the human race, horizontally all the geographical area.

An analysis of the present-day needs of evangelization reveals firstly the needs within the church of South Fukien. There is a danger of spiritual death and stunted growth after the revival, a loss due to inadequate religious education, a need of intensive versus extensive policies and a challenge for a stalwart Christianity.

Secondly, the needs outside the church are a lack of rural reconstruction, an overlooking of the unsaved at the door, a neglect of better home movement and a cry for peace.

Such, then, are the needs which must form the basis of any attempt to provide a suggested program of evangelization for South Fukien.

PART II

DETERMINING FACTORS INVOLVED IN THE DEVELOPMENT
OF THE
SUGGESTED PROGRAM OF EVANGELIZATION FOR SOUTH FUKIEN

CHAPTER I

THE OBJECTIVES OF THE SUGGESTED PROGRAM

CHAPTER I

THE OBJECTIVES OF THE SUGGESTED PROGRAM

A. Introduction

The first three chapters of this study dealt with the preliminary data basic to the suggested program of evangelization for South Fukien. The study will now proceed to the objectives of the suggested program and will consider the function, the growth, and the comprehensive objectives with the purpose of setting up the objectives suitable for the suggested program of evangelizing South Fukien. The sources used include five books¹ which were referred to in the previous chapter together with two books² published by the International Council of Religious Education and the Jerusalem Meeting published by the International Missionary Council.³

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1. Brewbaker: **Evangelism and the Present World Order.**
Felton, Ralph A.: **The Rural Church in Far East.**
Leger: **The Chinese Recorder, November, 1936.**
Price, J. M.: **Introduction to Religious Education.**
International Missionary Council: **The World Mission of the Church.**
2. **Organization and Administration of Christian Education.**
Principles and Objectives of Christian Education.
3. **The Jerusalem Meeting of the International Missionary Council. Vol.II.**

B. The Function of Objectives

In order to have effective evangelization the church must not enter upon this work thoughtlessly, aimlessly and without definite preparation. She must provide an adequate program of evangelization with specific and comprehensive objectives. Blind procedure in any enterprise leads to ultimate defeat. Great possibilities for weal or woe are wrapped up in the program. One needs to have the clearly marked out goal to save from harm and to do right and be effective.¹

The function of objectives is sixfold: **Firstly**, they serve as a foundation for program building. The program is determined by its objectives, and the organization is in turn determined by the program. Thus objectives are the basis of the program. **Secondly**, they provide a specific goal to be achieved--a goal which is useful in life because it meets a definite need. This gives direction to the entire process and saves from shooting all over the top of the tree and killing the squirrel by accident. **Thirdly**, they determine the types of experience that are to be selected and used. **Fourthly**, they guide in deciding the methods and materials to be used. **Fifthly**, they afford a basis upon which to evaluate the results of the

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1. Cf., Price, op. cit., pp. 23-24.

program. One must be objective-conscious, for results will come when one looks for them. Finally, they suggest possibilities of improvement. The objectives provide not only a basis upon which to evaluate the results of the program but also a basis for its continuous improvement.¹

C. The Growth of Objectives

There are various ways through which the objectives may grow. Out of the needs of human life, both individual and social, through the problems found in churches, schools, homes, communities the objectives may be discovered. Besides, by reading church history or biographies and by discussion, conversation, and evaluation of the objectives of other churches the objectives may be found.² Finally, there is a subjective way of arriving at objectives out of personal experience in the field and out of sincere dependence upon divine guidance through prayer and Bible reading.

D. The Comprehensive Objectives of the Suggested Program

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1. Principles and Objectives of Christian Education, 1937, p. 9.
2. Organization and Administration of Christian Education, 1937, p.10.

The International Council of Religious Education has suggested two types of objectives, comprehensive and specific.

"Comprehensive objectives are the more general statement of values to be achieved...They grow out of experience and are refined by philosophical and religious thinking concerning the essence and purpose of the Christian religion."¹

"Specific objectives are a part of every life situation as goals which the individual desires to achieve."²

"The objectives will express actual steps to be taken, or things to be done, or functions to be performed."³

At this point only the comprehensive objectives will be considered. The specific objectives for the suggested program will be discussed later in connection with the program itself.

In order to obtain adequate comprehensive objectives for the program various objectives given by Jesus and other noted leaders are listed below.

1. The Objectives Given by Jesus.

Jesus Himself was ever conscious of His own great objectives as evidenced in the following statements:

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1. Principles and Objectives of Christian Education, p.9.
2. Ibid., p.9.
3. Organization and Administration of Christian Education, p.9.

"I came that they may have life, and may have it abundantly."¹

"This is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."²

"Other sheep...them also I must bring... and they shall become one fold, one shepherd."³

"Thy Kingdom come, Thy will be done on earth as it is in Heaven."⁴

"Go ye into all the world, and preach the Gospel to the whole creation."⁵

In such words as these, uttered from the lips of Jesus, are revealed His objectives for evangelization --that men should have abundant eternal life, being reconciled to God through Him; the whole world should become God's Kingdom; and men should partake in this great movement.

2. The Objectives Set Up by the International Council of Religious Education.

Since 1932, these objectives have been adopted by the church at large and were, in 1939, reinforced by the International Missionary Council in Madras.⁶ A condensed statement follows:

a. To lead individuals into a personal relationship with God.

b. To give persons an understanding and appreciation of the life and teaching of Jesus, and to lead

1. John 10:10

3. John 10:16

5. Mark 16:15

2. John 17:3

4. Matthew 6:10

6. The World Mission of the Church, p. 62.

them to accept Christ as Saviour, Friend, Companion, and Lord, and to bring them into loyalty to Christ and His cause.

c. To lead to a progressive and continuous development of Christian character.

d. To lead into enthusiastic and intelligent participation in the building of a Christian community and world.

e. To develop the ability and desire to participate in the life and work of the church.

f. To give a Christian interpretation of life and of the universe.

g. To give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience.¹

3. Objectives Given by the Jerusalem Meeting.

a. Religious education includes all efforts and processes which help to bring a vital and saving experience of God revealed in Christ.

b. To quicken the sense of God as a living reality.

c. To interpret life experience in the light of ultimate values.

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1. Cf., Principles and Objectives of Christian Education, pp. 10-16.

d. To establish attitudes and habits of Christ-like living.

e. To enlarge and deepen the understanding of historical facts.¹

4. Objectives Given by Noted Leaders.

By Dr. Brewbaker:

"The purpose of evangelism is to help make the individual a thorough, sincere Christian through and through in body, mind and soul, in every aspect of his life and to build the Kingdom of God on earth in harmony with the plans, purposes, teachings and ideals of Jesus."²

By Dr. Felton:

"The winning of souls to Christ and the establishment of His Kingdom is the goal of every church program."³

By Dr. Bower:

"In the light of our present knowledge of the spiritual needs of persons and society, the statement of general objectives might well assume four forms: In terms of personal life, the development of a complete, satisfying, and effective Christian personality; in terms of knowledge, such acquaintance with racial religious experience as will help the learner to arrive at convictions of his own concerning the religious values of life; in terms of the Christian institution, an aware and effective church as a specialized agency for the interpretation and promotion of Christian ideals and purposes; in terms of the great society, the gradual and progressive reconstruction of social relations and functions on a spiritual basis."⁴

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1. Cf., Jerusalem Meeting, I.M.C., 1928, Vol.II, p.148.
2. Brewbaker, op. cit., p. 37.
3. Felton, op. cit., p. 33.
4. Price, op. cit., p.29.

The final word has not been said on this suggested comprehensive objective, and indeed cannot be said, for living in a changing world the objectives must be kept always in closest touch with the needs. Besides they must be adaptable to the situation to which they are being applied. Dr. Samuel H. Leger said,

"The greatest difficulty in most present church programs is a superstitious faith in 'mass production.' Everything centers in the church auditorium, and meetings where those of all ages, both sexes, and all degrees of education meet together to listen to general truths in the hope that they will then go out without further aid to work out these truths in the thousand and one concrete situations of daily life. Half of Christ's great commission was to 'teach them to observe whatsoever I have commanded you'. All the world's experience in teaching proves that teaching, to be effective, must be concrete, specific, and graded to meet the different degrees of education and experience of the learner."¹

In brief, the comprehensive objectives for the program would be upward-working toward the God-Christ relationship; downward-working toward the establishment of the Kingdom of God on earth; inward-working toward the abundant life for each individual; and outward-working toward Christlike service on the part of all. In other words, vertically every individual should be won for Christ (人人为主) to consecrate self wholly to Him, to grow in Him and to be used fruitfully by Him; horizontal-

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1. Leger: The Chinese Recorder, November, 1936, p.681.

ly speaking, the whole South Fukien should be claimed for Christ (南南 归主), Christ becoming the Lord of the homes, the Savior of the villages, and the Redeemer of the cities to the glory of our Father in Heaven. (荣耀 归主)

In the survey of the situation in South Fukien it was discovered that there were three distinct groups for whom the program must be planned, the Christians now constituting the church, the large group of untouched non-Christians to be won, and the leaders who are to be instrumental in carrying out the program. The above comprehensive objectives will therefore be applied to all three of these groups.

Summary

In this chapter the writer has presented mainly the general or comprehensive objectives; the specific objectives will be given later along with the separate units of the program. To have objectives and to be objective-minded, it was found in this study, are important because negatively they save from harm, and positively they help to go right and to be effective. More than that, objectives were seen to function as a foundation for program building, as a practical goal to be achieved, as direction which the process will take. Furthermore they determine the types of experience to be selected, guide in methods and materials to be used, afford a basis for evaluation

of results, and stimulate continuous growth. The ways to find these objectives were found to be numerous: Surveying the needs, studying the problems, seeking guidance in prayer and Bible reading, utilizing personal experience, and profiting from the experiences of others.

The comprehensive objectives for the suggested program were discovered to be: Divinely speaking, the God-Christ relationship; humanly speaking, abundant life for every man and Christian service to all men; geographically speaking, the whole South Fukien for Christ, and the Kingdom of God for South Fukien. Summed up in Chinese, the great objective would be:

神人合一
在地如天

God and men become one
On earth as in Heaven.

CHAPTER II

THE UNDERLYING PRINCIPLES AND BASIC ELEMENTS
OF THE SUGGESTED PROGRAM

CHAPTER II

THE UNDERLYING PRINCIPLES AND BASIC ELEMENTS OF THE SUGGESTED PROGRAM

A. Introduction

The foregoing chapter dealt with the objectives of the suggested program. The present chapter seeks to present the underlying principles and basic elements of the suggested program. Five of the sources¹ which were referred to in the previous chapters, together with eight additional sources,² included because of their recognized authority on this subject, will be used as references in the present study.

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1. T. M. Price: Introduction to Religious Education.
International Council of Religious Education: Organization and Administration of Christian Education.
International Council of Religious Education: Principles and Objectives of Christian Education.
International Missionary Council: The World Mission of the Church.
T. S. Whale: What Is a Living Church?
2. Ambrose Moody Bailey: Evangelism in a Changing World.
Ernest John Chave: Supervision of Religious Education.
George Walter Fiske: Purpose in Teaching Religion.
Lotz and Crowford: Studies in Religious Education.
International Council of Religious Education: Standard B for Sunday Church School.
International Council of Religious Education: Proposed Standard for Weekday Church School.
International Council of Religious Education: Standard for Vacation Church School.
International Council of Religious Education: Proposed Standard for Adult Religious Education in the Church.

B. Guiding Principles in Program Building

1. It should be graded.

No two persons are exactly alike; thus the program needs to be graded in order to take account of individual differences. Besides, it is not only individuals who differ but groups also since they are not all at exactly the same points in their development. Dr. Price in his discussion of graded evangelism says, "To be most effective, the work of evangelism.....needs to observe departmental lines."¹ This is a principle which has come to be generally accepted on the part of religious educators, both in theory and practice.

2. It should be varied.

"The church that is aware of emerging needs in the lives of its constituents, in the community, and in the world at large, will inevitably have a varied program, even though there are some aspects of the program that are basically permanent."² In order to avoid monotony and an uninterested attitude, the program must have compelling interest and that will demand a reasonable degree of variety.

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1. Price, op. cit., p. 184.
2. International Council of Religious Education: Organization and Administration of Christian Education, p. 23.

3. It should have unity.

The importance of unity and ways of obtaining it must be understood in order to have an effective program. First, a unified program will help each individual to realize that what he is doing is a part of the whole, and thus the sharing of each person, being genuine, will become meaningful and successful. Second, unity in planning and carrying out the program will prevent duplication and omission. Third, "the greater the unity within the church the greater is the strength."¹ This desired unity can be obtained in two ways, as suggested by the International Council of Religious Education:

"First, the broad outlines of the program can be planned by representatives of all groups in the church and with the need of each group and person in mind, and each part of the program can be planned as a part of the whole....Second, it is wise, in the interest of unity, and possible from the standpoint of educational principles, for the total constituency of a church occasionally to engage in one great project."²

4. It should be educational.

Every phase of individual development is educational. Christian education is change and growth in Christian life within and in Christian living without, and is brought about through the acquiring of increasing-

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1. Ibid., p. 23

2. The International Council of Religious Education: Organization and Administration of Christian Education, pp. 23-24.

ly fruitful knowledge, the development of increasingly Christian attitudes, and the practice of increasingly Christian conduct. The International Missionary Council at Madras recommends "that continuous emphasis be put upon the interrelation of religious education and evangelism. Evangelism must be educational and education must be evangelistic."¹ Often the educational method is counted as instruction for the sake of imparting knowledge, while evangelistic method is conceived as an appeal to the emotions in the interest of attachment to a cause. Such a distinction is arbitrary and unjustified. Attachment to a cause should be the objective of the educational method, and the educational method should appeal to the finest emotions. In other words, the educational method should be used to bring about effective evangelism.

5. It should be objective-conscious.

"A program of Christian education rests upon the general purposes or objectives for which it exists and upon the educational principles by which these are to be achieved."² Thus, the program should not only be planned on the objectives, but also be acted out on the objectives. "Keep that Light in thine eye and so shalt thou come to the gate."³

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1. International Missionary Council: The World Mission of the Church, p. 62.
2. The International Council of Religious Education: Principles and Objectives of Christian Education, p.7.
3. Bailey, op. cit., p. 137.

C. Essential Elements Included in Program Building

There are four elements - worship, study, service, fellowship - generally set up for inclusion in the program. These are listed by the International Council of Religious Education and are proposed to all the church schools,¹ for they "are essential to any well-rounded church program,"² says the Council. They shall be treated consecutively.

1. Worship.

First, what is worship? Worship is communion with God, seeking His presence, responding to God's love as He is seeking to love people. A real worship should result in leading people out to live a more effective Christ like life. Thus, worship should hold the central place in the program. Greatest care and attention must be given to the preparation and carrying out of the program so that it may lead every one into a genuine experience of communion with God.

Second, what are the kinds of worship? In general it may be said that there are two kinds of

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1. Cf. International Council of Religious Education:
Standard B for Sunday Church School, pp. 7-9.
Proposed Standard for Weekday Church School, pp.9-17.
Standard for Vacation Church School, p. 6.
Proposed Standard for Adult Religious Education in
the Church, pp. 6-13.
2. International Council of Religious Education:
Organization and Administration of Christian Education,
p. 17.

worship, formal and informal: "that which is consciously planned and participated in somewhat as an entity by itself, and that which is a sort of 'overtone' in the on-going activities of life.... The program of the church should foster both types of experience."¹

Third, what are the essential principles of effective formal worship?

