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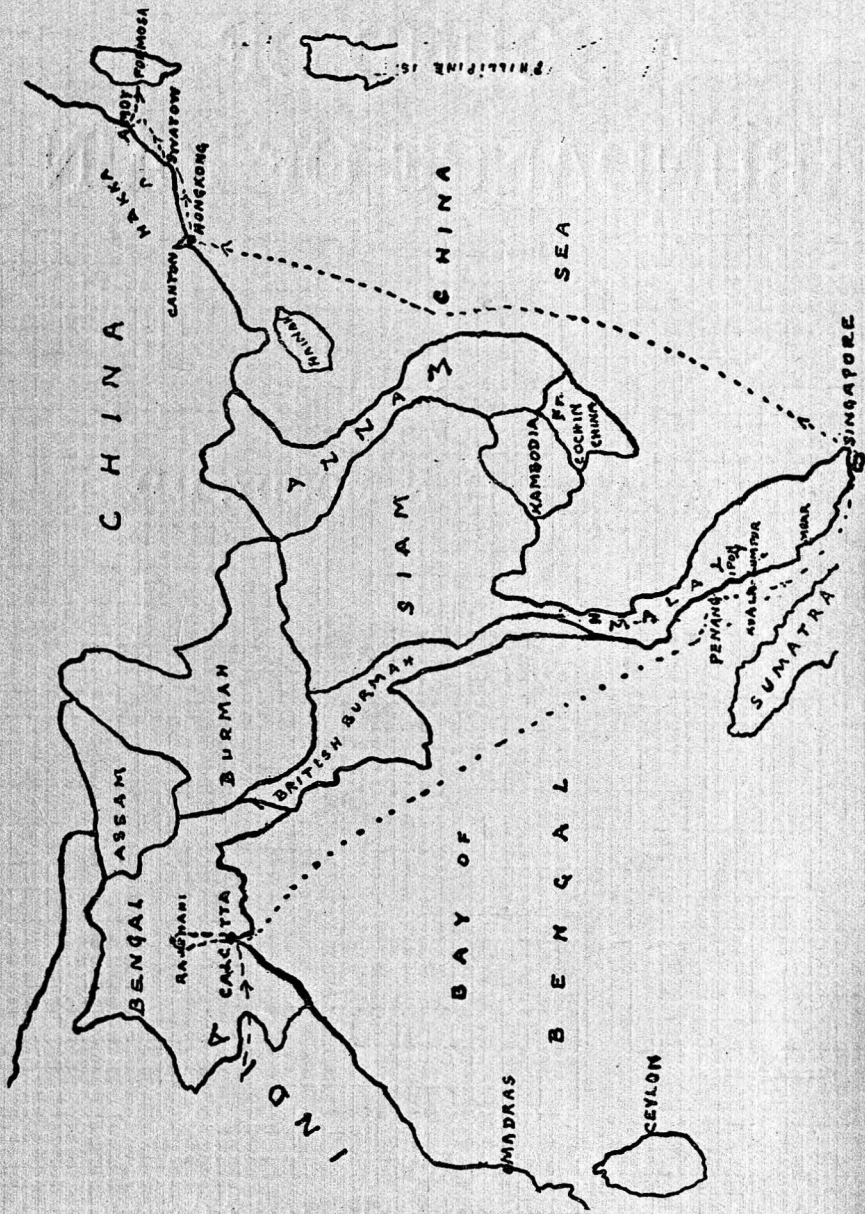


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PREFACE

THE following pages set forth some of the more notable events of recent months (from the close of 1934 to the opening of 1936) in those Eastern lands which received their first knowledge of Christ from the Presbyterian Church of England. A few years ago the missionary reports from China were a good deal taken up with news of turmoil, violence, and suffering. To-day we have better things to tell.

Of Singapore, Formosa, and India, the record of the past year or two is less striking. But, on the whole, the reader will probably conclude that since William Burns, the lonely pioneer, set out in 1847, there never has been a time when the Church has had such cause to thank God and take courage.



Staff of Girls' School, Amoy.

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(*Note.*—With the exception of the frontispiece and the group of Indian women teachers, all the illustrations are from photographs by Mrs. McQuillan, to whom warm thanks are due.)

I.

STIR IN AMOY

WHEN the visitor to the Far East enters the harbour of Amoy he gazes on this side and on that, wondering on which side he will land, for the shores everywhere are crowded with buildings in Eastern and in Western style, and beyond the steamer's prow is a wide expanse of sea, with vessels great and small sailing hither and thither, while brightly painted boats, like gondolas, each with an oarsman standing near its stern, approach the oncoming ship with offers of transport for the passengers.

It is somewhat odd, but the stranger does not reach the mainland of China. Business may take him to the little island on the one side, and the streets of Amoy; if he wishes to visit friends he will probably turn to the much smaller island on the other side; it is named Kulangsu.

On Kulangsu, a good many months ago, there occurred an event the like of which had never been known. One Sunday evening six hundred people sat for two hours to hear the reports of Chinese preaching bands. Similar things happened on other Sundays; and we actually hear of 147 preaching bands from Amoy and Kulangsu alone, to make no mention of other towns and villages.

Will this last? We shall come to this question presently. Of course, it will not all last. In such movements there are always unstable elements, and "many of those joining the bands were ignorant and immature Christians." But a few years ago who would have predicted that there would have been such bands at all? It is this that seems wonderful; and we have more to tell.



Anglo-Chinese College, Amoy.



Younger Children's School, Changpu, with Mr. Hope Moncrieff.

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whose father was a preacher of the Methodist Church, studied for eight years in America, where he took the degree of Ph.D. in Chemistry. "Towards the close of his stay in the States," writes Mr. Short, "he realised that the course of life he had chosen did not adequately express his Christian purpose, and so he turned from science to religion," with the result that when, on his return to China, he was offered various posts as a teacher of science, he preferred to become an evangelist. When he visited the Amoy (South Fukien) region, at the invitation of the Synod, he was hampered by the fact that he had to preach and teach through an interpreter, for he belongs to a part of China where a different language is spoken. Notwithstanding this, he was used by God to accomplish great things, and to reach not a few whom all previous efforts had failed to touch. Among these were some who had received a Christian education, such as the Anglo-Chinese College affords, but had not fully profited by it. And Dr. Sung showed a wonderful power of stirring up Christians, with the result that whereas he could do not more than visit four great centres, the movement became widespread.

WILL IT LAST ?

The movement has been widespread, beyond question ; but will it last ? The most satisfying news is that which comes a good deal more than a year after Dr. Sung's visit. In the first place, the membership of the churches throughout this region has been enlarged. During the previous twelve-month the South Fukien Synod reported a nett gain of 157, and the communicants then numbered 10,003. Since then 1,136 have been added, with a nett gain of 635. This, as Mr. Short reports, brought great rejoicing to the Synod. One Chinese minister, who at other times has plenty to say,

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could only exclaim, "We praise Thee; we thank Thee; we glorify Thee. Thank you, thank you."

