

|| *The West China* || || *Missionary News* ||

MARCH - 1936.

EDITORIAL.

THE SZECHUAN CHRISTIAN CHURCH.

This month we are able to present our readers with a copy of the document introduced by Dr. Joseph Beech at the Annual Meeting of the Szechuan Christian Council held in January of this year. The chief value of this scheme is that it affords all of us who are interested in the subject of Church Union in this province a point of departure as we endeavor to bring into being a union church in Szechuan. It is most opportune in this respect; for it offers a platform for full, free and frank discussion. This is what is needed during this year while the several commissions are preparing to report on this question to the General Conference which it is now proposed to call in 1937. Whether we favor this particular scheme or not, we should all give time and thought to its consideration; and further, we should seek occasion to discuss it with our Chinese fellow Christians who are more closely involved in it than are we. This is a scheme for the unity and union of Chinese churches. Would it not, therefore, help to bring the churches into line if sectional conferences were held in different parts of the province during the remainder of this year? Those who are especially interested in the life of the local churches might well give time to discussing this plan with the local churches. It must never be forgotten that, by and large, there is very little interest in the matter of Church Union among the rank and file of the church members in Szechuan. It might be well to talk about the Church as it is set forth in the Acts of the Apostles, especially in the early chapters. It would help all concerned to give a series of lectures on the reasons for the Protestant Re-

formation. Coming to later times, much might be done towards clear thinking if the several schemes for union were explained. Canada, three sister churches have united, and are glad they did so. In England there is now one Methodist Church. Scotland has succeeded to a large extent in forming one Presbyterian Church. The churches in the Philippine Islands are patiently working towards one Evangelical Church just at the time when the Filipinos are forming one Commonwealth for the whole group of islands. In India, the South Indian Scheme is growing, though serious problems, need still to be solved. Here in this country, we have the Church of Christ in China. A consideration of all these plans for union may well prove to these churches in Szechuan that the Christians of the West and their brethren in the Orient are convinced that while there have been in the past vital reasons why the Church had to disunite for a period, the time has now come when she should strain every effort to reunite.

This much needs to be said at this time, because of a tendency on the part of some good Christian people to apologize for what their forefathers did in the past. We are not yet ready to apologize for the Protestant Reformation. We need not repudiate what those churches in Europe did in order that they might worship God according to the dictates of their own conscience. Not all separation, even in the Christian Church, is to be condemned. We who are heirs of the liberty that our forbears won for us need to see to it that all the good of independence be gathered together and brought into the treasury of a United Church in Szechuan. And we need to confer much and often with our Chinese fellow believers on this subject so that they may have an opportunity of bringing in their contribution so that, at long last, the capstone of the structure may be brought forth and put in its place with great rejoicing.

Coming to the scheme itself, one notices the suggested name for this future united church—"The Szechuan Christian Church". We suspect that this title was chosen because of its simplicity. Much is to be said for this; for the name fits the organization which is simplicity itself. But it is well to remember that even if we could secure union at once, we should not be the only Christian Church in Szechuan. There is the sister church founded and cared for by the the French Catholic Mission. It is stronger both numerically and in organization. Does it not smack of arrogance for a few thousands of Protestants in the province to take unto

themselves this title of *The Szechuan Christian Church*? Should *any* church, no matter how large and powerful adopt the word "Christian" as the chief term of its title? Would it not be better to use some such wording as "The Evangelical Catholic Church in Szechuan"? This would remind all and sundry that the Word and the Spirit of God abides in these churches in this province. That the life of Christ pulsates through this church. That the ministry of this church is one owned and blessed of God in the redemption of human beings. That, indeed, we are a living and serving part of the Holy Catholic Church Universal. It would at the same time assure all the sister churches that stem from Rome that we are glad to recognize them as of the household of faith. We Protestants resent the fact that the Roman Catholic Church will not recognize our church, but regards us all as schismatics. Are we not in danger of assuming a like arrogant attitude in taking unto ourselves such a title as is proposed in the "Proposed Plan for Christian Unity"? We stop at this point but may return to this whole matter in a later issue of the NEWS.

THE ANNUAL MEETINGS.

We have reserved a little space in order to refer to the annual meetings held during the past few weeks. The first thing to be noted is that they *were held*. This of itself is a victory. Risks had to be taken; plans had to be whipped into shape even while some of the delegates were on the way to the rendezvous. But all the risk and all the trouble of travel amid uncertainty was well worth while. As we have read the reports sent in, we have been struck with the almost victorious note struck. All the organizations were faced with straitened circumstances. Some were asked to carry on without any funds from abroad. Others were called upon to re-evaluate the whole scheme of things and decide where a "cut" could be made, if it became necessary to apply the knife. Yet in such circumstances these good people went at their work in a determined manner. They went deeper than the Boards asked them to go—all healthy missions do this. They held frank counsel with their Chinese colleagues—all wise missions do this. They dared to plan for further work when once this blighting depression has been defeated—all prophetic missions do this. They humbly dedicated themselves afresh to the work of the Kingdom of God—all

loyal missions do this. So at the end of the meetings they could sing the doxology. Just when and where and under what circumstances a group of Christians can sing the doxology is a revelation of their faith in God and their love for their Captain and Leader, Jesus Christ.

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PROPOSED PLAN FOR CHRISTIAN UNITY IN SZECHUAN.

REV. JOSEPH BESCH, D.D.

I. *The Szechuan Christian Church.*

Recognition that this Church exists in this province in the great body of Believers in God through Jesus Christ our Lord, as received and enrolled in the Local Churches of the several denominations or Church Bodies established in Szechuan. (Herein designated as Regional Church Bodies.)

II. *The General Conference of the Szechuan Christian Church.*

This Conference, composed of duly authorized representatives of the Regional Church Bodies, is the supreme symbol of our unity and agency of the Church in its entirety. (See below for constitution and functions.)

III. *The Central Council of the Szechuan Christian Church.*

This Council, constituted by the General Conference and consisting of persons from all of the Regional Church Bodies, shall be the Continuation Body of the General Conference, representing and acting for the Szechuan Christian Church in the interims between General Conferences. (For constitution and functions see below.)

IV. *The Regional Church Bodies.*

These are recognized as they now exist in the several denominational bodies at work in Szechuan with their own jurisdictional functions, doctrines, ministries, and politics, with full right to retain their relations with other Bodies of the same order or denomination in other parts of China and

in other countries, and free to exercise the same powers and privileges that they now exercise in these relations. They will also bear relations to other Regional Bodies in Szechuan and to the Szechuan Christian Church in its entirety through the General Conference and the Central Council in which they will have due representation. (See below.)

V. *The Local Churches.*

These are recognized as they are at present organized and constituted, or as in future may be constituted by the Regional Bodies of the Szechuan Christian Church, as the door through which its members are received, their relations to their Regional Bodies will continue, and they will be related to all the Local Churches of the Christian Church of Szechuan through their Regional Bodies participation in the General Conference, but this relation shall in no respect impair their present functions or limit their liberties and freedom of action.

II. *The General Conference* (Continued from II, above.)

(A) **Membership.** Until otherwise agreed upon, all the persons who are entitled to membership in the Annual Regional Conferences, Conventions, Councils, Synods, Assemblies are by that fact entitled to membership in the General Conference; other persons, as the General Conference may determine can be constituted members.

(B) **Meetings** are at the call of the General Council, at interims not exceeding five years, or upon vote of two-thirds of the Regional Bodies.

(C) **Functions.** The Conference review the work of the entire Church, and undertake work for the entire church, represent the entire Church in general conferences and general movements in China and other countries, subject to such limitations as are accorded to the Regional Bodies and the Local Churches. They shall elect their own officers, and the members of the Central Council, it being provided that two thirds of the Council's members shall be persons nominated by the Regional Bodies. They may appoint, or authorize the Council to appoint, such commissions and agents as the welfare of the Church calls for, but they may not operate in the Regional Bodies or involve them in financial obligations without their consent., etc.

