

# *The West China Missionary News*

FEBRUARY—1927

## EDITORIAL.

### THE NEW EDITOR.

We take pleasure in introducing to our readers the new Editor-in-Chief of the NEWS, Rev. K. J. Beaton of the United Church of Canada Mission. To a large section of our constituency, Mr. Beaton is well known. Many will remember that he was Secretary of the West China General Conference, held in 1925, and that not a little of the success attending that gathering was due to his organizing ability. As pastor of the Shu Wa Gai church in Chengtu, Mr. Beaton has gained a wide knowledge of the needs and opportunity of the Christian Church in West China; and he has put that experience at the service of all us in different directions. He is not new to editorial work; for he is at present editing a paper for his Mission which is sent to Canada to stimulate further interest in the West China Mission of the United Church of Canada. Unfortunately, because of the present disturbed condition of affairs in this province, Mr. Beaton has had to take his family down river, but hopes to return to Chengtu for further work here. Until his return, the present writer will do all he can to keep the NEWS coming out. And he would very earnestly solicit the help of all our readers in securing material for the paper. We would be glad to hear from such of our readers who may be in the homelands. What is the present attitude of the home churches to the unsettled state of affairs in China? Is there any sign of a slackening interest in our work; or are the folks at the home base more determined than ever to put their very best into this campaign of giving the gospel of Jesus Christ to this people? It would appear that all other remedies have been tried for the redemption of this nation—let us apply ourselves more determinedly to the spread of Christian truth. We ought to have learned by this time that China needs not so much a programme of reorganization and reform, but a downright application of the principles of the Christian religion to her chaotic condition—in other words, she needs redemption.

### THE ADVISORY BOARD.

This Board met on January 7 in Chengtu at the home of the Young Womens Christian Association secretaries on Wen Miao Hou Kai in that city. There was a good response to the roll call, but some of the replies indicated that this would be the last time that some organizations would send delegates to the annual meeting of the Board. The reason given in at least one case was that the work which the Board had been doing so well in the past can now be given over to some other body mainly composed of Chinese. Yet the Board has still one function left—that of publishing the West China Missionary News. This paper is issued in the interests of union and comity among the missions at work in West China; and, unless it is decided to stop publication, some one must undertake to see that its business is conducted and its accounts properly attended to.

So the question of a transformation of the Board was dealt with at the annual meeting. There are those who would very much regret to see the Board end its career; while others see the necessity of concentrating on the work of the Szechuan Christian Council as that body looks toward the Chinese Church rather than to the Christian Missions. How can these two interests, which at heart are one, be fostered for the benefit of all? There is a feeling in Chinese circles that it is no longer necessary for the Advisory Board to give advice on matters pertaining to the work and spread of the churches. And no doubt those who entertain this attitude are right. If any matter of comity or division of the field should come to the front in the future, the proper body to deal with it is the Szechuan Christian Council. And that organization would gain strength by having to deal with such questions. Let us give over to this gathering all such questions.

This does not mean that there are no problems for the Missions yet to be solved. Indeed the present gives birth to more and varied questions in which the missions as such are interested. It is not going to be easier to carry on mission work in China, but rather more difficult. It will need the combined wisdom of the best minds and

hearts to solve some of our problems. The Advisory Board, reorganized under a different name, will still be able to add its quota of service in this direction. Two names for the reconstituted Board are offered for consideration. We confess to liking the second one—"Szechuan Intermissions Association" If this could be adopted and a constitution prepared for it, it would fit into the new order of things and be able to render good service to the missions. An Executive Committee of the Association could be formed one of whose duties would be the publishing of the NEWS. This committee could report to the Association at its Annual Meeting; but the time of that gathering could be given more and more to the consideration of policies and principles of missions. The Association might well assemble more than once in a year when some one who had given time to the preparation of some topic of current interest in the work of missions could present the question in the form of a paper which would be the basis of discussion. The Association should be so elastic that it would be possible for just as many missionaries to attend its meetings as could be freed from their work for that purpose. We commend this matter to the consideration of the several missions in Szechuan and very much hope that they will send in their thoughts on it to the Secretary of the Advisory Board.

#### THE EXODUS.

It is painful to have to record the going of so many devoted men and women to the coast. When they faced the question of the investment of their lives in the service of the Kingdom of God, they heartily gave themselves to the work of Christian Missions in West China. All that they asked was an opportunity to translate their ideals into terms of service. This they were doing when conditions in the political and military life of China caused the consuls to urge the withdrawal of all women and children from Szechuan. Decisions had to be made; work had to be closed or handed over to Chinese colleagues and the weary trek to the coast had to begin. If anything looked like defeat, this surely did. Yet we all know that there is no such word in the vocabulary of the Christian missionary. On a dark day on a hill out-

side the city of Jerusalem, a man hung on a cross in what seemed utter defeat. That cross became the symbol of victorious service. We need to take it to our hearts and imbed it in our lives; for only so can we, like our Lord, be certain of ultimate victory.

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### HAST THOU DONE THINE?

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The leaves are falling from flower and tree ;  
 They are saying to you and saying to me,  
 "We have done our work on mount and lea ;  
     Hast thou done thine ?

"We have drained the nectar from sun and air ;  
 We have given shade with these limbs now bare ;  
 We have painted the hills with pigments rare,  
     From Hand divine."

And what hast thou done, O human soul,  
 To brighten the world, and reach the goal  
 Of heaven ; to help, with thy gracious dole,  
     The heart that grieves ?

And when thy years to a close are brought,  
 The Maker will ask if thou hast wrought  
 As much for the world, in hope and thought,  
     As the falling leaves.

—SELECTED.

MINUTES 26TH ANNUAL MEETING OF THE  
WEST CHINA MISSIONS ADVISORY BOARD

JAN. 7TH, 1927

Because of the absence from Chengtu of some of the members of the Board in November, the 1926 meeting of the Board was postponed to January 7th, 1927, when the representatives gathered at the home of the Young Womens Christian Association secretaries on Wen Miao Hou Kai.

244 *Roll Call* was answered by representatives of ten societies :

A.B.F.M.S.	-	Dr. J. Taylor
A.F.B.F.M.		Mr. R. L. Simkin
C.I.M.		Mr. J. Hutson
United Church of Canada Mission		Mr. W. J. Mortimore
W.M.S.		Miss Edith Sparling
C.M.S.		Bishop Mowll
F.F.M.A.		Mrs. Hilda Sewell
M.E.M.		Dr. Spencer Lewis
Y.W.C.A.		Miss Ruth Fraser
Bible Societies	-	Mr. G. M. Franck

Letters had been received from the Women's Board of the M.E.M. and the Y.W.C.A. saying that they had ceased to appoint representatives to the Board.

Devotions were led by Dr. Lewis.

245 *Election of Officers* resulted in the following :

Chairman	Mr. Simkin
Secretary	Miss Sparling
Treasurer	Mr. Franck

When the question of appointing a statistician came up, there was some discussion. As Mrs. W. R. North had refused to consider appointment again, it was as always difficult to think of someone for the post. Also the greatly increased cost of printing made it advisable to make some change in the arrangement. The missionary list was felt

to be more generally useful to the missionary body than the statistics, so it was

- 246 *Moved*—That the Advisory Board shall not elect a statistician, but ask the different missions to send in statistics to the Editor of the News for publication in that magazine. Carried.

As Miss Sparling was able to be present at the meeting but a small share of the time, Miss Fraser acted as secretary protem.

- 247 *Moved*—To ask the secretary of this Board to prepare the list of missionaries. Carried.