Again, we read of crowded churches, of derelict churches re-opened, and new causes started. Mr. Rogers tells how, only two years before, as he sat talking with the minister of Anhai (north of Amoy), place after place in the surrounding district was named as requiring each its separate congregation. To-day in every one of these there is a preaching hall, "and from 50 to 100 people meet in each, Sunday by Sunday, to listen to the Gospel proclaimed by voluntary workers, whose hearts are aglow with the love of Christ; and at the same time the large central church is full to overflowing."

Religious emotion is something to be prized, especially in China. But there is more than emotion here. "Members who have allowed themselves to be spiritually starved are now ravenous for nourishment." And if they are sometimes prone to swallow anything that misguided enthusiasts supply, there are other teachers, both Chinese and missionaries, who have abundant opportunity in large Bible classes.

PAST AND PRESENT.

Mr. H. J. P. Anderson, of the Anglo-Chinese College, gives his judgment as to the change that has taken place during his absence on furlough for fully a year and a half. "The Church," he writes, "is really alive again; the pastors and preachers have got a new vision, and are preaching a new and fresh message. The Church members and adherents are, to a very much greater extent, aware of their responsibilities for spreading the message of salvation and are spending their time in doing so. A new interest in and a desire for a fuller understanding of the Scriptures is everywhere prevalent in the Church. To give intimation of a series of meetings for Bible

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study is to be sure that there will be a full house at each meeting."

At this point we may notice that the evangelistic bands have not been without help and guidance from missionaries. For example, Mr. Hope Moncrieff and his band have toured the district of Changpu and have stayed in the town from time to time, "to the great encouragement of the pastor, and of pastors and preachers throughout the region."

"THE TRIVIAL ROUND."

It is, as everyone must know, the steady routine work that makes possible the joyous events of recent months. The medical missionary has often been a pioneer, sending his patients home with health restored and the Word of God in their hearts, to far-off villages where Christ is unknown. And still, amid difficulty and disappointment, but not without success, the work of the hospitals is carried on. Dr. Mumford reports a smaller number of surgical cases under the care of Dr. Cheng at Yungchun and under his own immediate charge at Chuanchow. Oddly enough, this is so far a favourable sign, as it means that the sufferers from violence are fewer than they were in the years of unsettlement. But indeed the people have been so oppressed with poverty that many of them cannot afford to come to the hospital. Many of the staff, Dr. Mumford says, "were interested and more than interested in the revival."

There is irony in the fact that missionaries introduce Western medicine to the Far East, and now, when their work has long been valued and at last copied, they find it difficult or impossible, with limited means, to comply with the requirements of Eastern rulers. This is happening in Formosa, where our missionaries at Tainan are forced to shut the doors of the oldest hospital in the island. To

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come back to Chuanchow, Miss Clarke has found it a difficult year for the Nursing School, as, for example, in the matter of qualifying for Government registration. Yet she rejoices in the faithfulness of the nurses, and their fearlessness in contact with a spring epidemic of the plague.

STATISTICS, 1934-35.

Chuanchow In-patients	1,253
Visits of Out-patients	16,815

THE RISING GENERATION.

Most of the accounts that reach us have news of stir in the rising generation. The various schools in the missionary centres are feeling the presence of a new spirit. For example, Miss Margaret Fraser speaks of the past year as a happy one for the Hoai-Jin School for Girls at Amoy. "The influence of the Group Fellowship and then of the revival meetings in Amoy," she writes, "brought a deep sense of call to the principal, Miss Wong, and through her to others. She is full of thanksgiving for two members of the staff who had been anti-Christian and are now active church members. Throughout the year there has been an eagerness for good school work and for Christian service in school and, on Sundays, for work outside." Miss Arrowsmith reported of this Middle School that every pupil in the senior class "had come out on the side of Christ—an event without precedent."

A teacher in a village school came into Chuanchow city one day. That evening he shared a room with two old friends who had studied along with him in the Christian higher school of Chuanchow (Westminster College). One of his companions talked of his own spiritual experience. Then, as they prayed together, the young teacher "cried out in distress of soul for pardon, confessing how he had



One of our older pastors and his wife outside the church at Chuanchow.



A young church attender, Yungchun.

strayed away from God. Hours were spent in prayer." At last peace came, not to him alone, but also to the third member of the little company.

THE JOY OF SPRING.

The joy of the present year finds utterance in the words of Mrs. Jett of Yungchun. "The Church," she says, "has seen the working of the Spirit, and has taken fresh courage. The hopeless, unexpected mood of several years has been replaced by faith, as lives have been changed and new joy has been found in His service. The prayer of the Five-Year Movement, 'Lord, revive Thy Church, beginning in me,' is being answered. Many things have helped—the Sung meetings in Chuanchow and Amoy, the Group Movement, letters from friends in Malaya, all have had a part."

"Church attendance has increased; there is a new interest in Bible study; and bands of preachers and members go out weekly or oftener to preach and teach. The majority of those changed are people who have had contact with Christianity, but either never had a vital experience or had fallen from the way."

Mrs. Jett goes on to mention two examples. One is a doctor in Yungchun, "who was highly respected, but his money contribution was all that could be counted on in church work. He was fully occupied with making money, and playing mah-jong as a pastime. Now his shop is a Gospel centre, as he reasons with men who come and go." Another changed life is that of a young man who came from a Christian home, and was taught in a Christian school, but eventually became a bandit-soldier. "He was at the end of his resources when the Spirit came to him and made a new man of him. He spent about seven months speaking here and there, seeking out former associates and urging

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them to leave their sins and find forgiveness in Christ." Now he has gone on a similar errand to Toh Po, which used to be a bandit-ridden place.

The prayers of many have been heard, and thanksgivings abound to the glory of God. Does the reader, who may have joined in these prayers and thanksgivings, realize something of what it means when the Spirit comes upon the Church in the Mission Field? Grown men and women there, when they "turn to God from idols to serve a living and true God," possess, as a rule, a very limited apprehension of the Gospel. Without any tradition of Christian training, they are but ill-fitted to bring up their children "in the nurture and admonition of the Lord," and, unless they have the good fortune to be able to send them to a Christian boarding school, they are apt to see them drift away, or else attached to the Church, and better instructed than their parents, but without any vital religion. Thus, almost inevitably, there are in a church long established many dead souls; and they do not enjoy, as we do, the memory of days when hearts were aglow, nor can they read, as we so often do, of stirring times such as our forefathers witnessed in the eighteenth and nineteenth centuries. But now the Christian people have seen and known what they could not even imagine in years gone by; and when the freshness fades, and this experience blends with the discipline of less exhilarating days, they will still remember how God spoke to them, and will be better able to seek and expect the highest gifts.

II.