III. *The Central Council.* (Continued from III, above)

The Council shall consist of persons elected by the General Conference to serve for such period as the General Conference may determine. They shall elect the General Secretary and other officers unless such are elected by the Conference. They shall carry on the work of the General Conference and such labors as are committed to it by the General Conference or the Regional Bodies.

They shall assume duties and services as the Szechuan Christian Council has performed and take over the relationship that the S.C.C. has maintained with the National Christian Council, representing the Szechuan Christian Church on the National Council and similar national groups, or appoint delegates to represent the Church.

The Council should be duly representative of the Regional Bodies and should be large enough to operate in two sections, one centering in Chungking and the other section in Chengtu. The General Secretary should be in attendance at all division and council meetings.

Suggested Procedure.

Should this tentative as submitted, or as it may be amended, meet with the requisite degree of concurrence;

(1) It is suggested that it be forwarded to the several Annual Sessions of the Churches for consideration.

(2) It is suggested that a General Conference of all the Churches be held in January, 1937, in the city of Chungking or Chengtu, the exact date to be fixed by the S.C.C. in consultation with the several Church Bodies.

(3) It is suggested that all the Church Bodies hold their annual meetings at the same place and time as may be fixed for the General Conference.

(4) That at that time this subject of Church Unity be *again* considered by the several church bodies in their annual sessions and if the requisite degree of approval is given, the General Conference shall likewise give consideration to it, and constitute themselves, by authority of the several church bodies, as the General Conference of the Szechuan Christian Church, authorized to appoint the Central Council to serve the entire church and labor for the realization of a larger degree of unity in spirit, organization, and effective service.

(5) That, with the authority of the Advisory Board, the Council publish the West China Missionary News, and a

Chinese periodical, as support and funds permit, in the interest of the Christian Church in Szechuan.

(6) That the several Church Bodies be asked to constitute the S.C.C. a Committee for preparation of the General Conference, and in conjunction with the several Church Bodies carry forward the movement for Church Unity, until the meeting of General Conference.

THE WEST SZECHWAN SYNOD
OF THE C.H.S.K.H.

The letters "C.M.S." referring to the evangelical 'sending' society of the Anglican communion are well enough known. The five letters "C.H.S.K.H." less universally known, are yet, if the recent four days gathering at Mienchu (January 12th-15th) are any criterion, promising to become increasingly significant. The meetings revealed definite growth in the daughter Church towards a healthy independence, and while there were not lacking some distressing traces of the old virus of effete parasitism, one came away with a sense of encouragement and hope. This was not the kind of Synod that requires to be pushed in order to move; it had motive power within itself. It needed guidance and direction and at times even more drastic treatment, but it had life and power.

In addition to the ordained membership, representative both men and women, came from every station and most out-stations, and were not without a real unity. There were some whose contribution was next to nil, and a few whose concern was for themselves alone, but never have I seen a church conference in Szechwan so intelligently aware of the Christian alignment of the present day, and so vitally concerned for an advance all along the line. There was more general speaking from the floor than in previous years. Another feature was the increased prominence of women and their active membership. The number of young educated and qualified Chinese workers and ordinary Christians was also a noticeable increase, and their contributions manifested

the very great value of the educational work of an evangelically minded missionary society.

A right orientation to the conference of the Synod was effected through devoting Sunday the first day to inspirational meetings in the Mienchu Church, and to the setting apart of a half-hour each day before breakfast as a prayer meeting. The general theme for the Sunday retreat was "The Ideal Church" and the sub-titles—(1) The Church Redeemed, (2) The Church Sanctified, (3) The Church Witnessing, (4) The Church Victorious. The leading of these successively by a young Chinese clergyman, an English deaconess, an English bishop and a Chinese bishop witnessed to a consciousness that the C.H.S.K.H. was a single entity. Time was allowed throughout for prayer, both fixed and free, and faith, hope and love were raised to a higher level. At the gathering which coincided with the regular Sunday service a nicely trained and surpliced choir led the singing. This led a number of delegates to desire a similar enhancing of divine service in their home churches. Following the fourth gathering of the retreat came a united Communion Service.

As the last item of the Sabbath came the first of a series of evening report meetings when representatives from each geographic nucleus told of the outstanding news items of the past year of local church history, their progress and problems. The length of these reports did not vary in exact proportion to their interest and worth. A few rural representatives for instance, undisciplined in the exercise of the written precis, discoursed at length on the local repercussions of the crossing by the Reds of the Kialing River. Others were glad enough to be able to report the preservation of the *status quo*. All however mentioned some matter for thanksgiving and not a few were definitely encouraging. Perhaps the most inspiring of all reports came from educational centres, where, in spite of some apprehension of what government regimentation was likely to do, there were manifest signs of students and future leaders turning to Christ both for salvation and service. The Chengtu representatives for instance who have added to their higher education experience, not only showed a statesman-like grasp of the missionary situation but also exhibited a sympathetic spirit of appreciation of the work of some of the keener rural representatives and a masterly ability to make practical suggestions.

The Monday meetings were intensely interesting for they were devoted to free discussion. The ball was set rolling by one of the older pastors who asked what was to be the attitude

of the Church to the recent government organisation of the people for purposes of forced road-building and other public projects. Fuh Yin Tang residents had had varying experiences in relation to the expensive alternative of personal toil. The burden of the advice given was that the Church should welcome every opportunity of service for the public weal. A practical difficulty was envisaged however in the event of a pastor, unqualified for manual labour, being taxed out of all proportion to his capacity owing to his residence in spacious missionary premises. Alleviations of individual difficulties in this respect was then indicated by a suggested reference to the financial committee of Synod. The importance thus given to the social implications of the Gospel became the occasion for one earnest Chinese pastor, who had misgivings that the primary essential of preaching the reconciling Word of the Gospel might be overshadowed, to plead that we did not involve ourselves in commitments which might ultimately prejudice the fundamental work of soul-saving. Sympathy from the chair was expressed for this attitude, but assurance was given that the two ideas were not incompatible.

The mention of the financial aspect of the problem made it possible to proceed naturally to a discussion of ways and means to meet the growing necessity of financial independence. In some respects the health of the Chinese Christian Church calls for the surgeon's knife. Thus it was no doubt that the Bishop strongly reiterated the hopelessness of the Synod's looking to the London headquarters of the C.M.S. for its future resources. It must be self-subsisting and self-perpetuating, or die a natural death.

Doubtless not a few of the past year's financial difficulties have been due to the evils following in the wake of the Red invasion. Even so it was revealed that one of the major difficulties in local church management, namely the lack of education in and organisation along the lines of systematic freewill offerings, was responsible for lack of progress in congregational self-support. This was therefore fully explained and strongly urged, as was also the voluntarily accepted plan of tithing.

The next subject for free discussion could also be said to arise out of the foregoing, for while it envisaged an increase in the number of suitable ordained leaders of Christian worship it did so without involving additional expense. This subject was defined as "Clergy in Special Cases," and was introduced by the Bishop. The kind of man to be ordained under such a scheme would already be holders of educational,

medical or commercial positions, but their ordination, while it would confer all the normal privileges, such for instance as celebrating the Holy Communion, would neither necessitate their relinquishing their previous vocation and means of livelihood nor their being paid by the Church. The idea was clearly a new one to many who could not conceive of the Ministry as anything but a whole-time vocation and one that was not held in conjunction with secular interests and temptations. A profitable discussion ensued in which not the least valuable of the things said was that the Church belongs not to the clergy but to the believing members and that it should make a principle of "every believer a worker."

The subject of "Young People and the Church" next had a share in the time for free discussion. If one or two 'old stagers' expressed a lack of sympathy with the rising generation, the voting for committee membership at a later stage of the conference confirmed the confidence that the Synod as a whole had in the very sensible and very keen younger members amongst them. It was said that the government had taken the Boy Scout Movement out of our hands, but that there still remained ample scope for the increase and development of Sunday Schools, Teacher training Classes, Christian Endeavour, and social and recreational activities under the aegis of the Church. And then more fundamental than all these was the need for conscientious determination to make every Christian home truly Christian, where children are disciplined instead of spoiled and are led step by step into God's Kingdom. The question was raised "How many homes represented here have daily family prayers?" This also led later to the confession of the disgrace the Church sustains because many of its homes are no cleaner than heathen homes, and strong exhortations was made that clean homes and healthy bodies should be made a definite sphere of Christian witness. Finally from one of the keen Chinese pastors came an impassioned appeal for disciplined life and earnest evangelism—an appeal which was the more telling because testimony was borne to his own personal practice.