(It was reported that some missions omit from the list the names of missionaries on furlough. Suggested that all appear and that those on furlough be starred.)

- 248 *Minutes*—Of the 25th annual meeting were accepted as read, the Agenda for the present meeting was accepted, and the time of sessions for the day set.

### Reports

- 249 Dr. Taylor, *Editor in Chief of the News*, reported eleven issues printed during the year, better support than ever in the way of valuable reports of Christian Council and other meetings in East China and valuable news letters from Szechuan, and words of appreciation from people in other countries to when the magazine goes.

His report was accepted with grateful thanks for his splendid service as editor. It was remarked that the News has completed more than a quarter century of usefulness, commencing with a hand-written issue about February 1899, a copy of which is in the University library and in the hands of one or two early subscribers.

- 250 *Business Manager of the News*, Mr. Franck, reported \$341.21 in subscriptions an encouraging balance in the bank. Warm thanks were also voted to him for his hard work.
- 251 Mr. Franck also reported as *Treasurer of the Advisory Board* and the inconsiderable balance there showed it a very wise decision to stop the expensive publication of the statistics, with printing prices still going up.
- 252 Report of the *Statistician* was accepted as printed in supplement to the News, with thanks to Mrs. North for her work. It was noted that those appearing in 1926 labelled National Christian Council statistics were actually those compiled by this body.
- 253 Report of the Committee on *Boundaries* was presented by

Dr. Lewis, Chairman, who handed in a map representing the territory for whose evangelization the M.E.M. considers itself responsible.

He also presented a letter from Mr. McCurdy in Chungking, suggesting that the C.I.M. East have its request granted to place missionaries at Ting Yuen (or Wu Shan), a former outstation of the M.E.M. Bishop Mowll reported as still later news that the C.I.M. East might reconsider this decision, but it was suggested that the Advisory Board would consider responsibility for this 'hsien' to be transferred to the C.I.M. East from this time on.

*Moved*, That the Committee on Boundaries be continued. Carried.

The new appointments were made as follows:

Dr. Lewis, Chairman.

Mrs. Sewell, Mr. Beaton, Dr. Parry, Mr. Openshaw, and Bishop Mowll.

- 254 At this point an unusual piece of business came before the meeting. Telegrams had come the day before telling of the handing over of the concessions at Hankow to the Southern soldiers, and Szechuan missionaries were advised to evacuate. Several mission groups which had taken up the matter separately were anxious to take the opportunity of the Advisory Board's meeting to discuss plans with representatives of other missions and to form, if possible, some policy for concerted action. After much discussion, the following resolutions were passed:

In view of the serious situation in the Yangtze Valley at the present time, it is the opinion of the Board

1. That women and children should not return to the province until the situation clears.

2. That each missionary (in view of consular advice) should be given facilities for leaving the province if he or she so desires.

3. That all children and those whose furloughs are due within a year and all who, in the opinion of their mission authorities in the province are nervously overstrained should be advised to leave the field as soon as possible.

- 255 Report of *Committee On Future Of Advisory Bard* was called and presented as follows:

1. We feel the necessity for some opportunity to be given members of the different missions to meet to discuss current mission problems.

2. We would welcome a proposal, if considered

desirable, and practical, that these opportunities should be given more frequently than once a year.

3. We feel that representatives of the different missions should meet annually to appoint the Editorial Board of the West China Missionary News and manage the finances of the paper.

4. We recommend that each group send their statistics to the News for publication. This might serve instead of the combined statistics.

Therefore we feel that the Advisory Board should continue whether with a changed name or not—but with these somewhat different functions.

*Respectfully submitted,*

HOWARD MOWLL, BP.

SPENCER LEWIS.

GEO. E. HARTWELL.

This report was accepted, and discussion followed. In view of the number of missionaries leaving Szechuan, and because it might be desirable to call meetings other than annual ones, if the new function of discussing current mission problems should come to the fore, it was  
256 *Moved*, That a meeting of the Board may henceforth be called by the chairman or secretary, or both, or at the request of any three members of the Board. Carried.

It was suggested that, as the Board has now for a number of years had very little to do for the missionaries of Yunnan Kweichow, and as the former province has now its own organization, the Board would naturally limit its activities to Szechuan, and that it might be as well to change the name and character of the body somewhat, so that it might (1) function more as a clearing house for general discussion of current mission problems by more persons than just the single representatives of each mission, as heretofore, and (2) so that any possible misunderstanding of its purely advisory and non-executive functions by Christian or non-Christian Chinese leaders might be avoided. Therefore it was

257 *Moved*, That the report of this committee, with suggested names and the question of the future functions of th



Board be referred to the annual meetings of the several missions for their action and recommendation. Carried.

The names suggested were "Szechuan Inter-missions Board" or "Szechuan Inter-missions Association".

258 APPOINTMENTS.

*Moved*, To appoint Mr. Beaton as Editor in Chief of the News. Carried.

*Moved*, A hearty vote of thanks to Dr. Taylor for long and able editorship of the News. Carried.

*Moved*, To appoint Mr. Franck Business Manager of the News. Carried.

*Moved*, That we no longer appoint an official editorial Board, but that the new editor be allowed to select such help as he wishes in securing news, etc. Carried.

259 *Moved*, That the Board do not appoint corresponding members. Carried.

During the short time remaining, only one of the two topics on the agenda was discussed, namely—the scale of salaries for Chinese workers. The question of how and under what conditions should the missions plan to transfer their property to the Chinese Church was not taken up.

Under the former head, it was admitted that not only education, length of experience and personality entered into the giving of salaries, but the different scale of living in different communities and the comparative demand on workers. In one quarter, it was felt that there is a tendency to fix salaries too high, thus encouraging a desire for material gain rather than unselfish service, at length, the following motion was passed:

260 *Moved* That Board draw attention to the fact that foreign funds have been given for the missionary enterprise not only with a view to building up a self-governing but also a self-supporting and a self-propagating Christian church, and suggest that missions should not lose sight of this objective.

Upon the motion, the meeting was adjourned.

Respectfully submitted

RUTH LINN FRASER,  
*Secretary* PRO TEM.

## WHY MISSIONARIES IN CHINA?

BY BISHOP G. B. GROSE.

A little more than a decade and a half ago a young professor in the University of Strasbourg resigned his chair to become a medical missionary in Africa. It seemed incredible that Dr. Albert Schweitzer who had already become eminent as an author and as a musician should abandon the world of letters and art to go into the heart of the dark continent as a medical practitioner. What was it that led this renowned musician to exchange his organ-seat for a scantily equipped hospital in darkest Africa? In his fascinating volume, "On the Edge of the Primeval Forest", and in his illuminating studies in philosophy and religion we discover the secret of his heroic career—

"Desperate tides of the whole great world's anguish

Forced through the channels of a single heart."

This is the story in his own memorable words:

"The operation is finished, and in the hardly lighted dormitory I watch for the sick man's awakening. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again, "I have no more pain!"—His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that white people in Europe give them the money to live here and cure the sick negroes. Then I have to answer questions as to who these white people are, where they live and how they know that the natives suffer so much from sickness. The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side and feel that we know by experience the meaning of the words, "And all ye are brethren."

Every missionary today whether in the ministry of teaching or preaching or healing is met by the same challenge "Why are you here? What is the motive and purpose of the missionary enterprise? Why should you preach the Gospel of Jesus to the whole world? Do you expect the Gospel to leaven the thought, the will, and the hope of all mankind?"