First, regarding leadership: Those who conduct the service must have a worshipping spirit, a contagious God consciousness. They must live a life of spirit-filled reality. Second, regarding the program: It must be planned with a definite theme, a central thought with which the scripture reading, hymns, prayer, sermon, and other elements are all in harmony. The whole program must be carefully worked out in advance. Third, regarding preparation: Provision must be made, apart from the period of worship, for training in worship. Participation in planning, executing, and evaluating the program must be stressed. A spirit of intelligent desire, emotional response, and spiritual readiness, plus the spirit of good fellowship must be prominent in the worship. Fourth, regarding physical conditions: The building must be suitable for worship, free from distraction, aesthetic

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1. International Council of Religious Education: Organization and Administration of Christian Education, p. 19.

in decoration, and the equipment sufficient and in good order. Fifth, regarding the outcome sought. A real effective worship should result in richer Christian living. It should increase faith, deepen love, stimulate hope, and motivate obedience to the will of God. In other words, it should help the worshipper to live a victorious life for self, a glorious life for God, and a useful life to men.¹ Dr. Price thus sums up the values of worship: In worship the existence of the supernatural is recognized; fear, worry, doubt, anxiety are diminished or banished; we become detached from the merely material and appreciate the value of the immaterial. It brings a sense of strength and victory, social confirmation of faith, and aids in the solution of life's problem. Our money, our service, our time, our talents God can use for the sake of others; but our worship alone is what He can receive for Himself.²

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1. Cf., Chave, op. cit., pp. 199-202.
Cf., International Council of Religious Education:
Standard B for Sunday Church School, p. 7.
Cf., International Council for Religious Education:
Proposed Standard for Weekday Church School, p. 10.
Cf., International Council of Religious Education:
Standard for Vacation Church School, p. 8.
2. Cf., Price, op. cit., pp. 200 - 203.

2. Study.

The International Council Of Religious Education has suggested that the church program should include opportunity for the gaining of at least five types of information:

First. Knowledge of God and of Jesus. To know God and Jesus is the most essential to Christian living, therefore careful study should be given to it.

Second. Knowledge of the Bible and of other religious history and literature. In order that life may be enriched and guided these must be included.

Third. Knowledge of biography. "One of the very best ways to become an intelligent effective Christian," says Price, "is to steep oneself in the records of the great lives of history. Even though the printed page these lives radiate a penetrating light which has great power to illumine and inspire."

Fourth. Knowledge of other peoples. Since Christian living involves association with others, a knowledge and sympathetic understanding of other people is necessary.

Fifth. Knowledge of current social life. The problem of being Christian in all areas of life as we know it today is no small one. Because the church has so largely neglected this, it needs to be greatly stressed

and is receiving increasing attention.¹

To the writer's mind, in the realm of study, the Bible should stand out preeminently. Of this The International Missionary Council meeting at Madras said:

"If the church is to repossess this its faith in all its uniqueness and adequacy and power, one indispensable thing demanding special emphasis today is the continuous nourishing of its life upon the Bible. We are bold therefore to summon all Christians to a deeper and more consistent study of the Bible."²

Lotz and Crawford also state:

"The Bible needs to be taught for its cultural value as a literary masterpiece and its historical value as a record of the progressive development of a great race, for its moral value as a means of establishing right ideals and its spiritual value as a means to the deepening of the religious life."³

Dr. Fiske says, "Teach Bible as a means to end of Christian character and experience.... Its lessons must flow in deeds and bear fruits in character."⁴

In South Fukien churches there is evident a great hunger for Bible truth. Consequently there is an urgent need for leaders who know how to teach the Book. This will be considered later under the topic leadership training. As to the illiterate class, pains should be taken to

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1. Cf., International Council of Religious Education: Organization and Administration of Christian Education, pp. 17-18.
2. International Missionary Council: The World Mission of the Church, p. 15.
3. Lotz and Crawford, op. cit., p. 60.
4. Fiske, op. cit., p. 58.

teach them how to read and write first, that all may have a solid foundation in the Bible. The study of other subjects vital to Christian growth should be encouraged, too, because the wider one studies, the richer in life one becomes, and the more effective service one renders, provided the study is sound and profitable to highest living.

3. Service.

The importance of service as a vital part of the Christian life is generally recognized in the sources used.

"The Son of man came not to be ministered unto but to minister,"¹ is the greatest challenge to all His followers. It is important for self, others and God. To give is gain, to keep is loss. "A piety which is not expressed in action is shadowy and evanescent; and beliefs which are not acted out soon become feeble and valueless."² It is through service that the individual Christian comes into the real joy of Christian life and the richness of Divine blessing. On the other hand, the moment one tries to bury one's gift

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1. Mark 10:45
2. Price, op. cit., p. 184.

of service, that moment one is starting to bury his own life, for the law of disuse is still in action. Service should never be motivated by selfish gain, though it usually results in personal gain; instead it should aim at God's will for mankind. The conference at Madras emphasized this: "The church must not be regarded as an end in itself, for it exists to win the world."¹ No organization will live long which lives for itself alone. Christians must serve the world, or they will perish with the world. They must labor incessantly to bring the Kingdom of God to men, and men into that Kingdom. God has a plan for the world; Christians are counted to have a share in carrying out that plan; each doing is a part of the whole.

As carried out in the program of the church, service is seen to be of two types. President Whale states it thus: "The action is mainly twofold. A living church lives, first, to regenerate individual lives; second to judge and redeem the social and political order which is the environment of those lives."² In general, then, there are two types of Christian service - soul winning and social reconstruction. As

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1. International Missionary Council: World Mission of the Church, p. 31.
2. Whale, op. cit., p. 73.

the soul has to live in the body, thus we have to render medical and educational service; and as the body has to live in the society, thus we engage in home, village, city, national and even world service. Yet life that lives beyond the body and land is the most essential of all. The primary service of the church, therefore, is soul winning.

Certain principles of service seem to find general acceptance. It should be intelligent, guided by a definite plan and understanding of the case in hand. It should be purposeful with a joyful will to serve. The habit of regular service must be formed. The systematic way of service must be stressed, to take the place of hit and miss methods or chance, by planning ahead, by evaluating results, and by constant improvement. Both gifts of money and personal service must be equally emphasized, with the motivation of love and not pity, with the attitude of equality and not superiority.¹

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1. Cf. International Council of Religious Education:
Standard B for Sunday Church School, p. 8.
- Cf. International Council of Religious Education:
Proposed Standard for Weekday Church School, pp.13-15.
- Cf. International Council of Religious Education:
Standard for the Vacation Church School, pp.10-13.
- Cf. International Council of Religious Education:
Proposed Standard for Adult Religious Education,
pp. 10-12.

4. Fellowship.

Against the background of world chaos, the emphasis on worldwide Christian fellowship is striking. The church is the family of God; Christians are all brothers. They need to have fellowship with God and with one another. The skill in adjusting self to others, and the personal integrity of thoroughgoing honesty with one's fellowmen require time for growth and opportunity for practice. Thus, the program should include this phase and provide for social and recreational activities, beginning in the local group and gradually expanding to include the world.¹

D. Necessary Procedure in Program Building

The National Christian Council suggests not only the elements but also the procedure for building the program.

First, The Responsibilities of Various Groups.

The large church body is responsible for building the program. They are obligated to provide the best suggestions and to aid local groups in every way possible. The local churches should then examine

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1. Cf., International Council of Religious Education: Organization and Administration of Christian Education, p. 22.
Cf., International Missionary Council: The World Mission of the Church, pp. 120-121.
Cf., Whale, op. cit., pp. 16-17.

the suggested plan, survey their own needs, and build their own best program. The groups within the church must share in the process of building an effective program, though the general outline will be decided upon by the total church body. Finally the individual and his leader should have a share in the program building. Each person has his peculiar need; thus the leader, besides planning the program for the group as a whole, should provide some elements in the program especially for each individual.¹

Second, Steps in the Procedure.

For building the program, one should start by surveying the needs to be met. In the light of these, specific objectives should be determined. Then, with these as a basis for measurement, the present program should be evaluated. Out of this in turn should come suggestions for improvement. Finally, the leadership available must be determined, the resources at hand must be examined, and the program set in motion. The new program, likewise, must be evaluated and constantly improved where necessary.²

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1. Cf., International Council of Religious Education: Organization and Administration of Christian Education, p. 24.
2. Cf., op. cit., pp. 25-26.

E. Summary

It has been the purpose of the present chapter to discover the underlying principles which must guide in the construction of the suggested program and the basic elements of which it must be composed. The principles were found to involve grading, variety, unity, education, and objective. The program should be graded in order to meet the need effectively. It should be varied to avoid monotony and an uninterested attitude. A unified program will help the workers, will prevent duplication and omission, and will bring greater strength to the church. The program should use educational methods to bring fruitful evangelism; and it should constantly keep the objective in view and work toward it.

The elements included in the program were seen to be worship, study, service, and fellowship. Worship is the climax of the program. Greatest attention must be given to its preparation and execution in order to lead everyone into a genuine experience of communion with God. One indispensable thing demanding special emphasis today is the continuous nourishing of Christian life upon the Bible and the urgent need for leaders who know how to teach it. Other subjects vital to Christian growth should be included in the study, after a solid

foundation in the Bible has been laid. Christians live for the purpose of serving God and men. Thus the program should provide concrete situations for the growth in service. Finally fellowship with God and one another should be equally carried out in the program.

The process of building a program should begin with the church as a whole and be adapted by local groups within the church, and also at times by individual church members. This process was seen to involve a survey of needs, the setting up of objectives, continuous evaluation and improvement.

CHAPTER III
THE ORGANIZATIONAL ASPECTS
OF THE
SUGGESTED PROGRAM

CHAPTER III
THE ORGANIZATIONAL ASPECTS
OF THE PROGRAM

A. Introduction

The discussion of the two preceding chapters centered in the objectives of the program and the underlying principles and basic elements of the program. The purpose of this chapter shall be to consider organization as involved in the carrying out of the program. This will include discovering the basic principles of organization and suggesting specific plans for organizing the church and the leadership of South Fukien. To this end the writer will draw upon personal experience and observation in addition to using the Organization and Administration of Christian Education published by The International Council of Religious Education.

B. Basic Principles for Organization

Organization is not the end but the means of achieving the end. Whenever it becomes an end in itself, it always fails to carry its load and itself becomes a load. Therefore, it is of distinct importance for if

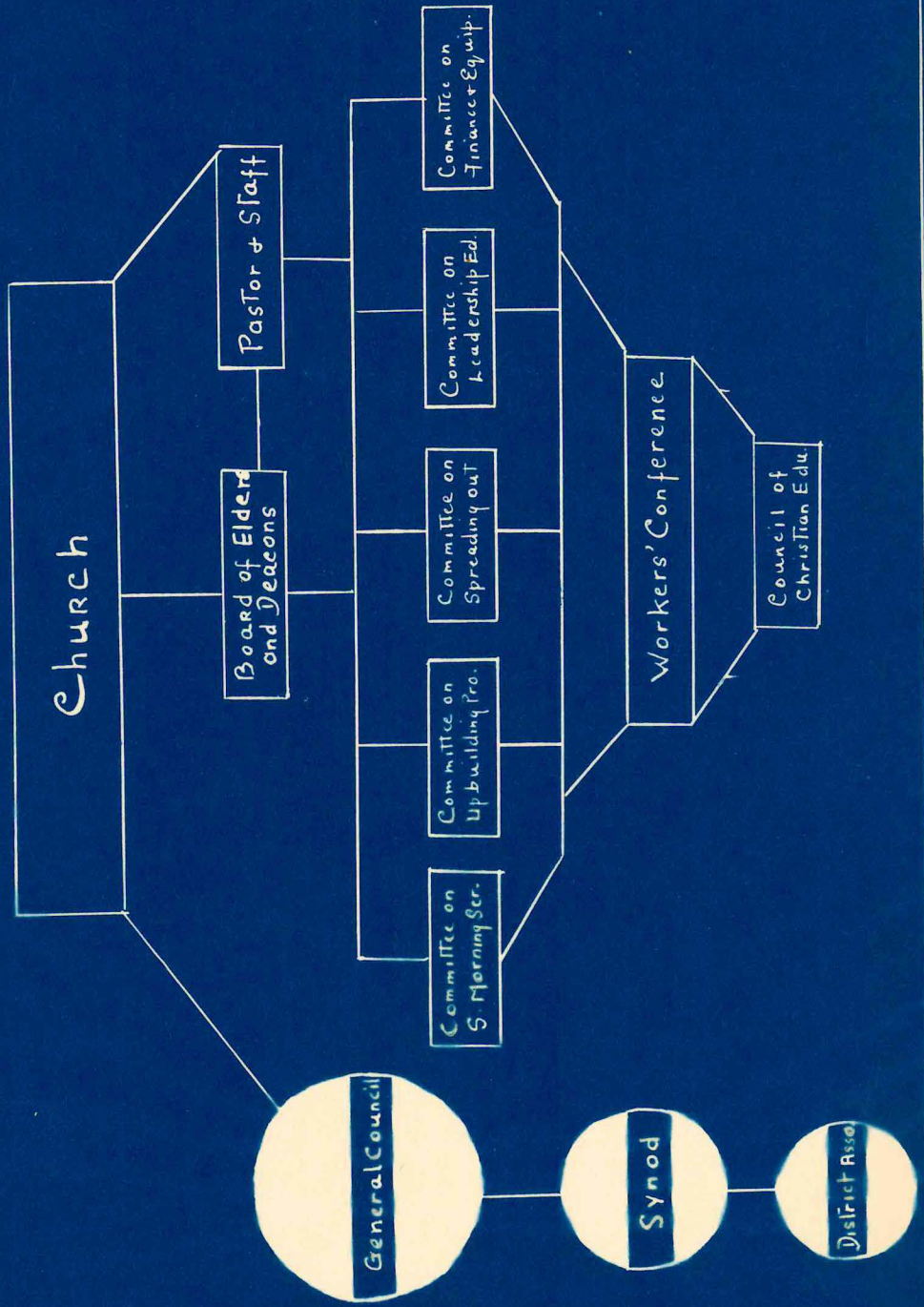
wrong, it will greatly retard, and if right, it will greatly advance the work of evangelism.

The basic underlying organization principles are: First, the principle of simplicity: Organization arises from the need and becomes only as complex as is essential for the most effective functioning. Second, the principle of flexibility: Organization should be flexible enough to be able to meet the changes arising from the needs. Third, the principle of democracy: The autocratic organization dominated by a few will fail to be truly educative and cooperative. Every member should have a vital part in the organization.¹ Fourth, the principle of correlation: All subsidiary units must be definitely and organically correlated with each other. Fifth, the principle of unification: There should be a central board to review, guide, and unify the total program. The important point is that every unit should be an integral part of the entire organization, rather than being a separate organization by itself. Sixth, the principle of cooperation: It is far better to get as many denominations and churches as possible to have a share in the program than to limit it to one denomination. The work of evangelism is so important that it requires a united force, a cooperative body, in order to achieve effective results. Seventh, the principle of practicality:

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1. Cf., International Council of Religious Education: Organization and Administration of Christian Education, p. 27.

