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LAY LEADERSHIP TRAINING
FOR RURAL WOMEN OF THE
CHINA INLAND MISSION IN WEST SZECHWAN

By

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INTRODUCTION

INTRODUCTION

A. Statement of the Problem

In recent years China has made tremendous strides in every phase of life. Outside of the church modern western methods and ideas have been incorporated in the development of life and thought. If the church is to participate in this advancement it must see to it that these methods and ideas are permeated with Christian ideals in order that the best gifts of the Chinese may be dedicated to God and used for the bringing in of His kingdom. The achievement of such a goal demands an adequate indigenous leadership. In a measure the church in China has realized the need of developing Chinese leaders in religious education and during this past decade the National Committee for Christian Religious Education in China has been functioning to assist in the training of this leadership. But the church in China is handicapped by a small staff and insufficient means to carry out an adequate program in a land larger than the whole of Europe or nearly half as large again as the United States of America. For this reason it is generally recognized that only a beginning has been made.

While West China is becoming rapidly modern-

ized, Christian education in Szechwan has so far touched but a fringe of the vast population. Modern education, which is now available even for women and girls, has largely a materialistic trend. The danger lies in the possibility of students being left exclusively to the influence of instruction that is at best agnostic, at worst atheistic. Thus the need is urgent.

It is considered axiomatic today that nations can be effectively evangelized only by their own nationals. That women will have an important part in this program is evident. Sweeping changes in the eastern world are vitally affecting the position of women in China. In *Re-Thinking Missions*, for example, the following statement is found:

"The dissolution of the old family system which is the result of many forces, is liberating the women of China from the traditions of family dependence into the expanding freedom of an individual life. New concepts of betrothal, marriage and the home, more freedom of social relationships, a growing urge for economic independence, the active participation of women in national affairs are mile-stones of progress in the life of women in China." ¹

Hence the church is confronted with the necessity of putting within reach of selected individual

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1. W. E. Hocking, *Re-Thinking Missions*, p. 256

women an equipment which will fit them to carry forward without undue delay the great work of evangelism.

In the light of this situation it is the purpose of this thesis to show the need for, and to suggest a program of, Christian voluntary lay leadership training for women; and, in view of the writer's experience as a missionary in West Szechwan, China, to consider the program in relation to this specific field.

B. Delimitation of the Field

Because of the wide scope of the subject under consideration, for the purpose of research the field will be confined to women students of junior or senior middle school grade, to young women beyond school age who have had some education, and to older women who have not had a formal education but are able to read and write. College students will not be included.

As indicated in the statement of the problem, while general aspects of Christian leadership training will naturally be involved, definite application will be limited to West Szechwan.

C. Method of Procedure

As a background for this study of Christian leadership training the first step will be a survey of the work of the China Inland Mission in West Szechwan. This will entail an evaluation of present procedures. The second step will be to present those movements which are affecting the education of women in China today, with particular reference to West Szechwan. The fundamentals of a program of rural Christian work in China with special reference to women will be reviewed. The Report of the Jerusalem Meeting of the International Missionary Council in December, 1928, stating features considered essential to a Christian approach to village life will be the basis of this study. Some tested plans used in the Far East with reference to women will be set forth in order to discover helpful practical suggestions for training of women leaders. This will comprise the third step. Training of rural Chinese women for voluntary lay leadership will be studied as the fourth step. A general summary with conclusions and recommendations for a more comprehensive program for the future will sum up the procedure..

CHAPTER I

THE CHINA INLAND MISSION IN WEST SZECHWAN
WITH SPECIAL REFERENCE TO WOMEN

CHAPTER I

THE CHINA INLAND MISSION IN WEST SZECHWAN WITH SPECIAL REFERENCE TO WOMEN

A. Introduction

In a recent publication entitled
China's Borderlands, C. C. Crisler gives a
glimpse of the province of Szechwan:

"Like a lovely bejeweled queen among the fair galaxy of China's provinces stands Szechwan, far to the west, with Yunnan and Kweichow at her right and Kansu and Shensi at her left, as she faces her sister provinces of Central and East China. Rising in the Himalayan heights that form the western borders of this province and flowing across her vast areas, the Yangtze passes through the gorges that give to her a splendid isolation and flows on as one of earth's mightiest rivers, through the fertile valleys of the plains to the sea near Shanghai. Not until the gorges were given years of intensive study and hydrographic research, and steamers combining the opposite features of light draft and heavy power were designed and built, was Szechwan's isolation partially remedied. Today one may go from one's home in Shanghai to a wharf along the water front, board a small but well-appointed steamer of the shallow-bottomed and powerfully engined type, remain aboard the vessel from eleven to fifteen days without change, and be landed in Chungking, Szechwan's metropolis and chief trading center, fifteen

hundred miles westward from the sea. By airways recently inaugurated, the journey may now be made from Shanghai to Chungking and Chengtu in one day.

"But it is in the lovely and populous hsiens ¹ within Szechwan's broad expanses that we have the deepest and most abiding interest; for here is spread before us a major mission problem." ²

West Szechwan has about 25,000,000 people. The claims of this province, so appealing, so impelling, are beyond estimate, and demand the putting forth of such effort as will ensure the completion of the given task to preach the gospel to every creature. It is the purpose of this chapter to present the work of the China Inland Mission in West Szechwan with special reference to women. A brief history will be given and the present situation will be reviewed in order to determine the need of training lay women leaders for rural work.

The following sources were consulted for material: China Inland Mission Annual Reports for 1933, 1936, and 1937; China Inland Mission Informational Tract; West China Missionary News,

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1. A hsien is a county.
2. Crisler, C. C., China's Borderlands, p. 215.

February 1938; C. C. Crisler, China's Borderlands. Besides material obtained from these sources the writer has drawn upon her own experience in mission work in West Szechwan.

B. History and Present Conditions

1. Brief History

The China Inland Mission was formed in 1865 "under a deep sense of China's pressing need",¹ by the Rev. J. Hudson Taylor. Work in West Szechwan began as early as 1877, strategic centers being opened from that date. In 1926-27 a widespread outbreak of anti-foreign feeling caused a general evacuation of workers of all societies.

The several hundred C. I. M. workers compelled for the time being to remain at the coast met in conference. As a result, a new Forward Movement was initiated. The early evangelistic aim of the Mission was re-emphasized, namely:² "To evangelize China's INLAND provinces, giving the GOSPEL to every creature and building up a native church, in obedience to the command of our Lord and constrained

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1. China Inland Mission Informational Tract,
2. Ibid.^{p. 1}

by the love of Christ and the hope of His coming". The responsibility for existing established work was to be transferred to Chinese leaders. The missionaries were to press forward into the unevangelized regions, with the aid of Chinese evangelists and Bible-women when available. To this end missionaries and Chinese churches and their leaders are uniting in a new and intensive program of forward evangelism, both within the districts surrounding the present missionary stations and also onward toward the vast outlying regions beyond the field of present occupation.

2. Problem of Lay Leadership.

In carrying out the aim of the mission, the Gospel has been preached. Extensive evangelistic work has resulted in a native church. Very slowly an indigenous church is developing along self-supporting and self-propagating lines. While there is some ground for encouragement, there is also an outstanding lack. This was clearly stated in the China Inland Mission Year ¹ Book for 1933, as follows,

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1. Report of C. I. M. 1933, The Glory of Thy Kingdom, p. 22.

"Our ever-recurrent problem is how and when we shall get suitable Chinese colleagues who will cooperate with us wholeheartedly for the extension of God's Kingdom, and who will count all things loss for the preaching of the gospel. It appears to us that in the future more than perhaps anything else we shall have to focus our attention on the difficult task of fostering spiritual church leaders and Gospel workers."

The selection and training of lay leaders is the vital need at present. This is substantiated in an article¹ in the West China Missionary News, as follows,

"It is not enough to hope for leadership in a world situation so desperately needing it. Everyone who resists the drift and shares in the great task of putting force and drive into making the world better and happier is doing something towards creating leaders and the kind of society in which they can serve mankind most fruitfully."

Roberta Chang in writing on "Some Problems of Women" gives emphasis to the need of training women for places of leadership. She says,

"To those engaged in studying how to meet the social problems of Chinese women, the outstanding difficulty is the dearth of women who are really trained to help meet some of the needs of the hour."

The C. I. M. church in West Szechwan is the scene of a more or less consistent program of Christian nurture for its entire constituency. Fifty-seven missionaries in 1936 assisted in the work. Not always, however, has there been a clear-cut distinction between the two phases of general adult education and specific education for voluntary lay service in the church.

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1. West China Missionary News, February, 1938, p. 18

3. The Present Situation

The recent C. I. M. Year Book for 1937 entitled "The Clouds His Chariot" reviewed the present situation under five headings. This procedure is being followed here in presenting the work in the district of West Szechwan, except that there is added a discussion of the teaching program in the province.

a. Church Membership

According to the C. I. M. Statistical Report for 1936 the total communicant membership of the churches associated with the C. I. M. in this district is 1454. The number of stations is 22 with 53 outstations. Nine of the stations have been opened within the last ten years and are considered Forward Movement centers. There are 22 organized churches with two ordained pastors. Besides members actually enrolled in the church, there has been a steady growth in the number of enquirers and catechumens. This is a cause for thanksgiving to God, but there are some matters which give rise to not a little concern. For example, the number of enquirers and catechumens

who actually join the church is small, and in addition, there is leakage in church membership - problems which are having the earnest and prayerful attention of the church leaders.

b. Teaching Program

The teaching of adult women is generally carried out in the following manner. At each center, courses are planned to meet the needs of enquirers, catechumens, and members. For the most part, the Home Study Course for Chinese Christians is used. The Preparation Course for Beginners meets the needs of enquirers. They are expected to learn to read. They study the following simple tracts or booklets: Only one true God; True doctrine; Exhortation to the world; First Steps in Holy doctrine; An easy catechism; Gospel Reader Part I or Short Steps to Great Truths; The Ten Commandments; The Lord's Prayer and two important hymns are memorized. Catechumens follow Section I. Members, when sufficiently interested, continue the study through Section IV.

Each section, which is divided into four terms, would require at least a year to complete the work.

The First Section includes the study of Matthew's Gospel, and the Acts; Matson's Old Testament History, Chapters 1 - 52; the telling of two Bible stories; and the memorizing of twelve hymns; also the names of the books of the Bible.

The Second Section offers Bible study of Romans, Hebrews, and James; a review of Matson's Old Testament History and completion of the book; memorization of five hymns and a dozen selected Psalms; the telling of two Bible stories; and the giving of two Gospel addresses.

The Third Section curriculum is all Bible study, which includes the Gospel of John and the Thessalonian epistles in the New Testament. In the Old Testament, Genesis and Exodus are studied. Chapters one to ten in Proverbs are memorized, also ten Psalms.

In the Fourth Section the New Testament Bible study covers the Corinthian epistles, Ephesians, and Philippians. In the Old Testament Numbers, Deuteronomy, Joshua, and Judges are studied. The memorization of chapters eleven

to twenty of Proverbs and ten selected Psalms is expected.

Completion of these four sections gives a church member a thorough grounding in Scripture content and ability to tell others what has been studied.