The cause of world evangelization is more seriously challenged than ever before. The missionary enterprise is under a fierce fire of criticism. Some of this criticism is cheap and

flippant; much of it is honest; but all of it should be squarely faced. If this largest foreign philanthropy supported by Western nations is a piece of misguided sentimentality, it is time we were finding it out. If missions will not bear the light of closest scrutiny, I welcome the disclosure.

There are approximately 8,000 Christian missionaries in China. By many fellow foreigners in the Orient engaged in trade they are branded as impractical idealists. "Damned missionaries" is all too common an epithet on the lips of commercialists in the East. The missionaries are accused of disturbing the peace of a people who are satisfied with their own religious beliefs; of giving the Orientals standards of physical living beyond their reach; of mixing into international affairs and complicating the political relations of the nations. From another quarter comes the charge that the schools, hospitals and other philanthropies that have been established are only the tools of imperialistic nations wishing to exploit the country. The missionary is accused of being the advance agent of the capitalist, and under a benevolent guise seeking really to open the doors of trade for his fellow countrymen. The missionaries actuated by the complex of race superiority are seeking to transfer Western institutions and customs to the Orient. And then it is claimed that Christianity has nothing of permanent value to give to the ancient civilizations of the East. A country that can produce a Confucius and Mencius, or a Tagore and Gandhi, does not need the Gospel of Jesus for its salvation.

These are grave indictments. Will the facts bear them out? Can we justify the missionary enterprise in the minds of sober thinking men? Or is it the outcome of religious enthusiasm and sentimentality?

Whatever our final answer to these questions may be I am perfectly sure that some of the motives that were appealed to for the support of Christian Missions no longer awaken any response. We are no longer moved by the desperate hope of rescuing from a future perdition the millions of Christless souls who die every year without having heard the name of Christ. We have a better thought of God, the Father of all, than that. Thirty years ago we used to hear the call for student volunteers to evangelize the world in the present generation. Now we see that such a plan of wholesale evangelism is so utterly superficial as to have but little moral or spiritual significance except to the evangelist. We are no longer strongly moved by the conviction that the Western type of civilization is so essential to the higher happiness of the world that we should seek to establish our

democratic institutions in all the world. In the past eight years, since we fought to make the world safe for Democracy, we have found that Democracy is not always safe for the world. However valuable our social, political, and religious institutions may be to Western nations, it is certain that in their present forms they are not always equally useful to the Orient.

The Christian missionary is no longer to be regarded as the herald of a doctrine for men's salvation. His mission is not to give the baptism of a nominal Christianity, or the veneer of Western civilization. Much less is the missionary purpose to justify the ambition of a world-wide ecclesiasticism. Ardently as I believe in the doctrines and polity of the Methodist Episcopal Church, I am sure that the doctrinal statements and denominational polity of Methodism are not essential to the spiritual hope of any people. We are in bigger business as missionaries than building up a world-wide ecclesiasticism. In short, we are not in China to extend an ecclesiastical system, to transplant Western institutions and customs or to propagate a set of rigidly fixed religious beliefs.

What then has the missionary to give to China that is distinctive and everlastingly worthwhile? My answer is *Jesus Christ*. To make known to the Chinese "the unsearchable riches of Christ" is the unique and glorious task of the Christian missionary. The value of the missionary enterprise depends entirely upon our appraisal of Jesus Christ. Christian missions centre around the personality of Jesus. If He is the "fairest among ten thousand, the one altogether lovely"; if there is "no other name under heaven given among men by which we may be saved"; if "in all things He has the pre-eminence"; if "He is all in all": if He is the Son of God and the power of God; if He is the life of men and the "light of the world", He is the all-sufficient reason for the missionary enterprise. Our faith in Christian missions is just as big, and no bigger, than our faith in Jesus Christ. If He is the best I know, if He is the surest way to the feet of God, if in Him I find the fullest, richest life, by all the compulsions of my own experience of His worth and power, I must preach His gospel to every creature in all the world. Because I believe that Jesus is indispensable to the East and to the West alike, I believe that Christianity is essentially a missionary religion.

There are three fundamental needs of East and West and of men everywhere. They are the great basal human needs, which stand out with arresting vividness in the Orient.

First, *Truth for the interpretation of life*. There are some

questions that will not down. They must be answered anew by every generation for itself. Each of us is confronted every morning afresh with such questions as these: What is God like? Does He care for my little life? What meaning and value has my life? What am I in the world? What am I in the world for? What may I hope for in this world? Is there some power by which every man can conquer evil and find peace in struggle and somfort in corrow? Can life for the individual and for the multitudes be made permanently worth while and satisfying? Does it issue in anything beyond the grave? These are the great questions for all religions and for all time

Jesus has an answer,—the best answer that I can find in the great religions of the world, His answer is, "I am the Truth." His daring claim has been vindicated by the experience of sixty generations. The title given Him by His own generation—the Great Teacher—has been acclaimed by twenty centuries. His words have been recorded in the New Testament by a half dozen writers. Their influence is out of all proportion to their volume. They can all be repeated in forty minutes. They would make an average magezine article in length. The volume of His teaching is far surpassed by that of Confucius and Plato, of Buddha and Mencius. Jesus was not a formal teacher or platform lecturer. He wrote no book. He founded no system of philosophy. And yet his words concerning God, and human duty and destiny have taken hold of the mind and imagination of men for all time. While other teachers have been outgrown there is perpetual vitality in the teaching of Jesus. To men of all races with different cultures and customs thè Gospel of Jesus comes giving rational meaning, infinite worth and Èternal hope to human life. Judged solely by its own selfevidencing truth Christianity is the inalienable birthright of every human soul.

But why should Christianity claim superiority among all the religions of the world? Because of Jesus' answer to fundamental human need. Let every religious faith be judged by the way it meets the appeal of the universal human heart. It must stand or fall by the fruit of its truth in men's minds and by their experience of its power in their lives.

The Craeco-Oriental religions say to man: "The world is evil; free thyself from the world." Jesus says: „My truth shall make you free; work in the spirit of the love of God for the redemption of the world". Brahmanism says to man: "The world is evil; you must escape from its evil by

knowledge." Jesus says: "You are to conquer the evil of the world by faith in God." Buddhism says: Life is full of unfulfilled desire and suffering; find peace by self-annihilation. "Jesus says to man: "I came that you might have life and have it abundantly. In fulness of life is your peace and triumph." Brahmanism and Buddhism are spiritual religions only in ideal. They are religions of intellectual compassion. Christianity is the only religion of the Good Samaritan. "They are not religions for ordinary men but solely for monks." "Jesus is the teacher of the common people. The popular Chinese religion says to men: "Find redemption through knowledge; know nature and you will find life at its highest." But it lacks moral power. It has no life that gives deliverance from sin, and quickens eternal hope. It has wealth of ethical culture but lacks saving power. The religions of the East are formulæ for explaining everything. The religion of Christ is the power of God for the saving of men. Christianity penetrates and transcends all knowledge and brings men into conscious experience guessed of things eternal. In a world where multitudes have about God, philosophized about God and groped after God, Jesus lived a life of such "self-authenticating spiritual grandeur" that when men try to think about God they can say nothing so satisfying and so adequate as to say that God is like Christ. The final test of the inherent truth of Christianity is that Jesus Christ brings men to the feet of God the Father and leaves them there. In response to the age-long cry of humanity "Show us the Father; that is all we need", Jesus answers: "He that has seen me has seen the Father." And in the rapture of their own living experience for sixty generations men and women have been answering back—"My Father and my God!" The everlasting vindication of the Christian missionary is that he brings a doctrine of God which is immeasurably superior to any other, and truth in which men find their highest freedom. The Infinite Father of all, sharing with us the shame of our sins until they are lost in His forgiveness, the Chief of Burden-bearers, the Hero and Leader of all men in self-sacrifice and suffering for our redemption, a Being exactly represented by Jesus Christ—He is our glorious God forever.