SWATOW AND THE HAKKA COUNTRY

ANYONE who reads the daily papers must be aware that China includes in its vast area much diversity of politics. The wonder is that people who speak so many different languages, whose customs, temperaments, manners and diets are so divergent, should have held together age after age. So far as language is concerned, there is a change even when one passes from Amoy south-west to Swatow ; it is a little like moving from Sweden to Denmark, or from Spain to Portugal.

THE TEACHING OF A FANATIC.

It is abundantly recognized that ignorance and fanaticism have marred the work of some of the itinerant evangelists. We hear a good deal of this in the region of Swatow. For example, one of the revivalists foretold the return of our Lord in the year 1936, "taught that the world was square and flat, that medical science was false and unnecessary, that the human race was created yellow, and that the white races were the posterity of Gehazi, who was 'a leper white as snow'"; and he insisted on the necessity of threefold immersion.

A MIXED TEAM FROM SHANGHAI.

It may be of interest to the reader to learn of such eccentricities ; for he probably thinks of the Chinese as a sober common-sense people, little given to religious excitement. Yet it is troublesome and dangerous for the Church when converts who are

without much general education, or knowledge of the Bible, listen to the ravings of irresponsible preachers. For this reason the Swatow presbytery gave a double welcome to the five days' visit of an evangelistic team from Shanghai. The team consisted of two Chinese and two foreigners, one of these being Miss Muriel Lester, who was on a visit to China; and they spoke "from their own experience," as Dr. Wallace reports, "of the high claim of Christ upon the individual life and the power available to meet the claim." It is an interesting fact that the Chinese speakers made a specially deep impression, "and left many with a greatly exalted sense of what living the Christian life means."

Chinese Christians have always been generous givers; and nowadays many of them have not only the will but the power to give; for enlightenment, integrity, self-control and religious zeal quicken their faculties, and tend to bring them to the front in every walk of life. It was a Chinese business man in Shanghai who defrayed all the expenses of this evangelistic team in a tour that occupied several months.

TENACITY OF PURPOSE.

So much for a special effort. But the Swatow Presbytery has other means of dealing with the present state of affairs. For instance, an evangelist has been engaged to spend a week or ten days in each congregation preaching and visiting among the members. Many years ago this evangelist, as a boy, took a full course in the Anglo-Chinese College. Then, with that loyalty to the family which is so characteristic of Chinese, he broke off his studies, and for ten years devoted himself to business so as to provide funds for the education of the younger members of the family. Free at last from this duty,



The entrance to the Hospital, Swatow.



Wukingfu.

he turned to the Hunan Bible School at Changsha, took a two years' course at his own charges, and was then ready for the work which was his first desire.

“THE VIOLENT TAKE IT BY FORCE.”

Chinese preachers are sometimes daunted by opposition and insult (no wonder), sometimes damped by the absence of all interest. It is not so at the present time. “The opportunity for evangelism is unlimited,” and everywhere there is readiness to listen. The Church is astir; the world is also astir. At Chenghai a church that had been burnt by Communists was recently opened again. After the re-opening there was to have been a conference in connection with the Five-Year Movement. The populace would not have it so. Long before the hour for which the conference was fixed, outsiders, largely young men and even young women, thronged into the building until it was full; and they stood round the door six deep, or mounted the window-sills and clung to the bars. What could be done but abandon the conference for an evangelistic meeting, which lasted three hours? “The same thing happened the following evening, and, I was told,” says Dr. Wallace, “for three evenings after I left.”

HARVEST.

“A great deal of preaching is done, much of it by bands organized by the Church as such, and much by independent bands working under the impulse received from Dr. Sung and other revivalists.” Dr. Wallace remarks that, for much sowing, the immediate fruit is comparatively small. But, of course, the people at large are made ready for further and deeper impressions. Even now the nett increase of communicants for the year reported on (1934) in

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the Swatow Presbytery, with about 90 congregations, is 348; and this addition, relatively to the total membership of 5,903, is about equal to that which brought such great rejoicing to the South Fukien Synod. It may be noted here that the population in the Swatow region is reckoned about five millions; in this field the American Baptists are also at work.

A MULTITUDE OF SICK FOLK.

Swatow Hospital has long been renowned for the number of its patients. In the old days sick people lay both on beds and on floors, so that a visitor felt almost afraid of treading on them. Nowadays, when the premises have been rebuilt, and reconstruction and development are still in hand, the in-patients for a year reach a total of 1,748, while the visits of out-patients mount from 45,000 to 77,000. With complete union of the men's and women's hospitals, improved accommodation and equipment, and a rapidly developing nursing staff, "we look forward," says Mr. Scott, "to a year which will hold new advances and new opportunities."

What patience is needed here, as elsewhere! "As is usual," writes Mr. Scott, "most of the evangelistic work is done without visible results."

"THEY DO WHO MAKE DO."

The reader must have observed that it was a highly educated Chinese who so moved the people in the region of Amoy and Swatow, and that he came at the invitation of the Chinese Church. At every turn we have to speak of the initiative and activity of Chinese. And if we inquire what it is that makes them thus keen and capable, as compared with converts on many another field, the answer in the main must be, "A thorough Christian education." Many ardent supporters of Foreign Missions

cherish a strong dislike to " educational missions " : they may be assured, however, that there is no place for mistrust in regard to the missionary value of the schools which are noticed here.

How comes it that, while her whole staff of missionaries does not amount to 70 men and women, the Presbyterian Church of England can rejoice that in the churches abroad sprung from her labours there are nearly as many congregations as she has at home ? It is because she has trained chosen converts for work among their own people. And now, in turn (witness Singapore), some missionaries are able to give themselves to evangelistic and other tasks, because a number of the educational institutions have Chinese principals. Thus, Dr. Zi, who was once, as a pupil, in the Anglo-Chinese College under Dr. Wallace and his staff, is now presiding in the Theological College over the studies of those who are to become preachers and ministers.

Again, the Presbytery's Middle School, which takes the place of the Mission's Middle School, so long taught by Mr. William Paton, and of the Anglo-Chinese College, has for its headmaster a former pupil of the Middle School. There is no lack of scholars ; the headmaster finds it difficult to keep down the number of boys and girls to 450. We are told that his influence in the school is remarkable.

This does not mean that missionaries are no longer anywhere required for schools and colleges. Set free from administrative work, they may have more time to give to other tasks, such as the teaching of the Bible. And in a number of the higher schools the principal is still a missionary. This is true of the Swatow (Sok-Tek) Girls' School, which maintains its numbers and rejoices Miss Mulcock with the spirit of service among teachers and scholars. Among 140 boarders and day students all but ten come from Christian homes. When the girls went

home for the summer vacation about 50 of them taught in Sunday schools near their homes according to a syllabus prepared for a six weeks' course. And so the seed is multiplied.

"WOMEN WHO PUBLISH THE TIDINGS."