A two months' Bible School during September and October for salaried and lay workers has been carried on for several years. This is supplemented by supervised training at some stations.

c. Leadership

In the 22 organized churches of the C. I. M. in West Szechwan Chinese leaders wholly supported by mission or foreign funds number 7 men and 4 women. An increasing number of these workers are wholly supported by the churches, while a mission subsidy is given towards the support of others - 10 men and 4 women. There is ample evidence that not a few of the pastors and other leaders are developing in spiritual gifts, as well as in general ability to carry their responsibilities. Their preaching is thoroughly centered in the eternal verities of the Faith.

One result of the C. I. M. policy of establishing indigenous churches is that the majority of church leaders are men and women who "abide in that calling wherein they were called". There are 33 whole or part time voluntary workers which include 10 women. Some of these are truly dedicated to the service of God and their messages are a help to many. Most of them have very inadequate equipment, though they are doing the best of which they are capable.

d. Giving

That the cost of living is increasing everywhere makes it more and more difficult for the churches to support salaried workers. In Chungking, a large city church, the goal of self-support has already been reached, and in the large Chengtu church notable progress toward that goal has been made. Other churches have shown very little real evidence of growth in the "grace of giving". Where systematic teaching on tithing has been given and members have voluntarily adopted that system unusual results generally follow, as

at Chungkinghsien where the author was one of a group to open a Forward Movement center. In churches where the members have not yet realized that it is a duty and a privilege to give of their means towards the carrying on of the Lord's work true revival must come or there is no future for them.

e. Spiritual Life

As the Chinese leaders of the churches have grown in spirituality they have increasingly recognized that no matter how many baptisms are recorded within the year the church is not strengthened thereby unless those baptized know something of the power of Christ to cleanse and keep from sin. A mere approval of the ideals of the Christian faith and a superficial familiarity of a few facts of the earthly life of our Lord are insufficient to qualify a man for entrance into the church. Head knowledge may be manifest but church leaders demand evidence of regeneration by the Holy Spirit of God before a man is accepted.

The urgent need for revival which has been especially evident in Szechwan, has indeed

been partially met by the visit in 1937 of Miss Anna Christensen. Bishop Houghton in referring to her coming in East Szechwan made a statement which applies to West Szechwan to the effect that while whole churches were not affected, many individuals, some of them in important positions, were converted.

f. Future Outlook

Whatever the outcome of the present Sino-Japanese conflict, the church's future will be marked by new and increasingly difficult problems. Readjustment will have to be made to meet the new conditions. A very unusual situation is opening up in West Szechwan with the coming of the finest down river families to the province. Students from the leading universities of Peiping, Tientsin, Shanghai, Nanking and elsewhere are congregated for study in Chungking and Chengtu. Poor refugees are also finding their way to the fertile province. Unprecedented opportunities are reported among the 60 million natives and 16 million refugees. Whatever changes may be necessary in carrying forward the work, the message of the Gospel needs no readjustment.

The China Inland Mission should utilize the trained Christian women workers among the refugees. But, present women leaders and leaders from among the refugees are not sufficient to meet the need. A trained lay leadership among the women is the task needing immediate attention.

C. Summary

The history of the work of the C. I. M. in West Szechwan has been considered as a background for the present discussion of the immediate situation in the mission. This situation presents a problem of the need for properly trained lay leadership. The present teaching program does not make sufficient distinction between the ordinary training of adult members and those who are competent for leadership. The inadequate number and training of leaders has resulted in a dearth of converts. It is recognized also that the church has not measured up to its possibilities either in giving or the development of spirituality. Due to the war conditions it is recognized that the future carries an unusual element of uncertainty but the large number

of refugees offers an increased challenge especially among students, and also an increased spiritual resource in the coming of trained native workers from other sections of China.

The development of an indigenous leadership among women involves certain factors. The church will naturally become the center of activity. The church group will need to be studied and organized in order to provide individual and group training. From the church group local leaders should be selected for specific training. Illiteracy will have to be eliminated. Women will need to assume responsibility for work which they as women are peculiarly fitted to perform. This should result in an adequate program of evangelism, religious education, and cooperation with rural reconstruction programs and provide a lay leadership training for rural women of this province in order to meet this need of the China Inland Mission.

CHAPTER II

MOVEMENTS AFFECTING
THE EDUCATION OF WOMEN IN CHINA

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MOVEMENTS AFFECTING THE EDUCATION OF WOMEN IN CHINA

A. Introduction

Because of the importance of general education to Christian leadership training it is the purpose of this chapter to consider some of the movements affecting the education of women in China as they are related to the province of Szechwan. In a preliminary investigation of sources, it was evident that the New Life Movement, public education, and mass education are the outstanding factors among modern trends. These are therefore the ones to be considered.

The following sources were consulted for material dealing with the New Life Movement and mass education: Frank Houghton, *China Calling*; Hallett Abend and Anthony J. Billingham, Editors, *Can China Survive?*; Ronald Rees, *China Faces the Storm*; *The Chinese Recorder*, May, October, November, 1937; *The Missionary Review of the World*, November 1937. Source material on compulsory education was found in the *China Year Book*, 1935-36; the *China Christian Year Book*, 1936-37. In addition to data derived from these sources the writer has drawn upon her own personal experience.

B. Movements in Education

1. New Life Movement

Four years are too short a time in which to judge any movement. This is especially true of the New Life Movement in China, which has set itself a stupen-

dous task under unusually difficult circumstances. Nevertheless, it is possible to note its evidences of weakness and strength.

Dr. Hu Shih, China's poet philosopher, has long considered China's five enemies to be poverty, disease, ignorance, greed, and disorder, recognizing that the last is in part the product and result of the other four. With this view Generalissimo Chiang Kai-shek is in accord. "National regeneration," he has said in effect more than once, "does not depend so much on military strength as on economic and educational reconstruction."¹ Having these ends in view he inaugurated in 1934 the reform movement now generally known as the New Life Movement. In general its aim is, "an attack on the fundamental moral problem in China's social life."²

Drawing from the Generalissimo's own statement in a leaflet written by him and translated into English by his wife, one author writes as follows:

"...the primary aim of the new movement is to restore the old morality, and particularly the 'ancient high virtues' of li, i, lien, and ch'ih, words which deserve interpretation rather than mere translation, but are roughly represented by (1) etiquette - a regulated attitude of mind and heart showing itself in outward behaviour, (2) righteousness, (3) purity (including honesty and modesty), and (4) self-consciousness, or a sense

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1. Frank Houghton, China Calling, p.69
2. The Chinese Recorder, May 1937, p.270

of shame. These moral principles must be applied to practical affairs and especially to 'food, clothing, shelter, and communications,' which are essential for the life of the people.

"It is noteworthy that the word used for 'life' is not seng ming (= life, the essential principle) but seng hoh which means life in its outward expression, and is often better translated 'livelihood' or 'living'. The Christian Church in China has wisely fastened upon this distinction, and preachers everywhere, in extolling the New Life Movement, are pointing out that before there can be 'new life' (hsin seng hoh) there must be 'new Life' from above (hsin seng ming)."¹

In another pamphlet written by the Generalissimo and translated by Madame Chiang, explaining why the New Life Movement is needed, the following statement is made:

"The general psychology of our people today can be described in one word - listlessness . . . Officials tend to be dishonest and avaricious; the masses are ignorant and corrupt; youth becomes degraded and intemperate; the rich become extravagant and luxurious; and the poor become mean and disorderly."²

The article continues by showing that the struggle of China to emerge from the Revolution, which began successfully in 1911 with the overthrowing of the Manchu Dynasty, has been hampered by the unpreparedness of the people for the responsibilities of public life, and by the influence of age-long customs.³

For hundreds of years the people of China were

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1. Houghton, op. cit., pp.69-70

2. H. Abend and A.J. Billingham, Can China Survive?, p.266

3. Cf. ibid., p. 268.

taught that the administration of the country was the exclusive concern of the official class. Therefore through the centuries, the people gradually ceased to have any interest in the affairs of the government. They consequently lapsed into complete disregard of national affairs, and confined themselves to seeking the welfare of the family and the clan. They neither knew nor cared about the requirements of patriotism, or the urge of loyalty to their country.

The march of events is inexorable and cannot wait for the sluggards to catch up. Generalissimo Chiang Kai-shek believes that it is incumbent upon those who know the problem of China to adopt a strong policy in order to break down the demoralizing influence which centuries of suppression of national sentiment have had. Because a new national consciousness and mass psychology had to be created and developed, the New Life Movement was launched.¹

Concerning the attitude of foreigners to the New Life Movement the Generalissimo says:

"Peoples of the outer world may not at first be able to understand the necessity for such a movement, but they will do so if they realize that they have grown up with a national consciousness fully developed around and about them, whereas the Chinese people have been deliberately and forcibly bereft of it, and therefore know nothing of those sentiments and impulses that so quickly move the

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1. Cf. Abend and Billingham, op. cit., p. 267

Occidental peoples when matters concerning their country come forward for consideration or action. It is to correct the evil consequences arising from this serious state of affairs that action is now being taken along a psychological and educational line."¹

Through mass suggestion the slogans and regulations of the movement, which cover dress and deportment as well as more important things, are making their appeal. At times, high officials may be seen with brooms and pails cleaning a city street, as an example to the people. In some cities houses are inspected every week, and a label affixed accordingly, marked "Clean," "Fairly Clean," or "Dirty"! One cannot help seeing the moral maxims fastened to telegraph poles. For some time a poster near Shanghai at Woosung urged, "We must be dignified, clean, simple, honest." A foreigner naturally smiles when a policeman tells him not to walk in the street, and may be annoyed when the same official orders him to button up his jacket or remove his cigarette. But, while this emphasis on minor externals may be considered a weakness, it is a mistake to imagine that the movement is concerned mainly with irritating details and will therefore have no permanent effect.²

There is another obvious weakness, however,

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1. *Op. Cit.*, p. 267.

2. Houghton, *op. cit.*, p. 70

inherent in the fact that the New Life Movement comes from the higher authority to the rank and file. It remains to be seen how effective this formal and external authority will prove to be.¹

An interesting attempt to justify this use of force is found in an article entitled "Modernization of Chinese Women" by Miss Ah-Huna Tong, referring particularly to those women who have had little or no education:

"The only movement that will force this large group forward is China's 'New Deal', as inaugurated by Generalissimo Chiang Kai-shek. It is only by force that this group can be moved out of the rut they are enjoying so much, for they naturally cannot be depended upon to think for themselves, or make progress like the others. They have had no education or training to help them.

"The New Life Movement is providentially timely in that it has come just in time to save what the leaders have accomplished towards the making of a new China. Certainly nothing but an order from the highest governing powers can restrain uneducated women."²

However, it is evident that while external authority is helpful, it is not enough. New life comes from changed hearts. This cannot be accomplished simply by posters and addresses. The thing the New Life Movement lacks is spiritual force. Platitudes are of little worth without the dynamic for the attainment of spirituality. Realizing this the church of China is increasingly

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1. *Op. cit.*, p.70.