It is worthwhile going to the ends of the earth to make known to men a God like that.

Another great need of the Orient which Jesus meets is in showing men a way of life which satisfies their highest conscience. It was a high tribute to the commanding quality of

Jesus' life that the earliest designation of the Christian religion was "The Way". The conviction of twenty centuries is nobly voiced by K. Natarajan, Editor of the Indian Social Reformer: "The personality of the Master stands before the world in compelling grandeur." The everlasting fascination of the personality of Jesus is the unapproached moral ideal of his life. His declaration, "I am the way,—the new way

When Charles M. Sheldon wrote, "In His Steps, or What Would Jesus Do?", Who would have dreamed that it would have the largest sale of any English publication in twenty years. The little book had no literary merit that would send its millions of copies throughout the English speaking world. The secret of its spell was the question of its title—"What would Jesus Do?" That question arraigns every man before the judgment seat of his own highest standard of conduct. What would Jesus do if He were where I am? is the most arresting challenge ever made to the conscience of men. We are making anew the discovery today that Jesus Christ is not to be explained. He is not to be admired and wondered at chiefly. His kind of life is to be lived. And if we are looking to find the best pattern after which to fashion our own life, where will we find a better than Jesus? As soon as a better man than the Man of Galilee can be found, I am ready to forsake Jesus and follow him. But until then,

"Of all mankind I cling to Him,  
And to Him will I cling alway."

If you are trying to find principles of conduct by which you can rid life of selfishness and cruelty, of dishonesty and prejudice; if you are trying to rebuild the torn and wasted elements of human society into a brotherhood of races and nations, what better thing can you say to men than to live as Jesus would approve? At the close of Washington Peace Conference Viscount Grey declared there is no hope for international peace unless the nation will act upon the principles of Jesus Christ. Cynical George Bernard Shaw has recently written; "I am ready to admit that after contemplating the world for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a practical statesman." Matthew Arnold was right, tremendously right: "Nothing will do except righteousness, and no other conception of righteousness will do except Jesus' conception. Dr. Harry E. Fosdick, one of the spiritual leaders of the west, voices the loftiest moral conviction of today when he declares, "The high

business of taking Jesus seriously is the most important task of our time." The moral collapse of Western civilization in the last decade is a severe indictment against organized Christianity. Institutional religion has failed to represent truly the Gospel of Christ. If the real Gospel were accepted it would pull down some of the cherished institutions of Christian nations. It would make war impossible. It would put an end to exploiting other people for private gain or political power. With all the failures and crimes of Western civilization there are vast differences between pagan and Christian morals in the actual life of pagan and Christian nations, and Christ makes the difference. The high task of the missionary, then, is to call upon men to follow Jesus Christ. He is to show men the character of Jesus and to help create a society dominated by the spirit of Jesus. And if the Christians of America and China would dare live like Jesus Christ it would not be long until China would crown Him Lord of her millions.

It is worthwhile going to the ends of the earth to make known to men the Man of all the Ages.

There is a third demand for Jesus Christ which none of the great ethnic faiths can meet. Men not only need Jesus' truth for the interpretation of life, and his example of right living. Even more, they need *power for new life*. Before men can reach Jesus' standard of conduct their mind must be renewed, their character must be transformed. There is upon men everywhere, East and West, the sense of moral failure. We are conscious that our life is weak and thin where it ought to be strong and noble. We lag back when we ought to lead in a forward march. We fall down when others are depending on us to stand strong. But in every battle for personal or social goodness when Jesus appears there goes up a triumphant shout of victory.

The most impressive thing about Jesus Christ is not the truth He taught, though that has held the minds of men with increasing strength for twenty centuries. It is not the character of Jesus, though He is the Master of all right living. The most impressive thing is His power to change men's lives—to make bad men good, with a goodness like His own. For sixty generations, men have been coming to Him with their secrets of sin and shame and trouble, and finding forgiveness and joy and peace. He saves people from their sins. His Saviorhood is His unique glory.

The miracle of character transformation in China is being reproduced daily. In the Boxer days ten thousand Chinese



Christians gave their testimony in blood that "Christ is all in all". The second and third generations of Christians in China present as radiant examples of saving grace as can be found in any land.

In the first General Christian Conference of West China in 1925 there were five hundred delegates—the fruitage of fifty years of Christian evangelization in Szechuan. A hundred Christian students of West China Union University sang the thrilling chorus: "The Whole Wide World for Jesus". This was a small cross-section of the product of Christian missions in the midst of China's millions.

Recently a young Chinese taking his advanced degree at Columbia University came to make his first public confession of Christ. He was going back to be a Superintendent of Schools in a large city in China. He said: "I want Christ. I want Christ because I want spiritual power to serve my people in this generation."

At the close of a church service in Chungking a wrinkled radiant-faced old woman said to the preacher, "I do not know the characters, but I have the peace of God in my heart."

A feast was given by the gentry of a large city to a few missionaries. One of the guests said to the Chief Magistrate of the city at whose side he sat, "What message would you like to speak through me to my people in America?" His quick reply was, "Tell them we need your help in our schools and hospitals. I am a Confucianist, but we need your religion."

What does China need? A stable government? Yes. The extension of her system of education? Yes. Increased facilities of communication? By all means. The full rights and privileges of a sovereign nation? Assuredly so. A sound policy of finance and the raising of her economic standard of living? A thousand times "yes". The multiplication of hospitals for the arrest of disease and suffering. By all our human compassions and by every sense of the value of human life, I answer "yes". But most of all China needs a Savior. The nation is morally bankrupt, the people are perishing for lack of a vision of God.

Why go on? From students and from gentry, from the ignorant and the learned, from publicists and men of affairs, there comes one testimony, "China needs Jesus Christ. Christ is her only hope." Militarism and opium are spelling out ruin to the nation. Ignorance and superstition like a vast pall hang over the land. But the light of Christ is shining in the darkness and the darkness has not overpowered it. Place the

light on ten thousand thousand human candlesticks, and one day, one blessed day, China will be His. Jesus Christ is all we have to give to China, but He is everything.

It is worthwhile going to the ends of the earth to make known to men Christ the Savior of the world.

Why Christian missionaries in China? To show men the Infinite Father in the face of Jesus Christ: to bring men into living fellowship with Jesus, the power of a new life; and to proclaim by word and deed that all men of all races and nations are brethren.

The Christian missionary stands under the indictment of turning the world upside down. When preaching the Christian message means interfering with business that makes gain by exploiting the people of pagan lands let him plead guilty. The Gospel everywhere does disturb and ought to disturb a social and economic order founded on unrighteousness. Giving to the Orient the truths of modern science is completely revolutionizing the domestic and industrial life of people who were satisfied with the primitive tools and the superstitions of past ages. Just so certainly is Christianity making a new world in standards of physical living, in social ideals, in political rights and in national aspirations. Jesus' is the one voice that is raised in every land in behalf of the poor and the down-trodden. He is the Friend of Men. The only power that can cope with racialism is the touch of Jesus. National prejudices can not live in His presence. Christ, and Christ alone, is teaching men the secret of living together. In Him is life.