Among Chinese, marriage is all but universal. Some women, it is true, become Buddhist nuns ; but, except in rare instances, Christian women have not thus far devoted themselves to a life of celibacy for the Kingdom of Heaven's sake. Thus it has always been difficult to get a sufficient staff of Church sisters, or Biblewomen ; and, when women offer their services, they are apt to be past the age at which any thorough training can be imparted to them. At Chao-chow-fu, however, which has now been re-occupied by our missionaries, a Women's Training School has made a beginning, under the care of Miss Burt, who reports a happy spirit in the home life of the school and unity among the students.

Meantime the four Biblewomen who are available for country work have been going about, two by two, almost continuously. Miss Richards quotes the testimony of one with thirty years' experience that she has never known the people more eager to hear and learn.

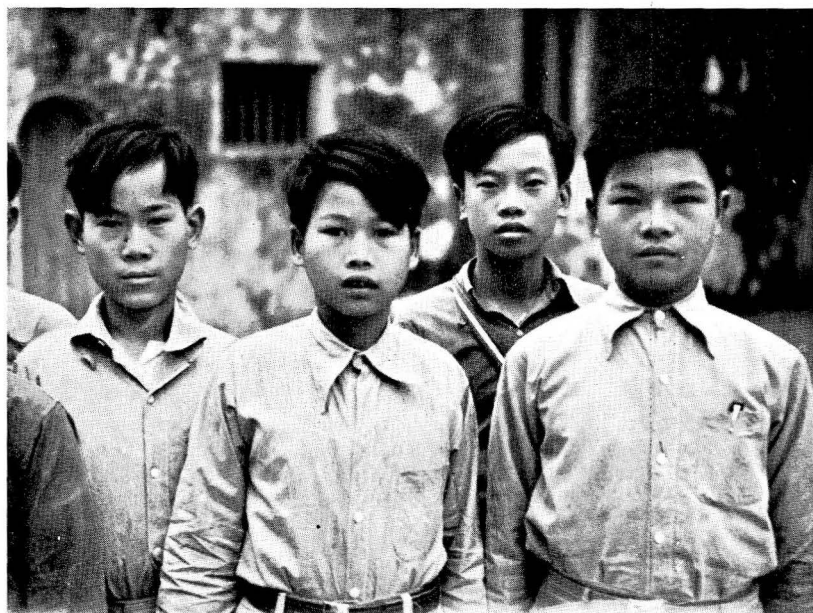
THE DESERT BLOSSOMS.

" Everywhere we were struck by the stirring of new life " ; this is what Miss Richards says after her visit to Swabue and five of the neighbouring churches, when her comrades were Mrs. Lim, who is the wife of the Chao-chow minister, and Miss Brander, whose past experience enabled her to judge.

It was in this region that Communists massacred tens of thousands with appalling atrocity, and with such disregard of all Chinese tradition that aged men



A Preaching Band, Chaochowfu.



Boys in the Swabue Boys' School.

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and women were slaughtered because they were old and useless. Christians shared in the sufferings ; the preachers hid themselves or fled elsewhere ; but two lost their lives, and when at last the Canton authorities sent troops into the district, and found a survivor in hiding, they took him for a Communist, and shot him. There were sixteen churches in the district, and of these several were burnt down.

Now there is quiet throughout the countryside. Miss Paton is able to resume her long interrupted labours ; Mr. and Mrs. Waddell have joined her ; and a missionary doctor may soon be coming to the aid of the Chinese staff, by whom the activities of the hospital have been maintained " with devotion and courage, and without a stoppage, throughout the last disturbed and troublesome decade."

THE HAKKA COUNTRY.

At the back of the long stretch of coast-lands extending from Amoy to Swatow and on to Swabue, there is another district, not very unequal in extent, but very unequal in population. Its inhabitants, reckoned about two and a half millions, are perhaps not more than a fifth of those in the outer land. This means that hills and valleys abound. And they are the home of a vigorous, independent, enterprising and somewhat turbulent people, leaders in many a rebellion, learned withal, yet prone to superstition.

In manners, customs, and language they differ somewhat from their neighbours ; for, although they are of pure Chinese stock, and not aborigines, their ancestors came from the north, and " Strangers " (Hakkas) they are called to this day.

Even in the Hakka country, where our missionaries suffered so much hardship and cruel handling a few years ago, there is now a state of comparative

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order. In the southern and middle portions of it missionaries and Chinese leaders, such as the well-known Rev. Tshai Yung and the young pastor, Rev. Sheffield Cheng, are able to move about with freedom. We still hear of churches and other buildings that are stripped of their furniture, ruinous, or burnt. But congregations are gathering once more; there are about 35 of them, with 6 ministers and 21 preachers to care for their welfare.

Miss W. J. Starkey records a prosperous year in the Girls' School, where the pupils, who had been somewhat carried away by the emotion of revival meetings, are now settling into serious study, and earnest questioning, too, for the day scholars represent all shades of opinion—Christian, idol-worshipping and agnostic.

BINDING UP THE BROKENHEARTED.

When, among other activities, Miss Gilchrist gives some account of a Spring Bible School for women, we are reminded of the wretchedness and widowhood which anarchy has brought, of the desolation of women whose husbands have gone abroad to earn a fortune, and have not returned, and of sufferings greater still.

A DAY OF HOPE IN THE HAKKA WORK.

This is a day of fresh beginnings and of hope. Mr. G. F. Mobbs, after his furlough, is back at Wukingfu; when Mr. Hay has completed his preparatory studies, he, too, will be at work; and Miss Stevens, a fresh recruit, will arrive in the autumn of 1936. And the hospital, so long dependent upon a Chinese doctor, is now at last supplied with a medical missionary in the person of Dr. Crook.

III.

FORMOSA

THE SUCCESS OF JAPANESE RULE.

THERE is not space to write here of the earthquake of Easter Day, 1935, and of the generous aid which the Presbyterians of England sent. Other events have turned our minds from this calamity. When the Japanese took possession of Formosa in 1895, it appeared a crowded island. But during these forty years the population has become twice as large as it then was ; in a space barely twice that of Wales, barely half that of Scotland, five million souls contrive to live, and, as yet, there is no dearth. What with extension and improvement of the canals that water the fields, what with reclamation of wastes, improved cultivation and penetration into mountainous regions once unsafe because of savages ; what with the promotion of much new enterprise and trade, Formosa has become, more and more, a prosperous land.

The land enjoys peace. For this the Government deserves high praise. To mention one thing only, Japanese schools throughout the country have accomplished much. Boys and girls attending them lose all the traditions of China ; and as they become attached to their teachers and acquire some knowledge of Japanese, they are able to converse with police and other officials without those misunderstandings which are so frequent a source of enmity when race meets race.

THE SEVENTIETH YEAR OF THE CHURCH.