Tuesday and Wednesday were well filled with the actual business of the Synod. Propositions framed during the day of free discussion were embodied in the agenda and successfully passed. The constitution was considered point by point and amended or elucidated where required. The division of the present Szechwan Diocese into two was approved. This means that the area East of the Kialing River, for which the

C.I.M. are responsible, will eventually have its own Diocesan Bishop.

The Synod showed its independence when a proposal was brought forward that Chongpa should become the base of forward movement work in the North-west for which C.I.M. will be responsible. In spite of the earnest support given to it by the Bishop and his assurance that the interests of the Christians of the Chongpa congregation as members of the Chung Hua Sheng Kung Hui would be fully protected, approval was definitely withheld.

The names of two well-trained and keen young workers were submitted for ordination to the diaconate and both were accepted. Apportionments towards the self-support of each parish for the coming year were accepted after the dissatisfaction of one or two of the old time 'hanger-on' type was unceremoniously made the opportunity for a stirring challenge to fight for the Church's very existence.

A response was made to the Union Senior Middle School request for a whole-time worker, by the location of the Rev. D. N. Sargent to that sphere. It was found necessary to close three out of four of our lower primary schools owing to lack of funds. A modified form of James Yen's experiment in mass education was advocated. Arrangements were made to encourage and facilitate the regular reading of Christian literature by all pastors and others. Again there was the constantly recurring note of the pressing need for forward evangelism, as so much of the area for which we are responsible, though fairly well staffed by foreigners in times past is now as regards effective direct evangelism, scarcely "occupied" at all. This was balanced by the redeeming feature of a number of promising young Chinese leaders on the horizon.

On the Thursday morning two finely qualified spiritually-minded Chinese deacons were ordained to the Priesthood, at a most impressive service.

The two following days were left for the C.M.S. missionaries retreat and conference. The actual business left for the latter has become so attenuated by reason of the recent normal growth of the Synod that one day would have sufficed for it. We hope that the coming years may reveal a corresponding growth in self-support and self-propagation.

J. W. DUDDINGTON.

WOMANS' MISSIONARY SERVICE LEAGUE OF
THE CHUNG HWA SHENG KONG HUEL.

Aims. The general aim of this League is wrapped up in the words of its motto; "Thy Kingdom Come." The League consists of bands of women in all Anglican dioceses of China who seek to follow those other women who long ago "ministered" unto the Lord as He went about the cities and villages of Galilee laying the foundations of the "Kingdom of Heaven." Because they recognize that individual personality consists of Soul and Body, they seek to preach the Gospel *and* to serve the bodies of those in need.

Card of Membership. This contains four promises which are repeated by all members at their Monthly Meetings and may be said to form the basis of their plan of work for the Kingdom. The following is a translation of the actual wording:

"Trusting in the strength of the Lord I am willing to do as follows:

1. Daily to pray for the extension of the Kingdom of Heaven in China and in all the world.
2. To contribute money or handwork to help forward the preaching of the gospel.
3. To learn of missionary work in other lands.
4. To "spread the Gospel myself."

The reverse side of the card contains the League Prayer in which help is sought in the carrying out of the above aims.

Hymn. The League Hymn consists of six verses, each of which ends in the last line, with the refrain 傳道, 服務 again emphasizing the broad aim for which the League stands.

Lesson Material. The Central League for the whole of China issues monthly lessons which can be used as material for addresses and discussions in all the branch meetings. This year's subject is "All Under Heaven one Family," and contains ten lessons from the lives of missionaries, black and white, in Africa. (Published by R.T.S., Hankow). Another Monthly Meeting under the name of "Mothers' Union," a branch of the League, discusses topics specially connected with the Christianization of the Home, including Home Hygiene.

Evangelism. This work is carried out in varying ways according to the different conditions of the stations. In some places members form into small bands and go out once or twice a week with a Biblewoman or other responsible worker to visit and "preach" in city homes and country courtyards. Others gather together mothers of school children for evangelistic meeting. Others teach illiterate women to read; or take Sunday School classes, and help in Night Schools.

Finance. Funds are collected by various means. In some places there are annual subscriptions, or contributions made at monthly meetings. In others, boxes (wood or bamboo) are taken to each member's home—and returned once a quarter. Money is also raised by means of handwork either done in the homes or at weekly working parties; and afterwards sold at a "sale" once a year. This method sometimes produces one or two hundred dollars. A portion of this money from every branch goes to the support of a special mission in the province of Shensi which is the responsibility of the dioceses of the "Sheng Kung Hwei" in China; and is entirely staffed by Chinese. The rest, after being voted on by the local committee, is given to such objects as the following: Local Self-support fund; tracts or travelling expenses connected with evangelistic campaigns; the Chengtu Blind School; gifts for poor members or refugees from evacuated areas; Christmas gifts for Sunday School children, etc., etc.

At the recent gathering of the Western Sub-Synod of Sheng Kung Hwei at Mienchuh, the W.M.S.L. held its first Annual Meeting for the whole district, when eleven branches were represented by delegates who made reports of the work in their area, and discussed together plans for further advance. In connection with the hygiene section it was urged that not only should lectures be given, but, where possible, small groups of members should visit Christian homes for the purpose of investigating hygienic conditions and to make suggestions as to practical methods of reform. As a future project for which to prepare funds, it was suggested that plans should be made for the starting of an industrial school with a view to helping specially the children of Christians who have no prospect of higher education—that they might be trained in some work which could eventually make them self-supporting. The Principal of the C.M.S. Middle School at Mienchow was whole-hearted in his support of this scheme when it was reported to Synod, and we have every hope that he will be of the greatest help in carrying it into execution in the not too distant future.

ELSIE M. HOLDEN.

REPORT OF THE WEST CHINA
BAPTIST CONFERENCE, 1936

A special emergency conference of the West China Baptist Mission was convened in Chengtu on Tuesday, January 21st. There were seven representatives from Suifu, two from Yachow, one from Kiating, and most of the members of the Chengtu group. This brought the total daily attendance to over twenty. The Conference had been called to consider certain problems that had been raised by the home Boards during the past half year. The most urgent of these problems was the financial situation. Drastic cuts had been announced for the new financial year and in order to meet these cuts a thorough-going evaluation of all Baptist Mission work had been requested. The importance of this evaluation caused this Conference to assume the prospect of becoming one of the most significant and important meetings ever held by the foreign staff of our mission.

The first few sessions of Conference failed to realize early anticipations. Instead of doing battle with major questions the members of Conference soon became embogged in the morass of minor routine problems. It was not until the last day or two of Conference that attention was given to the questions raised by the home Boards. Even then the discussion was limited by the fact that Conference is an advisory body and most of the problems it had met to consider had to be turned over to the Chinese Convention. Despite the limitation of time and the constitutional restriction of their powers the members of Conference showed a sincere desire to move from discussion to action. The motions passed, when sent to the home Boards, will announce to them that the West China Baptist Mission has issued a new definition of aim and policy. This new definition makes necessary advance in essentials and retreat in non-essentials. The formal action with regard to aim and policy was—**VOTED:** that we adopt the following aim and policy. **AIM:** It is our aim to lead men to know, love and serve God as revealed in Jesus Christ, and to know, love and serve their fellowmen. **POLICY: 1.** We believe this aim makes essential the establishment of vital Christian churches which shall be free to develop according to their own interpretation of the New Testament,

and from which will issue recreative forces transforming the religious, moral, intellectual and social life of the people. 2. We believe that to attain our aim a system of education under Christian auspices is essential in making contacts between church and community and for training Christian leadership in both church and society. 3. We also believe that the training of physicians, dentists and nurses, and the practise of the ministry of healing and public health in a Christian spirit and according to modern scientific standards is an effective means of promoting the above aim. 4. We further believe we should give what strength and attention possible to the promotion of social service programs, Young Men' Associations, reading rooms, mass education, rural service and anti-vice programs. 5. We believe that a further important agency in the attainment of our aim is a preparation and circulation of Christian literature.