There is one vision that haunts my sight day and night. I see the gaunt and stunted forms of little children robbed of the joys of childhood; the joyless and hopeless faces of women stubbing along their weary way on bound feet; men stooped and staggering under loads too heavy for beasts of burden to bear; and in the features of all, marks of sin, disease, suffering, despair. In the midst of this welter of human misery I see one like unto the form of the Son of Man. I hear Him saying, "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." When, Lord? "Inasmuch as ye have done it unto one of the least of these you have done it unto me." If Christ is incarnate here in the need of all these millions *I must answer their cry*, This is the irresistible appeal and apologetic of Christian Missions.

Why missionaries in China? There are not many answers. Only one—Christ, Christ, Christ.

GEORGE R. GROOE.

PROBLEMS OF CHRISTIAN COOPERATION.

*Digest of Addresses on the Nature and Bases of the Federal  
Council of the Churches of Christ in America  
Delivered by Dr. Robert E. Speer before the Annual  
Meeting of the National Christian Council,  
Friday, October 15th.*

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Before the Federal Council of Churches came into existence, there were many attempts at cooperation among the Churches in America. One of the most important of the earlier agencies was the old Evangelical Alliance, branches of which were found in many parts of the world, all of these being united in one World Evangelical Alliance. That agency still exists in Great Britain but it died out in the United States many years ago, after having rendered some very valuable services to the Christian Church. Its great work had been that of protecting religious minorities, and in the early seventies it appeared that that end had been secured. A second reason for its disappearance, was that toward the last of its life it swung over an exclusive emphasis upon one aspect of the Christian Gospel. It came under the influence of a very good and great man, the Rev. Josiah Strong, a pioneer in one great field of Christian effort—social service—but one who lost sight of all other aspects of the work of the church and over-emphasized that one to a fatal degree. A still more vital reason, however, for the breaking up of the Evangelical Alliance was the false basis upon which it was organized. It was not a representative and responsible organization of the churches in America.

Our churches learned accordingly two great lessons from that experience—they learned that their agency of cooperation **must** be of their own creation and immediately responsible to them and under their control. They learned also that it **must** not be allowed to pass under the control of any narrow emphasis of the Christian Gospel.

They set up, accordingly, about twenty-five years ago, this new Federal Council, which has grown year by year since—not without some setbacks—in the confidence and goodwill of our churches. It has never been seriously threatened in the continuance of its influence except once—during the history of the inter-church World Movement, when it looked for a time as if that movement might eclipse the Council. However that movement contained in itself the seeds of its own destruction. You cannot carry the methods of commercial business over into the field of the sacrificial church.

A few words will suffice to explain the essential character of this Association. It is not a self-appointed nor a self-perpetuating body. It does not owe its charter to any convention that was held once and then went out of existence leaving this body to perpetuate its own membership. Neither is it a national federation of local and community federations. It has been proposed that it should be made that kind of a federation, and that all over our country, in cities and states, there should be local federations whose representatives should constitute the Federal Council. There are in fact such local organizations. The Federal Council promotes them, but it does not rest upon them. It is a cooperative organization of about twenty-five of our Protestant churches in the United States, representing about twenty-five or thirty million communicant church members. It is appointed by these churches and is directly controlled by them, and is in large measure supported financially by their gifts. This group meets as often during the quadrennium for which it is elected as may be necessary. It has an executive committee, representative of all these constituent bodies which meets at least annually; and an administrative committee which meets at least once a month.

It must be recognized that there are distinct disadvantages this type of an organization. You must take the persons whom each church wants to represent it, and that may not get together the persons whom you want in the organization, or the men who would naturally drift together in a cooperative organization. In the second place, you cannot do what the group knows it can do as representative of the groups by which it was appointed. Recognizing these disadvantages, our churches decided to put up with them for the sake of the many advantages gained.

As simply and concisely as possible I wish now to set forth the three bases upon which this cooperative movement rests.

In the first place what makes this cooperative movement possible, what has kept it alive for nearly a generation and gives it more power today than it has ever had, is the common temper of our evangelical churches in the United States that is expressed in this form of a cooperative undertaking. It is almost ludicrous to see how pervasive that common temper is among denominations that pride themselves upon their distinction from one another. For illustration a few months ago we made in the Federal Council a complete collection of the utterances of all the different denominations in the United States on the subject of the World Court and the relationship of the Church to the World Court. We made a similar study on the subject of prohibition. Now if you covered over the name of the denomination I would defy you to tell which body it was that produced each separate utterance.

By way of another illustration, the ministers of our different evangelical denominations are perpetually crossing the boundary lines. About half of our ministers in the Presbyterian Church, for example, a church that has always prided itself on its distinction of character, come in from totally different communions.

Now whenever a common temper like this anywhere in life confronts a great common responsibility a common instrument is absolutely inevitable. Precisely that situation has existed among our churches at home, and they saw with unmistakable clearness that it was not a question as to whether they would have a cooperative instrumentality, but it was a question as to what kind of an instrumentality it would be. In the face of this situation the churches did not hesitate. They intended to handle these questions themselves and with agencies which they themselves had shaped and which they themselves would administer.

So much for the broad common temper on which this Federal Council rests. A far more difficult question is its basis in common theological conviction. This Federation was not built up on any purpose to ignore theological differences nor to underestimate their importance. It was plainly recognized that there are many such differences among our evangelical churches in the United States. What we needed to do was to find beneath our differences one common rock on which we could stand. When we came to deal with these fundamental elements we were amazed to discover how wide the fellowship already was. Here, for example, one wanted to put his hand on the most convincing books that had ever been written in

regard to the Deity of God. Where would he find them? Inside his own communion? The chances are that he would find most of them outside his own denomination. When we came to extracts of Christian devotion, we found we were driven into more than a single denominational intercourse. Likewise when we came to sing the Christian hymns. Whose hymns would we sing? There are many of our Christian communions that have practically contributed no hymns. We find ourselves singing the hymns that came from a score of different fellowships. There must be room found for them all in our common cooperative fellowship and service.

In dealing with that problem, accordingly, the men who founded the Federal Council did not do two things and did do a third thing. In the first place they did not attempt any organic union of these churches. They made it perfectly clear that was not what they were about. Neither did they attempt the formulation of any common creed, and they placed it in the charter of this organization that it should not attempt the formulation of any common doctrine. It should not interfere with the credal statements in any way whatsoever. But they knew that this association must be built on some one great central Christian affirmation. They knew that it was not enough to leave it resting upon a prevalent Christian temper. They had a certain rock on which they wanted to stand. They had a certain goal which they wanted to achieve and they meant to find a clear statement of that in their initial constitution. Accordingly only those churches were to be admitted to this federation which stood firmly on the rock of the deity of Jesus Christ as our only Lord and Saviour and the full revelation of God; and in simple words this great Rock was laid down as the great affirmation on which this organization rests, and nobody has ever been admitted to it that did not stand on that rock. The great value of this affirmation has not been in the tendencies and forces which it excluded; it has been in the positiveness and the definiteness of the principles to which it committed those who came in. It has committed the organization to this aim—to give Jesus Christ His proper place in human life, and has avowed its open loyalty to Him.

I think, accordingly that the troubles through which we have been passing in America in the Fundamentalist and Modernist discussion have disturbed the Federal Council less than they have disturbed some of our most solid and rockribbed denominations, simply because from the beginning we have had our firm aim and all work has been measured by its relationship to that rock.