2. China Christian Year Book 1934-35, p.86

striving to contribute to the movement the unique teaching and message of Christianity.¹

Further, the movement lacks a central personality; it offers no concrete example to follow, for it consists merely of a collection of teachings. Here, too, the church has a real contribution to make in the Person of Jesus Christ and in the lives of its leaders. Of this Mr. Zia has said,

"We must not merely preach the Gospel, we must live it out ourselves, especially those of us who are supposed to be leaders in church or public life. If we do not shine for Christ who will? God has wonderfully used some of us, and has given us power, too. Why not demonstrate to the nation that only a Christian Movement can really save China? This seems to me the biggest challenge."²

"For some concrete suggestions, I mention the following. We can help the cause of the New Life Movement by linking it to our Christian message in the Christian Broadcasting Station, or in our Christian magazines, or even in our churches. Do all we can to make the New Life Movement a success. When it is properly broadcasted and linked up with Christianity I believe that its moral and spiritual standard will be lifted."³

The message which Madame Chiang Kai-shek sent to the biennial meeting of the National Christian Council at Shanghai in May 1937 created confidence. There was a deep religious note in her appeal which made a profound

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1. The Missionary Review of the World, November 1937, p.542
2. Ibid., p.542.
3. Ibid., p.542.

impression. Obviously for her "New Life" is not a set of outward rules of behavior. The people's need of health and education is a tremendous challenge. She feels that the church can no longer stand apart from the development of modern China and from cooperation with the government. In her message she showed forcefully that the most important factor in reconstruction is the spiritual renewal of the people, in other words, the new birth - "a radical and permanent change, in the growing purpose, reformation of habits and life, and continuation by the Holy Spirit of new ways of living."¹

This is new life from within. Naturally this part of reconstruction is preeminently the work of the church. "Then let us do it together," says Madame Chiang, "the New Life Movement and the Church."² To this the National Christian Council responded by recommending that Christians, whether individual or church groups, be urged to cooperate as far as possible in the program of the movement. Such cooperation should tend to strengthen the movement from within.³

Thus the New Life Movement, in endeavoring to meet the moral problem of China's social life, by estab-

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1. Ronald Rees, China Faces the Storm, pp.61-62

2. Cf. Ibid., p. 62.

3. Ibid., p. 62.

lishing a regulated life with the four virtues as the guide, is seeking to uplift the moral, spiritual, and material condition of the Chinese people. Education of such far reaching influence cannot but be of great benefit to the women of China. The import of the movement for the future of Chinese women is suggested by Miss Tong, as follows:

"Therefore, against the background which pioneering and public-spirited women of the twentieth century have sought to build, and with the rich heritage that ancient Chinese womanhood has bequeathed, a great future lies ahead of the Chinese woman. China is a country just entering upon the era of development which in European countries is coming to an end. The force of the New Life Movement, which takes care of those whose tendencies are toward the extreme, and the inspiration of present-day women, who are leaders in the new type of womanhood, will keep Chinese womanhood on the middle highway, which is the victorious road of civilization."¹

The New Life Movement, in short, has both elements of weakness and strength. While at first there was a tendency among Chinese and foreigners to deride the movement, now it is admitted on all sides that the movement is bringing results and making an impression, not only on the people of China, but on officialdom as well. Even foreign business men in China say that within the last year there has been less difficulty than ever before in conducting commercial deals with large Chinese firms

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1. China Christian Year Book 1934-35, p.85

and with the government. For years commissions, "squeeze," and various illegitimate "rake offs" have been a great detriment to business. Now leaders appear to take pride in a new correctness of demeanor.¹

2. Public Education

Education has begun to spread among all classes of people in China. The urgency of the problem is generally recognized. As prescribed by law all children should be given a minimum of school education. For this reason it has been found necessary for primary schools to be free. Actually, however, only a proportion of the children of school age have the opportunity of attending school.

A. Primary Education

In Szechwan province, for example, with a population between forty and fifty million people, the 1936 appropriation for "general free public education" was fixed at only \$650,000 in Chinese currency, approximately U.S. \$215,000.² This is inadequate for primary education.

Aside from the shortage of money and schools, there is the shortage of qualified teachers. The beginning of 1932 found China with 407,000 teachers, a vast majority of whom were "old style" pedagogues, entirely untouched by modern methods, science, foreign language, or

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1. Cf. H. Abend and A.J. Billingham, Can China Survive? pp. 267-268
2. Cf. China Year Book 1935-36, p.473.

manual training. It is estimated that China needs 1,200,000 trained modern teachers, and in the next twenty years will need 1,400,000 primary teachers alone.¹ Here a great problem arises, as China now has difficulty in keeping up to date the payment of salaries of those already employed. The difficulty of establishing and maintaining the immense number of modern normal schools which the country needs, also seems insuperable. The normal schools today turn out about 10,000 teachers a year.²

Although this brief reference has been made to primary education and the training of teachers, it is not in the province of this thesis to deal with these matters, but simply to refer to them as they have a bearing on the subject in hand.

b. Secondary Education

In 1922 the system of secondary education was modernized with three years each for junior and senior middle schools. This was the beginning of the so-called 3-3 plan for middle schools. Permission was granted to establish normal and vocational courses in connection with them. The China Christian Year Book states:

"All told, the situation of secondary education at present comprises 3,047 schools with about 550,000 students at an expenditure of about

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1. Cf. H. Abend and A.J. Billingham, *op.cit.*, p.257
2. Cf. *Ibid.*, p.258

\$56,000,000 for the whole country." ¹

As regards the Christian community, China has 50,000 boys and girls in Christian secondary schools and 7,000 students in Christian colleges. In the past, Christian institutions have supplied some qualified men and women for national leadership. However, the criticism has been made that the quality of their Christian witness has been piecemeal and that there has been great wastage. Education needs to be made more truly Christian and follow-up work should be done among the graduates. As they have previously been largely left to stand alone, the ² presence of corrupt tradition has often been too strong.

Any discussion of secondary education in China cannot overlook the influence and importance of the Chinese Student Christian Movement comprised of students from secondary schools and colleges. The consciousness of a nation-wide student Christian Movement began in 1922 at the time of the anti-Christian agitation. After ten years of preparation, a Provisional National Council was formed in the summer of 1933 and in 1936 the First National Convention was held. The message of the organized group of Christian students in China was stated as follows:

"Christian students unite! We must unite be-

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1. China Christian Year Book, 1936-37, p.202.
2. Cf. R. Rees, op.cit., p.53.

cause we have a message which is needed by the whole world, especially by China. Our message is founded on our faith in God who is the source of life and truth; and is inspired by the spirit of Jesus Christ whose gospel is powerful enough to transform life, both individual and social. We must unite, so that we can pray and work unceasingly for the coming of the kingdom of God; where injustice, sin and suffering shall be done away with and where love, justice, freedom and peace shall prevail. In order to realize this purpose, however, it is necessary that we Christian students should first dedicate our lives to God and to our fellowmen. We should stand ready to suffer with suffering humanity. We should busy our lives with tasks which promote social welfare. But, most important of all, we should create a new society, where we can actually practise the Christian ideals of communistic living which shall be a forecast of the social order which should eventually prevail in the entire world - a society of mutual love and service."¹

Because Christianity has a message for students of Christian schools and also for students of government schools as well, the tremendous need at present is for trained Chinese workers in this field, leaders who will make Christianity vital to students. Luther Tucker, in an article entitled, "The Practical Value for Youth of Christianity and the Church," says,

"For instance, here are quotations from a recent report of the Student Christian Movement in China: 'One insistent query of the Christian students in China is how to identify religion with life. It seems that Chinese students are interested more in the social effectiveness of religion than in theological assertions! Christianity does not seem to have come into grip with the current issues of life.'"²

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1. China Christian Year Book, 1934-35, p.79
2. Report Institute of World Christianity, Christianity and Youth, p.26

Madame Chiang reports from her wide experience, an obvious lack of understanding of the true meaning of Christianity, both on the part of students and others. This lack is evidenced by questions such as these: "What does Christianity mean to you?" and "If you are a Christian you will be prosperous and happy, won't you?" In commenting on this she says,

"Christianity meant to them a sort of life insurance. Again and again I have heard preachers appeal to people on that ground.

"We need courage to show the essence of Christianity. It means struggle. It means delving down into one's own heart, changing oneself and the lives of those around us. In doing this we shall be doing something which no other organization can do."¹

A challenge is given for immediate student work in Szechwan province by Anglican leaders, as follows:

"There is urgent need for at least five men for general evangelistic and pastoral work; and a wonderful opportunity among the student class in this huge capital city of Chengtu."²

The work with students is timely according to H. H. Pommerenke,

"It is a real joy to work with these young people in these challenging days and to participate in their sorrows and anxieties and problems. In the days to come we will look back on these days as times of great searching after life, light and redemption. We will look back on these days as days of deep fellowship and affection. All of us are learning to be more sympathetic with

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1. R. Rees, op. cit., pp.47-48

2. The Unified Statement 1937-38, The Advancing Church, p. 99

the common people, for all stand in the same crisis."¹

c. The Attack on Illiteracy.

The removal of illiteracy in China has always been a formidable problem. Just how large a percentage of the population can be counted illiterate, cannot be estimated exactly. Some place it as high as eighty percent²; others at sixty percent. According to the latest statistics, figures on illiteracy vary in different parts of the country.

In a number of provinces where compulsory education has been carried out, the percentage of illiterates has been reduced to as low as fifteen percent³ while in a few provinces where means of communication are inadequate, the percentage is as high as seventy percent.

In China, however, illiteracy does not necessarily imply ignorance. For centuries the people have been educated through oral traditions, festivals, and community theatres.⁴

In any case, the government has fully recognized that unless these illiterates are given a chance to read and write, the national foundation will never be

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1. Foreign Missions Conference of North America, Far Eastern Bulletin Series B, number 8, February 14, 1938

2. Cf. China Christian Year Book, 1936-37, p.205

3. Cf. The World Almanac and Book of Facts, 1937, p.373

4. Cf. Ibid. p. 373.

firmly laid. In the words of the China Christian Year Book:

"A six year program for wiping out illiteracy has just been issued from the Ministry of Education. Its main feature is the call for the establishment of adult schools. It provides that (1) people of both sexes from sixteen to fifty years of age must be taught in the adult schools to read and write, and to learn the common knowledge of citizenship. (2) Adult schools are free schools in which books and stationery are given gratis. (3) Instruction must last at least three months out of twelve, home work each week, and (4) all government organizations, factories and public institutions are required to open at least one adult school." ¹

Although this effort has been carried out with difficulty, the result of the first year actually conformed to the original estimation. Based upon the number of the free books distributed, according to the latest statistics from the Ministry of Education, there must have been over twelve million adults who were ² educated.

The missionary group at Kuling in the summer of 1937 went on record declaring that "Education in all its forms must go on . . . and for the whole population it is the best way of preserving and building Chinese ³ civilization." It has also been said that "Education ⁴ is an instrument for the revival of the Chinese race."

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1. China Christian Year Book, 1936-37, p.206
2. Cf. Ibid., p.206
3. The Chinese Recorder, October 1937, p.611
4. H. Abend and A.J. Billingham, Can China Survive?, p. 254.

As a part of such a program the education of women and girls has a vital role to play in the leadership training program of west China.