The evaluation of West China Baptist work in the light of this action regarding aim and policy placed the Central Churches at the centre of mission work. There was a unanimous feeling that Conference should restate its belief in the supreme value of the church. The enthusiasm engendered by this feeling brought about an action that placed five outstations on an equality with the central churches as first, under 'most important' projects. Second, under the same heading came educational and medical projects. Third under this heading were several outstations.

The attitude of Conference toward Union work was most sympathetic. Unanimous approval was given to the proposed Union Theological College in the following form: VOTED: 1. That we endorse the program for a Union Theological College at Chengtu and we pledge our every effort to gain support for the project. 2. That we further endorse the following plans for the Union Theological College. (a) That the school be of college grade, requiring Senior Middle School graduation for entrance. (b) That this school be located at Chengtu, but separate from the West China Union University and under its own management. (c) That the school have freedom to develop its own curriculum and the practical side of training men and women for the ministry. (d) That the greater part of the instruction shall be given by full time teachers living on the school premises. (e) That the school shall have a corporate life of its own. (f) That the course shall be for four years with all courses required. 3. That a special course of three years be provided for students who have only Junior Middle School graduation and that efforts

be made to offer "refresher" courses for those already in the work. 4. That we urge the Boards to provide our share of the funds for this institution which will be ready by the fall of 1937.

The plan for church co-operation as presented by the Szechwan Christian council was endorsed and a suggestion was made that the council secure a commission for further study of this matter. The holding of a Szechwan General Conference in 1937 was discussed and although approval of the idea was expressed it was felt that January 1937 would not allow sufficient time for preparation for such a conference, and that therefore a later date should be set.

A Baptist group, if it remains true to its principles, allows considerable liberty of thought and action to the individual. This was well illustrated when various members of Conference brought up matters that aroused a considerable divergence of opinion. Where it was not absolutely necessary for united action in these matters no vote was taken and the individual was left free to legislate for himself. The three major questions about which no action was taken could be stated as follows; 1. What should be our attitude toward government aid? 2. What should be our attitude toward militarism? 3. To what extent is Mission work planning for the future? There was no unanimity of thought on any of these questions but there was a sensitivity to the acuteness of these problems and the open discussion helped the individual to determine what his action would be.

The extra-curricula activities of Conference are frequently the most valuable part of the Conference. Dr. Joseph Taylor's morning talks during devotional period caused the past to live again as the history of man's search for the City of God was eloquently portrayed. The concluding address in this series brought a new and a vivid appreciation of the Christian City of God. Dr. Taylor will be long remembered as the central figure in the 1936 Conference. As moderator, his wit and keen discernment brought order and good humor out of chaos. As leader of thought his contributions were always toward a more comprehensive view of missions. As inspirer of nobler living his words echoed his life and sounded forth the message of discipleship. The Conference by a standing vote adopted the following resolution; WHEREAS the Taylors retire from active service in West China early in the fall of 1936, be it RESOLVED that we, the members of the West China Baptist Mission in Conference assembled, January 28, 1936, put on record our appreciation of, our gratitude

for, and our friendship with Joseph and Helen Taylor as they have lived their lives of Christian service in our midst since 1903 and 1907 respectively, in so doing we recall the service rendered by Dr. Taylor.

1. In the Yachow sector in the church and school work.
2. In the Chengtu region, in the city and in the University as teacher and as advisor, as committeeman, as lecturer, as preacher and as chairman.
3. In the West China Baptist area as continuous member of the Executive Committee or the Reference Committee, or secretary of the mission with constructive and forward looking labors on the mission projects.
4. In the Union University as a yeoman pioneer and as seasoned teacher during the first quarter century.
5. In the larger West China as editor of the *West China Missionary News* for many years, and as Baptist representative on numerous committees of Union enterprises he has served valiantly and well.
6. In the broader outer world as writer on missions and as advocate of the church universal.

The original intention of the members of the program committee was to have a five day conference but since additional time was necessary the sessions were prolonged two days. What was to have been the closing session, the Fellowship Meeting, was held on Sunday afternoon two days before Conference actually closed. At this meeting Mr. Fred Smith of Yachow gave a brief address on the text: 1st Peter, 2nd chapter, verse 9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous life:" After this talk the meeting was turned into an informal conversation about West China people, young and old, who are now at home. It was gratifying to learn that some of the West China children who are studying in America plan to return to West China. The loyalty with which former Szechwan missionaries feel toward the work here is illustrated by the action of "Uncle Harry" Openshaw who sent letters to all the former members of our mission in America and asked them to make a special gift for this year's West China projects. The Fellowship Meeting came to a close with all present deeply conscious of the unifying bonds of friendship.

Upon looking back on the Conference sessions one fixed attitude of mind seems to tower above all other Conference impressions. This attitude of mind may be expressed by the

word determination. Despite the evacuation of Yachow by the missionaries there and the improbability of their immediate return; despite the announced cuts in salaries and work appropriations; despite the reductions in missionary personnel; despite the reports of apathy in the churches at home and on the field the Conference looked steadfastly at the future and voted to advance. The members of Conference, inspired by a courageous faith, returned to their stations determined that "The City of God" should be established.

CLARENCE T. VICHERT

RE-UNION and BEYOND - MORE UNION.

WEST CHINA METHODIST JOINT CONFERENCE, JAN. 11-18, 1936.

At last! In an atmosphere of happy anticipation and resolution, the two West China Conferences of episcopal Methodism put into effect the "enabling act" of the last General Conference and "remarried" after ten years of separation. This is we believe a real step toward complete correlation with the Woman's Conference work, and also toward that future "Christian Church of West China" which we pray is not far off! Altho still organically separate, the Annual and Women's Conference in fact carry on cooperatively in several respects, with joint committees. The General Conference was memorialized to consider at its May meeting in Columbus, Ohio, such changes in the constitution "as shall be necessary to bring about complete correlation and cooperation of the General and Women's Foreign Mission Boards. The holding of a West China General Conference next year was endorsed, and an invitation is going forward to Dr. E. Stanley Jones of India to come and assist. A whole evening was devoted to Church union in West China and the prevailing sentiment seemed to take such an eventuality for granted.

The re-union of the Chengtu and Chungking Annual Conferences becomes effective June 1st of this year, after which we shall be "at home" under the family name of the West

China Annual Conference. In June the new Joint Policy Committee, which includes members from the Woman's Conference will meet at Tzechow, and continue the work begun after the adjournment of the joint meeting in Chungking. Some of the tentative "findings" of this committee will be given at the end of this paper, together with a brief review of the field and personnel of the M. E. area.

"We consider that the primary objective of the missionary task is to create that fellowship of Christian people who are bound together by a common experience and a common loyalty, and dedicated to the common task of Christianizing all of life....."

The Woman's Conference report exhibits high morale and esprit de corps.

The twenty-fourth annual conference of the Woman's Foreign Missionary Society of the Methodist Episcopal Church met simultaneously in Chungking, Jan. 10-18, 1936. There were twenty-six conference members present representing Tzechow, Suining, Chengtu and Chungking.

The facing of a shortage of money and personnel as well as one or two drastic changes in policy made it a conference unusual and different from most of our conferences. For the most part one was impressed with the sincere and prayerful way every one worked to eliminate problems and for the greatest benefit to the greatest number. One of the outstanding points of the conference was the way in which Chinese coworkers helped cheerfully to give themselves a 10% cut in salary beginning in the fall. This will help some in solving financial problems that are faced by all lines of work, and perhaps especially by schools.

There was a decided difference of opinion about senior high schools. The general feeling was that there should be two, one in Chengtu and one either in Chungking or Suining. Because of the difficulty in deciding between Chungking and Suining it seemed best to ask for three senior high schools, to let the whole conference vote and to begin with the two places receiving the largest number of votes. The vote was for Chengtu, Suining and Chungking. Many felt that a SR. high school in a place like Suining would meet a need that is not met in a larger city. Living is cheaper so that a class of student that would not go to a larger city will go there. Rural leaders are needed and many thought that a rural place is more ideal for training rural leaders.