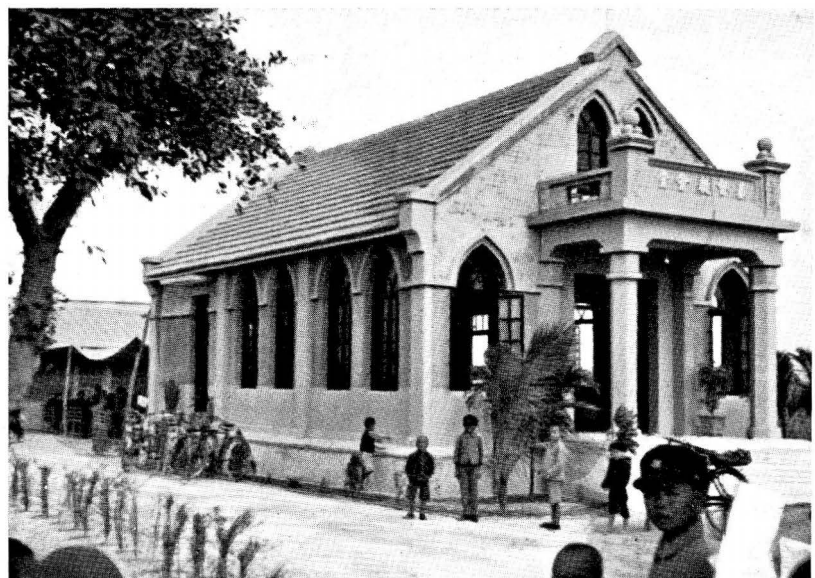
The fortieth year of Japan in Formosa was the seventieth year of the Church. This anniversary made a mighty stir, far beyond anything in connection with the year of Jubilee. It is not that there has been notable increase during these last twenty years, although there has been increase ; but, more and more, the Church has been emerging from that state in which she was obscure, despised, and poor, and dependent for guidance upon the foreign missionary. Nowadays there are among her members men of education, of business capacity, and of means, to take a leading part in various Christian projects. The congregations are far better supplied with ordained ministers than they used to be, and there is such a sufficiency of trained preachers that Mr. Montgomery is obliged to restrict the number of students admitted to the theological college.

There is much life and activity, to say nothing of an inquiring spirit, among young men and women, especially in Tainan. And whereas, at one time, it was impossible to get Sunday schools set on foot, within the last score of years there has been a rapid and spontaneous development in this respect. This was sorely needed for the children of Christians ; in Tainan the students of the Women's Bible Institute conduct in private homes five local Sunday schools, where no fewer than 150 non-Christian children receive instruction.

What with her synod and presbyteries, her school committees, building committees, evangelistic committees and societies of various kinds, what with her monthly magazine, her book-shop, and her printing-press, the Church is awake to the fact that she is the Church of Formosa, and that to her is



Dr. Landsborough and Mrs. Landsborough of the Shokwa Hospital.



Opening of a new church in Formosa.

entrusted the welfare of all the people in "the lovely, lovely island," as Christians fondly name it.

An interesting token of this self-consciousness is to be seen in the very handsome album which has been prepared at great trouble and cost to celebrate the memorable year. The album is a wonderfully comprehensive collection of photographs of missionaries, ministers, preachers, and distinguished members; and it includes pictures of over a hundred churches in South Formosa, with short notes upon their history.

Small as the Church of South Formosa still is, her communicants number about 9,000, and, of about three millions within her territory, 35,000 (more than one in 100) may be reckoned church-going people. Yet the leaders are far from being satisfied. There often exists upon the Mission Field, as elsewhere, even among those who appear to have no great depth of spiritual life, a pathetic longing for spiritual gifts. This was shown recently when the Christians of Formosa, hearing of Dr. Sung's visit to Amoy, urged him to visit the Island. Our latest news is that he has had immense meetings in North, South and Mid-Formosa. In Tainan, where a great tent was prepared he preached thrice every day, and, for two hours each time, to three or four thousand people, both Christians and outsiders; and this continued for a week. It is too soon to speak of permanent results. The Chinese talk of Pentecost; and plainly there are multitudes who have been moved to penitence and confession, to greater zeal, and to fresh dedication.

"WHAT IS THE USE OF LESSONS?"

What effect will these meetings have on the schools in Tainan? Probably an unsettling effect in the first place. We remember the girls in the Poe-Eng school at Chuanchow (Amoy region) who

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were roused to such a pitch of excitement as to the approaching end of the world that they asked, "What is the use of lessons?" and, as Miss M. C. C. Smith reported, looked on household duties as beneath their notice, while most of their preaching bands could do no more than repeat what they had heard from Dr. Sung.

Yet, in the end, some of the best results will probably be found in the schools. In the schools, where there has been, as nowhere else, thorough and prolonged instruction in the Bible, we have the best reason to expect intelligent spiritual conversion.

THE EXPERIENCE OF MRS. KO.

I often recall what the saintly Mrs. Ko testified in regard to her school-days in Tainan, forty years ago, when Miss Butler, Miss Stuart, and Miss Barnett were in charge. As she talked of some preachers, among whom there was much bickering, she remarked, "We were like that in the Girls' School, until the Spirit came upon us, and all was changed."

In those old days the pupils were all from Christian families, and not a few of them, like Mrs. Ko, became preachers' wives. By and by those who had no connection with the Church began to covet Christian education for their daughters; and, first under Miss Lloyd and Miss Mackintosh, latterly under Miss Galt and Miss Mackintosh, the scope of the school's aim has widened, and its standard has risen, while, as the Jubilee draws near, the number of scholars has gradually increased to 218 (April, 1935).

WHY SO MUCH TALK OF SCHOOLS?

Does the reader wish to hear of something more romantic, or of some more immediate contact with the heathen? But think of a girl who has confessed

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Christ while at school, and then returns to an aristocratic or wealthy circle where sisters, cousins, and second cousins jeer at her, and grandmother, mother, aunts and other kinsfolk frown on her disloyalty, or make up their minds to marry her to a Heathen. This sort of thing often occurs. And well it may, since two out of three of the homes from which the girls come know nothing of Christ, and since out of a dozen admitted to church membership at a recent communion, no fewer than eight were from such homes.

Does the reader begin to see the power of a Christian school? "One of the fourth year girls," writes Miss Galt, "contracted tuberculosis and passed away after a short illness. Her letters told us that the school was the source of her comfort and confidence, and a visit to her home showed that all the love and resources of her family could not make the idols of any use to her. Heathen homes are indeed empty of any real life and power. Many of the girls realize this. So many letters come from former students in difficult circumstances asking for prayer and advice."

A JUBILEE.