Chart VIII
 A Suggested Plan of Organization for The Church of South Fukien, China.



There is no use in having a foreign organization which though it may be perfect in itself is yet not adaptable to the local Chinese situation. The organization must be such that it will take root in the Chinese soil for the Chinese Church; thus it must be indigenous and practical. Finally, The principle of vitality: A purposeful organization leads to life situations and relates to character building. Thus any organization which makes no vital contribution to life is not worth having.

C. Suggested Plans of Organization

It is impossible to point out one plan that is perfect and adequate for all situations. But the suggested plans will serve as illustrators of organizational schemes that are in harmony with the principles discussed. In order to be adaptable they should be modified in various ways without losing the essential features.

1. A Suggested Plan for the Church:

Every church in South Fukien is united with all the churches in China--The Church of Christ in China-- through the general council which is related to the local churches through the South Fukien synod, with its South Fukien district associations. These organizations bring about unity by means of suggestions and a general program of promotion for every local church.

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1. See Chart VII, p.86.

Every church invites her own pastor who is directly responsible to the church as a whole, and has a working relationship to the local board, to all committees, and all activities. He is responsible for the supervision of the total program.

The board of elders and deacons are elected by the church to be responsible and supervise all work of committees.

The committees consist of a chairman appointed by the church, and other members appointed by the local board. They are responsible for planning the programs and carrying them out. There are five committees:

Committee on Sunday Morning Service

Committee on Building Up Program

Committee on Spreading Out Program

Committee on Leadership Education

Committee on Finance and Equipment

The workers' conference includes all the leaders in the organization and meets primarily for study and only secondarily for business discussion.

The Council of Christian Education is composed of the chairman of each committee and the pastor. It exists for the purpose of supervising the total program of Christian education in the church.

The advantages of this plan:

Every subsidiary unit in the church is definitely and organically related to each other, all for the church, and the church for all, thus carrying out the principle of correlation. There is only one council in a position to

review and guide the total program of Christian education to avoid duplication or omission, thus carrying out the principle of unification and simplicity. Every type of activity has one separate committee to be responsible for its functioning, thus carrying out the principle of cooperation. General plans may be tentatively developed by the committee, then submitted to the people for consideration and suggestion in the light of their own needs, then referred back to the committee for revision, thus carrying out not only the principle of democracy but also of flexibility and practicality. The plan can then come to the council of religious education for review in the light of what other groups are doing and in the light of the major purpose of the church, in order that the plan may be vital to both the life of the church and of the individual, thus carrying out the principle of vitality.

2. A Suggested Plan for the Leadership Education School:

The Leadership education school will be discussed later in connection with the program, only its organizational aspect being considered at this point.

The board of trustees, consisting of representatives of outstanding ministers, teachers, laymen, and missionaries from these missions is to be responsible for finance and supervision.

Two committees for planning and revision of programs are to be the committee on intensive study and the committee on extensive experience. They are to be

Chart II

A General Plan of Organization
For The Leadership Education School.

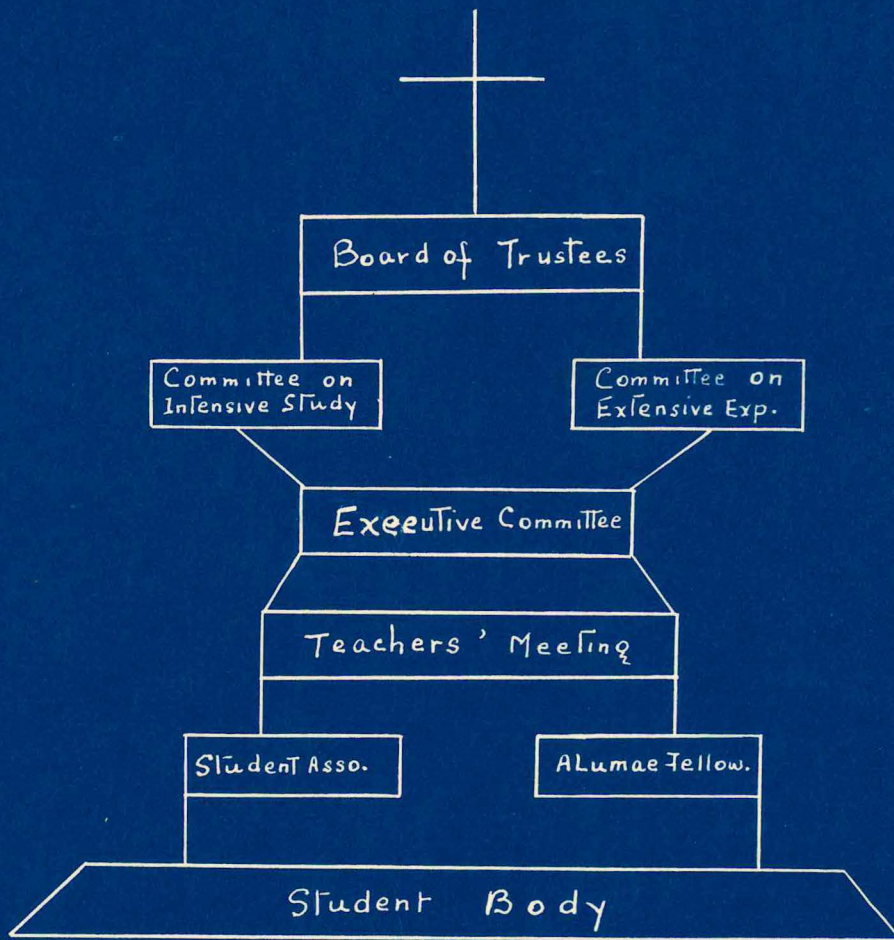
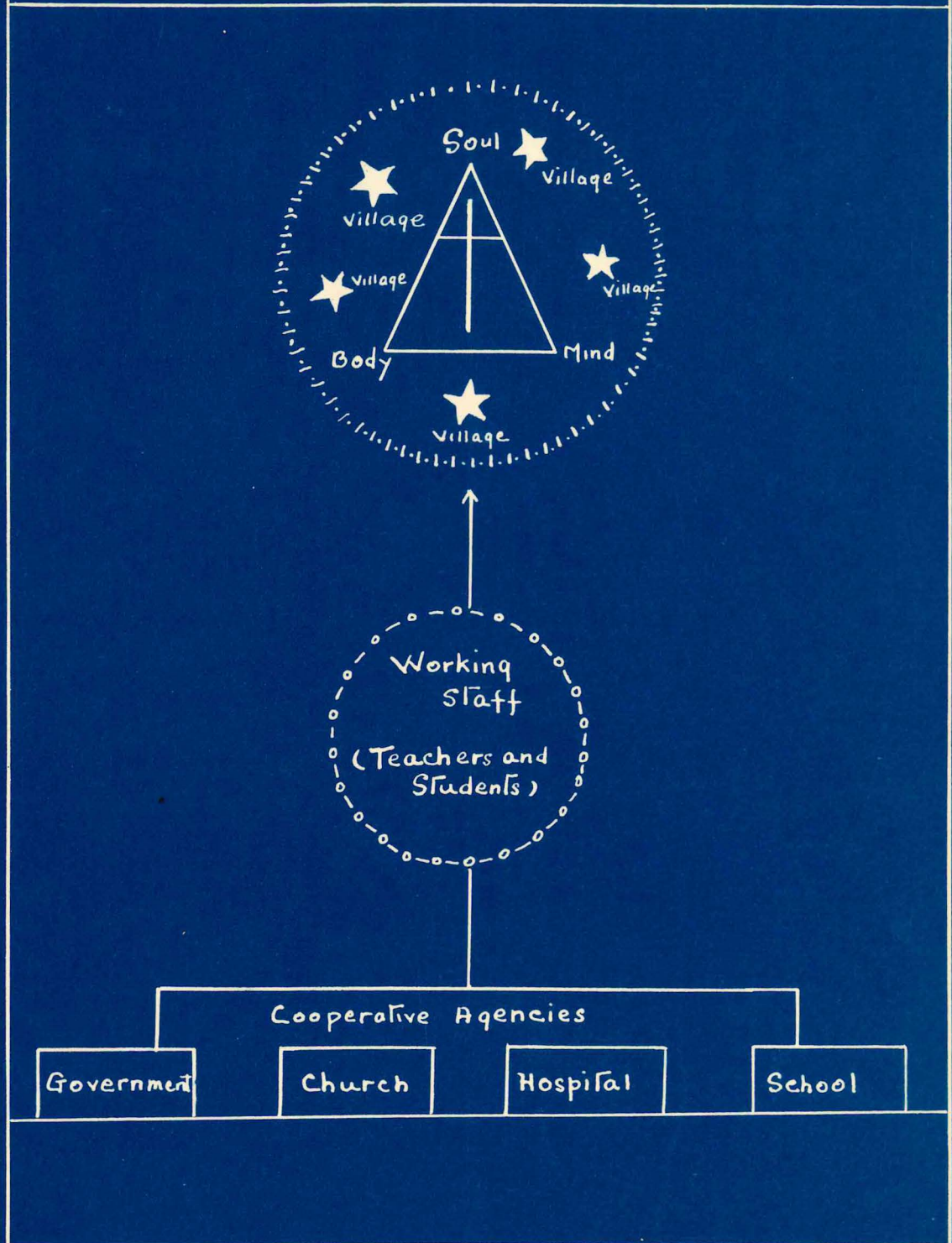


Chart X

A Suggested Set-Up Evangelistic Centers Sponsored
By The Leadership Education School.



elected by the board. The executive committee is to be responsible for carrying out the program, its members being elected by the board. The teaching staff is to be selected by the executive committee and is to hold regular meetings for testing, revising and carrying out the program. The student association is to be free to offer suggestions for improvement and promotion to the teachers' meeting.

The alumnae fellowship is to be organized by the graduates with the help of the teachers for their further growth and for the growth of the school.

In order to provide for practical training several evangelistic centers are to be established as the second school of leadership education. The school year is to be divided into two terms, the first term being spent in the leadership training school for intensive study, the second term being given over to extensive experience. Both teachers and students are to go out to live in different villages and to conduct the programs for building up the soul, body and mind of the people! To christianize the whole village and the whole man is a great task: thus it will be necessary to cooperate with as many agencies as possible.

Of fundamental importance will be the motivation back of the organization. No matter whether the training is held in the school or in the village Christ is to be the center and the Head.

D. Summary

The organizational aspects of the program are essential for consideration because organization is the vehicle which carries the program toward its goal, though in itself it is not ^{the} goal. The basic principles for organization discovered in this study are simplicity, flexibility, democracy, correlation, unification, cooperation, practicality, and vitality. Based upon these principles, two suggested plans of organization have been presented, one for the church and the other for the leadership education school. These are to serve as illustration; therefore, modification and adaptation are required in the local situation.

PART III

AN OUTLINE OF THE SUGGESTED PROGRAM
OF EVANGELIZATION FOR SOUTH FUKIEN

AN OUTLINE OF THE SUGGESTED PROGRAM
OF EVANGELIZATION FOR SOUTH FUKIEN

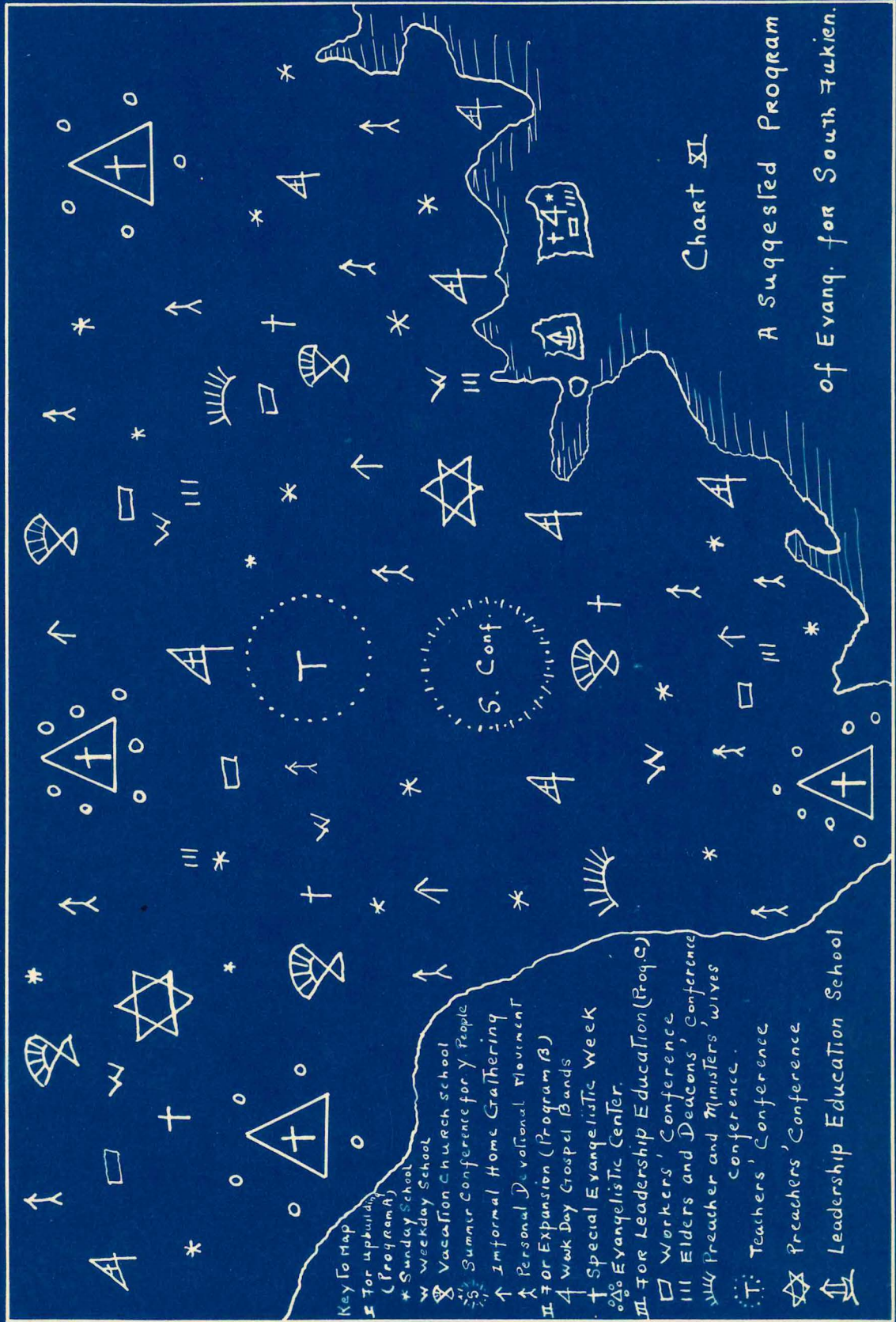
Introduction

The purpose of this section is to present on the basis of the preceding study, a suggested program of evangelization for South Fukien. This program will be divided into three units which are not separated but interrelated, each a part of the total program of evangelization. Because of the vast field dealt with, the program will be approached from the standpoint of three aspects, namely, the process of building up, i.e. working within the Christian group; of spreading out, i.e. working among non-Christians; and of training leadership. The chart gives a perspective view of the whole program!