Of the five foreigners now in Chungking four—Dorothy Jones, Lillian Holmes, Viola Miller and Luella Koether—

are due for furlough. Annie Wells and Rhoda Burdeshaw are expected to return to Chungking from furlough this Spring and Mabel Allen is to go to Chungking from Chengtu. Orvia Proctor and Cella Cowan are left in Tzechow since Lena Nelson has gone on furlough. Milen Desjardins and Maud Parsons of Sunning are both due for furlough. Miss Desjardins is to stay over a year and Miss Parsons, who expects to be relieved by Charlotte Trotter who is now on furlough, will go. After the return of Pearl Fosnot to W. Collage in the fall Ovidia Hansing will give half time to the college and half time to San Shi Gai where Grace Manly and Ola Dudley will be left for school city and district work after Mabel Allen goes to Chungking and Ruth Gabosch goes on furlough in the spring. Without our efficient Chinese co-workers we should certainly be in a hopeless state so far as personnel is concerned, and with the lack of money to pay sufficient staff our state is still bad at best.

Medical Work. Probably never before did the official letter from home contain such startling news as the one we received in November. All W.F.M.S. hospitals, except the one at Futsing, in China, are to be closed within the year and the buildings are to be given over to the Gen. Board with the idea that henceforth all hospital work will be union work.

Quoting from the Home Secretary's letter—Hitherto this medical work has for the most part been carried on in and through the Society's Hospitals. In certain cities both the Society and the Board of Foreign Missions have each had a hospital. Because of changing attitudes on the part of Chinese women toward the professional services of men doctors, and because also of the increasing number of competently trained Chinese physicians, this duplication of hospitals can be avoided.

The Hospitals of the Society in China, generally speaking, are to be closed within the year. In part, this is due to the increasing difficulty in recruiting women medical candidates in America; in part, to the fact that for one reason another some particular hospital has ceased to serve at its sometime maximum efficiency or opportunity; in part, to budget requirements. Hereafter, when occasion arises, we will share with the Board of Foreign Missions or Union Boards, our buildings and some of our medical staff. Some of our doctors may serve as staff members in these hospitals; nurses may specialize in the training of nurses; both doctors and nurses may administer a program of public health in rural and city centers.

At this moment there is going on in China an attempt to work out a new medical program for the whole country, this to include not only the medical work of various missions, but also that of government as well. An eminent consultant in this field, Dr. Edward Hume, once a medical missionary himself in China, is serving to formulate such a national program, and to guide the missionary forces as they consider their relationship to it. This is not to involve in the slightest any weakening of the medical work of the missions with respect to its Christian objectives. Such a present and aggressive development of a national medical program seems to provide an occasion for definite reformulation of our own medical policy.

Certainly the Society has no desire to abandon its ministry to China through the healing art, but the vast need of the rural regions calls to health promotion through rural reconstruction units. The spread of more scientific ideals of preventive medicine, and of sanitation in villages and in homes appears to accord with both present opportunities now facing us and with our possibilities of continuing and even of enlarging our ministry under the present difficult financial situation at the home base.

Facing the realities that confront us, therefore, both in China and in our home churches, we are convinced that the new program constitutes our very best procedure at this time; that it gives promise of unlimited sound enlargement as our home base support permits, that it is in line with the best missionary thought of the day; that it should be every bit as productive of Christian results as our more institutionalized work in the past; that it does not commit us, as hitherto, to long time support of expensive property and equipment; that as soon as we are ready to outline with clarity and detail the new projects immediately to be developed in line with the new program and policy, the friends of China in our auxiliaries will find new and vivid challenge to loyalty and support of this ministry to the bodies of Chinese women. This ministry is now to emerge, as we truly believe, in new and rich and fruitful forms.

But A hospital that has prided itself on being able to run efficiently, is full of patients and has an exclusive nurses' training school does not close up without heartaches even though it seems to a many that it is closing that a bigger work may be done as a part of a larger medical unit.

There were searching questions in the official letter that made us realize how much of our mission work is like Topsy

in that it has just "grown up" with little plan or policy—men for men, women for women. Many of us felt anew and keenly the need for closer planning between the General Board and the W.F.M.S. so that the whole family rather than just one sex will be cared for in programs that are planned, especially for rural work.

THE ANNUAL CONFERENCES.

EVANGELISM. The Policy Committee directs attention to the need for a sharp variation from the past method of subsidizing and thus inhibiting healthy self support and local assumption of responsibility and interest in the churches. Foreign funds should be used for (1) training competent leaders, men and women in our schools; (2) in the support of a small group of specialists in evangelism, religious education, health education and agricultural education, who shall give their full time to conducting training schools for pastors and laymen, visiting on the charges (parishes) and lending their aid to the building up of the church; (3) in the securing of literature and other aids toward the prosecution of this task.

While the "major method" in the creation of the fellowship of Christian people shall be a continuation of the evangelistic methods of the past" the above suggestions indicate the need for a broadened interpretation of the evangelistic task "to include the Christianization of the whole of life, and the concrete ministry of Christian forces to the betterment of human life, economically and socially, as well as religiously."

The Chungking Conference has been laying good foundations for the rural emphasis in sending promising men for training in Nanking. One of these, Pastor Yang at Tingkiangao, has been attacking the rural work with vigor. The support of such men is still a problem. A training conference for lay leaders was held in the Chungking district and gave promising results; it was however handicapped by expense being held in a out of the way place,—in future it is planned to keep to village centers as more accessible and less expensive. At the Chengtu end small training conferences are under way under W. E. Manly and Pastor Deng, Dist. Supt. and Conference Evangelist respectively. In Chungking in spite of heavy burdens at the Boys' High School, C. B. Rape is pushing the rural leadership training program.

Conference Schools. The Junior Middle School at Tzechow has had to close to everyones great regret. The school at Suining is struggling for its existence; but there is hope of its survival as an agricultural industrial school in cooperation with the new life movement. All primary schools have been magnanimously taken over by the Woman's Conference altho a number have been closed for want of funds or good teachers. The Christian character of teachers is of primary importance.

The Chungking Boys' High School invited the conference members to inspect the splendid new teaching building just finished, overlooking the beautiful gorge of the Chialing River. This school continues to be a source of pride to the community as well as the church; its alumni who built the new building are most loyal. Under the new conference, there should be a closer cooperation between this and other schools and the West China Union University: there is too much leakage down river of promising candidates for our college.

The Methodist contribution to the University in staff is at a grievously low ebb, there remaining ex-president, and now Chancellor, Joseph Beech who is a host in himself; and two professors in the College of Medicine and Dentistry, Drs. Peterson and Liljestrand.

The WFMS is contributing to the flourishing Womans College in the person of Misses Hausing and Fosnot, the latter soon to return.

The New Theological School. The conference gave sympathetic attention and promised cooperation in this new project which ought to meet the need for pastoral leadership. Meanwhile "we shall continue to look to the Nanking Theological School as the training place for our evangelistic leaders." The new school in Chengtu is to be near but not a part of the Union University.

"The Junior and Senior Middle Schools both—boys' and girls' are steadily moving forward both toward a closer gearing into the government system and a larger self support through increased tuition fees and generous donations" from Chinese alumni and friends; which still need much cultivation however in some localities. The Union University still awaits more loyal response from its sons and daughters.

Medical Work. A great cause for thanksgiving is the practically self supporting condition of our hospitals. We greatly regret the need for discontinuing the Womens Hospital of the WFMS in Chungking as a separate unit; we hope for a

readjustment by which the parent board staff of our Chungking General Hospital (Syracuse-in-China) can be expanded sufficiently to run both plants. Dr. Gentry assisted by Dr. Latimer in the business office has a loyal staff of young doctors.