Last year was notable for special commemorations. The Boys' Middle School in Tainan reached its Jubilee. In the early days its main object was to prepare youths for the theological college. But later its scope was enlarged and its standard was raised, until, with Mr. Band at its head, it has become a great institution, with 400 names on the roll. Of these 70 per cent., or, let us say, almost 280, have had no Christian upbringing. When we remember that every year quite a number of these are baptized, and that among the Old Boys there are about forty doctors, to say nothing of dentists, teachers, and other professional men at various posts

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in towns and villages, we may see what promise there is in the work of the Middle School.

Just at this stage, in accordance with the spirit of the times, Mr. Band has handed over the management to Mr. Kato, a Japanese Christian of high character. "His simple confession of faith in Christ deeply stirred many who attended his welcome meeting." Mr. Band himself is kept abundantly busy in the teaching of English, and in bringing to all those boys a knowledge of the Bible.

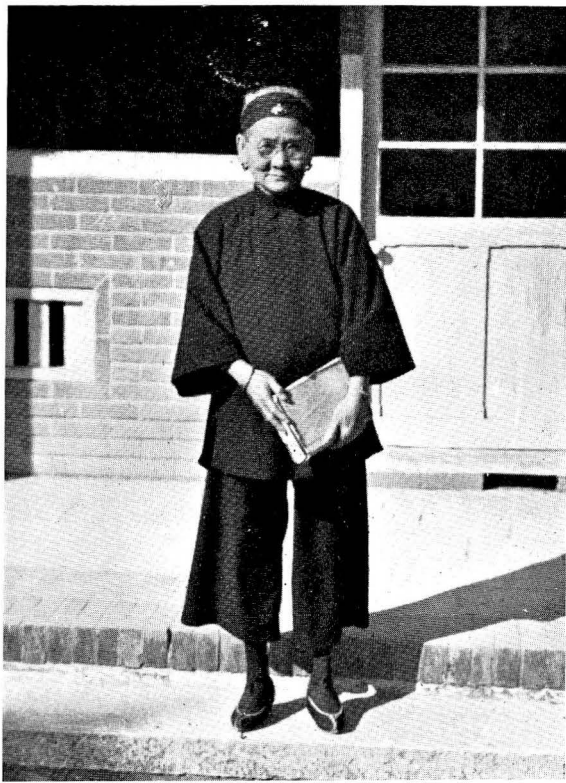
"OLD BOYS" IN THE SERVICE OF CHRIST.

We noticed that about forty medical men had passed through the Middle School. Christian practitioners, skilled and unskilled, have had no small share in the spreading of the Gospel. A good many years ago a Hakka maiden in the south declined all proposals of marriage, and betook herself to one of those attractive Buddhist retreats known as Vegetarian Halls. Her zeal was marked by visitors, so that she was able to amass funds for the repair and adornment of the building, and, in course of time, she rose to be abbess of the institution. Turning ill, she received medical treatment from Dr. Ko. Little wonder that the intensity of his Christian faith made an impression upon such a woman. She became a follower of Christ. "You do not know when you are well off; think of the position that you occupy," protested her vegetarian friends. "I would rather be Christ's beggar," she replied, "than Queen of the Vegetarians."

At a later date this Buddhist nun entered the Women's Bible Institute. Then she was sent by the Women's Missionary Association of Formosa, and at their expense, to toil alone in a Hakka village, where, in a single year, she brought nine families into the Church of Christ.



The preacher and assistants, East Gate Church Sunday School,
Tainan, Formosa.



DR. TAN BUILDS A CHAPEL.

On the high bank of a river in mid-Formosa there is perched, somewhat perilously, the long village of Kataw. Here resides Dr. Kambok Tan. His younger brother "was greatly helped" in the Middle School of North Formosa (Canadian), where he was baptized, and the doctor himself became a Christian. In this village thirty-seven years ago, there were a few Christians, the first fruits of the district; but, as often happens, they died out, or removed elsewhere. Now at last, of his own accord, Dr. Tan has built a little chapel, where there is not only worship, but a Sunday school, attended by crowds of heathen children.

THE MEDICAL MISSIONARY.

All this reminds us of the hospitals. As already observed, the Tainan hospital, which changed many a life in villages near and far, has been forced to close its doors, because it would have cost too much to bring it to the standard now fixed by Government. Full of enterprise, the Church of South Formosa is re-opening it. The difficulties are not slight; we hope that they may be surmounted.

Meantime the medical work of Shokwa is in its fortieth year. The hospital has been busy of late; for rice has been dear, and this means that farmers and owners of land get good prices, and can afford to be ill! The in-patients numbered 1,676, while the visits of out-patients amounted to 26,885.

When Dr. Landsborough, leaving Dr. Cumming in charge, returned to this country after forty years' service, there were signs of universal love and sorrow. "If you were to search Formosa," exclaimed an old idolater, "if you were to search the whole world, you could not find such a man as Dr. Landsborough."

TOWN AND VILLAGE PREACHING.

In recent years preachers, ministers and other Christians have been more energetic and systematic in their evangelistic efforts than they used to be. What they will do after Dr. Sung's whirlwind visit remains to be seen. As for our missionaries who give themselves to this work, we have Mr. Singleton, who taught science in the school, but has latterly spent his strength on lantern and other services in the villages, while still ready to help in the school emergency. And Dr. McLeod goes all over the country addressing the multitudes in churches, temples, town halls, and theatres.

Miss Adair, in the region of Shokwa (mid-Formosa), is busy both within the Church and without. For example, she speaks of a visit to Clear Water after the earthquake, and a small meeting held in a temporary shed, at which several consecrated themselves to fuller service. After the meeting they went out to preach. "How earnest," she adds, "were the messages given."

A-Pia-chim, of Taichu, was some years ago engaged at a salary to care for the handful of adherents at The Leopard (Tai-nga), and to win others. Afterwards she continued at her own expense. "She is," writes Miss Adair, "an inspiration. That lovely morning the earthquake destroyed houses around her; a doctor's wife was killed a few doors away; but the chapel suffered little. A few days later she came to tell me that as she was old and alone, she would rest awhile at her son's home. Not long after, I went to visit her at Taichu, and was told she had returned to her work. 'I could not stay away. Who would care for the believers here?' she said. She was over forty before she heard the Gospel and learned to read."

If one were to walk through a busy Formosan

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street of a Sunday, he might be apt to exclaim, "All things continue as they were from the beginning—the people seem scarcely aware that there is a Church." Yet it is not quite so. And that day when, after sixty years of wholehearted service for Christ's cause in the island, all that was left of Dr. Thomas Barclay was borne through the silent throngs, with a great company of mourners following, the city of Tainan must have become awake to the fact that a change had already come, with greater change to follow.

IV.