It is important to note here the relation of the foregoing chapters to the present one. The study of South Fukien geographically, socially and religiously has provided the basis for an analysis of the needs of evangelization. It was found that the needs both within and outside the church are distinct and urgent. Furthermore, the discovery of the determining factors involved in the development of the program as it was found, is

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1. See Chart XI, p. 95.



necessary to any effective program building. To that end a study was made of objectives and principles. Therefore, utilizing the principles found in Part II, the writer will devote this Part III to the construction of the suggested program of evangelization to meet the needs discovered in Part I.

The data for the present section are derived primarily from the writer's experience in South Fukien and from a continuing study in the field of religious education. The four books¹ used previously, together with fifteen additional sources², will be used as secondary references.

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1. Bible.
Ralph A. Felton: The Rural Church in the Far East.
International Missionary Council: The World Mission of the Church.
T. S. Whale: What Is a Living Church?
2. Mildred Cable: Ambassadors for Christ.
Lewis Sperry Chafer: True Evangelism.
Chinese Recorder, No. 6, June, 1938.
N. P. Crubb: C. T. Studd, Cricketer and Pioneer.
F. D. Huntington: Unconscious Tuition.
International Council of Religious Education: Advance in Leadership Education.
International Council of Religious Education: Enlisting and Developing Church Workers.
International Council of Religious Education: The Price of Being a Leader.
Forrest Lamar Knapp: Leadership Education in the Church.
Ruth Paxson: Rivers of Living Water.
E. L. Shaver: Program for Workers' Conference.
Howard Taylor: Hudson Taylor's Spiritual Secret.
R. A. Torrey: Why God Used D. L. Moody.
W. W. White: How To Study.
W. W. White: "541" Method.

Program A. For the Upbuilding of
The Christians in South Fukien

This program is an attempt to help the 26,716 believers to grow into the fulness of Christian life. There are all together six elements involved. The first one deals with the whole constituency, as reached through the medium of the Sunday church school; the second and third concern the Christian education of adults and children; the fourth deals with the Summer conference for young people; the fifth with the home meeting for different types of Christians and the last with the personal devotional life. These will be presented successively.

1. An Adequate Sunday Church School for the Whole
Constituency in Each Church.

a. Present set-up.

As revealed in the survey, the South Fukien church has the highest number of Sunday Church schools¹, but these are by no means adequate². As was seen, the methods are not educational, the materials are not graded, the organization is not integrated. Therefore, with the hope of removing those weak spots and providing an adequate church school which will help the whole constituency, the following is suggested.

b. Objectives.

The objectives are three fold: to help every

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1. Ante, p. 29
2. Ante, p. 46

Christian life to grow to the fullest, to get the whole church--child, parent, grandparent--to participate in the program, and to emphasize the church as God's school with an educational center to touch the parish.

c. Curriculum.

A well-rounded curriculum, as it was found, is composed of worship, study, service, and fellowship. Therefore, these elements should be included in the school program.

In the formal worship services, great care should be given to the preparation and execution of the program. The physical environment, the unity and the development of the program about a central theme, which is related to the program as a whole, the mental and spiritual readiness of both the leaders and the group, must be taken into careful consideration, in order to reach the height of vital communion with God.

The materials forming the basis of study should be graded according to age, interest, and needs of the pupils; the time allowed for class periods must be at least thirty minutes and the methods used must be educational. The indigenous materials published by the Christian Literature Society and the local Bible Society are plentiful, but they need careful selection and intelligent modification.

As a project of service, each class should start by studying the need within the church and in the community. Out of this study a plan for some definite program of service

should develop. The teachers should help them to carry out this plan with Christlike spirit and to form a regular habit of systematic giving and helping.

The whole session of the Church school should constitute an experience of fellowship for all involved, in the cultivation of the most friendly relationship between students and leaders and students and students and gradually extend to the outer world. In such a situation, all phases of the program will afford opportunities for real experience in Christian living.

d. Leadership.

A class cannot go beyond its teacher. The church school in South Fukien has poor attendance just because the teachers are inadequate. They have zeal but lack technique; they need training and supervision. This is so important that the subject will be taken up separately under the leadership training section.

e. Organization and Administration.

The church in South Fukien needs to organize a church school through which the entire educational program of the church is administered. In this program the Sunday church school will be one of the units, not separate but a part of the whole, an integral part of the entire program rather than a parallel or competing unit. The Sunday school should be organized with divisions, departments, and classes, in order to meet the needs of the students affectively. Then there must be a workers' conference for all the workers in the Sunday church school to study and plan together, with the consent of the council of religious

education to supervise the whole thing.

A dignified impressive public installation and consecration service for the staff of workers at the beginning of the school year would be inspiring and would tend to lift the level of service; an effective annual promotion service at the opening of the school would be very helpful. Effort must be made to hold the sessions through out the year with at least sixty minutes in length and each time must be started and closed promptly. Systematic and accurate records must be kept and the absentees must be followed. Great attention must be given to the cooperation of home with the church school by visiting, by sending out reports, and by holding classes or meetings for the parents.

f. Housing and Equipment:

Equipment is a means to obtain effective teaching. Therefore, the teachers should start with the minimum requirement and increase this by making it a project for the group to raise the necessary funds, either by themselves or with outside help.

The minimum requirement for the building is sufficient light, good ventilation, clean and good order with a separate place for each class and seats suitable for different grades. Many churches in South Fukien have only one big hall for worship. The minister and the teachers may thus get discouraged, thinking that because of this, they cannot have an adequate Sunday church school. The following possibilities of improvement are suggested:

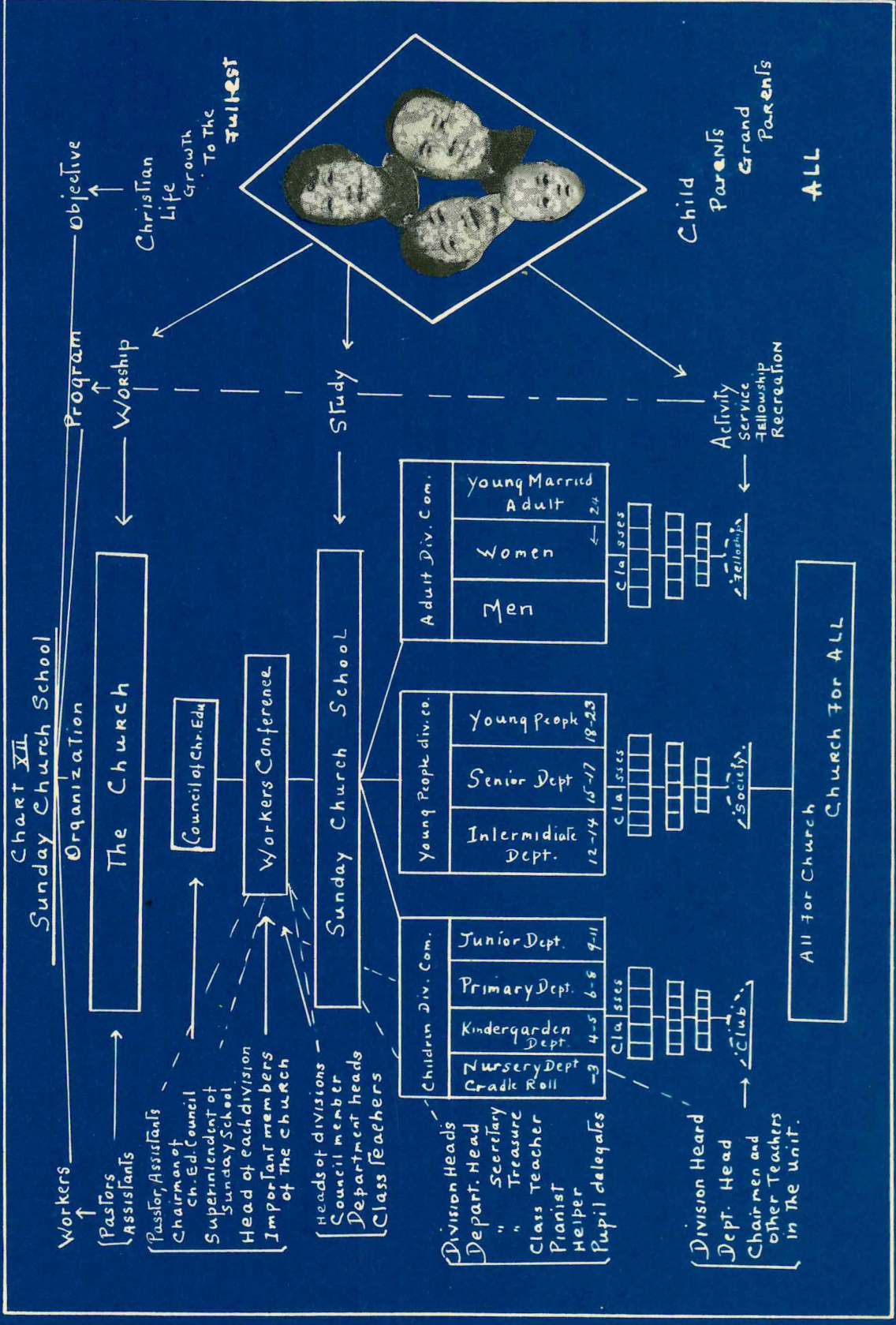
The leaders start using what is available by extending or varying the Sunday program, so that different groups may use the same room at different times. Besides, it may be found that some simple, inexpensive remodeling operations will modernize an old building and greatly increase its usefulness. A wall built here, a partition removed there, a level floor added, may make possible departmental and group work which before could not be done. If the church has empty grounds surrounding it, temporary bamboo huts may be built. When the weather permits, the out-of-doors can be used as class room. Finally, if the church has enough money to build a separate house for Christian education let the process ^{should} be moved with caution, with whole hearted support of the congregation and with the advice of an architect or some Christian educator who has had building experience.

g. The Sunday School Chart.

The use of a chart is great. It clarifies one's mind, it sets forth one's goal and it serves as one of the best ways of propaganda to arouse interest and whole hearted cooperation from the whole church. The Sunday Church School ¹ chart enclosed will serve as an example, to start each church to make one of its own.

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1. See Chart XII, p. 102.



2. A Weekday Church School for Adults in Each Church or
in Seven Big Centers.

a. Present set-up.

The need of having weekday church schools for South Fukien Christian adults is deeply felt. It is obvious that every Christian should continually grow in the Christian life for when growth ceases, death sets in. This, it was found², is especially needful in South Fukien after the great revival with crowds of new converts who are immature and in need of constant guidance and teaching. Once every seven days for one hour in the Sunday school is far from enough. More than this, the home is the first school for Christian education. Teaching parents is teaching children. Children are "all eyes" and learn to love or hate God, according to the kind of religious life which their parents have. These parents need to grow in their Christian life, and need to be guided in conducting family worship, as well as in leading their children to Christ. In the Church, too, it was evident, more adequate Christian education must be given if the standard of the church is to be raised intellectually and spiritually. If the church is to be free from superstition, unchristian social customs and practices, opportunity must be given to the members for study and enlightenment. Nor must the community be neglected. It is about ninety-seven years since Christianity started in

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2. Ante, p. 45.

South Fukien. Yet there are still almost ten million people who have not been won over to Christ, and the community is still full of crimes and vices. The Christian influence has not touched the community life, it was revealed,¹ because the Christians need to be taught how to evangelize the community.

While the needs are great, there are possibilities for these needs to be met. The adults of the church have time for weekday church school. The present government system for education allows no time for extra-curriculum activity for the school children, but adults have time. Classes can be arranged to suit them--day school for the women, and night school for the men. Besides, the building and equipment are ready by using the Sunday church school. The finances involved should present no difficulty. As it was found,² the South Fukien church stands first in her offering among all the churches in China; she should therefore not object to including the weekday church school as a part of church budget. Of course, care should be taken to spend the least and to bring the greatest result. Finally, the leadership is available if leadership training and supervision are properly provided. In the words of the idiom, 打鐵趁火熱, it is important to "strike while it is hot."³ As the survey revealed, the Holy Spirit is working mightily in South Fukien during these

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1. Ante, p. 50.
2. Ante, p. 29.
3. Ante, p. 30.

days of testing. That eagerness to learn spiritual truth has never been greater than it is now. Therefore, an adequate weekday church school would be heartily welcomed.

b. Objectives.

The objectives for the weekday church school are fourfold: First, a deeper love and closer fellowship with God; second, a growth in Christian character especially the strength and beauty of Jesus' life; third, a knowledge of the Bible and of supplementary literature or subjects which are essential to Christian growth; fourth, a growing effectiveness in Christian service in the church and the community and extending to the world.

c. Program.

The ideal here is the Christ-centered program with a life emphasis, so that each one may not only know in his head, feel in his heart, but act out in his daily living the will of God as revealed in Christ. The elements included in the program found in the Sunday church school are worship, study, fellowship, and service. These are not separated elements but integrated to form the whole program.

Each session must have at least fifteen minutes for informal worship, and once or twice a month a carefully prepared formal worship service. Three quarters of an hour must be spent for Bible study. In addition, there could be subjects related to children such as child psychology, problems of discipline, helping children to grow in Christian

life; subjects regarding marriage such as how to become the ideal wife, how to become the Christian husband; and general subjects, such as the big family system, family worship, home hygiene and recreation, the relationship of home to the church and community, or others suggested by the class for study.

The majority of Chinese parents do not know how to enjoy social life. Thus special effort must be put forth to provide recreation and fellowship which will develop them socially. Women's clubs and men's fellowships may be organized and occasional opportunities for social gatherings should be planned in the form of lunches, picnics, or indoor home gatherings with simple games.

The organization will ^{not} live long which lives for itself alone. And in South Fukien the challenge to serve is no small one. A discerning eye and a loving heart will open up pathways of manifold service. These service projects must be initiated, planned, and carried out by the class, motivated by their desire to make their lives count for Christ.

3. A Vacation Church School for Children in Each Church or in Seven Big Centers.

a. Present set-up.

In summer the schools have about two months and a half vacation. Effort has been made heretofore to conduct vacation schools for children who have no privilege of study, but ^{no-} one, so far as the writer knows, has attempted to

open vacation church schools for Christian children to save them from learning and forming bad habits from the unhealthy environment either in the homes or in the streets, and to give them a different type of school training which is interesting, with a life situation approach, with creative and constructive activity carried on in an atmosphere of joy, freedom, fellowship and informality, and with a program which is unified and vital to life.

b. Objectives.

The objectives for the vacation church school are to provide an all-year program of religious education for children, to afford an opportunity to all churches and Christian agencies for a united approach to the problem of religious education for their own children, and to provide situations for Christian growth through Christian living and experience.

c. Types of Vacation Church School.

There are at least three possible types of vacation church school which can be used according to the local situation. The individual church type is the one conducted by the local church independently. The cooperating mission type is established by two or more churches of the same mission. And the Inter-Mission type is the joint enterprise of two or more churches of different missions.

d. Time and Preparation.