The Eye, Ear, Nose and Throat Hospital in Chengtu has a better year financially than last year and operates smoothly under the superintendency of Dr. D. L. Lü with the expert cooperation of Dr. Edison R. Cunningham of the U.C.C. Mission. The Chengtu hospitals are largely specialized and federated under a Hospitals' Board. This organization is in anticipation of a future Medical Center to which all mission medical work will be moved on the grounds of the Medical Dental College at the University. The Tzechow Chadwick Memorial Hospital is in its tenth year; it needs addition to staff of a medical and a dental doctor. Dr. Chien has most loyally stood by the institution for 8 years.

The Conferences look forward to a greater emphasis on health education and look forward to the visit of Dr. Edward Humé to West China toward this end. We are greatly appreciative of the attitude of the Ministry of Health toward the value of mission medical institutions and their desire to cooperate.

We have been immeasurably cheered this year by the coming of Generalissimo and Madame Chiang to West China and by their courageous and sympathetic words.

The Missionary Group. We are glad in "the growing sense of the interdependence of the work and representatives of the Men and Women in this field and in the deepening sense of the need of planning and executing our task as one body, looking forward to the time, not far distant, when all the missionary group will share the work as a whole.

"*That we all may be one.*" We pray for the time to be hastened when we shall "all one body" be in Christ, when shall appear one Church of Christ in West China. We feel "that any sacrifice to this end would not be too great".

S.H.L.

The Upper Room

CAIAPHAS AND JESUS.

Reading; John XI, 45-54.

J. TAYLOR.

The raising of Lazarus from the dead evidently created quite a stir in Jerusalem and vicinity. From the point of view of the leaders of the Jews the presence of Lazarus in Bethany was an incontrovertible fact. They could not gainsay it. So a hasty meeting of the Sanhedrin was called and the members of that body gathered together in a perturbed state of mind. One can see them as they enter the hall, two or three of them talking and gesticulating at one and the same time. The aged Annas on his way to the presidential chair, closely followed by his evil genius, Caiaphas, his son-in-law. When order had been brought out of confusion of the hour, one of them succeeds in making himself heard. He suggests that they are confronted with a major crisis. "Whatever is to be done? The fellow is performing a number of signs. If we let him alone like this, everybody will believe in him, and then the Romans will come and suppress our holy Place and our nation." The time for action had arrived. It was no longer a question of disputing with Jesus on points of law or custom. It is impossible to quarrel with such a miracle as the raising of one from the dead. Jesus had done something, and it was necessary for them to do something in reply.

It was at such a time as this, presenting the opportunity for which he had long waited, that Caiaphas began to speak. One can see the smile of scorn on his lips. He dismisses all the small talk of the back bench members and at once brings in a principle of action. "You know nothing about it-you do not understand that one man should die for the People, instead of the whole nation being destroyed." When a leader begins to talk like this he is sure of a hearing; for he

lifts the debate on to a higher plane and introduces a general principle which at once wins adherence. But this glib-tongued orator did not intend to remain on this high ethical level; for his purpose was simply to secure a vote against Jesus which would put the seal of death upon him. "So from that day their plan was to kill him."

Caiaphas is typical of many men in public life. They are really seeking their own self-interests and are quite ready to quote patriotic phrases or high sounding moral principles. Such men are nobody's fools. Their plan of campaign is carefully developed in their own minds. They are altogether self-centered and because they are, they become the most scheming opportunists. They will sell out to any party if by doing so they can further their own ends. Caiaphas was the real leader of the Sanhedrin, old Annas was then too feeble to assume real leadership. So Caiaphas gets his own way once more and develops the plot to arrest our Lord and hand him over to the Romans for judgement. "Accordingly Jesus no longer appeared in public among the Jews, but withdrew to the country adjoining the desert, to a town called Ephraim; there he stayed with the disciples. "This small town was probably in the land of Benjamin some fourteen miles from Jerusalem.

That the concern of the Sanhedrin about the popularity of Jesus and the possibility of a general movement on the part of the people to make him king, was well founded is seen by a reference to chapter twelve; where two incidents are recorded—one, the feast at Bethany, and the other the triumphal entry of Jesus into Jerusalem on Palm Sunday.

What about the reasoning of Caiaphas? At the very beginning we may as well accept the principle enunciated by this scheming councillor. It is necessary at times that one man, or at least a small group of men, die for the people. History and song record this fact. War is carried on on this basis. "Beautiful and honorable is it to die for one's country." The sacrifice of the individual for the sake of the nation is held in all countries. But if that sacrifice is to retain any virtue it must be voluntary. Caiaphas had no such thought in his mind. His plan was forcibly to arrest Jesus; trump up charges against him; call false witnesses, and so secure the judgement of death upon him. It is all very well for this self-seeking ruler to mouth ethical sentiments and appeal to the patriotism of his fellow councillors, until he had brought them to the point where they were willing to put the

scheme through. But history, sooner or later, passes its verdict on such unscrupulous men. Many dastardly things are done in the name of patriotism and religion. Camouflage was discovered and used long before the World War. We are all of us in danger of twisting our moral judgements to suit our purposes. One man would die for the people, but on a far higher plane of life than that which suited the purposes of Caiaphas.

Jesus died on the cross and since that dark day more and more has it become accepted that his death was in some way sacrificial. It was a voluntary act on the part of our Lord. He was in full accord with the purpose and mind of God. It is when the divided Church of Jesus Christ attempts to explain the inner meaning of this sacrificial act that trouble begins and the followers of the crucified Lord gather into opposite camps and charge each other with heresy. In a way that was never meant by Paul, the Cross has become a stumbling block among Christians. What can be done to close the ranks of these divided hosts of Christendom! Simply this—accept the fact of the sacrifice and leave it to each believing soul to work out his own theory about it. Writing from personal experience, I wish to say that during my life as a disciple of Jesus I have held several theories about the death of Christ. I cannot promise that I shall hold any of them to the end; for to the searching soul and alert mind new light does break from time to time upon the word of God.

Just now, I prefer to quote a parenthesis from this eleventh chapter of John's gospel (Moffat's translation) "He did not say this of his own accord; he was high priest that year, and his words were a prophecy that Jesus was to die for the nation, and not merely for the nation but to gather into one the scattered children of God. (51-52) Here is something that must surely appeal to all of us. "*to gather into one the scattered children of God.*" Whether we are able to think through the doctrine of the Atonement in a clear and consecutive fashion, surely we can all unite with our Lord in his purpose and effort to gather into one the scattered children of God. And it may well be that if we give ourselves more completely to this task we shall gain light on the divine mystery of the cross and passion of our Lord.

THE UNION THEOLOGICAL COLLEGE.

During the past year discussions have been held at various times concerning the opening of a Theological College to prepare workers for the Christian Church in Szechuan and to submit plans to the annual meetings of the churches for their consideration. These plans were presented to all annual meetings held during the past few months and favorable action was taken by all the churches in the province who are definitely interested in this kind of work. Each church was requested to appoint two representatives to a Board of Management whose duty it would be carry out the wishes of the Churches and Missions and to prepare plant, staff and budget for the carrying on of the work. A meeting of the Board was called for February 4th and representatives from all of the participating Bodies were present, and the following resolution was passed: "Whereas, the Methodist Episcopal Church in Szechuan, The Sheng Kung Hwei in Szechuan, The Baptist Church and Mission in Szechuan, The Friends Church in Szechuan The Church of Christ in China Szechuan Branch, The United Church of Canada Woman's Missionary Society and the United Church of Canada General Board Mission have all declared that they favor the opening of a Union Theological College and have appointed representatives to its Board of Management; RESOLVED that we establish this College."

Having definitely decided to open the College the next question which presented itself was that of time and place. The United Church of Canada own a piece of property adjacent to the university with a frontage on Kiang Si Kiai, the street leading directly from the south gate and at their annual meeting they decided to offer this property for the use of the College. It was suggested by some that inasmuch as these men and women will be going directly into church work, it might be better to have them residing during their course of study, nearer to one of the city churches. After full discussion of the question it was decided to accept the offer of the United Church of Canada and to plan for a College on that site. There are at present sufficient buildings to accommodate the work when it begins and with the erection of some teachers' residences, chapel and classrooms, the work will be

provided for, in a fairly satisfactory manner, for several years to come. The first class will be admitted in the autumn of 1937.