3. The Mass Education Movement.

A consideration of educational progress in China would be incomplete without reference to mass education as carried on in various experimental centers. The Mass Education Movement was launched by Doctor James W. Yen¹, a Christian man who received his early education in the China Inland Mission School at Paoning, Szechwan. After graduating from Yale in 1918, he became a welfare worker in the Chinese Battalion in the World War.² Aware of the great need of education for the masses, Dr. Yen selected 1300 Chinese characters that occur most frequently in the vernacular and from them he inaugurated the Thousand Character System for mass education. Books covering an extraordinarily wide range of subjects have been issued. With four cheap text books and a corps of teachers, work began. By 1929 five million laborers and farmers had learned to read and write, receiving the designation of "literate citizen."³ The success of this ven-

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1. Cf. Frank Houghton, China Calling, p.53

2. Cf. Abend and Billingham, op. cit., pp.259-260

3. Cf. The World Almanac and Book of Facts, 1937, p.625

ture led to similar projects in localized areas.

¹
a. Tingsien Experiment

In this center south of Peiping, Dr. Yen was given a free hand for the purpose of experimentation. The entire population has been taught the thousand characters, which are fundamental in the education of illiterates. The government organization of village, town, and county has been developed at Tingsien. Besides the fact that every man, woman and child can read and write, modernized household industries have been introduced. Life has been revolutionized by experts in agriculture and animal husbandry. Public sanitation has been installed. Village self-government is in operation. Medical practice and nursing have ~~been~~ made a large contribution to the life and happiness of the villages and peasants.

Because of the success of the Tingsien experiment, Chinese experts are constantly studying this county's system. It is said that more than 2000 Chinese educationalists visit Tingsien every month. They come from every province in the country and carry back to their native districts suggestions which seem most adaptable. The West China Missionary News,

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1. Cf. Abend and Billingham, loc.cit.

for example, tells of the establishment by Dr. James Yen of an experimental center in West Szechwan at Sintu,

"... In this effort to train leaders for the important work of rural reconstruction there are several departments. The educational department is developing a model school system. .. The department of reconstruction is working intensively among the farming population. .. The health department is actively engaged in promoting rural hygiene." ¹

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b. Lichwan Experiment

The Kiangsi Christian Rural Service Union has experimented in the Lichwan district of Kiangsi for almost five years. During the summer of 1933 a group of missionaries at Kuling discussed the subject, "How can Christianity present as attractive an appeal to present day youth as communism?" Madame Chiang, who attended the meeting, suggested that the Kiangsi Provincial Government might assign a dozen of the Hsiens just recaptured from the "Reds" to the Christian Church for experimentation in rural reconstruction. The Kiangsi Christian Rural Service Union was organized to take charge of the enterprise. Five years was the period set for the experimentation.

The aim of the village-unit-experimentation is to work along lines of education, health, religion,

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1. West China Missionary News, July-August, 1938, p. 340.
2. Cf. The Chinese Recorder, November 1937, pp.677-680.

farming, industry, and domestic economy. Christian students, graduates of colleges and middle schools responded to this call. The workers were divided into two departments: Research and Experimentation, and Training and Extension. Valuable advice and help were received from the experience of Tingsien workers.

Miss Wu Suen-i, one of the workers at Lichwan, reports in a letter ¹ an experiment carried on as a phase of the work. This was in the form of a training class for young women who had been recruited from the homes surrounding the village. For more than a week the group of thirty lived together and under the guidance of Miss Wu studied, worked, and worshipped together. In the course of training, among other subjects they learned sewing, planting, cooking, and the simple fundamentals of Christianity. Of no small value was the experience of learning to express in their life together the basic principles of Christian love and forbearance.

The workers at Lichwan have come to believe that rural reconstruction is not only one of the aspects of China's national salvation, but the best way to bring about Christianity in China as a whole. This rural reconstruction can be achieved only when religious

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1. Miss Wu is a graduate of Ginling College for Women, Nanking. Letter dated February 15, 1938.

motivation, scientific method, educational processes, and political forces join hands in the work.

A consideration of the Tingsien and Lichwan experiments reveals the fact that mass education, vitally touching women as well as men, especially in backward rural districts, is now carried on by government authorities, both central and local.

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c. Yutang Experiment.

In addition to group experiments under government auspices, there are other experiments being conducted independently by individuals who believe in mass education. A notable example is the work at Yutang, just south of Shanghai, which is financed and run personally by Mrs. New Yong-kee. While the work is developed along five lines, only the three which relate to women's work will be considered.

1. The Women's Self-Help Institute

This Institute is situated in the rural district of Yutang and is open to the poor women of that community. It aims to develop the productive ability of those educated, so that on leaving the school they may become profit-earning members in their household.

The curriculum as reported by the Chinese Recorder includes:

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1. Cf. The Chinese Recorder, June 1937, pp.366-368.

"(A) general knowledge; and (b) polytechnical training. Under the former head are household commonsense, applied Chinese language, arithmetic and bead counting; while weaving, stocking-making, sewing, cooking, home nursing, and household management make up the second part of the curriculum." 1

2. Mass Education in the Sungkiang and Kiangsan Districts

During the past two years Mrs. New has established four schools. She hopes to add five more schools as the project grows. The aim is stated as follows:

"The education for adults is to train them in good citizenship in general, commonsense as coastal people in particular and teach them to start profitable by-products and organize cooperative stores. The education for children consists of general instruction and polytechnical training." 2

A central office has been established with a cooperative store and an experimental farm attached. The varied curriculum of these schools will be of great value in the training of women for citizenship.

3. The Women's Household Discussion Association

The idea of this organization is to unite all the women in Yutang in order to interest them in improving family life throughout the city. The association has two departments: a discussion department

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1. Op. cit., pp. 366-368.

2. The Chinese Recorder, June 1937, p.368.

and a conciliation department. General meetings are seldom held. Any member wishing help in hygiene, cooking, sewing, ethics, or home industries can consult with the one in charge of this line of work. The conciliation department is to assist in peaceful settlement of disputes between families.

The progress of mass education has been phenomenal in recent years. The work has developed so as to include all phases of rural reconstruction. Adult education, public health, modern agricultural methods, village self-government are in the field of the experiment.¹ The Ministry of Education revealed its awareness to the situation when it petitioned the government to double for 1937 the annual grant of \$2,900,000 for the support of the Free Mass Education Movement.² The relation of mass education to the needs of rural Chinese women may be stated as follows, in the words of Dr. Hocking,

"The welfare of village Asia is closely bound up in the welfare of women' - the opinion expressed by Malcolm Darling, a British official in the Punjab - reflects the growing recognition of the importance of women as the key to rural progress. The social lag of the village is inevitable as long as women are under-privileged and suffer under heavy handicaps." ³

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1. Cf. Houghton, op. cit., p. 53.
2. Cf. Abend and Billingham, op. cit., p. 260.
3. W. E. Hocking, Re-Thinking Missions, p. 277.

C. Summary

It is evident from this study that rapid and sweeping changes in Szechwan, a province with untold natural resources and therefore of great importance, reveal new and varied opportunities in work among women. The New Life Movement attacking the fundamental moral problem in China's social life seeks to restore the old morality. It is working along psychological and educational lines to break down demoralizing influences. A change in attitude by those in authority is noted in their more purposeful life. The movement is developing education along all lines of life, but is in need of Christian content. Public education has spread among all classes. The rise and growth of the Chinese Student Christian Movement is offering splendid opportunities for work among this group. The government regulations concerning adult education are increasingly becoming a factor in eradicating illiteracy. Mass education experiments such as Tingsien, Lichwan, and Yutang reveal the great possibilities for rebuilding China through rural reconstruction.

Thus among the movements affecting the education of women in West China, the New Life Movement,

public education, and mass education are exerting great influence. The Laymen's Inquiry recognizes the import of such trends in the following statement:

"The very fact that women in the East are beginning to live on a different educational and social level, creates new needs and makes new demands on missions far more exacting than those that were made in earlier days."¹

Readjustments are needed if the Christian leadership training of women is to gear into the new situation in the East.

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1. Hocking, op. cit., p. 258.

CHAPTER III

THE FUNDAMENTALS OF A PROGRAM OF RURAL
CHRISTIAN WORK
IN CHINA WITH SPECIAL REFERENCE TO WOMEN

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THE FUNDAMENTALS OF A PROGRAM OF RURAL CHRISTIAN WORK IN CHINA WITH SPECIAL REFERENCE TO WOMEN

A. Introduction

About the year 1919 when Dr. Sun Yat Sen was asked by a western friend concerning the greatest service Christians could render his country, he replied,

"I believe that the most valuable thing Christians could do for my country would be to organize village life on a Christian basis."

As it is generally recognized that Chinese culture is rural, a study of the fundamentals of rural Christian work in China is of great importance, especially as it is related to the life of Chinese women.

Dr. Butterfield defines the term "rural" -

"Rural clearly means the villages of China, but it also includes the larger towns and the smaller cities which are economically dependent chiefly on the surrounding countryside. It also includes problems as well as areas of service."¹

In China, particularly, the national culture is essentially rural and the deep flowing currents of life are

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1. Butterfield, K.L., The Rural Mission of the Church in Eastern Asia, pp. 12-13.

rural. It has been affirmed that if Christianity is to prevail, it must win the villages. How to make Christianity dominant in the personal and community life of the village is the problem.

The Jerusalem Meeting of the International Missionary Council in December 1928 recognized this problem and sought to make an intensive study of what had been accomplished in rural work throughout the world. A program for future work was outlined and accepted by the National Christian Councils of the lands represented. Dr. Kenyon L. Butterfield was asked to undertake the task of studying the great mission fields with a view to incorporating the results of sociological and economic research into the church's evangelistic program in rural areas. This chapter is based upon Dr. Butterfield's Report,¹ submitted after his survey of China in 1931. The National Christian Council of China held subsequent conferences in 1935 and 1937 in Tunghsien and Anyang respectively. As a result of these meetings the National Christian Council of China approved the adaptation of the Butterfield Parish Plan in the form of the Village Church Plan. In this chapter the Village Church Plan will therefore be considered.

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1. Butterfield, K. L., The Rural Mission of the Church in Eastern Asia, p. 85.

B. Report of Features Considered Essential
to a Christian Approach to Village Life.

The Jerusalem Meeting of the International Missionary Council in December 1928 mapped out the features considered essential to a new approach by the Christian forces to the villages of the world. This proved to be a definite stimulus to rural work in the Far East. Its principles were generally approved by the Christian leaders of the East and embodied to a very large extent the opinions and experiences of the field. The central ideas of the Jerusalem Meeting¹ with respect to rural work are three:

(1) "'The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer and to win them for entrance into the joy of his discipleship.' Emphasis was laid upon the necessity of making the program sufficiently comprehensive 'to serve the whole man in every aspect of his life and relationship.'

(2) "'The rural work in mission fields is an organized part of the service demanded of the Church everywhere, East and West, to lead in the effort to build a rural civilization that shall be Christian to the core.'

(3) "Because of the wide areas and the huge populations involved in rural work, 'the only practicable way is to select suitable rural centers and demonstrate in them an intensive form of work that may eventually spread over wide areas as the Church grows in power and influence.'"