A good school needs careful preparation. The

leader must start planning early. The minister and key men of the church must be awakened to sense the need. A committee must be organized to be responsible for choosing the director and the teachers, and for planning the program, the necessary equipment and the budget.

Each school should last at least three weeks and each session about three hours. In line with the modern trend, it would be well to have a flexible program, planned in terms of a few long periods rather than many short periods. The following is only a suggestion:

Monday to Thursday

Pre-session

9-10:30 Directed study and work

10:30-10:45 Recreation

10:45-11:15 Free Period

11:15-11:35 Preparation for Worship--Monday and
Wednesday
Worship Service--Thursday and Tuesday

Friday--Special Program

General Assembly (not worship service)

Trip

Outdoor Service or

Parent day--ending with worship

e. Curriculum.

The curriculum must be life-centered and not content-centered for its aim is an abundant Christian life; it must provide for life experience, for children learn to

think by thinking, to do by doing, to live by living. The curriculum must moreover be a unit of work based upon a dominant center of interest which binds together the elements of worship, study, and other activities into an integrated whole. Thus all that is done in the session will be an experience in purposeful activity, the children entering wholeheartedly into the accomplishing of some purpose which they have made their own. This will stimulate a variety of activities, including those in the mental and emotional realms as well as those involving physical activity. Hand work when introduced will not be for its own sake nor merely to keep children busy and quiet. It, too, must be purposeful activity, full of meaning because tied up to the center of interest. As such, hand work will be a means to character building. It is well to keep in mind that the activity must be meaningful with spiritual motivation; it must have social value; it must consider individual differences; must be creative, purposeful, practical and interest sustained, neither too hard nor too easy; and finally, must have a sense of completion but not perfection.

4. An Improved Summer Conference for Young People.

a. Present set-up.

One of the most effective elements in the existing program of the South Fukien church was found to be the summer conference. This, as indicated, has been

functioning more than ten years, and has proved of great blessing to the youth in South Fukien. But here too are places which need to be improved or which need new emphases to be added in order to reap greater results.

b. Objectives.

The objectives for the youth conference are to provide an opportunity for young people to know and accept Jesus as Lord and Savior and to grow into vital intimate relationship with Him; to enable them to consecrate their lives to do God's will and to be sent where He wills for the service of His Kingdom; to guide them in the development of Christlike character and life--a glory to God and useful to mankind--榮益人; and to promote true fellowship and friendship by breaking down denominational prejudice or too narrow school loyalties.

c. Suggestions for Improvement.

(1) Extension--In the past the conference has been limited to Senior High and college students, and nothing has been done for the youth of the churches who are not in the schools. And yet it is important to get into touch with the youth outside the schools inasmuch as they are generally without positive influences and their environment presents all sorts of temptation and vices. If it is impossible to have two separate conferences--one for students, the other for church youth--then the one should be extended to both students

and church youth.

(2) Spiritual Values--The present program, it would seem to the wruter, could be strengthened by a greater emphasis upon the spiritual side. This could be done by planning for small prayer groups and an hour for personal devotion. Furthermore, a service for decision and reconsecration for the followers of Christ and the missionaries of the Kingdom of God should be carefully planned and carried out.

(3) Program Building--Heretofore the program has consisted of separate periods with no attempt made to correlate these. Instead, the program should be built around a central theme, so that all parts will be unified and integrated into a whole. Greater values could be derived from the recreation periods in the afternoon if these were organized more definitely as a means of promoting friendship and sportsmanship. In the evening after the inspirational talk, small group fellowships should be organized for prayer and mutual help. Strong spiritual leaders should be assigned to help in each group and opportunity should be given to discuss vital problems.

(4) Publicity--In the past only a few outside of the schools knew of the conference. The scope of interest in the program should be enlarged to include youth, the homes, the churches, the community through

newspapers, church announcements and leaflets.

(5) Leadership--A conference can hardly rise above its leaders, because religion is both taught and caught. The greatest care should be given to the selection of leadership. A living, inspiring, Christ-centered leader has more power and greater influence than one with a strong head but poor spirit.

d. New Emphases and Additions.

As further means of achieving the goals set up for the summer conference, the following ideas might be helpful and workable:

(1) A Leaders' Retreat

Two or three days before the conference all the leaders should come together for a retreat, for the purpose of personal enrichment and increased efficiency, in order that both of these may contribute to the success of the conference. The objectives of the conference should be clearly understood by all so that all may work unitedly, intelligently, and prayerfully toward the same goal. Besides this, since outflowing and inflowing are in equal proportion, since to be Christlike a leader must follow Christlike living, careful preparation must be made for these three days, so that each leader may actually have face-to-face experience with God to such a marked degree that the students in the conference cannot help perceiving the reflection of God's glory in

each leader's life.

(2) Adequate preparation

Past experience has shown the writer how unbalanced the conference preparation in general has been. The leaders, especially the committee, worked strenuously getting ready for it, while others leisurely came for its opening. The conference for youth is the business of the home and of the church as well. The youth who attend are their children, their members; and if they want to have promising youth at home and in the church, all should engage in keen cooperation by means of intelligent understanding and definite prayer. The church should give out proper information and especially pray for it publicly; the home should remember it at their family altar; the Christian schools should organize little groups to pray for the conference and to discuss it.

(3) Spiritual atmosphere

All aspects of the program may create a spiritual atmosphere, but the first and last impressions have the greatest effect. If at all possible, the use of a church bell or chimes would add a great deal. The morning bell with spiritual songs to break the sleep and the good-night bell reminding of God's tender care may have a powerful and lasting influence in the lives of the conference members.

(4) Final Inspiration

The greatest attention should be given to the first and especially to the last meeting. Some special program on a high spiritual level should be planned for this. The candle-lighting or bonfire service would be very impressive.

Whatever the form, a quiet hour for meditation, prayer, and the making of new resolutions should be effectively provided. For example, the bad and unhealthy side of each life as revealed by the Light could be faced squarely by writing on a piece of paper those things which must henceforth go. This could then be thrown into the fire and burned as a token of a decision to give them up. A new resolution could be prayerfully written out by each individual and put into a self-addressed, stamped envelope, ready to be mailed before Christmas time to serve as a check up. The service could close with a time for silent prayer for the church, for the friends at both sides and for self.

(5) Christian Youth Fellowship of South Fukien should be Organized.

Immediately after the conference a Christian youth fellowship of South Fukien should be organized. A collective force is like fire in the forest. A three-braided string is stronger than one. Individually the Christian youth in South Fukien are like the

sands of the beach. They need to be united into fellowship.

The purpose of such a fellowship would be to help each other to know and to grow in vital relationship with God, in the fullness of the Christ life, to join the Church as a living member, and to provide spiritual fellowship and motivation to service in a cooperative undertaking of definite projects for the advancement of the Kingdom of God. A covenant something like the following might be adopted:

To have a daily period of devotion;

To be truthful, sincere, and pure in thought, in word, and in deed;

To develop a sound mind and a healthy body;

To help each other intellectually, morally, spiritually and even materially;

To lead at least one person to Christ each year and to engage in active service in the church;

To cooperate willingly with God, so that He can work out His whole will in each life at any cost.

Once a month, those who live near each other should gather together in smaller groups for mutual uplifting. Once a year all the members should meet together for a week of conference.

The organization and administration of the fellowship and other necessary elements should be decided by the youth themselves. In fact, a wise leader should always stay in the background and give advice only when it is necessary. Thus the whole thing will have purpose in the minds of the youth and the fellowship will become their own.

5. The Use of Informal Home Meetings.

a. General set-up.

Four years ago a group of Ginling College graduates feeling the need of spiritual enriching, met informally for this purpose in one of their homes and the result was remarkable. Following that some missionaries and a few key Chinese leaders had a similar gathering in the home of one of the missionaries, and again the result was unusual. The benefits of a small group meeting like this are numerous. It is a means of reaching special groups which otherwise would be hard to approach and provides opportunity for personal contacts and individual work, because its scope is limited; and its membership is selected and therefore homogenous, and its atmosphere is home-like.

b. Objectives.

The aim of such informal home meetings would be to stimulate Christians to surrender wholeheartedly to God, to grow in victorious Christian living and to become effective soul winners for Christ.

c. Location.

If it is possible a home with beautiful natural surroundings and free from disturbance should be the choice.

d. Procedure.

An early invitation should be sent to the expected guests to ask them to express their idea as to the nature of the program which they prefer to have. Based on their suggestions, the central theme should be chosen and the program should be built. Finally each one should have a copy of the program early enough for intellectual readiness and spiritual preparation.

e. Program.

The fellowship is only a suggested program; adoption and modification are needed in order to be suitable to the particular situation.

I. Morning Session

1. Personal Devotion
2. Breakfast
3. Morning Worship
4. Sharing (on what one gets from Bible at devotional hour)
5. Recess
6. Discussion on Bible or certain topics

II. Afternoon Session

7. Lunch
8. Recreation

9. Opportunity for personal interview with
the leader

III. Evening Session

10. Dinner
11. Song Service
12. Evening talk or personal testimony
13. Family prayer
14. Lights out

IV. Last meeting

1. A testimony meeting--Each one should have a few minutes to express what God has done to him or her personally during these days, and his or her desire from now on.

2. Lord's Supper--If the space is favorable, the room should be decorated in such a way as to create the atmosphere of the Last Supper with Jesus.

3. A period of prayer--A season of prayer should take place to pray for each other, ending with the song "Blest be the tie that Binds."

6. Stress on Personal Devotional Life.

- a. General set-up.

In the church of South Fukien, as it was found, a great revival has taken place. But it will have no abiding effect unless each individual will lay stress on personal devotional life, because the strength of the inner life of the church is dependent upon the strength

of the individual church members; and the powers of the individual Christian life depends upon the degree of the inner union with Christ. Paganism begins where prayer ends; a defeated Christian starts when personal devotional life ceases. More than that, there are Christians who have the dynamic force to save the world, for in their heart is a motor receiving its current from the spirit of God. They have linked themselves to the infinite source of power to save the world. Power to help the world, strenght to uphold the church, and force to live a Christlike life all come through the door of vital communion with God.

b. Objectives.

- (1) To form the habit of daily Bible study and prayer.
- (2) To have heaven-mindedness, the consciousness of God's presence in everyday life.
- (3) To grow into a millionaire Christian who has the daily key to the heavenly treasure and not a beggar Christian depending on the Sunday pulpit once a week.

c. Methods.

- (1) Taught and caught

The ministers must constantly teach the congregation about the importance and absolute necessity of having a daily devotional hour alone with God. Be-

sides, since religion is both taught and caught, the personality of the leader speaking louder than his voice, the minister himself must first practice what he preaches.

(2) Printed and written matter

If it is possible church leaders should prepare books of a devotional nature to help the members, or introduce already printed helpful devotional books, or bookmarks or scrolls as reminders of the importance of personal devotions.

每天祷告读经

我要天天灵修

The scroll ("Every day prayer and Bible study") is to be hung in the room and the bookmark ("Every day I will have personal devotions") is to be put in the Bible. Each year something new should be presented with similar meaning but expressed differently.

(3) Actual experience

The congregation must be urged to start at once. If possible the church will prepare a personal check up record on the devotional life for each member.

The suggested chart¹ may be of help:

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1. See chart XIII, p. 120.

Chart VIII

Personal Check-up Record

我每天要祷告读经
 (Every Day I will Go to my Father in Prayer and in Bible Study)

星期日 星期一 星期二 星期三 星期四 星期五 (week) 摘要 (Central Thought)

星期日	星期一	星期二	星期三	星期四	星期五	(week)	摘要 (Central Thought)
						女生名 (signed)	

(4) Expression

"There is no impression without expression." Once a month, therefore, opportunity should be provided in the club or fellowship to let individuals share with each other their personal devotional life experiences--the new experience in prayer, the values they have received from the Bible or the difficulties and victories they have in keeping up the quiet hour.

(5) Dangers

There are some dangerous points which the leaders must point out in order that the members may guard against them; First, letting the quiet hour become monotonous; taking it as something that has to be done, with no vitality, no connection to everyday living; thinking of it as a duty and not a joy; a burden instead of a privilege.

Second, allowing exceptions, keeping it when one has time, and dropping it when hands are full with other things. Such irregularity will never form the right habit of the devotional life.

Third, pursuing second hand study, books written on devotional lines are a guide to the vital devotional life with God. They cannot take the place of the Bible and prayer. The member should be encouraged to go straight to God, to study the Bible itself and to talk to Him as a child to his father.

(6) Divine help

Emphasis needs to be given to the thought that in the quiet hour it is not only man seeking God; God is seeking man with deep desire and perfect love. He will send his Holy Spirit to enable man to respond to His love and to lead him into vital communion with Him.

Program B. For Reaching The
Non-Christians in South Fukien

In the preceding program the writer presented a series of suggestions for building up the Christians of South Fukien. The present program is an attempt to reach the millions of non-Christians in South Fukien. It is composed of three units: The first one deals with the forces that are already at work, the second with a united approach of the whole church to the problem of evangelism, and the third with a possible program of intensive evangelism. These units will be treated consecutively.

Unit 1. Forces Already At Work: Weekday Gospel Bands.

a. General set-up.

After the revival in Fukien, as the survey¹ revealed, hundreds of gospel bands were formed with the resolution to spread the gospel at least once a week. These bands go out regularly to bring the good tidings into homes and institutions, into highways and byways. No doubt they are the most effective factors in the extension of the Gospel throughout the land. But some improvements should be made in order to keep up the zeal and to achieve greater results.

b. Objectives.

The objectives are to spread the Gospel

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1. See ante., p. 31.

intelligently and effectively to the untouched areas, to lead individuals to the acceptance of Jesus Christ as personal Savior and Lord, to bring them to the church as a place of fellowship with God and with His children, to help them to grow into the abundant Christian life intellectually and physically as well as morally and spiritually, and to make them active participants in the spreading of the Kingdom of God.

c. Suggestions for Improvement.

(1) Intensive Training

Many Gospel bands consist of new converts, immature Christians with little education. They have the zeal to give but lack the substance to offer; they love to work for Christ, but do not have the technique for an effective approach. The needs for the more mature groups are equally urgent. If there is going to be a continuous outflowing, there must be a continuous infilling. A fire will soon be out, unless there is continuous fueling. Therefore, they all need intensive training both in Bible study and in the technique of soul winning.

(2) Adequate Material

The Gospel message will be more effective if it is presented not only through the ears but also through the eyes and even through touch. Adequate materials, consisting of clear-cut, condensed articles written on one sheet, should be prepared for distribution. Good

sized pictures with attractive color will add to the appeal and draw people's attention. A movable folding pulpit, light in weight, will make it possible to have Bible pictures and charts on continual display. Beside, musical instruments and gospel songs will also increase the appeal and consequently the efficiency of evangelism.

(3) Weekly Report Meetings

The Sunday night report meeting should be improved. During the course of a month, these meetings should not only include reports on what has been done in the field but should also allow time for the discussion of problems met and their possible solution. At each meeting Bible study should have the central place. Furthermore, if this can be arranged, the meeting should be held in a smaller room instead of the church auditorium, to create a home atmosphere, with informality and fellowship. A short period of informal singing at the beginning would be very effective. During this preliminary informal period, the members should be encouraged to share with each other their personal spiritual successes and failures.