We are fighting a life and death battle in the universities of the west between a mechanistic interpretation of the world which makes a mystic interpretation of life an impossibility, and a spiritual interpretation. Now the intensity of that struggle has made men realize that they must rally around on the great issues on the settlement of which our whole Christian culture hangs. This is a warfare, a warfare to the death, between a view which makes faith in God a possibility and a view which makes it impossible and irrational.

I do not know whether all this has any special application to your problems in China or not, but I believe with all my heart that the one foundation upon which all our cooperative movements must rest is the foundation on which the Christian Church rests—Jesus Christ and Jesus Christ alone. As the old saint in the Southern Assembly of the Presbyterian Church said, there is only one essential for the soul's salvation, according to the New Testament. Jesus Christ is the one foundation. The Federal Council accordingly has no creed and it has no official hymn. Its creed would simply be, "I believe in God the Father almighty, maker of Heaven and earth, and in Jesus Christ, His Son"; and as for its hymn, I think it would be well to adopt the old one, than which no better nor truer can be found—"The Church's one foundation is Jesus Christ Her Lord."

Having examined the basis of the Council in the common temper of the Churches and in their fundamental unity of conviction, we may consider further the functions of this cooperative agency and the work that it is seeking to do in the life of our country. The Federal Council provides a clearing house for all our evangelical churches, a bureau of research, and an agency for work and action which can be used by all denominations for the accomplishment of certain great tasks that can never be denominationalized. These tasks are carried out by separate commissions.

1. *The Evangelical Commission* which seeks to correlate the evangelical activities of the separate denominations.

2. *The Commission on Sectional and Local Federations*, which seeks to build up in every state in the union as far as desired or necessary a state federation of churches and in every city and large community a corresponding local federation.

3. *A Commission on Religious Education*, for the Church in the United States has awakened to realize that in our country we stand to lose all our best moral traditions unless we can

deal in some more effective way with the problem of Religious Education in the coming generation.

4. *A Commission on Social, Industrial, Economic, and International Problems* which seeks to discover the duty of the church in this field and how the churches may act together to fulfill their corporate responsibility. The Federal Council has had a more difficult time in dealing with these problems than with any other part of its work. It has been criticized because it is said that the business of the Church is with persons, but those who make this criticism forget that there is a new kind of "persons" who have come into the world, collective persons, corporations, and it is not possible to say that the Gospel is to be preached to ten men as individuals but not to the ten who gather themselves into a more powerful individual. We are criticized on the ground that the business of the Church is to deal with principles not with details, but principles can be kept so pure as to be useless, and I do not wish to share in the judgment which will be pronounced against the Christian Church in the last great day that it saved the purity of its principles by refraining from mixing them up with the common life of men. There are great difficulties in this field which must not be obscured. The Church has blundered time and again in the way it has dealt with these questions, but we cannot run the risk of missing our duty in order to avoid the possibility of now and then making a blunder.

5. *The Commission on the Race Problem in the United States*, where we have the most acute and pressing example of it to be found anywhere in the world. It was thought it might be wise to deal with this as simply part of the universal problem of race, but the only manly and courageous thing to do was to grapple with it frankly and directly. It is only by the application of the highest Christian principles that this problem can be dealt with and it is not a denominational one.

6. *The Commission on Mercy and Relief*, which recognizes the duty of Christianity to minister to those in need. Christianity must utter itself not by verbal statement only, but by relief and mercy,

May I take a moment to speak of just two or three of the special problems and difficulties which we have had to meet, some of which, it is easy to see, are concerning you in China now. One of these is how to combine these cooperative efforts with a just recognition of the spirit of denominational consciousness. Well, that difficulty was met by not anta-



gonizing it, but by frankly recognizing it and by urging these groups to develop full autonomy and independence of action and to bring that to the common treasury and direct it collectively against our common task.

The second of our difficulties has been the confusion of some with regard to the functions of the church and state and the family. There are a good many people, at home and on the mission field, who think that everything religious belongs to the Church. I do not believe it does. There are a lot of our religious duties that we are to discharge through the state and the family, and we just get into a hopeless confusion if we fail to see that here are three great institutions, and that certain things in each of them ought not to be done in the others. The trouble is that there are some men who have an opportunity to express themselves in the church and they have not as easy an opportunity in the state and they are perpetually tempted to express themselves through the church when they ought to do it at ballot boxes or political conferences or in some other form of human association.

And again, there are a great many civil and political tasks that Christian men must not do through the Christian Church. They must do them through the state and in the family and through other institutions of human society. That is true of the mission field as well as of the field at home. I am tempted to enlarge on that point because I am sure the way out of a great many of our difficulties is to be found in much clearer thinking in this matter.

I want to mention the third of these difficulties we have had at home. That is, the issuing of utterances in the name of the whole church. There have been some times when some of the churches have disavowed the utterances of the Federal Council. We had a great deal of difficulty this last year over a very much misjudged pamphlet issued by a department of the Federal Council on the subject of prohibition and it came nearer to wrecking the Federal Council than almost anything that has happened in recent years,—just because in that particular instance, although it was not an official utterance of the Council, it looked a good deal like it. As I say, the pamphlet was misjudged, but the churches were sensitive on the subject and they were unwilling to accept what seemed to them to be an unsatisfactory statement on a matter that was vital to their conscience and, they believed, to the life of the nation.

A cooperative agency always has a difficult task at this point. There are some who want it to go fast and others who

want it to go slow, and it must not go so fast as to lose the confidence of those who want it to go slow, and it must not go so slowly as to forfeit the support of those who want it to go fast. It is a hard thing to find the Golden mean, to do the courageous thing and yet do the thing that is wise and right.

One other difficulty is for an agency of this sort to keep a humble mind. It is easy for the servant to become greater than his master and for an agency of this sort to usurp functions that belong only to the bodies that created it. The Council's task has been quietly, unboastingly, modestly to render service.

We have come a long way and we thank God for what has been achieved, but one can easily hear the voices calling that assure one that we stand only at the beginning. There is a call to this great struggle of which I spoke this afternoon, in which we are grappling to-day with conceptions of human life and relationships in the universe in which we live, which if they prevail will be fatal to the fundamental ideas of our supernatural faith. We hear the call at home and abroad of the undone task. We can see all around us in the United States immeasurable areas of duty and responsibility still before the Church, and as one travels up and down this land of China, how anybody can talk about our being in sight of the end of our task surpasses my understanding. Why, all that has been done here is a mere drop in the bucket in comparison with "the undone vast."

Last of all, one hears the call clearer and more distinct every day for some great tidal movement in the Christian Church. The trouble is we become stagnant; we dig ourselves in trenches; we are content with old levels of conception of duty and possibility. A clear voice is calling us to dream new dreams. to press forward into a new and different day. One likes to think of David Livingston sending word home to the London Missionary Society. "Send me anywhere provided it be forward." And one likes to sing that old hymn "Like a Mighty Army *Moves* the Church of God." Show us a church of God that is not moving and you show a church not worthy to bear the name of Church. The Christian Church is looking out on a great white harvest field, and the call is growing clearer than ever for her to move on and forward into that field.

ROBERT BYERS OF WINDSOR, AUSTRALIA  
THE STORY OF A BLIND MAN SHOWING  
HIS HEROISM, FAITH AND FORTITUDE.

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In April 1926, in a quiet house in Union Street, Windsor, a blind man died. He was buried in the presence of a group of mourning friends, and the news of his death was heard with great regret by those intimately associated with the welfare of the blind. But the formal announcement that Robert Byers was dead conveyed nothing to the world at large.