This institution is to be a College which means that the work which it does will be of College grade requiring senior Middle School graduation or its equivalent as the qualification for entrance. However, it is thought by many that the Churches will need, for some time to come, a class of workers of a lower grade but who by the work which they have already done for the church have proved that they are capable and devoted and deserving of further training. Accordingly, a class will be admitted of candidates of this lower grade but whose course will probably be shorter than that of those of College grade. The aim of the College is to train the men that the church desires to use and in a manner that will equip them to do more efficient work. This will be the fourth Theological College in China, the other three being at Nanking, Canton and Cheeloo. It is hoped that these four Colleges will work closely together and as far as possible have a common curriculum and a common management.

A suggested constitution for the College was read and referred to a Standing Committee who will give it consideration and report to a later meeting of the Board. There is also a committee on Curriculum who will consider how practical training and academic training can be best combined in the courses offered. It was stated at the meeting that these students will need to know both the content of their message to the community among whom they minister and also how it can be best adapted to the prevailing conditions. Devotion and spiritual equipment will be stressed in all work offered whether in the class room or in the practical work done in the church and community.

An Executive committee was appointed composed of Bishop C. T. Song, Rev. H. G. Brown, Miss B. L. Foster, Dr. L. G. Dsang, Rev. Fu Chin Beh and Rev. S. F. Kan. This Executive will have full power to plan for the work and all unfinished business was referred to them. It was resolved to request Rev. H. G. Brown to take responsibility for making arrangements for the entrance of the class in 1937 and to be convener of the Executive. All questions concerning the College may be addressed to Mr. Brown.

ARTHUR TWISTLETON POLHILL.

This is a belated tribute by one who was hoping that someone else would pay it! Our dear brother who was called to the Saints' Everlasting Rest last November was one of the pioneer missionaries in this province of Szechuan, having come out to China under the C.I.M. (being one of the "Cambridge Seven") in 1885. Some forty-three years were devoted to seeking to carry out the Lord's command to preach the gospel to every creature, the special spheres of labor being first Pacheo and later Suiting (Ta Hsien). It was while in the latter district that our brother felt the call of the regions beyond and pushed on, doing some arduous travelling, to Tai Ping, where, spite of the havoc by the "Reds," there is still, it is hoped, a nucleus of believers; and to Chen K'ec, where the premises have been burnt down.

What impressed us most, I suppose, about Arthur Polhill was his optimistic spirit and his happy genial disposition. As to his work; he labored and other men have entered into his labors. He will long be remembered by both missionary fellow-workers and Chinese believers.

C.H.P.

A LETTER OF THANKS

Dear Dr. Taylor;

Wish I were not such a procrastinator. I've been thinking for weeks I must say my Christmas and birth anniversary thanks thru the NEWS

At Christmas I was too ill to notice much and remember less. Many friends sent us fruit juices, flowers, hankys, cards and other expressions of sympathy and love.

Will those to whom I am unworthily indebted please accept this as grateful thanks for all the love expressed thru these months of illness.

Gratefully yours,

ESTHER B. LEWIS.

Feb. 15th, 1936.

WEDDING AT MIENCHÜHSIEN.

December 11th, 1935, was indeed a very joyful day for the Mienchu church people who had gathered to witness the wedding of Miss Mary Hicks to Captain W. T. Jenkins, C.A.

The ceremony was performed by the Rev. H. A. Maxwell assisted by the Rev. T. C. Lin, and it was indeed good to see how quietly and reverently the large congregation of Chinese friends followed the service which was read in English. All were able to join in singing the lovely hymn: "May the mind of Christ our Saviour, dwell in them from day to day", which had been specially translated into Chinese for the occasion by Bishop Song.

The bride was a radiant figure, wearing a simply cut gown of beautifully patterned white silk with a lovely veil and a wreath of orange blossom. She also wore white satin slippers exquisitely embroidered with silver thread, and carried a sheaf of gold chrysanthemums.

She was given away by Dr. Gresty Billington, who deputised for the bride's father. Her veil was carried by two dear little Chinese boys, the sons of a prominent church member, who were dressed in charming pale blue silk gowns.

Mrs. Holden graciously acted as Matron of Honour and Sister Helen Parker as Bridesmaid, while Captain Stephen Sherwood was Best Man. Deaconess Stewart played the wedding march.

A quaint touch was lent to the service by the giving to the bridegroom of a fine red silk scarf which was donned as a symbol of the union.

The Church Army was naturally very much in evidence, the bridegroom, the bridesmaid and the best man all being members of that Society, the two latter looking very dignified and smart in their neat uniforms.

After the ceremony there was a reception for all friends, the beautifully iced wedding cakes being much appreciated. This was followed by a happy luncheon party in the home of Dr. and Mrs. Lechler, whose unavoidable absence was much regretted, when C.M.S. friends and Dr. Ho Yu-shin united in giving hearty congratulations to the happy pair, who left the next day for Hanchow, where they are now in charge of the station.

J.G.B.

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THE HOSPITAL SUPPLY COMPANY, LIMITED,
TOKYO

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STUDENT SPRING CONFERENCE

A. J. BRACE

The Third Student Spring Conference took place at Ta Mien Pub on the Great East Road, thirty li from the city from January 27 to February 2. Forty fine students, girls and boys of our University and contributing schools took advantage of the Chinese New Year holidays and took part in this practical working Conference. The mornings were spent in study, lectures and discussion while the afternoons were given over to visits into the country and nearby towns lecturing, preaching, distributing medicine and literature by four enthusiastic groups. The evening report meetings were full of pep and real enthusiasm in spite of the hectic program of the day. The evening vesper services were singled out by most as contributing most to the spiritual power of the Conference. There is no doubt that this a fact. Much credit is due the Executive Secretary, Wallace Wang, for his splendid program set-up. The morning watch sessions were held in groups; here Miss Thexton did fine service, while Mrs. Dudley, recently from Chungking, made a valuable contribution in the Vesper services by her fine choice of girl leaders. The spirit of worship and real devotion was admirably sustained throughout. The last night a camp-fire was organized when representatives reported for many countries under the banner of the World's Christian Student Federation. Feeling testimonies were given here too as to the lasting benefits of such a practical helpful Conference.

We were fortunate in our morning lecturers, in that we were able to draw upon the rich reserves of Northern Christian leaders who came along with or after the Generalissimo Chiang Kai Shek last year. Messrs. Wesley Shen, Chang E. Pin, Lin Yu Lin and Sen Liang Kung gave most helpful addresses. However there was not a stronger address in the Conference than our own Bishop Song's on "What Can Students Do?". He was in great form, and fairly thrilled the students. The writer closed the course on "Experiences of Twenty Years Student Conferences in West China". Dr. Liljestrand with an earnest group of medical students and nurses were unremitting in their zeal assisting all who came for treatment and going out into the country to minister to the needy. More than 500 received medical treatment.

Student leadership again came to the front. San Yu Lan made an excellent Chairman, alive, thoughtful and considerate of all. Dsung Yuan Wha, Chairman of the Student Council, made an excellent manager. Miss Lo Chen Suin of the University, and from a non-Christian home in the city, was especially effective and showed fine Christian leadership in this her first conference. The little organist, Miss Tai Yui Fu was a real find and fitted perfectly into all the impromptu programs. While the Conference was in session, small bands also visited Hsinfan, Sintu, Hangchow and Tu Chia Yen. They sent delegates on the closing day to the big Conference, which was also Visitor's day and a real report meeting enjoyed. Fine cooperation was secured with the local authorities who loaned the military yamen for flag-raising ceremonies each morning and turned out strong to assist. One morning the soldiers were away, so the students turned to with water and brooms and themselves cleaned the great court yard, then had the flag-raising. Wallace Wang and Stephen Tang are splendid leaders and know how to cooperate with students. It was the best yet.