In order to assure the effectiveness of these meetings there should be a program committee. This group should plan the whole year's program. Each member should be given a copy so that all may know in advance what is to take place at each Sunday evening meeting. The following is a suggested program.

Weekly program

Worship--15 minutes

Bible study--45 minutes

Fellowship and Discussion--30 minutes

1st week--Reports on field work

2nd week--Discussion on technique of soul
winning

3rd week--Song singing and Bible games

4th week--Personal life testimony

Special programs (once a year)

A Gospel-bands conference

A Picnic ending with an outdoor worship
service

A Unified evangelistic campaign

(4) Group-Prayer

The power of evangelism is dependent upon the inner life of each member. Thus the greatest effort must be made to lay stress on the personal devotional life. In addition, group prayer as a source of power must not be neglected. This is important both before and after the Gospel-bands go out on the weekly trips. Prayer opens the channel through which the Holy Spirit may work.

d. Responsible Leadership.

(1) The Synod

The Synod of South Fukien really should feel its responsibility in nurturing the Gospel-bands by providing every year a Gospel-bands conference to build

them up intellectually and spiritually.

(2) The Local Church

It is on the ministers and preachers that the main responsibility rests. They should labor to bring each member of the Gospel bands into vital fellowship with God and to stimulate growth in His fullness. They should give training in how to bear witness for Christ; should plan the work with the members of the bands so that they may work systematically; and should go out with them to the field in order to be able to give sound, intelligent advice. The whole church should be inspired to join the Gospel-bands to evangelize the untouched places. In a word, the ministers should use every effort to help the Gospel-bands by teaching, by supervising, and by personal example and the contagion of their own evangelistic enthusiasm.

Unit 2. A United Approach of the Whole Church: A Special Evangelistic Week.

a. General set-up.

The Kulangu Church, which is the largest church in South Fukien, for many years has planned special meetings for non-Christian women during the Chinese New Year season. The purpose of these meetings is to spread the Gospel and to give help in the problems of everyday living in the home. The responsibility of the meetings lies with the minister's wife and with the

Christian women. It is true with almost all the other churches in South Fukien that they utilize the Chinese New Year for evangelism of some type; but it is equally true that the responsibility of the meeting usually rests either on the ministers or on the Gospel-bands. Thus, there is need for a special evangelistic week which will be the project of the whole congregation, every single Christian having a part in it.

b. Objectives.

To provide an opportunity for the whole church to join in a united approach to the evangelization of non-Christians. To make through this united effort, a greater impact on the non-Christian group.

c. Importance

"The Church must either make its impact upon the secular world of today and win it for Christ, or the secular world will increasingly encroach upon the spiritual life of the church, blunting its witness and dimming its vision..." "Wherever the church loses its evangelistic fervor it loses its soul." Thus it is important for the minister to arouse his whole congregation to engage actively in the work of evangelism, not only for the sake of bringing the Kingdom of God on

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1. International Missionary Council, The World Mission of the Church, pp. 28-29.

earth, but also for the sake of the very existence of his own church. Each year a week of evangelistic campaign must be held in which the whole church is summoned to join in this united force of evangelism; in which every member is enlisted and actively engaged to bring Christ to the man outside the brotherhood.

d. Procedure.

In order to have a successful evangelistic campaign, there must be thorough preparation in advance. A special preparatory preaching by the pastor who has this work in his heart, must be provided in advance. There must be an insistent call for individual and united prayer. A special committee must be organized to choose a theme for the week end to make early plans for the carrying out of the program. A big parish map may be prepared with boundaries noted, showing roads and houses--especially those places at which the campaign is definitely aiming--and separating the field into East, West, North and South. With the map before the people, the congregation should be divided into four groups under four distinct leaders. Each group should then be made responsible for a certain section of the field. The day before the campaign starts, the whole congregation should meet together for prayer, for an inspirational talk, for training in technique, followed by group meetings in which the groups meet separately to discuss their plan of procedure.

e. Daily program.

Early in the day each group should go out to its assigned field to witness for the Gospel and to give a friendly invitation for the afternoon and evening meetings in the church.

In South Fukien, except in Tingchow, women have more leisure than men. Therefore, a special afternoon program should be arranged for them, based on the theme of that week, but with more domestic application to meet their specific needs. The atmosphere should be more informal than that in the evening. Part of the time may be spent in teaching them the songs which would be used in the evening. The children should be permitted to come along with their parents but there should be a separate meeting for them, with Bible stories, simple songs, child-like prayer, and if possible, some creative activity.

The evening should be used for a public evangelistic service for non-Christian men and women, led by the four groups. The program should be carefully prepared and carried out and should include singing, prayer, personal testimony, and an inspiring message. When the meeting is over, the four groups should meet separately for prayer and for planning the next step.

f. Record and follow-up.

The leader of each group should keep a record of all those in his field who attend regularly. The

work of the special week should be followed up by definite visitation and invitation to the Sunday service and Sunday church school, and to the follow-up classes of Bible study.

Unit 3. A Possible Program of Intensive Evangelism:
Evangelistic Centers.

a. General set-up.

The need of the South Fukien church is to utilize the same splendid evangelistic fervour in a smaller definite area by concentrating in from three to six adjoining villages until that area has been christianized and the people have been won over to Christ and continue growing into the fullness of His life. The present evangelistic tendency is a scattered preaching point, here and there. This has its values, it is true, but if a fruitful harvest is to be expected, the policy of evangelism should include both extensive and intensive effort; and the emphasis should be social as well as individual; that is to give the whole Gospel to the village. Personal and community living, health and education are parts of the program of teaching and preaching this whole Gospel.

b. Objectives.

(1) To provide an opportunity for all Christian institutions to make a united approach to the problem of rural evangelization.

(2) To centralize evangelistic effort in

certain rural centers.

(3) To help make the individual a thorough Christian through and through in body, mind and soul, in every aspect of his life.

(4) To build up the Christian home and community.

(5) To provide a definite center as a training school for those who wish to engage in intensive evangelistic work.

(c) Program.

(1) In the Religious realm

Christ and His message should be the heart of this village program. An intensive evangelistic campaign of at least a week at a time, comprising visiting and preaching in selected villages with a follow-up training program which is centered in Christian growth would be the general procedure. The home visiting, the distribution and explanation of tracts, the personal witness of certain individuals, the prayer meetings, the preaching in homes that are opened to the group, and a tactful effort to win the family head and the community leaders, all of these are essential to the program. The Sunday program at the evangelistic centers would include a regular Sunday morning service for adults, separate worship for children, a Sunday church school for all ages, and an informal family service in the afternoon or evening, according to the local situation, with the

whole group, adults, young people, and children meeting together for singing, for a Bible or worship story and for prayer. Besides this the evangelistic centers should arrange special seasonal services such as Easter, Children's Day, Ching Ming Festival, Thanksgiving, Christmas, Rural Life Sunday, and Home Week.

(2) In the Physical Realm

The need of health education is much greater in the rural communities than in the big cities because of the low standard of living and the lack of education. The following are some suggestions to meet the need.

A branch clinic should be established in each village. A doctor with a few nurses and some medical supplies should go out to each village on specific days at least a month. A general clinic should be opened at the evangelistic center with a nurse stationed there to examine, advise, and render simple treatment, especially to instruct mothers in baby care. This nurse could also train the evangelistic team in first aid and supply them with a first aid box or medical kit for use in case of accidents.

An annual Health week should be observed, with charts, exhibitions, and bulletins from the national department of health, and with a program of sermons and lectures which deal with the value of health. The

prevention of disease must be impressively given; if possible, together with a health play or pageant. A clean-up day of the whole place must be insisted upon. The central aim is to make the whole community health-conscious and to build up health attitudes and to establish health habits. Cooperation with the social service departments of the hospitals for the provision of a doctor, a nurse, medicine and other essential equipment would be necessary. Besides, the need for cooperation with the government health agencies is great, because they can back up the work with force or financial support and win with leadership if necessary.

(3) In the Intellectual Realm

About eighty per cent of the city Christians read the Bible; but in many villages less than one-half of the men and two per cent of the women can read. Thus the immediate need of the village program is a literacy campaign--followed with further study of helpful subjects. Therefore, literacy classes should be provided for all members in the village, men and women, and a weekday school for children. Beside, a reading room should be opened at the Evangelistic center for people to come and read; and a circulating library should be established from which books can be borrowed.

(4) In the Social Realm

"What the soul is to the body that the

Christians are to the world."¹ They are responsible for evangelizing the world to bring about a better society.

Of this Madame Chiang said:

"The one thing that society is now asking of the church in China is that it shall show men how to meet the pressing problems of their day. The church can no longer stand apart from the development of modern China. In our day God is revealing Himself anew in the needs of society and impressing upon us the need for social action."

The following suggestions are an attempt to Christianize the rural community:

(a) A Better Home Movement

A health standard should be put up with a challenge to the people to meet it. The following items should be included in this standard:

Chicken and pigs should be kept out of the homes.

A storage room should be provided for farm machinery and other implements.

Sweeping in and around the house should be done daily.

Only boiled water should be used for drinking and washing dishes.

A fly swatter, a fly trap, and a fly-proof cupboard for food should be provided and used.

Special chop sticks should be provided for

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1. Op. Cit, Whaie, p. 15.

serving, and a separate basin and towel for each individual for washing.

Garbage should be buried or burned.

An outdoor family toilet with cover should be built.

The walls of the home should be whitewashed once a year.

Adequate windows or skylight should be put in each room.

Each room should be equipped with a mosquito net.

The cooking stove should be equipped with a chimney.

Some flowers should be planted in or near the house.

Home training classes should be conducted with the aims to teach parents about children's problems, to guide youth in the marriage problem, and to study diet, nutrition, and home management. Family worship should be introduced by creating a worshipful atmosphere through the hanging of Christian pictures or scrolls on the wall, and by forming the habit of daily family worship and saying grace at meals.

A mothers' club should be organized to give inspiration to the mothers by having half an hour of real worship together, by studying together some helpful Bible passages and some specific domestic problems,

and by having a social time together, knitting, chatting, playing games, or listening to an entertaining story.

(b) Citizenship Training

A bulletin board at the front of the Evangelistic center, displaying national, local, and church evangelism news, would be very helpful to the villagers. The national celebrations and festivals should be Christianized. In addition, a social pressure should be formed against gambling, drinking, smoking, and other unhealthy recreation; and the community youth, for promoting community service and national patriotism, should be organized to cooperate with the new life movement in its plans for community reconstruction and the improvement of custom.

(c) Agricultural Improvement

A farm study club should be organized to promote the growth of better seed, the cultivation of new vegetables, and the improvement of poultry and livestock.

A vegetable garden at each home should be encouraged to improve the family diet. Some simple new village industry or home craft that will give employment and income during those months when farm work is slack, would be very effective. If possible, effort should be made to cooperate with the government in organizing, promoting and supervising the cooperative clubs for such

service as credit, well digging, animal buying. The evangelistic center in order to reduce the poverty of the people may have to use the work animals' system which is now being used by twenty-five rural churches in Central China. According to this plan a female pig, chicken, or calf is purchased and loaned to a village Christian; when it is bred, one half of the number of offspring is given back to the church and the other half becomes the farmer's property.¹

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1. Cf., Felton, Op. Cit., Appendix H.

Program C. Leadership Education
In The South Fukien Church

1. The Importance of Leadership in Evangelism.

Forrest Lamar Knapp in his book on leadership education in the church indicates this:

"The Christian Church is asking millions of men and women to give of their time and talents in its service. It is beginning to demand that these who serve in its cause shall make careful preparation because its success or failure will depend primarily upon the quality of its leadership."¹

As one surveys the field in South Fukien, one is faced with the huge group of untrained leaders and teachers in the evangelistic field, with its great demand for leadership education. The problem is challenging.

"The Christian religion is inoperative in great areas of life because of the inability of those who undertake to spread its message. Children are failing to develop an adequate philosophy of life because their teachers are unprepared. A youth movement has been launched, but it may flounder on the rocks because of a lack of educated lay workers in the local church to guide it. Strong hope is being stirred by the Christian adult movement, but it may never get out of the harbor because few local churches have workers who are prepared to steer it into the stream of life. The best of the curriculum materials often go begging because poorer materials are more readily used by untrained teachers who are still in the rut of traditional practice."²

In order to build the house, one must count the cost; in order to conduct a successful evangelistic campaign one must first prepare the workers. The importance of

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1. Knapp, Forrest Lamar, Leadership Education in the Church, p. 17.
2. Advance in Leadership Education, International Council of Religious Education, pp. 3-4.

leadership education is unquestioned.

2. The Place of Leaders in Evangelism.

"I am thrilled to be a leader!"¹ may represent a popular evaluation of leadership but in itself is not enough. The place of leaders in evangelism is more than the human idea of privilege; they represent Christ on earth to do His unfinished work. Their call is divine, from above; their task is eternal, for it passes beyond this earthly life. Their field is heaven and earth--a visible church here on earth, with an invisible Kingdom of God. The object of their work is sacred--life itself--the touching and molding of souls through contact with Jesus. The sources they use include both human divine--human knowledge and technique plus the word of God, spiritual experience, and Divine guidance.

3. Kinds of Leaders Needed in Evangelism.

Dr. Knapp suggests that the church needs leaders who in some degree are scientists, philosophers, artists, prophets, priests, builders, and Christians. The scientist can discover truth; the philosopher gives the meaning to the truth discovered; the artist pictures the truth in symbols. Furthermore, the leaders who are prophets see what ought to be true and go forth with a challenge to make truth; the priest discover truth and lead people

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1. International Council of Religious Education: The Price of Being a Leader, p. 3.

to its source; and the builders make truth a living reality. But "in each leader something of the scientist, the philosopher, the artist, the prophet, the priest, and the builder must be caught up and fused by the spirit of God into a dynamic, Christlike personality with wisdom to understand, with patience to persist and with strength to endure."¹ In short, the leaders needed in evangelism are those who are spiritually abiding in Christ with overflowing power, intellectually resourceful, morally Christlike, and socially large hearted, caring for all and friends of all.

4. Ways of Enlisting Leadership.

The International Council of Religious Education has made the following suggestions: The general program of evangelism must be improved and kept as a whole program before the congregation. The members must be challenged to participate in a big enterprise by showing the crying need, and the thrilling atmosphere of a great cause. More than that, individual conferences should be held to secure pledges of service, and a dedication or recognition service should be conducted. The writer would like to add another point and that is to appeal to their spiritual motivation by helping them to face the challenge with Christ; so that the motivation for service lies in their personal

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1. Knapp, Op. Cit., pp. 41-56.

commitment to Him. Thus, the effect may be the life of abiding as the branches in the Vine.