The world at large is not to blame, for it was ignorant of the fact that a great soul had passed. Had the world known the story of the life-work of Robert Byers it would not have been unheeding. For service rendered under crushing disadvantages, for the triumph of the spirit unquenchable over devastating bodily weaknesses, his record puts him on a plane high above ordinary men.

Early in life Robert Byers was afflicted with complete paralysis. He was condemned to a life of physical helplessness 34 years ago. In a small bedroom in the house in Union Street he lay, unable to move, so stricken that he could not even feed himself, and with pain his constant attendant. Eight years later his sight completely failed. In another two years he was almost deaf. More than twenty years ago the malady attacked his jaw, and from that time until his death life was sustained by the administration of liquid foods. He was a wreck, seemingly useless, waiting only, one would suppose, for the happy release that death would bring.

But the harsh fates that vented their wrath upon Robert Byers reckoned without the spirit which must have been as a flaming torch merely to keep life within the stricken body. Not only did he meet each additional physical blow with unflinching courage; he contrived out of these appalling circumstances to erect for himself a memorial that ought to be enduring. When he might have been expected to resign himself hopelessly to what appeared to be the inevitable, and to withdraw from a combat so unequal, he really opened a career of unselfish service, finally leaving behind him a record of good work accomplished that must be envied by many a man in the full possession of his faculties.

In 1911, after he had been bed-ridden for nearly twenty years, Robert Byers saw the chance for which he waited—the chance to help fellow-sufferers. “I have my friends,” he said, making a cheerful audit of his only asset. “There are others who have none.” His chosen line of service was to bring some succor to the blind in heathen lands. Lying paralysed, blind, almost deaf, nourished by liquids forced through locked jaws, unable to move a muscle, he had pity to spare for afflicted heathen who did not possess that which was left to him—friends to cheer and help. With this inspiration he started, in a humble way, the movement now known as “The Mission to the Blind in Heathen and Bible Lands.” At first, a fund was subscribed by a few friends who made an annual contribution on the anniversary of their birthdays. The movement grew, and last year the income from 1,500 contributors exceeded £1,100. This revenue is used to support eight evangelists, five Bible women, seven teachers and 80 children, all of whom are blind, and who are located in 21 different countries. Two cots are supported in ophthalmic hospitals in Palestine and one in India. Money is contributed to the British and Foreign Bible Society, and to the Braille Missionary Union, and also toward the upkeep of a Braille press in Japan, which is operated by blind Japanese boys. In China the Mission finances the quarterly Braille magazine, which is distributed free. The worthy objects of the mission are to save infant life, to relieve suffering, and to help to supply an increasing demand for Scripture and other literature in Braille in heathen languages, by co-operating with other organisations engaged in this work. Evidences of the work originated from the sick bed in Windsor are to be found in India, Ceylon, Burma, China, Korea, Japan, Palestine, Syria, Egypt, Algiers, Nigeria, Sudan, Brazil, Chili, Philippine Islands, New Britain, Solomon Islands and Fiji.

To those acquainted with the extent of blindness, particularly in Asia, and with the fact that the blind in those countries are thrust into the lowest depths of misery and degradation, the task undertaken by the stricken sufferer at Windsor will appear overwhelming. There is also the knowledge that the blind within our own community are constantly in need of help. But none will deny that Robert Byers, by organising and conducting this Mission, in such circumstances, set an inspiring example of greatness of heart and fortitude in suffering that shines as a guiding light to his fellow-Australians. He has gone quietly, as he worked, but his memorial—the Mission he founded—continues. The best tribute that can be paid to his memory is to ensure that the good work he started shall be carried on.

The Mission that Mr. Byers founded makes an annual contribution to the School for the Blind at Chengtu. How wonderful it is that God has so richly honored the faith and labors of one so dreadfully handicapped.

The Chengtu School has gone on nicely during the absence of the writer and thanks are due to Foreign and Chinese friends for guarding the interests of the Institution.

The Secretary of the Fortnightly Club had written me in America asking that I bring West with me the two boys whom the Club has been supporting at Mr. Fryer's School at Shanghai for the past seven years. Imagine our disappointment when we learned on arrival at Shanghai that both boys had died during the Summer. Mr. Fryer graciously offered Mr. Yang, a graduate blind boy, to help make good the loss, and the Fortnightly Club generously covered all travel expenses of Mr. Yang to Chengtu. He speaks Mandarin and gives promise of making a good helper.

The school is still situated in the big Temple property, though at times its tenure has seemed far from secure.

Four students have died during 1926 and the enrollment now is 18, of whom one is a girl.

The new school term will open Feby. 21st., and we shall be ready to take in three girls and ten boys. They should be in good shape physically and between the age of 8 and 12. We have no place as yet for the older blind, but we are anxious to develop the work department of the school, so that we may give employment to the capable older blind.

While on furlough good friends gave us one large and one baby organ; two Braille typewriters and 2 dozen writing slates. With this new equipment we should be in a position to do better work.

Mr. Wang Han-chen, a graduate of the David Hill School for the Blind at Hankow has continued to do good work, loyally supported by Messrs Cheng, Dzeo et al, and the school is gradually gaining ground, and filling a real need in the community. Trained blind boys sing regularly at the Baptist Church services and are a great help.

As we continue our service for this unfortunate class we bespeak the hearty support of our friends, both in China and foreign lands.

All communications should be addressed to the superintendent.

(Signed),—H. J. OPENSAW, *Supt.*  
SAN SHEN KAI,

Chengtu, Sze., West China.

REPORT FROM LUCHOW AND DISTRICT FOR 1926.

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F. OLSEN.

*Political Situation*; On the whole, locally, we have enjoyed a year of peace, under the rule of General Li, but quite recently he has been ousted by two rival generals who have held control in places across the river, and by a clever coup d'etat was taken prisoner. The troubles arising out of the Wanh sien Incident have not affected us materially, although there have been several anti-British demonstrations by students. We praise God that we have been able to stay on and work for Him during another year.

*Evangelistic tours*; The journeys have been made visiting the stations, spending three or four days in each place, occupying two months in all. Our time was largely spent in giving Bible-teaching to Christians, in which we were ably assisted by Evangelist Liu. Fourteen new members have been received. Some weak in the faith, have been affected by the Anti-Church Movement, but many are able to stand. In the summer, we visited several villages near by Luchow, more than once, where there is no regular work carried on.

*Baptisms*: It was a great joy to receive Mrs. Wen, mother-in-law to General Yang, and she is bearing a good testimony among her friends. Mrs. Loh in the country is a hard working and consistent Christian, a poor widow with several children. Her eldest boy has also confessed Christ. Mrs. Kang, also in the country, a widow who has been turned out of her husband's home, because she will not give up her faith in Christ, has suffered much, but remains true to her Lord. Both son and daughter of the preacher at one station were received. They are both public school teachers.

*School Work*: The Luchow girls school under Miss Ho commenced with an enrollment of 35 and closes with 22. The boys' school under Mr. Ni began with 18 and closes with 13. Two girls have graduated and two girls and one boy passed the third year. One girl has been baptized and several others are showing signs of grace. Another girl longs to be received but

parents with old consent. The boys of several Christian parents are making good progress.

*Independent Movement:* In March, this culminated in the separation of three more country churches from the mother-church, making four in all who are completely supporting themselves and managing their own affairs. By mutual consultation the Siao-shi church building has been handed over to them, and one half of church funds devoted towards their support. The movement lacks in spiritual power and we need to pray that truly spiritual men may be raised up to guide it in the right way.