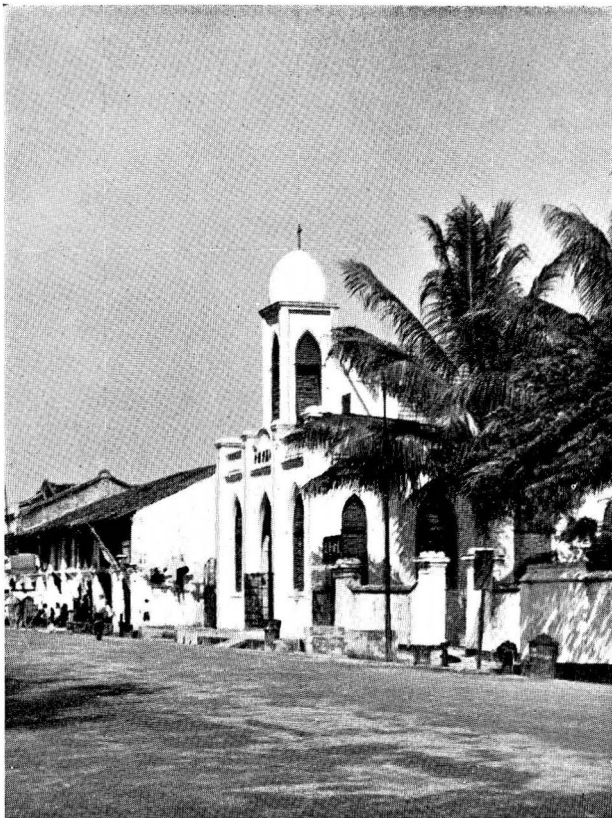
SINGAPORE

WHAT changes have taken place in the region of Singapore ! An island no bigger than the Isle of Wight, and once occupied by a handful of Malays, is now the meeting place of many races, and the centre of vast and varied commercial enterprise. The visitor to the port and town appears to pass in a few minutes through several countries. He is standing at the gate of a Hindu temple, and watches Indians come and go. Indians ! but as he walks along, the most casual glance reveals the fact that widely differing races are included in that term. And now the stranger is in front of an Arab mosque, where he lingers to observe the ceremonious greetings of strong stately men. Another day, if he will, he may step into a synagogue and join in the worship of Jews from many lands. Tamil workers on the roads, Malay chauffeurs driving cars, majestic Sikh policemen at the crossroads, to say nothing of Japanese and scores of other races ! The town is a museum of men.

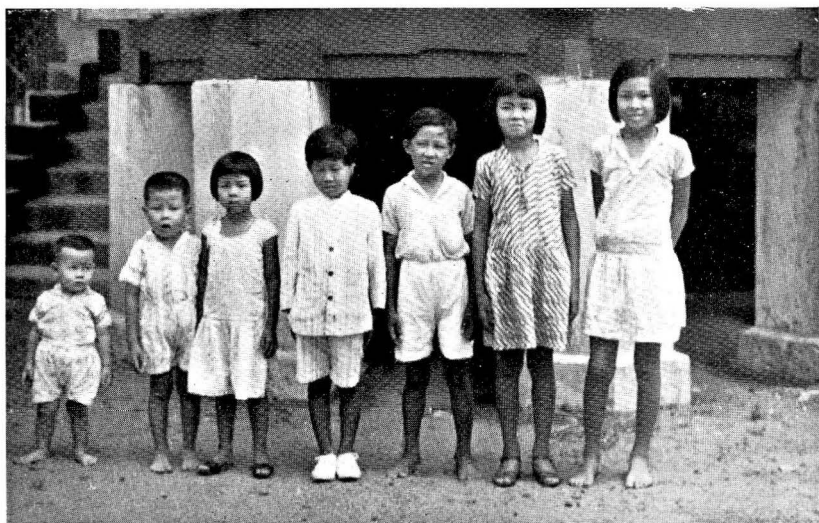
The chief inhabitants have not yet been named. Singapore may be called a British possession ; it is really a Chinese island. Cross the narrow and picturesque strait into the vast realms of Malaya, and there, wherever you go, you will find Chinese settlers, sometimes in small villages, often in scattered dwellings, surrounded each by its forest of coconut trees or rubber trees, or near some tin or iron mine.

OUR BRAVE CHURCH.

In this spacious tract, where there is room for very many, since much of it is still virgin forest,



Tekkha Church, Singapore.



The preacher's family, Batu Pahat Church, Singapore.

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infested by tigers, elephants, wild pigs, and snakes, the immigrants are mainly from the districts of Amoy, Swatow, and the Hakka country ; the same is true of the densely peopled island of Singapore. It is natural, therefore, that our brave Church should take a leading part in bringing the Gospel to them. There is not, indeed, any other Protestant Church at work among Chinese settlers in the Malay State of Johore.

REINFORCEMENTS.

The very thought of such a task might make a stout heart quail. But it is time to notice a remarkably cheering fact. In spite of straitened resources, our missionary staff in Singapore has, in these last few years, been augmented and transformed. During his whole lifetime Mr. Cook was, except for brief intervals, the sole missionary of our Church to the immigrants ; and he was considerably hampered by the fact that, not having resided in China for any long time, he spoke the language of Swatow imperfectly, while, naturally enough, he was unacquainted with the Amoy tongue. Now, at last, Mr. Gibson and Miss Dryburgh are available for the Swatow immigrants, and Mr. Alan Anderson for those from Amoy ; and all alike have had long experience in China.

To crown all, educational work, so important here, so long neglected by our Church, or conducted only by fits and starts, was greatly improved by Miss Dryburgh's energy and the Choon Goan School, with Miss Job in charge, gives promise of great things.

“ IS ANYTHING TOO HARD FOR THE LORD ? ”

Anyone who knows Singapore must be surprised to learn of Chinese preaching bands there, and

amazed at the mention of 100 bands. In spite of unhealthy excitement, Mr. Anderson judges that here, as elsewhere, much good has been accomplished through the visit of Dr. Sung. Nearly all the Sunday services in the scattered congregations have an increased attendance. Here, also, as in China, there is a new desire for Bible study. Assuredly those Christians in the Straits Settlements need all the spiritual nourishment, stimulus, and encouragement that can be imparted to them.

SATAN'S SEAT.

“ They seldom return ” ; so said a Chinese in Singapore, as talk turned to a company of young fellows lodging there for a night, *en route* for Sumatra. As we inferred from Miss Gilchrist's account of her class in Wukungfu, many a wife and many a mother in China waits in vain for the return of husband or son who has voyaged to Singapore or beyond it, hoping to come back with a full purse after two or three years. Their unnatural barrack life is full of temptation ; their plentiful wages are put into “ a bag with holes,” and, as they count it a dishonour to arrive in China empty handed, they never arrive at all.

In these circumstances the growth of the Church has at most times been slow. Besides, it sometimes happens that converts, who have escaped from gambling, opium, and vice, are able to save money and return to the fatherland, so that their names are not on the rolls of Singapore. A year ago Mr. Anderson lamented that the increase of communicants in this region was but 19. This year, however, the nett gain is 82, and the total is 1,151. New congregations have been formed in recent years ; they number in all about a score.