These ideas have gradually developed into

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definite conclusions which have become basic principles, namely:¹

1. A Convincing Message to Village Folk
2. Educational Evangelism²
3. A Rural Community Parish the Central Feature
4. A Community-Serving Church
5. A Trained Christian Leader of the Community
6. Lay Helpers in the Rural Community Parish
7. Self-Support by the Local Church
8. A Rural Service Staff
9. Comprehensive Rural Studies
10. Cooperation Among the Agencies of Rural Reform in China
11. A Program of Immediate Steps
12. An Adequate Plan of Cooperation from the Peoples of the West

As principles 1, 2, 3, 4, and 6 apply particularly to women's work and bear a distinct relationship to the leadership training of women they have been chosen for special study. A resumé of Dr. Butterfield's discussion of these principles follows:³

1. A Convincing Message to Village Folk⁴

The Gospel is the Message. A dominant evangelistic note must be maintained in order to convert men to Christianity. The church needs to furnish both power and method and not leave the latter to non-religious forces. While it is a known fact that the dynamic of both personal and social redemption lies in the Christian enterprise, it is likewise true that the

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1. *Op.cit.*, pp. 14-15
2. Now known as the Village Church Plan
3. Butterfield, K. L., Ch. 8, "The Fundamentals of Rural Christian Work", pp. 44-72
4. *Ibid.*, p. 44-45

method, technique, and demonstration lie there also.

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Danton maintains that modern urban China is deeply interested in religious problems while modern rural China even where touched by Christian missions is still devoted to its old gods. The Christian message to village folk should give emphasis to the development of personal Christian character and to the making of a more Christ-like community. Those experienced with Chinese village people say that living with a purpose is still the big need among villagers. Dr. Butterfield mentioned that if you can talk to the farmer on things he understands, he will listen to you on the things you understand.

It is indeed a difficult task to win illiterate superstitious country women to Christ, but "love will find a way". It will not be the same way for everyone, as Bishop Houghton points out,² yet everyone will be constrained by the same love. To that love and to the Lover Whom it reveals, Chinese hearts will respond. In a situation so grave as that in which China stands, religion has to be tremendous or nothing.

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1. Danton, G. H., The Chinese People, p. 203
2. Houghton, Frank, China Calling, p. 166

2. Educational Evangelism.

In the past missionary organizations have quite generally relied upon preaching as the means of progress in carrying on the Christian enterprise. But having failed to make a deep and lasting imprint on community life, the Chinese church has come to realize that there must be the dual emphasis of religious education and preaching. However, there is danger that religious education may depend too much upon conventional methods and superficial study of Bible passages. Any shift of emphasis that minimizes the strong spiritual appeal of evangelism is detrimental. The church recognizes that direct evangelism must have a place of fundamental importance. There must be preaching that persuades, but persuasion is gained through understanding and the demonstration of actual Christian living, rather than by proclamation alone. One of the most successful evangelists in China says that it is "easy to convert, hard to keep". It follows that successful rural work for women must be built upon a careful study of methods of education as well as methods of evangelism.

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1. Butterfield, pp. 45-47.

Dr. Luther A. Weigle at the Tungchow Institute summed up this subject as follows:

"Religious education has the closest relation to evangelism. Evangelism should not be conceived too narrowly. It is not religious education versus evangelism but both of them joined together.

"The word evangel means 'good news' - the 'good news' that God was in Christ. It is a mistake to limit evangelism to any one particular method or group of people.

"Evangelism is any method whereby the gospel of Christ is brought to bear upon the lives of people.

"We need better evangelism and better religious education. Evangelism must have the methods of religious education and religious education must have the passion of evangelism."

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3. The Village Church

In heathen lands the question of extensive as over against intensive work has long been under discussion. While "there is that scattereth and yet increaseth", there can be that which scattereth and reapeth nothing. With the desire to "occupy", to "proclaim the gospel to every creature", and not to fail "to sow the seed", areas of wide dimension have been justified in the past. There has been the hope that seed thus sown would spring up and bear fruit.

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1. Report of The North China Institute for Supervisors of Rural Work - Tunghsien(sometimes spelled Tungchow), 1935 - pp. 16-17.
2. Butterfield, pp. 47-50.

It may be granted that a certain amount of extensive work is needed in a Forward Movement plan such as the China Inland Mission is undertaking. It follows, however, that if the mission forces, especially with their limited personnel, are to help in the maximum way, they simply must concentrate.

From the experience of the many missions and churches of North China, with varying policies and methods of organization, the National Christian Council states that it is becoming increasingly clear that the rural church needs to emphasize village churches, organized into a pastoral district with at least two full-time, well-trained workers, and cooperation with the station, or provincial denominational, or interdenominational organizations, or other agencies seeking to secure the technical help needed in various parts of the work. This is an adaptation of the Butterfield Parish Plan.

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The Village Church as the center of effort, should consist of the Christians in one village or villages within five ² li of the church, organized to promote mutual fellowship. This is an aid to spiritual

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1. Report of North China Institute for Supervisors of Rural Work - Anyang Rural Institute, 1937, p. 3.
2. Three li equal one mile.

growth. Under a group of voluntary workers, including men and women, old and young, a program can be carried out involving the making of the whole family Christian. A regular place of meeting should be arranged by them in the residence of one of the members or in a building which they have provided.

The Pastoral District¹ would not be a market area but probably a considerably larger field, say, a county, with sufficient churches to provide local support for a man or a woman worker. That the pastoral district² be not too large is important - if possible not greater than sixty li³ at its greatest diameter. When organized, each of the churches in the district should elect three delegates - men and women, old or young - as their representatives on the Parish Executive Committee, which would meet at least once a year. This committee could plan for, and carry out a unified budget for the whole parish which should include the employing of at least two specially trained leaders - a man and a woman.

4. A Community Serving Church⁴

In various parts of China on numerous occasions Chinese Christian workers together with missionaries have

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1. Tunghsien, p. 7
2. Anyang, p. 4
3. Sixty li equals twenty miles
4. Butterfield, pp. 51-54

discussed programs for rural community work. There is a so-called "four-fold program" and a "ten-fold program" but conference groups have rather settled on a "six-fold program" for community development, as follows:

- (1) Toward an educated village;
- (2) A ministry of health and healing;
- (3) Improving the people's livelihood;
- (4) Providing play and recreation;
- (5) Helping the home-makers;
- (6) Leadership of community forces.

Because item 2, dealing with a ministry of health and healing, and item 3, dealing with improving the people's livelihood, and item 6, dealing with political leadership of community forces are not pertinent to the subject under discussion, they will not be considered.

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a. Toward an Educated Village

In the second chapter of the present study the subjects of mass education and literacy have been discussed. The church has a fine opening to supplement the work done by civic groups in this line. Opportunities for continuing education should be provided for literate youth and those old or young who have relapsed into illiteracy including, of course, the women. One can hardly overstress the need of literacy in the church, nor the religious value inherent in reading and

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understanding the Bible and other religious literature, and its worthwhileness in laying the foundations for increasing knowledge. It is a tremendous help in developing local leaders. It tends automatically to pick out a higher quality of church-members. It ties closely with educational evangelism and establishes customs, habits, and ideas in the community that make it easier to persuade the illiterates to study.

For literates continuing their education, the devices of visual education - stereopticon, motion picture, the exhibit, the demonstration together with library facilities and radio are tools of first importance, extremely useful and almost indispensable in the case of illiterates.

b. Play and Recreation

It is well to ask, What is the relation of the Christian enterprise to play and recreation? In general the Christian Church has had a tendency to forbid but seldom to offer attractive substitutes. Recognition of the physical, moral, and even spiritual values of play and recreation is growing. Rest, physical relaxation, the educational possibilities of leisure, moral gains that come from games fairly played, and the opportunities for community cooperation - these are all worthwhile.

If the church has a community house or an open courtyard, it can furnish games for the children and youth, perhaps also for older people. Young people who have been away to school may be asked to lead the games, or others may be trained. This field of activity, the planning for wholesome use of leisure time, is of great importance to women and girls. It may include athletics, games, hobbies, music, travel, entertainments, reading, dramatics, handcraft, drawing, banquets, home parties, hikes, picnics, singing,¹ and other similar activities.

The story has been for centuries one of the accepted means of education in China. While it is assumed that story-telling is an art, yet among all oriental people there are born story-tellers. Not as yet has the Christian enterprise sufficiently capitalized this method for its own purposes.

The case for music is similar. It is a question to what extent Chinese music can be utilized by the Christian Church. A beginning has been made in a hymn-book based almost entirely upon Chinese music.

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1. Christian Nurture and Service in the On-Going Church, Bulletin #3, p. 34.

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c. Help for the Home-Maker

When every aspect of the community life hinges more upon the women than upon the men it may be asked why it is that they are the last to be reached. Undoubtedly it is because the women are the ones most inclined to keep to old customs. Throughout the world the home has always been the most important unit in society.² Especially has it held an unchallenged place in the history of China. If it is conceded that the home is the basis of the church, it follows that if society is to be changed it must begin with the Christian home. The parents are the key people in the home, therefore changes must begin with them. Opportunity should be given parents to study their own home problems to find Christian standards by which to change family life where necessary.

3

In a discussion of "The Church and Common Life" Ronald Rees makes this significant observation:

"The real need is for new positive ideals of womanhood and married life built according to the Christian pattern, especially in view of the changes and influences surrounding the life of modern girls."

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5. Lay Helpers in Rural Community Building

"Work for every church-member and every

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1. Butterfield, pp.58-59
2. Cf., Highbaugh, Irma - What are Christian Standards for Establishing a Home(pamphlet), p.1
3. Rees, Ronald, China Faces the Storm, p. 75
4. Butterfield, pp.61-62

church member at work" is a slogan adopted in the Phillipines. It represents to a surprising degree a growing conviction of the Christian enterprise in rural China. Considerable reliance is already placed upon the voluntary worker. In hundreds of literacy classes practically all the teaching is done by volunteers. A certain consciousness of being a Christian is kept alive when work is given to each church member. It helps to make each church member a demonstrator and a demonstration as well, a project in Christian living. As broad as the activities of the church may be the range of activities of its laymen. Voluntary workers must back the whole church program. Old and young can be given something to do. The efforts of the most competent pastor or leader will largely fail unless the membership of the church is thus set at work.

The present plan in some missions is to build up the rural community entirely through the efforts of laymen with only the supervision of an itinerant evangelist. This is proving surprisingly successful. Some believe it to be the best way of establishing the principle of a self-supporting church. Undoubtedly it is a way-station toward some-

thing better, for, after all, each community needs the steady leadership of a trained man. Selected women who have qualities of leadership should have the opportunity of taking a short course of training for voluntary service.

C. Some Tested Plans Used
in the Far East
with Special Reference to Women

Throughout the Far East in various places new movements have sprung up based largely upon voluntary service in rural areas. Work can be done and has been done by volunteers. To catch their spirit, learn their methods, and make practical the use of volunteers in the Chinese church, is a pressing need. Some developments of significance will be considered.