5. Means of Leadership Education.

There are numerous ways of accomplishing the education of the leaders of evangelism, such as through apprenticeship which provides an opportunity for the facing of real life situations under the help of one who has experiences; and through the workers' conference, for a good workers' conference has a genuine educational effect on the leaders. In addition, through an adequate church library with a reading course outline and an efficient librarian, rich resources can be made available for leadership education because a growing leader is always a reading leader. Correspondence courses offered in various training institutions would be another help. The plans and programs of institutions, camps, and conventions if carefully planned and carried out would greatly render service to leadership education. The school of leadership education is the most effective means of improving the leadership of evangelism. Supervision is another means by which the workers are guided to do the work more effectively and objectively. Observation and visitation would help to enlighten the mind and inspire the heart.¹

6. Types of Leadership, Educational Program for South Fukien.

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1. Cf., Knapp, Op. Cit., pp. 117-130. International Council of Religious Education: Enlisting and Developing Church Workers, pp. 13-21.

There are many ways to conduct leadership education, as it was found, but the writer has chosen six kinds which she thinks would be workable in the South Fukien Church. Among them some have already been practiced by the Church but need further improvement, others are new but are necessary. They will be presented consecutively.

7. Lay Leadership Education through Workers' Conference.

(1) General set-up.

To quote from The Chinese Recorder:

"God works through human agencies. How sufficient are our human resources in China today? In the face of the present crisis, it is all too evident that the limited number of pastors and evangelists, Chinese and missionary combined, are wholly inadequate for the task of bringing this nation under God-control and thus saving it from destruction. We must tap the great resources latent in the laymen of the Church. Rev. E. Macmillan D. D. of Preloria says 'Surely something much more revolutionary than revival is needed if the ultimate objective be to change the world. We must mobilize all our resources for the task, the whole church to the last man and woman must be claimed, and to this end must be changed and trained.' Dr. Mott also indicated this, 'If we liberated the lay forces of Christianity we should find ourselves in a new spiritual order.'"¹

The importance of lay leadership training is obvious as a means of making available these great lay resources for effective use in the church of South Fukien. The workers' conference can make a real contribution to the program of lay leadership training.

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1. Chinese Recorder, #6, June 1938, p. 276.

(2) Objectives.

(a) To improve steadily the local church's program of evangelism.

(b) To develop knowledge, skill, and consecration in the workers who are carrying on evangelistic work.¹

(3) Program.

(a) Theme --To plan a series of workers' conferences worthy of being considered a leadership training project, it is quite necessary that the work of the series have a real unity, that the topics be combined under a common unifying center.² Beside, every meeting the theme must be definitely stated and clearly put before the workers, for when all work consciously for results, the results will come.

(b) Preparation--Whether or not the meeting will be successful will depend in large measure upon thoughtful preparation. The themes, the leaders, and the program all must be arranged early enough. Certain things must be done by way of preparation of those who are to attend, such as sending in advance a questionnaire to each leader for self-examination and for suggestion and study, together with some leaflets or books on the topic related to the meeting.

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1. Cf., Shaver, E. L., Program for Workers' Conference, p. 6.
2. Cf. Ibid., p. 7.

(c) Suggestions for the Meeting--The meeting must have at least fifteen minutes of real worship experience, forty-five minutes of discussion and study on the topic prepared, and fifteen minutes of fellowship such as games, informal singing or refreshment.

The following topics are suggestions, others should be included as the members feel the need of them, in order to enable them to give effective service.

General Methods of Teaching

Specific Methods of Teaching the Bible

How to Conduct Worship or a Prayer Meeting

How to Lead Recreation

How to Promote the Christian Home Movement

How to Win Individuals to Christ

How to Handle Discipline

The Use of Activities

Christian Education, Direct and Indirect

(4) Dangers.

There are green lights in the Workers' conference one should watch for. First, the program should be spiritual and educational in emphasis, rather than having business or recreation at its center. Second, the effectiveness of a well planned and carefully guided discussion versus unplanned and unguided discussion of too many problems in one meeting should be kept in mind. Third, it should be a study hour and not a lecture

meeting. Fourth, it should be practical, with a chance to put the plan to an immediate test, and not to dream and drift. Finally, if the interest of the conference is going to continue, each meeting must be really worth having because it actually accomplishes something.

b. Improvement on Elders and Deacons' Conference.

(1) Present set-up.

The churches in South Fukien recently have tried to conduct elders and deacons' conferences at three big centers. The result was good but improvement should be made to bring about greater effect.

(2) Objectives.

(a) To stimulate growth in love, a strengthening in faith, and a deepening in hope.

(b) To guide into intelligent, active, efficient service in the church.

(c) To promote growth in Christian character and good report, worthy of this calling.

(d) To develop an intelligent mastery of the Bible, a knowledge of church history, a familiarity with the biographies of the saints.

(3) Suggestions for improvement.

More thought needs to be given to objectives so that each conference has comprehensive and specific objectives well selected and plainly indicated. Effort should be put forth to arouse the delegates as well as the

leaders to become conscious of these objectives and to work toward them.

The program should provide for study, rather than overemphasizing the lecture method. In order to make this study satisfactory, a notice of the topic, with helpful materials, should be sent long in advance to the delegates for thoughtful and thorough preparation. For the sake of encouraging among the women participation and developing leadership among them, the study-discussion group should be divided into two, with men and women separated. The work of deacons and elders and the effective methods of serving the homes, the church, the business circle, and the community at large, all these should be carefully discussed. There are other helpful subjects which should be introduced into the program, such as church history, especially the history of the South Fukien Church, and biography of the saints, particularly the local church forefathers. Finally leadership consciousness must be created with a recognition that while being a deacon or elder is a great privilege, it is also a heavy responsibility and they must be willing to pay the price.

"It sears the face, and it sears the brain,
It strains the arm till one's friend is pain
In the fight for man and God."¹

The price they have to pay is manifold: an intellectual

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1. Shaver, E. L., The Price of Being a Leader, p. 6.

price taking time to read; a moral price, undergoing moral discipline; a social price, motivating all service from the love of God and men; and a spiritual price, spending time regularly for Bible study and prayer, for no prayer no power, little prayer less power, much prayer great power.

(c) Expansion of Conference for Preachers' and Ministers' Wives.

(1) Present set-up.

More than two-thirds of the present preachers' and ministers' wives are much below the standard of the ideal wife. The older ones have no education, the younger ones have no specific training, and the result is that the church and the preacher both have to suffer. The preacher and his wife are like the carriers of the chair. When one of the carriers is handicapped in some way, the other cannot render the service he desires, and the man in the chair cannot reach the goal as he plans. Knowing the crying need, the writer, about two years ago, started a conference for these wives at the west part of Fukien. The following suggestions are based upon that experience.

(2) Objectives.

(a) To help each one to grow into ideal preacher's wife in body, mind and soul.

(b) To help them to build a Christian

home which will serve as a demonstration center.

(c) To help them to develop the desire and the ability to cooperate with their husbands in the work of the church.

(d) To lead them into enthusiastic and intelligent participation in the building of a Christian community and world.

(3) Program.

A daily schedule should be worked out in advance by the committee, with the following items in mind: Personal devotions, prayer groups, morning worship, Bible study, singing, inspirational talks, discussion, demonstration, story hour, and family worship, recess and three meals.

The possible topics for addresses and discussion are the following:

A preacher's wife and her God.

A preacher's wife and her husband.

A preacher's wife and her children.

A preacher's wife and her church.

A preacher's wife and the Kingdom of God.

A preacher's wife and her Christian growth.

The discussion in the afternoon should bear the same topic as given in the morning but with actual practical application such as how to decorate the home, make the budget, play with children, supervise their study, lead

family worship; how to be the life partner of the husband at home and in the church; and how to lead the women's prayer meeting, organize the mother's club, teach the church schools and help keep the Sunday morning service free from unnecessary disturbance, creating the spirit of worship. Furthermore, from past experience, the writer finds that a daily family schedule should be included in the discussion, for she feels that Chinese schools should create a home atmosphere, and Chinese homes should introduce some elements of school atmosphere, that is a systematic living. A sample schedule for the average home could be planned by the group after a discussion of the factors to be considered.

(4) Location.

Because of financial expense, and inconvenient travelling for women, the conference should be expanded in four centers of South Fukien--Amoy, Chinchew, Changchow and Tingchow.

(5) Responsibility.

The synod of South Fukien and the local church should be responsible for the financial support of this conference even as they have provided for the preachers' conference. The leadership education school should arrange the program and provide the leadership.

(d) Strengthening of the Christian School Teachers' Conference.

(1) General set-up.

A school cannot go beyond its teachers; what the teachers are the students will be. Their influence on the lives of students passes time and space. It penetrates beyond the students' school years into their life time; it spreads from class to home and from home to society. But to be a great teacher who imparts a creative influence, one must have a great personality. Nothing can come out that has not gone in, and what is in the teacher will come out in spite of all tricks and masks. Therefore, it is absolutely important to provide means through which the teachers may be helped to grow. A number of years ago the educational committee of South Fukien synod conducted its first Christian teachers' conference. For various reasons that was the first and last conference. It will take considerable planning and effort to revive such a conference and yet, since nothing that is worth having does not cost something, pain should be taken to continue it. There is no question that the Christian teachers need it and need it desperately.

(2) Objectives.

To help the individual grow into a vital Christlike teacher: spiritually--abiding consciously, triumphantly and powerfully in Him with Him and for Him; intellectually--keen, alert, and resourceful like a

reservoir and not like an April shower; morally--growing into Christlike character by undergoing moral discipline in the spirit of Jesus. "For their sakes I sanctify myself."; socially--willing to lay down personal life that the students may enter into the abundant life of Christ, and that the work of the Kingdom of God may grow.

(3) Suggestions for Improvement.

Since that must be left to the local committee, no attempt will be made to formulate a complete program. However, out of the last conference came three suggestions for improvement:

(a) Setting up definite objectives.

In order to be effective the whole program must be planned with specific goals in view and should be unified about one central theme. It is important, in the carrying out of the program that all the leaders and the delegates be objective-conscious.

(b) Working toward personal growth.

To be a Christian teacher is a divine privilege but it is also a great responsibility. The Christian teachers of South Fukien need to be faced with this and challenged to pay the price. Several sessions of the conference should be devoted to

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1. John 17 : 19

discussing this. The Rev. F. D. Huntington in his book, Unconscious Tuition, states:

"1st, that there is an educating power issuing from the teacher, not by voice or by immediate design, but silent and involuntary, as indispensable to his true function as any element in it. 2nd, that this unconscious tuition is yet no product of caprice, or of accident, but takes its quality from the undermost substance of the teachers' character. And 3d, that as it is an emanation flowing from the very spirit of his own life so it is also an influence acting insensibly to form the life of the scholar."¹

This being true, it is of the utmost importance that each individual Christian teacher have his life "planted by the river" that it may grow continually and send out its Christlike influence consciously or unconsciously all the time. The teachers should therefore be encouraged to check up their growth by using a self-rating scale. The functions of such a scale are to stimulate further growth, to diagnose strong and weak points in personality in order to strengthen the latter, and to keep for personal future reference. It is not a test or a comparison with others, nor a stimulation for pride over success or pessimism because of failure. Some of the essential items should be included in the self-rating scale.

First, the personal self: Am I living every day my best so that I can always respect myself? A

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1. Huntington, F. F., Unconscious Tuition, p. 7.

growing life is a life of study; how much time do I spend for creative study?

Second, life with the students: Do I have the objective of molding and transforming these students' lives through a vital contact with Jesus according to God's will? Do I pray for them? Do I work for a Christian decision on the part of my students? Do my students feel that I live what I believe and teach? Do I have the direct call--"Take this child and nurse him¹ for me and I will pay you later" --and do I live up to that call?

Third, Life with God: The value of one's actions and of one's silent influence depends upon the degree of inner union with Christ. Do I have vital relationship with God? How much time each day do I definitely spend alone with God in prayer and in Bible reading? Am I cooperating with God to let Him work out His whole will in my life at any cost?

Fourth, Life in the homes: Am I a light in my own home and in the homes of the students? What differences have I made in these houses because of my presence and of my service? How much can God work through me to bless these homes?

Fifth, Life in the school: What kind of an

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1. Exodus, 2:9.

atmosphere do I create in my school? Is it a Christ-centered school: Am I helping in the family of God or working in the factory for man? Do I impart the joy of Christ, the love of the Heavenly Father, and the power of the Holy Spirit to the school?

Sixth, Life in the church: Am I giving active and constructive service to the church? Am I leading the students to the church by words and deeds?

Seventh, Life in the nation: Am I enthusiastically and intelligently participating in the building of a Christian nation and world? What have I actually done for my country toward the coming of God's Kingdom and the abundant life promised by Christ to every one in China?

(c) Teaching how to study the Bible.

For more than ten years Christian work in the Christian school has been greatly hampered by government restrictions on Bible teaching and worship services. Suddenly, however, on April 6, 1938, Madame Chiang announced that as a direct result of the courageous and self-sacrificing service of the missionaries in the present emergency, the government has now gladly amended the law so as to remove these restrictions, that now the Bible can be taught in registered mission schools. This joyful news brings with it a new responsibility for the Christian teachers. To most of the students the Bible is still a closed and uninteresting book. Now the door is wide open

for Christian teachers to lead the students to find the everlasting treasure which has been hidden and formally sealed for over ten years. The success or failure of this treasure hunt depends largely on the quality of the leadership. When the teacher himself knows how to study the Bible and has the technique of teaching students how to study, the teacher has the key and naturally the treasure hunt will be a triumphant one. Thus, the need for the Christian teachers to know how to study and teach the Bible has never been so great as it is now. Therefore, the problem of how to study and present the Bible should be the central subject for discussion and study throughout the whole conference.

(e) New Emphases on Preachers' Conference.

(1) General set-up.

The key man in the program of evangelism is the minister upon whom its success or failure finally rests. One may develop a great program for the evangelism of South Fukien, but without competently trained ministers or preachers such a program is powerless to produce results. Churches may build splendid educational plants, beautifully equipped, but they are only a means to an end; they can in no wise help the congregation to grow into that rich and abundant life which Jesus Christ promised. Only a well-trained, growing minister can guide them into such a life as that. The missionaries in South Fukien sensed

that need twenty years ago and organized an annual conference for the preachers. This has proven to be one of the most effective means of leadership education for them. The committee of preachers has always put the Bible in the supreme and central place of the program. But there are subjects which the writer thinks ought to be added, not to take the place of the Bible, but to supplement it and to serve as means to the end of the securing of a better understanding of the Bible, and of the technique of evangelistic work.

(2) Objectives.

(a) To help the preacher to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."¹

(b) To stimulate each preacher to grow in perfection, to become "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."²

(c) To give spiritual inspiration and practical help to each preacher that he may become a spirit-filled pastor, a creative, resourceful teacher, and a Christlike shepherd who wisely leads the sheep, bravely fights for them and faithfully keeps them to the end.

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1. II Timothy, 2:15.

2. I Timothy, 4:12.

(3) New Emphases.

The subjects that ought to be added to the program as a means to an end are the following: First, religious education in the church: The church must provide for all its members an opportunity for continuous Christian growth. Christian education is change and growth in Christian life within and Christian living without. Thus, the minister should realize and cooperate with God in making the church God's school, with an educational program that touches the whole parish. Therefore, the minister, in addition to his primary task as a priest, leading the whole congregation into vital communion with God, should also become an organizer to establish the church as a school for Christian education, an administrator to put the organization into operation, and a supervisor to guide that operation into objective, creative, and constructive results.