WEST CHINA MISSIONARY NEWS

IN ACCOUNT WITH THE ADVISORY BOARD, FOR
YEAR ENDING DEC. 31st 1935.

| | | | |
|-----------------|----------------------------------|------------|-----------|
| Jan. 1st, 1935 | To Bank balance . . . | \$118.07 | |
| " | To Cash balance . . . | 159.60 | |
| " | To Capital account . . . | 802.61 | |
| Dec. 31st, 1935 | To Interest . . . | 49.25 | |
| " | To Exchange . . . | 10.57 | |
| " | To Subscriptions . . . | 686.60 | |
| " | To Extra copies . . . | 3.00 | |
| " | To Advertising . . . | 470.50 | |
| " | By Printing and stationery . . . | | \$1029.28 |
| " | By Postage . . . | | 166.35 |
| " | By Office help . . . | | 22.00 |
| " | By Capital account . . . | | 800.00 |
| " | By Bank balance . . . | | 257.51 |
| " | By Cash balance . . . | | 25.06 |
| | | \$2,300.20 | 2,300.20 |

Audited and found correct

27, January, 1936

GEORGE M. FRANCK

FROM THE BUSINESS MANAGER.

Everybody should read this. Then you can decide as to which class of subscribers you belong; and to which class you would like to belong. (Ed.)

First. Dr. Openshaw has kindly offered to act as our helper and is willing to accept and forward subscriptions from our subscribers in the United States and Canada. This will save them the trouble of getting a bank draft for a small amount. I will continue to send out the accounts, but they can send the money in gold direct to Dr. Openshaw.

Second. ALL SUBSCRIPTIONS SHOULD BE PAID IN ADVANCE.

At the beginning of 1936 our books show that subscriptions to the amount of \$243.00 have been paid; while subscriptions to the amount of \$245.00 are unpaid.

One fourth of our subscribers are *good* pay, they pay in advance. One half are *fair*, and after one or two reminders pay before the end of the year.

One fourth are very *forgetful*, and the NEWS stands to lose because of our lenient policy of continuing to send the paper even though the subscriber has forgotten to pay.

CHANGE OF ADDRESS.

Please notify the Business Manager *in writing* when you move from one station to another, or when you are going home on furlough. Of the scores and scores who moved during this past year less than ten notified us in writing, and it is impossible for us to assume responsibility for changing the address on our Mailing List if this is not done.

All such communications should be addressed to the *Business Manager* of the NEWS as follows:

Miss A. HARRISON,
Fang Chen Gai,
Chengtu, Sze.

FOR RENT.

Omei bungalow. Good central location and reasonable rent. Write Gladys Harger, Chungking, for information.

INTER ALIA.

Farewell has been taken at Alperton (Baptist) Church, Wembley, of Miss Marjorie Robertson, who has been appointed to a secretarial post at the West China Union University. Among those who took part were the pastor (Rev. E. Hemmens) Mrs. Fletcher Moorshead (of the Baptist Missionary Society) Mrs. Kelland, Mr. H. T. Silcock, Rev. A. G. Castleton (Representing the United China Council) and Mr. A. F. Dauncet. The valedictory address was given by Rev. T. P. Skillings, and prayer was offered by Rev. J. Gurr Reid. —*British Weekly*.

In this column of the February issue of the *News* a paragraph appeared which was copied from the *British Weekly*. This referred to the discovery of a page of an old manuscript of the Gospel of John which had been found in the Rylands Library at Manchester, England. In the issue of the *British Weekly* for December 12, 1935, is a translation of an article by Professor Adolf Deissmann, D.D. on this remarkable discovery at the Rylands Library. Dr. Deissmann is one of the leading students in papyrology. Among other things in his article he says: "What are the implications of the chronological agreement? For one who has been occupied for decades with the Johannine question, they are very important indeed. We remark that a number of hypotheses about the alleged late composition of the Gospel of John (notable representatives of the Tübingen school placed it about the year 170) must now be recognized as hothouse plants which will quickly fade away. In the Rylands papyrus we have sure documentary evidence that the gospel of John was not only in existence during the first half of the second, but had already reached Egypt in the form of copies. For the actual origin of the gospel we may therefore with calm confidence go back to a much earlier date."

Dr. Deissmann, in agreement with several English papyrologists says that the fragment of the Gospel of John in the Rylands Library belongs to the reign of Hadrian (117-138). He says; "it is by no means out of the question that we might go back to the time of Trajan, who died in 117, A. D." It might be well for students of the New Testament to "re-think" the whole Johanne question.

China's total population is 453,815,235 persons, according to the Ministry of Interior. This figure is slightly more than that given by the Director General of Budgets, Accounts,

and Statistics, whose estimate of the total population is 452, 333,892.—*Kuo Min*.

Frederick (Ricky) Kelly, son of Dr. and Mrs. C. B. Kelly, wins four prizes. The Williamson proficiency scholarship at Queen's University; the M. H. Aiken scholarship in botany, zoology and mathematics awarded by the Senate of Victoria College; the Edward Blake scholarship in biology awarded by the Senate of the University of Toronto, and the general proficiency prize awarded by the Fort Hope High School Board.

Rev. and Mrs. Homer G. Brown and daughter, Muriel, have returned to Chengtu after furlough in Canada. Miss Brown, sister of Mr. Brown has come with them for a visit to Szechwan.

Dr. and Mrs. Dryden L. Phelps and the children have left for Peiping where Dr. Phelps is to serve as exchange professor at Yenching University.

Just before going on furlough, Rev. F. Dickinson sent one improved dairy bull to the Chuan Miao, and another to the Hwa Miao tribes on the Kweichow and Szechuan border. In addition six pure bred cockerels for Poultry Improvement were sent to the same area; also fifty young apple trees from imported stock. This is a splendid example of practical rural reconstruction. We are glad that the tribes people are to have these animals and birds as a beginning of a new life in their lives.

Dr. G. W. Sparling is leaving Chengtu on February 21st for furlough in Canada. To fill Dr. Sparling's place as Vice-Chancellor of the West China Union University, Professor H. D. Robertson has been appointed to that position. The Rev. Frank Smalley takes Dr. Sparling's place as Dean of the Faculty of Religion in the university.

COMMUNISTS IN WEST CHINA.

On going to press we learn that the situation regarding the Communists in West China is somewhat as follows: During the month government concentration of heavy forces in the Yachow area succeeded in forcing a retirement of the Red army to the hill country in a northerly direction. Both Tienchwan, about eighty li from Yachow, and Lushan, about seventy li from Yachow, have been occupied by government forces. The Reds have retired in the direction of Mowkung, one section said to be making an effort to cross the Ba Lung Pass in the direction of Kwanhsien. Provincial troops are

passing through Kwanhsien on their way north. It is reliably reported that the Reds have established an Arsenal and Mint not far from Mowkung.

In the south-western part of the province things are more serious. A Red army under Ho Lung and Hsiao Ke have reached the north-western corner of Kweichow and are now threatening Szechwan. The Reds have established temporary headquarters at Pichieh, controlling all the area around, and spreading into the north-eastern corner of Yunnan. Missionaries from the threatened district are evacuating to safer places, a number having already arrived at Luchow.

BOOK CLUB

Feb. 14, 1936

The accession list of University Book Club for Jan. 15 to Feb. 14 is as follows:

| | |
|-------------------------|--|
| Haldane, J. S. | The Philosophy of a Biologist |
| Shoemaker, S. M. | Twice-Born Ministers |
| Lin, Y. | My Country and My People |
| Sandburg, C. | Smoke and Steel |
| translated by Meyer, K. | Selections from Ancient Irish Poetry |
| Wilde, O. | Poems |
| ed. by Wagner, C. A. | Prize Poems |
| ed. by Stewart, G. | Dedication: An Anthology of the Will of God |
| Wolfe, H. | This Blind Rose |
| Lowes, J. L. | The Road to Xanadu |
| Hardy, T. | Chosen Poems of Thomas Hardy |
| Compiled | The Christian Message for the World Today |
| MacMurray, J. | Freedom in the Modern World |
| ed. by Nichols, B. | A Book of Old Ballads |
| Adams, J. T. | America's Tragedy |
| Johnston, H. H. | A History of the Colonization of Africa by Alien Races |
| Shah, I. A. | Kamal: Maker of Modern Turkey |
| Lindbergh, A. M. | North to the Orient |

Kathleen F. Spooner
Secretary

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