1. The Nevius Church System¹ in Korea.

Dr. John L. Nevius went from Shangtung, China, to Korea in 1890 where, as a result of carrying out his plans, flourishes one of the strongest churches of the mission fields. "Every person a Bible student, every person a soul winner,

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1. Voluntary Service, Bulletin #5, pp. 20-21.

the more able Christians voluntary leaders; few paid workers and those paid so far as possible by the people themselves; churches built by the people."¹ This quotation summarizes briefly the plan. The Korean church is essentially Bibliocentric in emphasis, and as a result is vitally evangelistic in outlook.

There are definite principles involved in the Nevius Church System in Korea which can be carried over into the leadership training program of Chinese women. Since Christian doctrines are embodied in the Bible the Christian convert must become a student of the Scriptures. There is no impression without expression.

2. The Kingdom of God Movement in Japan.²

In the heart of Toyohiko Kagawa was born the Kingdom of God Movement. In 1928 during a night of prayer there came to him a call to launch a movement that would increase the number of Christians to a million that the strength of their united lives

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1. Op. cit., p. 21.
2. William Axling: The Kingdom of God Movement, Japan Mission Year Book, 1930, p. 141.

and influence might become a moulding force in all phases of the nation's life. Kagawa's experience gave birth to the Million Souls' Campaign out of which came the Kingdom of God Movement.

In May 1929, John R. Mott held conferences at Kamakura and Nara, Japan. These conference groups took definite action by asking the National Christian Council of Japan to launch a national evangelistic campaign based "on Kagawa's plan". This plan embraced the following activities: organization of a network of prayer; personal evangelism; evangelism through literature; educational evangelism; evangelism through service; rural evangelization; evangelization of fishing folk, in mining camps, and among labor classes; and the training of real evangelists. The cross is central in his plan and he exemplifies the crucified life in his spirit of love and sacrifice.¹

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1. Missionary Review of the World, January 1931, Meeting the World's Greatest Need, pp. 14-15.

That Christian principles should dominate every area of life - both individual and social - is clearly seen in the Kingdom of God Movement in Japan. Kagawa has proved that the essence of Christian living is the spirit of sacrifice. Effective leadership must be built upon these principles. That Chinese women leaders may imbibe something of that spirit in service is a worthy aim.

3. Teaching the Mohammedans in the Philippines to Read.¹

In the Philippines among the Moro people, Dr. Frank C. Laubach has experimented with a method of teaching literacy in the shortest possible time. Three common words were found which contain practically all the letters of the language. Using these as a key he developed his system and arranged his reading charts.

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1. Missionary Review of the World, May 1938, Literacy, Missions, and Life, pp. 213-214.

He himself taught the first lesson to
¹ one man. This man was told to teach this lesson
 immediately to some other illiterate man. When
 a man knew five or six lessons he became a teacher.
 At the same time he studied more advanced lessons.
 In this way every teacher had an excellent review
 and every pupil became a teacher. In this unusual
 way whole villages took up reading.

Dr. Frank C. Laubach's method of teaching
 the Mohammedans in the Philippines to read reveals
 teaching principles of value to lay women leaders
 in China. The organization of material is based
 upon the principle of going from the simple to the
 complex. The method of instruction is based on the
 principle of deepening the primary impression through
 expression and repetition.

4. Native Indian Bible Study Method.²

An interesting adventure was carried on
 by the Hume Memorial Church of Ahmednaga, India.

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1. Voluntary Service, p. 22.
2. The Missionary Review of the World, April 1938,
 How an Indian Church Read the Bible Through in
 a Day, pp. 167-169.

An Indian ceremony - Saptaha, or "seven days of continuous religious exercise", was adapted for use in this church.

Saptaha is celebrated among Hindus in many ways. Gathering in the dry river bed during the hot season, sometimes thousands of people for seven days and nights only repeat the name of their god, "Ram". Again they may gather in temples for eight or nine hours during seven days to read certain sections of their sacred scriptures. At such times it is usual for one man to read a small portion, which is followed by an explanation. Although the form of the Saptaha may vary, it is invariably followed by Prasad, a gift to a god which is returned to the people. They feel exalted as they eat, even as Christians are uplifted upon receiving communion.

Beginning on a Wednesday morning and closing triumphantly Saturday night, the reading of the Bible scarcely stopped during the whole time save for a few moments while one reader after another took his stand before the open Bible. According to Indian custom, incense was kept burning. The people who came to hear the reading brought sweetmeats or

placed flowers beside the table, and a fresh garland of flowers hung over the cross each morning. As the reading of Revelation closed the pastor offered the gifts to God in a dedicatory prayer. Slowly the people came forward to receive a piece of sweetmeat - Prasad it is called, "the gift of God".

The native Indian Bible study method discloses a twofold principle. The Christian message should be simplified by returning it to its oriental setting. The native religious festivals can often be Christianized. The carrying out of these principles in the instruction of lay women leaders should appeal to them as they are by nature reserved and cling to Chinese tradition and ways.

D. Summary

A consideration of the fundamentals of a program of rural Christian work in China with special reference to women has been the purpose of this chapter. The Report of the Jerusalem Conference outlined features considered essential to a Christian approach to village life. Of the twelve basic principles mentioned five have been considered: namely, a convincing message to village folk, educational evangelism, the village church, a community-serving church, and

lay helpers in rural community building.

A convincing gospel message will bring about "the spiritual renewal of the people" which Madame Chiang has said is "the most important factor in reconstruction". In this same connection Dr. James Yen has strikingly said in addressing a group at Tingsien, "If you don't preach the gospel, China is lost".

Educational evangelism is a fundamental task of the rural community. Paton affirms,

"In the education of women and girls and in the field of rural educational experiment the Christian bodies are as truly pioneers today as were Carey and Duff when they began to use the educational method."

Training of members of the Christian fellowship in Christian thinking and living by means of the Christian approach are involved in educational evangelism.

The village church as the center of community life, with the pastor and church members carrying out their full share in the work of Christian rural reconstruction is the plan that has been approved by many church groups in China.

A community-serving church with the church carrying on the community activities of vital service

is a pressing need in village China. The church cannot lead if it is weak numerically or in the quality of its woman membership. Therefore an educated constituency is indispensable. The community needs to be convinced that it has a program, a power, a service that are essential to the life of the villagers that no other agency has in the same measure. The church can especially assist the home-maker through the education of parents concerning religion in the home and the religious training of their children.

"A special responsibility to help Chinese women realize their highest potentialities is the duty of the Christian Church which has led in freeing woman from limits of blind custom and superstition."

The church now has a great opportunity in educating her to be an effective lay helper in building up the Christian community.

The purpose of the Christian enterprise is to make the religion of Jesus Christ dominant in the personal and community life of the village people. In the great rural reconstruction movements that are being established with significant power all over the world the church has a distinctive contribution and part.

The program in general is to select strategically chosen groups of contiguous villages as areas of local concentration. In each of the village churches the aim is to develop a community-serving church, locally self-supporting, led by lay church members, and counseled by an itinerant pastor.

The proposed methods stress "preaching that persuades" and give emphasis to "indirect" or "demonstrational" evangelism - that is, concrete service and all-round helpfulness.- in cooperation with both government bureaus and such volunteer agencies as cooperative societies, in an effort to meet all the needs of all the people in this new community or cluster of villages. This effort includes a wider range but also a co-ordination of activities in educational evangelism, a ministry of health and healing, education of both youth and adults for village life, economic relief, wholesome play and recreation, and particular attention to the needs of women and girls.

Some tested plans in the Far East have been reviewed with special reference to women. These included the Nevius Church System in Korea, the Kingdom of God Movement in Japan, teaching the Mohammedans in

the Philippines to read, and native Indian Bible study method. The principles involved in these plans are fundamental to rural Christian work and should be embodied in the lay leadership training program for Chinese women.

In so-called missionary areas the slogan of this fresh approach to Christian rural work is "Toward more Christlike local communities".

CHAPTER IV

TRAINING OF RURAL CHINESE WOMEN FOR VOLUNTARY LAY LEADERSHIP

CHAPTER IV

TRAINING OF RURAL CHINESE WOMEN FOR VOLUNTARY LAY LEADERSHIP

A. Introduction

In spite of age-long restraints, history attributes to women in China a strong family and social influence.¹ Through this recognition and the moral discipline of these restrictions some women have been prepared to take their present freedom with assurance and poise and a sense of active responsibility. Of late years many Chinese women have rendered outstanding service in various fields including law, banking, education, medicine, and social service. In this connection, Ronald Rees says,

"It would probably be true to say that women were more free to take an active part in the life of the community in China than in either India or Japan. The professions of teaching, medicine, nursing, law, journalism and everything else are wide open to them."

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1. Weigle, Education for Service, p. 144
2. Rees, Ronald, China Faces the Storm, p. 76

Nevertheless, in rural China the vast majority of women and girls are yet victims of one or more of the four great evils previously mentioned: ignorance, misery, illiteracy, superstition. Physically weak, diseased, listless and timid in spirit, being in a state of absolute dependence and helplessness, their outlook limited to the narrow horizon of their domestic world, they are utterly unfit to perform their domestic duties, much less added social obligations.

As it is recognized that social progress is dependent upon leadership and as it is a well known fact that woman is influential in the domestic life of rural China and has a potential influence on the church and community, it is imperative that provision be made for the adequate instruction of rural Chinese women and girls desiring leadership training.

It is the plan of this chapter to consider some of the findings of the Anyang Rural Institute concerning Lay Leadership Training and the reports of the National Lay Training Committee of the National Christian Council of Religious Education of China, together with suggestions which have come out of personal missionary experiences.

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1. Anyang, p. 45-46.

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B. Voluntary Lay Leadership Training

1. The Need of Voluntary Lay Leaders.

The voluntary lay leader is a financial necessity in the Chinese church. Contributions by foreign friends to the Chinese church are decreasing. The Chinese church, which is seeking self-support and independence, will not be able to maintain a paid ministry on the lines of foreign church polity. Voluntary work by lay leaders should be carefully nurtured in order to effect a change of attitude too commonly found in the Chinese church at present, as well as in the church abroad, of expecting remuneration for any work done, or of leaving all the work to be done by paid workers.

The National Committee for Christian Religious Education in China has given seven compelling reasons why voluntary service should be developed at this time.² They state that foreign funds have decreased, that foreign money may weaken the church, that the Christian community is comparatively poor, that there is a vast work to be done in forward evangelism, that there is an army of educated Christians; that the

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1. Anyang, pp. 45-50
2. Voluntary Service, Bulletin #5, pp. 1-5

that the present system of paid workers is not natural to China, and that church members are not truly Christian unless they serve. A discussion of this great challenge will follow.

In nearly all mission areas within the last five years the foreign contributions have been reduced to practically half the former appropriation. In the future it is not likely that appropriations for general work will be increased. In western countries leaders feel that on principle the Chinese church should increasingly support itself and that gifts from abroad should be used for forward evangelism or special purposes, rather than for maintenance of existing churches.

The National Lay Training Committee report-¹
ing on this matter makes the following observation:

"To go a step further, a church which depends exclusively upon a small number of paid workers can never hope to fulfill its obligation to preach the Gospel to all men. Therefore the training of lay workers is an important method of advancing the work of the church, and of increasing the number of those who help the pastor without any thought of gain. To find and train such workers is an urgent need of the church."