Second, a whole-year program: Happy is the man who knows what he is doing! A floating weed will get nowhere. Two years ago in a retreat for district preachers' when the writer asked them about their program for the year and they seemed startled. Each minister should be stimulated to work out a whole year's program of evangelism and let each member in his church have a copy before the year starts. A Planned and printed program is the best available form of church publicity. It tells

about coming events, it shows the relationship of one phase of work to another, it prevents one-sided and single-track thinking and it prepares for the wholehearted response of mind and spirit of the congregation to the whole year's activity.

A suggested year-round program based on the Chinese calendar follows. Its chief emphasis is on the building up and spreading program.

January	1	Thanksgiving and renewed consecration
	2	Enlisting for church service
February	3	Training class for Gospel-bands
	4	Evangelistic campaign
March	5	Opening of the week-day church school
Summer		Chief emphasis on leadership education program
April	6	Easter
	7	Parents' Day (<u>Ching Ming</u> festivals)
May	8	Church elders and deacons' conference
June	9	Pastor and Preachers' wives' conference
	10	Church picnic
Autumn		Emphasis on Leadership Education program
July	11	Students' conference
	12	Preachers' conference
August	13	Teachers' conference
	14	Vacation church school

September	15	Workers' conference
	16	Informal meetings
Winter		Emphasis on building up and spreading out program
October	17	Training classes
	18	Evangelistic classes
November	19	Thanksgiving
	20	Family night
December	21	Christmas
	22	Account day

Third, Daily schedule: Most of the workers of God have the best intention, but they accomplish little; they keep so busy every day; they are doing God's work, but not God's will. "If God the labor do not share, much is little everywhere!" The life of waiting upon God is as much or even of more importance than the life of working with people. A life with objectives, with a systematic guided schedule given from above is the richest and fullest life. Below is a suggested daily schedule for the workers of God to be used as reference; the true schedule for him or her has to be given directly from above.

(f) Establishment of Leadership Education School.

(1) Necessity.

As seen in the survey the need of a leadership education school in South Fukien is obviously marked, even as it is in the Church at large. The international Missionary Council which met in Madras appealed to all

A SUGGESTED DAILY SCHEDULE

	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>	<u>Saturday</u>	<u>Sunday</u>
A. M. 6 - 7	P e r s o n a l				D e v o t i o n s		
8:30 - 10	Retreat	Spreading out work	Reading	Building up work	Preparing sermon	Reading	Morning Service
10 - 11:30							
P. M. 2 - 3:30	Pastoral care	Spreading out work	Building up work	Spreading out work	Building up work	Pastoral care	Sunday Church School
3:30 - 5							
7 - 9	At home with family	Family worship in members' homes	Evening class	Family worship in members' homes	Fellowship Group	Leadership Training	Evening Service
9 - 10	Hour of intercession for the work of the Kingdom of God						

Every year a definite week set apart to be alone on the mount with God for spiritual refreshing and the planning of the year's work.

National Christian Councils to place evangelism in the forefront of their programs in the coming year.¹ The wide-open door for evangelism in South Fukien and even all over China presents an unusual opportunity, never equalled before. And the past decade has witnessed everywhere a striking advance of interest in the evangelizing of rural places. All of this creates an urgent need of enlistment and education of new types of Christian workers, especially rural leaders.

(2) Objectives.

The primary objective of this institution is to let God have absolutely free access in the molding and making every individual life after His Will. The secondary objective is to provide leaders of Christ, for the evangelistic field. This demands the development of various qualities: First, the leader who is the river bed. There are many leaders of today who can talk but cannot act, who labor busily but produce few fruits, who hit the edge but miss the center. The reason for this is that they are not a river bed; they have no spiritual power; they are far from receiving the rich promise of Christ, "If any man thirst, let him come unto me, and drink.....² out of his belly shall flow rivers of living water." It is because they fail to fulfill the primary condition

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1. Cf., International Missionary Council, World Mission of the Church, p. 34.
2. John 7: 37, 38.

of evangelism which is to allow oneself to be used as a channel through which the Holy Spirit may freely exercise his power. "If there is a divine inflow, there is always a divine outflow."¹

Second, the leader who is the ambassador for Christ, To be an ambassador of an earthly king needs mental qualification as well as nobility of character. But the honor and distinctions of the ambassador of Christ are unlike those of the courts of earth. The honor is not one of riches and prestige; the distinction is that of:

"being chosen to convey in Christ's stead an offer of reconciliation to a rebel people. His credentials are the documents he presents, confirming his authority, and his seal of office is the Spirit whose stamp impresses all he says and does, in fact, all that he is."²

Such an honor demands special preparation and for this the leadership school is responsible. The mental preparation of having a resourceful creative mind, and the spiritual qualification of being filled with the power of the Holy Spirit are both essential.

Third, the leader who has physical discipline. To respond to this challenge to go into the interior will entail great sacrifice. There will be untold hardship to which one living in the city is unaccustomed. As Hudson Taylor said "It really does cost to be a man or woman whom God can use....but I am fully decided to go,

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1. Ruth Paxson, Rivers of Living Water, p. 65.
2. Mildred Cable, Ambassadors for Christ, p. 19.

and am making every preparation I can."¹ He moved to live in "Dra inside" to undergo the physical discipline of accustoming himself to endure hardships. To this end, the leadership education school must provide opportunity for similar discipline.

Fourth, the leader who is a soul winner for Christ. The motive with which the students undertake all the spiritual, mental and physical preparation is vitally important. They should have no other desire than to become soul winners for Christ. As. C. T. Studd points out:

"Our method is to search and find out what parts of the world at present remain unevangelized, and then by faith in Christ, by prayer to God, by obedience to the Holy Ghost, by courage, determination, and supreme sacrifice, to accomplish their evangelization with the utmost dispatch."²

This will be the aim and the commission of the school to send out men fully equipped for the soul winning to every part of China, especially the interior.

Fifth, the good Shepherd for the sheep. "Remember that mere soul-saving is comparatively easy work, and is not nearly so important as that of manufacturing the saved ones into saints, soldiers, and saviors."³ Thus, we need to raise up leaders who are shepherd-like in nurturing the sheep, that they may grow into well-rounded Christians in body, soul and mind; that through and

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1. Taylor Howard, Hudson Taylor's Spiritual Secret, p. 18.
2. Grubb, H. P., C. T. Studd, Cricketer and Pioneer, p. 141.
3. Ibid, p. 210.

through, individually and socially, they may enter into that abundant life promised and provided by Jesus Christ.

Sixth, the intercessor for the work of the Kingdom of God. What the church needs today is not mere organizations or better methods, but men whom the Holy Spirit can use--men mighty in prayer. The church needs today men like William Burns and others. As Hudson Taylor said, "Prayer was the atmosphere of William Burns' life and the word of God was his daily feed...His whole life was literally a life of prayer, and his whole ministry a series of battles fought at the mercy-seat."¹ With this in mind, the school must lay stress on developing men of prayer--men who will meet every difficulty that stands in the way of prayer, who will take everything to God in prayer and pray it through, whose whole life and work are backed up by prayer--an ultimate dependence upon God!

Seventh, the partaker in the suffering of Christ. The task of evangelism is the most difficult one in all the world. It is to free men from sin, to save men from death. In order that the work be fruitful, the worker must be willing to pay the price and suffer with Christ. Lewis Sperry Chafer in his book True Evangelism indicates:

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1. Taylor, Howard, Hudson Taylor's Spiritual Secret, p. 52.

"suffering with Christ is to come to experience by the Spirit an unutterable agony for men out of Christ, and from that vision and love to be willing to offer personal sacrifice or endure physical pain, if need be, that they may be saved."¹

It is no use to train those who are not willing to pay the price. For this reason, a careful selection of students must be made. Half-hearted, easy going individuals will not be able to stand the trial nor to suffer the pain and should if possible be eliminated at the start. Some churches in China are threatened by the possibility of persecution. The churches need leaders like Jesus who prefer to suffer with the sheep who gladly lay down their lives for the sheep. To suffer joyfully and courageously for Christ with Christ is the type of leaders this school wants to bring up for Chinese churches.

In other words the school must send out the type of leaders to the field whom God can use. What the church needs today is the man that can be used by God; God on the other hand is looking for the man or woman He can use-- a fully surrendered individual, a person of prayer, a deep practical student of Bible who is humble and free from the love of money but who has the consuming passion for lost souls and the fullness of the Holy Spirit!

(3) Curriculum

The curriculum of the leadership education

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1. Lewis Sperry Chafer, True Evangelism, p. 129.

school should be Christo-Biblio-centric. In order that the students may know Christ deeply and live fully for Him, the Bible must be put at the supreme central place in the curriculum. Other subjects, related to and growing out of the Bible study, serving as means to end in better understanding of the Bible and in the Technique of Teaching, should be added. All of these should aim primarily to enrich the Christ-life within and the Christ-living without; so that when the time comes, the students may be God-approved workers, living in oneness with Christ.

(4) Entrance Requirements.

An applicant for admission to the leadership education school should first of all have a real personal experience of the life found in Christ and should be keeping on a vital relationship with God. Second, he should truly respond to the call of evangelistic work. Third, in these school years of preparation he must be willing to enter whole-heartedly into cooperation with God, to let God work out His whole will in his life at any cost, and to participate joyfully but seriously in all phases of the curriculum and in the life of the school. In accordance with the standard of the school, the applicant should have finished and properly passed all the requirements of the Senior high school. Two letters of recommendation from the principal of the school and the pastor of the church to which the applicant belongs should be required.

Besides these, a letter stating his personal spiritual experience and his decision for Christ should be written by the applicant himself.

(5) Community Service.

Learning by doing is one of the most effective educational methods. Thus students should be asked to engage in concentrated study in spring term (the rainy season in South Fukien) and to conduct evangelistic centers in different selected villages during the fall term. That is, during the first half of each year the students and the teachers should be living in the school concentrating their effort on the study program; and the latter half of the year, the whole school should go out to different selected villages to engage in an evangelistic program and to put into practice all they have been learning.

(6) Graduation

When a student has finished his three years of training--that is, three terms of study and three terms of practice work--with satisfactory credits and evidences of spiritual growth, he should be granted his certificate. Then he should be appointed, under the guidance of God, to some specific center to carry on evangelistic work.

(7) Continuation

After students have been graduated, the school should not consider itself through with them. They should be upheld through prayer, by correspondence, and

personal advice. Then once every two years or at most three years there should be a conference for reunion and refreshing, with special classes planned for the graduates. For the sake of maintaining their spiritual vitality, the school must continually extend her influence to those who have gone out to scatter everywhere to fight the battle alone.

Summary

If the Kingdom of God is to become a reality leaders have to do more than set goals; they have to arrange practical programs and put the goals into action. Therefore, three different types of program have been suggested. The first was the program for building up the Christians in South Fukien by establishing an adequate Sunday church school for the whole constituency in each church, by starting a weekday church school for adults in each church or in seven big centers, by opening a Vacation Church school for children in each church or in seven big centers, by improving the Summer Conference for young people, by using informal meetings to help different types of people, and by laying stress on the personal devotional life.

The second was the program for spreading out to the non-Christians in South Fukien, by means of trained weekday Gospel-bands, a special evangelistic week, and the establishment of evangelistic centers.

The third was the program for leadership education in South Fukien churches comprising a program of lay leadership training; a series of conferences for elders and deacons, for preachers' and ministers' wives, for Christian school teachers, and for preachers; and a leadership education school for women.

These, then, are the three phases of the

total program suggested for the evangelism of South Fukien, China. Although they have been presented separately here, they are interrelated, and they overlap. Any one of them is dependent upon the others; all should be carried forward as a unified whole. These are suggestions only which need to be modified, developed, and adapted to the local situation.

SUMMARY AND CONCLUSION

The purpose of this thesis has been to develop a suggested program of evangelization for South Fukien Province, China. The introduction revealed a crying need for building up 26,716 believers into the full growth of Christian life and for spreading the Gospel to 9,973,284 non-Christians in South Fukien. Faced with the prospect of participating in the meeting of this need, the writer determined to delve more deeply into the nature of the situation, and into the problem of how these needs might be met by a suggested program.

With this in mind the writer proceeded to a preliminary study of the physical, social and religious setting of South Fukien to serve as a basis for an analysis of the present day need for evangelism. Through this study were found the significant elements in the geographical and historical background of South Fukien, the ways of living, and the religions and customs of the people, the planting and the growth of South Fukien Church, and the urgent needs growing out of these.

In order to build the program soundly, the writer decided to discover the determining factors involved in the development of the suggested program. It was found after a study of various objectives that the comprehensive objectives for the suggested program are a fourfold relationship to

God, self, others, and the Kingdom of God--helping people not only to know but also to live in vital relationship with God, guiding people to grow in abundant life, to serve fellow men, and to establish the Kingdom of God on earth.

神人合一
厚生事人
神國降臨

The underlying principles and the basic elements together with the organizational aspects of the suggested program were carefully examined and selected on the standard that these should be workable in South Fukien, China. The underlying principles were found to require that a program be graded, varied, unified, educational, and directed toward definite objectives, with worship, study, service and fellowship as its basic elements. In regard to the organizational aspect eight principles were presented: the principles of simplicity, flexibility, and democracy, the principles of correlation, unification and cooperation and finally the principles of practicality and vitality.

With these facts in mind the writer proceeded finally in part three to draw a suggested program of evangelization for the church of South Fukien. It was divided into three sections--program A, for upbuilding the Christians--program B, for reaching the non-Christians, and program C, for leadership education, not as separate

entities but interrelated as the total program of evangelization, in an attempt to meet the need more adequately. In each case these programs were built upon the existing program, utilizing forces already at work and suggesting various possible improvements, by strengthening weak points, by introducing new emphases, and by enriching through the addition of new elements.

The present study has shown the possibility of building up the Church of South Fukien into an ideal church which is a threefold manifestation of God's love in a unified whole-God's family, God's school and God's kingdom. Firstly, the church is God's big family where love is the primary element, seen in the Father's love to His children and His children's response to His love, expressed in worship, in obedience to His will, and in fellowship with one another. Thus, worship holds a central place in the program. Care and attention, as it has been pointed out, should be given to the preparation and execution of the program, so that it may lead every member into a genuine experience of communion with God, that it may inspire each one to a deeper love for Him and a stronger desire to do His will. Besides, it should provide opportunity for closer fellowship, as it was found, to aim at "love one another." Secondly, the church is God's school with educational center to touch the parish, as was brought out especially in programs A and C. Religion is both taught and caught. Every aspect of individual development

involves education. Christian education is change and growth in Christian life within Christian living without. The church must provide for all its members an opportunity for this continuous growth, so that each member is influenced to live out God's life in every phase of existence, every side of life permeated by the consciousness of God. Thirdly, the church is God's kingdom--and as such must grow beyond the bounds of the church parish, by evangelizing the world. With this, program B is especially concerned. The church, it was found, should not only provide opportunity for service within the church, but should lead its members into enthusiastic and intelligent participation in the building of a Christian community and a Christian world.

Thus, to make of the South Fukien church a church with the home atmosphere of love in spiritual communion and active fellowship with a strong educational emphasis for the purpose of Christian growth and efficient leadership, and with a world vision of Christian service--the church for the world and the world for Christ--to this end, the writer has suggested the programs set up.

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