CHINESE WHO HAVE NEVER SEEN CHINA.

In laying stress upon the value of Christian schools for Singapore, we had in mind the fact that multitudes of Chinese there have never seen China. Born abroad, and known as Straits Chinese (Babas), they have partly or wholly lost their mother tongue, and are familiar, either with Malay or, more and more of late, with English. The wealthiest families of Singapore belong to this great and increasing class of people. Those who have resided for more than a generation, and have given up thinking of themselves as Chinese subjects, may be roughly estimated at 10,000.

It is for these that Mr. Murray has laboured since the opening of the present century. And now, when, at the close of his long service, the Order of the British Empire has been conferred upon him, there is general rejoicing. There is a growing Presbyterian congregation of Straits Chinese. Its communicants number 130 ; and it includes among its members some excellent and distinguished men, such as Sir Ong-siang Song, who received the honour of knighthood not very long ago.

V.

INDIA

THERE must be in the Church very many who are far more drawn to India than to China. Strange to think of those two countries, or continents, not very unequal in area, not very unequal in population, not very far apart, often classed together as "The East," yet in the character of their inhabitants utterly dissimilar.

To take a trifling example, when Sir John Anderson, Governor of Bengal, visited our Mission at Rajshahi, and was taken to see the Hamilton Home with its score of village children, he was offered the only available chair. This is quite as unlike China as it is unlike England.

Our Mission in India is small, yet it includes many activities. There is a hospital for women, and it is an interesting fact that Dr. Ninan, a member of the Syrian Church, is in charge. There is a dispensary, to which, in a year's time, no fewer than 20,534 visits were paid. And of course there is a church, with a membership of 62. This is small, but the seats on the men's side are often crammed with non-Christians, and most of these are students, for the College of Rajshahi is not far away. Great opportunities here !

This brings us to the Westminster Hostel. What is the use of a hostel? College students, about forty in number, both Hindu and Mohammedan, are housed there. They receive tutorial instruction from Mr. Ewart ; and, "after a long day's work, he is in his study, often till past midnight, to discuss



Staff of Girls' School, Rajshahi.



Field Board Meeting, Wukingfu, 1936.

Standing:—Rev. W. Short. Miss Burt. Rev. J. C. Smith. Miss Galt. Rev. G. F. Mobbs.
Sitting:—Rev. E. Band. Miss W. J. Starkey. Mr. H. J. P. Anderson.

personal problems and religious difficulties with inquirers." This hostel has been styled "the best bit of work of its kind in India."

The school for young children, close to the missionaries' houses, and the larger and higher school for girls in the town of Rajshahi (formerly Rampore Boalia), two miles distant, are interesting in themselves, for Christian, Mohammedan and Hindu children are all taught together, no caste being barred. And these schools, superintended by Miss Vacher, are an introduction to the mothers of the pupils, so that Miss Miller and her three Biblewomen have access to 214 zenanas.

We hear in these days of amazing growth in the Indian Church, and we see 10,000 pressing in every month. This, however, is mainly in Southern India, and the converts come chiefly, though not exclusively, from the outcastes, who number four out of five in the Christian community.

Rajshahi is in Northern India, a distance of 150 miles up the Ganges from Calcutta. When we have news of baptisms there, it is news indeed. And just in recent months an awakening has taken place in the region of Naogaon, forty miles, as the crow flies, from Rajshahi. "The change at Naogaon is remarkable," wrote Mrs. Ewart, after spending a Sunday there. She told of the baptism of five Mohammedans from the village of Dangapara, and mentioned the presence at the service of eight men from Chak Prasad, another village in the neighbourhood.

"Are you going to make this village Christian?" inquired a Mohammedan student, as he sat talking with Mrs. Ewart at Chak Prasad. She explained that the religion of Christ forced no one; the people of the village had asked to be taught about Jesus, and at their request a school had been opened.

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Miss Miller afterwards visited Dangapara to encourage and enlighten the women who had bravely joined their husbands in the confession of Christ. They needed cheer, for no one would employ the Christians; and they needed teaching, for even with the help of pictures they found it hard to remember simple Gospel stories.

Miss Miller tells a pretty story of a boy belonging to one of the Christian families. One day, as he marched ahead of her, singing an improvised song, he reached a point where the path was crossed by another, and he and his companion took a detour to avoid it. "Why?" asked Miss Miller. "It is not lucky," they replied.

"You don't need to bother about all that sort of thing now, La-roo," said she. "You belong to Jesus, and there is nothing to be afraid of, day or night. Look, I went over it, and I've survived."

A few days later, singing as usual, he reached the spot, and went straight over it. Turning round to see whether he had been watched, he met Miss Miller's smile, and, smiling, said, "I've survived, too."

Happily those new converts and others have a minister who takes a warm interest in them, Mr. P. K. Barui of Rajshahi. Gentle and peace-loving, he visits Christians and non-Christians, preaches to great but often hostile crowds in a dozen markets round about Rajshahi, or carries the Gospel to remoter places, even twenty, thirty or fifty miles away. Mr. Manson's pamphlet, "Preaching at an Indian Fair," gives an idea of this work. By religious conferences, lasting this year for as long as three days, and addressed by two brilliant speakers, Mr. Barui seeks "to give the non-Christians a clearer idea of our Lord." The audiences this year were "greatly moved." But

what tremendous obstacles confront the would-be converts ! “ They will be driven from their homes,” says Mr. Barui, “ and we cannot give them any assurance for their future maintenance and safety.” What a call for prayer. “ Anyway,” he adds, “ I believe that the hour is come, and that the Son of Man will be glorified.”

It would be difficult to examine the material on which this brief and quite partial account is based without being stirred to thanksgiving. Many a reader will rejoice that his prayers have been heard. There is, beyond doubt, much prayer throughout the Church. And perhaps one here and another there may now be moved to invite a friend to join in praise and in request for further blessing.

In China and Formosa alone our little Church has accepted the care of a population equal to that of Scotland and Ireland put together. It seems incredible. But since places of worship are scattered over the various fields, and the great mass of the people, save in the Hakka country, are within fairly easy reach of them, since those realms are all “ spotted with Christianity,” and missionaries, Chinese ministers, and many others, through hospitals, widespread preaching, and social intercourse, are constantly making it known, we may thank God that the stupendous task is well begun. “ Our sufficiency is of God.”

How would it be if in a thousand preaching bands there were created a burning love of Christ, if they spoke, not, as too often in time past, the word of men, but the word of God ? “ Brethren, pray for us,” they seem to say.

Well may we be glad that in these days so many young men and women in our Church have offered themselves for service abroad. Of our whole missionary force almost one half have been appointed during the last half-dozen years.

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At this point we remember one thing more, a very little thing. "The opportunity for evangelism is unlimited." Candidates are not few. We must pray that there may no longer be, as there is, a deplorable lack of means to send them.