Village Christians are comparatively poor and cannot live on a money basis as their income

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1. The First Series Courses of the National Lay Training Curriculum, Bulletin #4, p. 1.

consists largely of produce from the land and grain given in return for labor. This income translated into money is pitifully small at present prices.

While many Christians give generously to the Church, most of them might give more than they do. It cannot be expected, however, that village Christians scattered in remote places will be able to support in each village a paid evangelist as well as a district pastor. A better way must be planned to carry on the work than through exclusive dependence upon paid workers.

In any reference made to the vast work in forward evangelism that remains to be done, it is generally conceded that the door is open for a great evangelistic movement among the Chinese people. It is estimated that only one in a thousand persons in China has accepted Christ. Neither foreign money nor a reliance upon paid workers supported by the Chinese Church can accomplish the work that needs to be done. This is becoming increasingly apparent due particularly to the unprecedented readiness of the common people to hear and to respond to the Christian message as the following examples show:

"Many letters tell of exceptional opportunities:-
From Haichow, North Kiangsu:-¹

"The situation in Haichow, though fraught with danger, is wonderful from the standpoint of the evangelistic opportunity presented. The people seem to be even more willing than ever to hear the Gospel and to heed it too. The opportunity for using tracts in reaching soldiers and the educated and higher classes and the people in all walks of life is greater than ever before."

"We want to make it quite clear that the turning of many people to the Christian religion at this time is not to be interpreted as a way of escape. Hundreds and thousands of men and women students are living testimonies to the fact that the youth of China is clamouring for a vital message that will purify their lives and the life of the nation. The response of the students to the message of the Gospel at this time presents a tremendous challenge to the Church. If we have the courage and faith to be farsighted, we shall certainly want to give more men and money to the work of bringing the message of Christ to those who are the future citizens of China."²

There is therefore a pressing need of voluntary lay women leaders.

Concerning the large number of educated Christians to be found, it is to be remembered that mission schools in almost every province in China have educated a large number of Christians sufficiently familiar with the Christian life and message to witness for Christ. In the thirteen Christian colleges and 250 Christian middle schools, there are educated

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1. Chinese Recorder, June 1938, p. 327.
2. Ibid., Sept. 1938, p. 404.

Christian teachers and students. There is also a large and growing number of earnest Christians working in government offices and hospitals, teaching in government and private schools and colleges, engaged in business, working as clerks or farmers or in other occupations, who are sufficiently educated to do as good or perhaps better work than the paid workers of the church. The number of these possible voluntary workers is rapidly increasing each year through the educational work of the church. Carefully selected women leaders from these lay Christians inspired, guided, and trained can probably do a worthwhile work of vital importance to rural China.

The present system of preaching the Gospel primarily through a large force of paid workers, especially workers paid by foreign money, or workers paid from some central fund is unnatural to China. China does maintain men to serve her religious needs but her system is very different from that which now prevails in Christian churches. It is better both for the workers and for those served that any support given be met by the people ministered to, and in forms

that are natural to Chinese village life. Voluntary service from an overflowing heart, free from all suspicion that it is done for silver and gold, is by that very fact infinitely more potent and winsome.

Speaking of church policy, Mr. Rees observes:

"The minister of a group of churches will have to depend much more on the service of lay men and women and a considerable part of the work of a minister in the future is going to be the enlistment, training, and supervision of lay workers. It is made necessary by economic considerations, but in any case it is obviously the right ideal for the Church. The Church is not merely the parson; every member should be an active member."¹

2. Openings for Voluntary Lay Leaders

Many openings in the Chinese church can be filled either by men or women. But in the villages women lay leaders have a special field in instructing other Christian women, and non-Christians as well. Through genuine friendship much may be accomplished. In their own village among their own neighbors earnest Christian women of some experience can render far greater service than a person of more education sent occasionally from a distant place on salary.

The importance of this phase of leadership

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1. Rees, China Faces the Storm, p. 97

training is emphasized by the National Committee for Christian Religious Education as follows:

"In some places Christian women with primary school education are doing practically the work of volunteer Bible women among non-Christians. They can conduct regular prayer meetings in their own homes and the homes of others, open doors for the pastor's wife, at all times be a friend, and lead women to the church for baptism. A young Christian woman can gather a dozen little babies on Sunday morning and care for them in some quiet clean place and permit mothers to attend church free from distraction and enter into the worship."¹

Women lay leaders can voluntarily assist² the church by caring for the spiritual life of the women and young people of the church. They can lead Bible classes for the rank and file and care for candidates for Baptism. They can give instruction in Christian home and livelihood problems, teach health and sanitation. They can carry on literacy classes especially among the old folk. Children's work and work with young people can be conducted by them. They can lead Church services or preach when necessary, and guide in evangelistic work.

Girls and young women can also take the

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1. Voluntary Service, Bulletin #5, p. 30.
2. Cf., Lay Training and Regional Committee, p. 5.

leadership in most of the above instances. Other forms of work for which they are especially fitted are public recreation, leading music and singing, directing the dramatization of Bible stories, being a reader in a Book Club, and making their own home atmosphere Christian.

The same committee point out the pressing¹ need for trained young people for lay service, as follows:

"We need in China thousands, especially young people and women, to select suitable materials, and give their time and enthusiasm to collecting, teaching and guiding these children in the villages. Increasingly our children are studying in schools where no religious education is given. There is great need of good Sunday Schools to give them a real understanding of Christian truth.

"We need vital societies such as the Christian Endeavor and other organizations or fellowships for older boys and girls and even young men and women. They should be different from Sunday Schools, and regular church services, and should be conducted by the young people themselves. They should be trained to think about a topic or problem, frame their own ideas, express these ideas and put them into practice. Usually there should be an adult to keep in touch with the central organization, secure and interpret literature, train, guide and inspire the boys and girls as they carry on their meeting and their service to the village. This is a first class way to train those who ten or fifteen years later will be leaders in the Church."

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1. Voluntary Service, Bulletin #5, pp.28-29

3. Qualifications of Voluntary Lay Leaders

In general Chinese leaders and missionaries agree on definite requirements for lay leaders. In the Report of the National Lay Training Committee¹ there is this significant statement,

"It was agreed that a clear line should be drawn between the general religious nurture of the ordinary Church member and the definite education for Christian service of a comparatively few Church members who have possibilities of leadership."

2

The qualifications for women lay leaders include the ability to read the New Testament and take simple notes, a reasonable understanding of Christianity and a vital personal religious experience, membership and good standing in the church. There should be in the heart of a lay leader the desire to serve and the spiritual capacity for service. Such a worker should have some aptitude for voluntary work and should prepare to make a specific contribution to the local church. A woman lay leader should have a proper vocation or status in the family, with the possibility and willingness to undertake lay leadership service. Recommended by the pastor and backed by the local church, the lay

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1. A National Movement for Voluntary Church Workers, Bulletin #3, p. 4.
2. Cf., Anyang, p. 46.

leader of course must be of good character and without vicious habits.

4. The Aim of Voluntary Lay Leadership Training

The tremendous need for voluntary women workers, the many existing openings for trained women leaders together with the high qualifications necessary, reveal a twofold aim of voluntary lay leadership training. The first aim is to increase the sense of responsibility of the worker, and to develop religious earnestness and unselfishness. The second aim is that of increased skill and ability in the performance of some specific kind of church work.

5. Types of Training Available

¹
The Anyang Conference reported four kinds of training generally available. These were given as the short term school, the long term school, local church training class and correspondence courses.

²
Short term schools or institutes of from two to six weeks duration are being widely used in China, and with good results, because such institutes are comparatively easy to manage, and the dangers of longer periods of training are avoided.

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1. Anyang, p. 48.

2. National Committee for Christian Religious Education in China, The Case for Lay Training, p. 13.

In speaking of the training of laymen for the service of the Church, Mr. Rees says,

"The programme of this lay-training chiefly turns round short schools (sometimes called institutes) of two weeks' duration, in which selected men and women who have qualities of leadership are invited to take a course of training. It is training for voluntary service; people looking for paid jobs in the Church are not encouraged to come. This training is also different from adult religious education or the teaching of inquirers or ordinary Church members; it is special training for leaders who will help the minister to do the work of the Church. Those who attend these schools are asked to pay their own expenses or be sent by their local church; a small central fund is available, but only for the travel of special people coming from outside to help in the school where local talent is not sufficient." ¹

Most rural institutes are held at convenient centers, generally in the winter or when the people are not busy. Short term schools if combined with training through supervision, would seem likely to give excellent results. By using the principle of learning by doing, and trying out at once what has been learned, a group of capable voluntary workers should be raised up.

The Anyang Conference agreed that short term schools seem to be of the greatest use and that from two to three weeks is the most useful course.

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1. Rees, Ronald, China Faces the Storm, p. 101.

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The long term school is that type of training offered in established Bible schools to provide laymen with a period of training of from 1 to 3 years in a regular school. Although this plan seems splendid, unfortunately in many places it has not been successful. The chief reason for failure is that it requires the voluntary worker to leave his original occupation for a long time. When this is done there is a strong tendency to leave the original occupation entirely and entertain false hopes of becoming a paid worker.

The Anyang Conference decided that long term schools with vocational training can be very useful, but without vocational training are bound to fail of their purpose.

A local church training class needs only a very simple organization. A convenient time is arranged and a leader for the class is chosen. Two plans are feasible, namely: an hour either before or after the church service on Sunday, or some afternoon or evening on a certain day each week.

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The Anyang Conference recommended a combination of the short term school with the local church

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1. National Committee for Christian Religious Education in China, The Case For Lay Training, pp.12-13.
2. First Series Courses, p. 2.

training class as by far the best method of training for voluntary workers.

6. Standard Training Courses

The National Committee for Christian Religious Education in China has prepared courses which place specific emphasis on voluntary lay leadership training. Bulletins No. 3 and No. 4 give the outline courses of the three series.

The First Series Courses have been divided into three parts: courses on the study of Christianity itself; courses on different kinds of church work, providing training for the types of workers needed in the Chinese church; and courses in general information for Christians to supplement the deficiencies of the student along such lines as practical hygiene, citizenship education, rural reconstruction, practical farm skills, economic education, music, recreation.

The entrance requirements are those already¹ given under qualifications for lay leaders.

Credit Standards for the First Series Courses² are stated as follows:

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1. Bulletin #3, p. 4; see Ante p.79.
2. First Series Courses, Bulletin #4,p.7.

"1. A standard credit unit consists of twelve fifty minute periods of class teaching.

"2. At the close of each institute, a course card or credit certificate should be given to each student who has fulfilled the requirements of one or more unit courses, stating which courses were completed.

"3. Students who have secured eighteen credit units in standard institutes, and who have been doing successful church work would then be given a Certificate of Advancement. (Note: Nine credits should be from the First Group of courses; the other nine credits should be from the Second and Third Groups)."

In the Second Series Courses the specific entrance requirements are three, that the applicants should be lay leaders who have a higher primary education or its equivalent. They should be earnest Christians who have had at least a year's experience in voluntary church work.

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The arrangement of the courses follows the pattern of the First Series Courses and includes more advanced courses in the content of Christianity. Further studies in church work are offered with emphasis upon a study of psychology, and on methods of preaching and Bible study. The general supplementary education for Christians include courses in rural and urban hygiene, practical farming techniques,

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1. Op. cit., p. 7.

organization and promotion of cooperative societies, music (including background of hymns), games, supplementary industries for farmers.

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The entrance requirements for the Third Series Courses are that candidates be graduates of junior middle school or above or the equivalent. Otherwise they are the same as for the Second Series ² Course.

The curriculum which follows was tentatively accepted by the National Committee for Christian Religious Education in China as a basis upon which to build the Third Series Course. This course will comprise four groups, namely: General Courses, Children's Division Courses, Young People's Division Courses, and Adult Division Courses.

The General Courses are further divided into five sections considering religion in personal and social life, the Bible, the church, psychology, methods for church workers, and the church and social service.

³
Standards for certificates and diplomas are given as follows:

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1. A National Movement for Voluntary Church Workers, Bulletin #3, p. 8.
2. Ante p. 84.

"1. Each course is based upon twelve periods of fifty minutes each of class work, but with emphasis on work outside the class period, including study, reference reading, observation, and practical work.

"2. A diploma is given for the completion of twelve unit courses in addition to the record of practical work and Christian character."

An outstanding program of Religious Education has been prepared by the Methodist Episcopal Church. They have approved and adopted Series I and II as just outlined. Series III and IV have been added in the new quadrennial program, 1938-41, which is entitled, "Christian Nurture and Service in the On-Going Church".

Series III is for leaders having a junior middle school education or its equivalent, or above. These leaders are in charge of churches or are responsible for the training of leaders in village churches.

The aim is to give a broader conception of the nature and scope of the work of the local church. These persons are to learn to select and train workers for the various phases of the work of the local church, and to train them in the methods of supervision. Experience through study and practice will be provided which should result in personal spiritual and

intellectual growth for each person.

The curriculum is divided into General and Specialized Courses. The General Courses which are required include study of the Bible, training in worship, rural reconstruction, training in church membership, and growth. The elective courses cover dramatization, agriculture, religious education, social problems, and methods in teaching. The Specialized Courses are divided into four groups: for workers with children, with young people, with adults, and for leaders in the local church.

Series IV is for workers with senior middle school training or above, or its equivalent; for middle school and college teachers and for church employed workers with the above training.

Eighteen units of work of twelve fifty-minute periods each are the requirements for a diploma.

The General Courses include studies in the Christian life; the Bible; the Christian church, its history and program; the social outreach of the church. The Specialized Courses are the same as for Series III with the addition of a course on the Methodist program and discipline.

These Standard Lay Leadership Training Series of both the National Committee for Christian Religious Education and the Methodist Episcopal Church in China should enable the Chinese churches to develop a group of persons in every local church who can and will gladly help the pastors to carry on intelligently the work of the churches.

For workers in lonely and isolated places there are a number of fine correspondence courses available. Among these mention may be made of the course offered by the Bible Seminary for Women in Shanghai. Another course which has been widely used is the Scofield Bible course under the auspices of the Hunan Bible Institute. The former is a one year plan and has the advantage that it is arranged so that individual courses may be taken as the student desires and credit given. It is an encouragement to a student to complete definite work in a reasonable time. While the Scofield course is very thorough and comprehensive, many students have become discouraged because it generally takes years to complete it.

C. Summary

The rural church of China should especially encourage voluntary lay leadership training. The Great Commission of Jesus Christ included not only the preaching of the Gospel but also the teaching and training of those who believe. As it is realized that foreign contributions to the Chinese church have decreased and that foreign money is liable to weaken the church, that the Christian community is comparatively poor, that there is a vast work to be done in forward evangelism, that leaders from among our present army of educated Christians should be chosen and trained, that paid workers are not natural to China, the appalling need of voluntary lay leaders becomes a challenge to the Chinese church. The openings for trained voluntary workers are so many and so varied that enthusiastic voluntary lay workers with the necessary qualifications for leadership should prepare to meet the need. This may be accomplished through attendance at suitable schools whether short term, long term, or local church training classes; and in the case of isolated Christian workers, correspondence courses are of special value. Lay

leaders should be encouraged to follow the Standard Training Courses to completion, constantly keeping in touch with new and better methods. By increasing the lay leader's sense of responsibility and aiding in the full personal and spiritual development, with increasing skill and ability in doing specific church work, the aim of voluntary lay leadership training in rural areas will be an accomplished fact. The tremendous dearth of Chinese women workers may be met by planned, systematic training of voluntary women lay leaders for service in the Chinese Church. The church in turn will be able to depend more and more upon these trained voluntary workers in all branches of church work.

**GENERAL SUMMARY
WITH CONCLUSIONS AND RECOMMENDATIONS**

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WITH CONCLUSIONS AND RECOMMENDATIONS

It has been the purpose of this thesis to show that lay leadership training of women of the China Inland Mission in West Szechwan is a necessity in order to develop an adequate indigenous leadership in the Church.

The work of the China Inland Mission in West Szechwan with special reference to women has been reviewed. A brief history revealed the pressing need for a properly trained lay leadership among women. The present situation was considered from the standpoint of church membership, teaching program, leadership, giving, spiritual life, and the future outlook.

Movements affecting the education of women in China make clear the importance of general education. Under present trends the New Life Movement, public education, and mass education are the outstanding factors which are exerting great influence and disclose the need for readjustment in the leadership training program for women.

The fundamentals of a program of rural Christian work in China with special reference to women were studied in the light of the Jerusalem Report. The

basic principles of a convincing message to village folk, educational evangelism, the village church, and a community-serving church were fully outlined.

This was supplemented by some tested plans used in the Far East in Korea, Japan, the Philippines, and India from which principles fundamental to rural Christian work were discovered that they might be embodied in the lay leadership training program for Chinese women.

A consideration of the training of rural Chinese women for voluntary lay leadership has shown the need for lay leaders and the many openings for women who have the necessary qualifications. The aim to increase the sense of responsibility of the workers as well as the skill and ability in the performance of specific work may be carried out by various types of training and by the use of standard leadership training courses.

In the light of the present crisis and the tremendous opportunity it presents, this study therefore reveals a fivefold need in the China Inland Mission area of West Szechwan both among the native

people and the millions of refugees.

In the first place, the fact that the area assigned to the China Inland Mission includes a vast unchristianized group increased now by millions of refugees; and in the second place, the fact that there is also a small Christian group of both educated and uneducated people, it is evident that these constitute a need and there is the consequent responsibility upon our mission to meet that need through the present Forward Movement. However, the lack of a satisfactory result up to the present time suggests the need of the setting up of a more comprehensive program. In the lay training of women there are certain definite values to be derived from the general movements described in chapter two. These should be studied and the principles should be applied that the China Inland Mission may become a Bible studying church, a self-taught group, living the Christian life according to the best Chinese standards, and exemplifying the spirit of sacrifice - as shown in the various movements of the Far East.

In the third place, the area is rural including large groups of villages in which there is

existent a national rural reconstruction program. Therefore, it is evident that this is a need which may be partially met through cooperation with existing organizations.

In the fourth place, the fact that trained voluntary lay leadership is the paramount need of the hour is evident because foreign funds have decreased and because Chinese funds are inadequate; and further because foreign funds are undesirable in that they tend to weaken the native church. It follows, therefore, that the native church must adopt a more systematic, aggressive, and progressive plan in order to foster the nurture of church members and train voluntary lay leaders among the women for service which women alone can render as outlined in the preceding discussion.

In the fifth place, the fact that this pressing need is for women leaders is evident because of the strong influence of women in both home and community and because the recent new freedom of women gives them the opportunity to meet the need of uplift among less fortunate women in rural areas and because women have a potential influence in the church due to Chinese

background and due to opportunities of service open only to women. Therefore, it follows that opportunity should be given for training of natural women leaders, older and younger, for service in the rural church, the local church group selecting those who are to be trained. Training for a particular task in each case will make possible a shared responsibility which is vital to the harmony and progress of the church.

Therefore, it is recommended that the program of the China Inland Mission center in the Village Church which should endeavor to meet the needs of the rural area, first of all by fulfilling its primary function which is to evangelize by preaching the Gospel. The program, however, recognizes other functions of the village church which, dependent on the point of view, may be regarded as subsidiary to the evangelistic function, or as the manifestations of it.

There are, of course, some definite procedures of religious education which directly supplement the work of evangelistic preaching. These include

the elementary indoctrination of the illiterate and uneducated and also reaching students without Christian training as well as endeavoring to incorporate into the life of the church those students who have returned to the village from mission schools. The church group classified under enquirers, catechumens, and full members should be given training suitable to their age and group. Having been led to an understanding of Christ as their Saviour, they should also be led to a right conception of individual Christian life, Christian home life, church life, social life, and be urged to assume their Christian responsibilities.

The program of Religious Education is not intended to be limited to class instruction but includes Standard Courses of instruction, and the use of such agencies as educational and medical evangelism, use of evangelistic bands, personal work with children and young people, newspaper evangelism, use of tracts and posters, and broadcasting over the radio, as well as the usual evangelistic services and campaigns. It is assumed that it will be necessary to have a program of this sort under the guidance of trained leaders.

Since the refugees include trained persons competent to become leaders, the program should incorporate them into the service of the church. Preliminary training of women for leadership may be given by mission workers, continued training by workers of the pastoral area, but these should be supplemented by supervised training in the village. Short term institutes linked with local church training classes at definite times throughout the year should be arranged. Correspondence courses should be followed by workers in isolated places. This part of the program is definitely in the function of the village church in meeting the spiritual needs of the rural area.

In addition to this, the program must include in the third place cooperation with the agencies of reconstruction and education with the purpose of keeping them on a moral and Christian plane. For instance, since Christianity recognizes the need for developing an internal motive for the external manifestations of the New Life Movement and since the

New Life Movement is so nearly universal there is great need for a multitude of trained leaders who are able to impart this impulse. Since literacy is a necessity for the lay worker the church should encourage educational movements whose purpose is the elimination of illiteracy. Further, a literate populace furnishes a far more satisfactory basis for the lay leader.

In this functioning of the village church program women necessarily have certain contributions to make in caring for the spiritual life of the women and young people of the church, teaching Bible classes for the rank and file, instructing candidates for baptism, helping mothers in home and livelihood problems, teaching them health and sanitation, carrying on literacy classes especially among the older folk, conducting children's work and work with young people, even leading church services and guiding in evangelistic work when necessary. Other forms of work for which girls and young women are especially fitted are public recreation, the leading of music and singing, directing the dramatization of Bible stories, being a reader in a Book Club, and making

their own home atmosphere Christian.

Thus present conditions in West Szechwan in the China Inland Mission area, together with the existent Sino-Japanese war in the nation, lead to the conclusion that in the light of this study such recommendations as have been indicated would seem to be to the advantage of the work and help to forward the aim of the China Inland Mission. It is to be recognized that the present conditions are not normal and perhaps not stable, but to date, although the coming of refugees has injected some new problems, this does not necessarily invalidate the recommendations or produce conditions which would make it impossible to put most of them into practice.

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