*Special Meetings:* At Chinese New Year, we had a week of evangelism combined with a time of Bible-study and prayer. Several outsiders responded to the call of the gospel at the time, but they have not continued in the faith. In June we held at the time, but they have not continued in the faith. In June we held a Bible School at Lachi for 8 days attended by 8 men and 8 women. This was a time of spiritual blessing. Street and chapel preaching for the heathen were carried on by members of the class. At Mamiao Evangelists Liu and Wen conducted a three days Bible-school on their own initiative, attended by about 15.

*Church Contributions:* Apart from the Independent Church, these have amounted in all for Church work to \$211.30. for school work, \$56.58. This includes contributions from 7 outstations.

*Regular Work:* This includes street-chapel meetings, church services, enquirers' classes, womens' meetings, prayer-meetings, and Christian Endeavor. Street chapel meetings have been well attended, and an attentive hearing for the Gospel obtained for five nights in the week.

*Personel:* We have had the pleasure of Mr. and Mrs. Sinton's presence and help at the South Gate since October, while Mrs. Olsen is away at the coast. Mr. Sinton is at present away visiting the Miao work around Youngning. Mrs. Sinton has been carrying on the women's work here. Mr. Amos from Hochiang is staying here and engaged in language study. He has been into Chihshui and had a ten days' preaching tour. Mr. Howes from Yungning has been here recruiting after sickness, and has been engaged in language study, also helping in street chapel meetings. He and Mr. Amos were trying to cross the city during the recent turnover and, getting caught between the firing parties, Mr. Howes was shot in the thighs. After eventeen days he is making good recovery.

*Prospects* : There are "bright as the promises of God". There is a prospect of our High School being opened next year by Mr. and Mrs. Sinton. We look forward to another good year's work. His promise is "I have set the land before you, go in and possess" (Deut. 1.8) Please bear us up in prayer.  
Luchow, Dec. 17, 1926.

#### WEDDING BELLS.

In spite of, maybe be cause of, the unsettled conditions prevailing in Chengtu, we have had two weddings. The first was the one in which Mr. Ralph George Bowyer and Miss Mary Jane James were united in marriage on January 14th 1927 in the chapel of the Canadian School for Missionaries' Children. The ceremony began at three o'clock in the afternoon when Miss Lena Taylor played the Wedding March as the groom, accompanied by Mr. Walmsley entered the chapel. Shortly after, the bride escorted by Rev. W. J. Mortimore and Miss Katherine Beech, Miss Anna Soper and Miss Mary Albertson, entered and the pair took their places in front of an improvised pulpit. Dr. Joseph Beech, President of the West China Union University performed the ceremony, assisted by the Rev. George Sparling. Of the United Church of Canada Mission and Acting Vice-President of the West China Union University. The chapel was nearly full of the friends of the bride and the bridegroom, among which none were more delightedly interested than the boys and girls of the Canadian School who have enjoyed the bride as their teacher for a number of years.

After the marriage ceremony had been concluded, and the inevitable photograph had been taken, the guests were entertained at afternoon tea in the new home of Dr. and Mrs. Agnew. One would hardly know that some of the guests had come from packing trunks and putting away furniture preparatory to leaving Chengtu at the advice of the British Consul-General of Chengtu and of the American Consul at Chungking. But that is what was taking place and since the happy occasion some of the wedding guests have already left. So far as we are aware, the newly wedded couple are to leave us in another of the parties that plan to start in a few days. We all wish them a happy time on this unusual honeymoon trip.

The second wedding was unique ; and has been styled "The Sunrise Wedding"; for it took place at seven-thirty on the morning of Jan. 17 at the home of Dr. and Mrs. Agnew. Dr. W. E. Smith, of Yuinhsien was the happy man ; but up to the



last minute we were all left guessing as to the bride. However, that could not be kept secret any longer and we learned that Dr. Ada Speers of the Canadian Woman's Board was the lady. Dr. Joseph Beech united the happy couple in marriage and then, after a wedding breakfast, the bride and groom unconventionally set out to call on some of their friends on the campus of the university. Dr. and Mrs. Smith leave for Tzeliuchin in a few days.

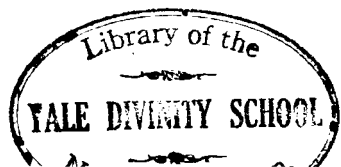
REV. R. B. EWAN M. D.' D. D.

"For he was a good man, and full of the Holy Ghost and of faith". What a remarkably beautiful portraiture of a Christain man! Men imbued with the spiritual power and insight of Barnabas are not confined to "The Acts of the Apostles". The history of the Christain Church abounds with saints who were good men for goodness sake, but who added to their goodness the infilling of the Holy Ghost, and were undaunted in their faith, in the redeeming power that the church was endowed with. Rev. R. B. Ewan M.D., D.D. had also the spirit of those first pioneers of the Christain Church. His single motive was service for his Master, that service that awakens inquiry, and influences men to higher ideals.

His first choice was the ministry, but the strong appeal made to students during the last decade or two of the 19th century for Doctors to minister to the millions of China, struck a tuneful chord in the aspirations that glowed in a heart devoted to Christain activities. He entered McGill Medical College in his home city Montreal. Early in his student life, he met the one lady that in his eyes was altogether beautiful and an engagement that lasted 7 years resulted. That she also might be fully qualified for work in China, she took a nurse's training contemporaneously with Dr. Ewan's medical course.

One in purpose Dr. and Mrs. Ewan arrived in China December 1897. Their earlier experiences were mingled with events that kept Szechuan in a turmoil of excitement. The Ü Man Tsz rebellion perpetuated a state of hostility against foreigners that first manifested itself in the riots of 1895 and which only ebbed following the Boxer outbreak of 1900-1902. From 1899 until his furlough year, 1905, Dr. Ewan had charge of the medical work of the Canadian Methodist Mission in Chengtu.

On his return in 1906 in addition to the regular hospital and dispensary work was added the very heavy task of erecting the present hospital building on Sze-shen-tsz. That a man



inexperienced in the art of building should undertake such a stupendous task, especially as no advice could be obtained in the many technical matters pertaining to the erection of such a building seems now almost incredible. That the work was done, and as long as he had charge, was well done, is a splendid testimony to that tenacity of purpose that ever characterized his work in China.

That tenacity was not only displayed in large undertakings, but even more so in his battle with a weak constitution. During these years of active service, unseen, were working those germs that have claimed the final victory. With a heroism almost sublime, he resisted all the weaknesses of a diseased body, through 15 years, ministering to, or providing for, those who were sick both in body and soul. Then, when his active work in China closed by his retirement in 1912, it was not until Nov. 6th 1926 at 2 P.M. that he closed his eyes on earthly things, to open where "Eye hath not seen". Throughout these years Mrs. Ewan was ever side by side with her husband, in every good work.

It was inspirational to enter their home. Smiles that banish worry met the guest on the threshold. Dr. Ewan was a constant student of the Bible, and a man of prayer. He died at Monrovia, California, where his son Douglas is associate pastor of the M. E. Church.

Edna their daughter is a graduate in Arts, and is casting longing eyes Chinaward. His interest in the work in West China never abated. Only two years ago, out of a small income he supported a cot in the Chengtu Hospital. A few West China Missionaries were present at the funeral.

The deep esteem in which he was held by the people of his adopted country was manifested in the abundance of flowers that filled the home.

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## EDUCATIONAL UNION NOTES.

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*Dear Friends ;—*

As several Conferences have not met this month we have sent very few reports from the Union directly to the Missions. However there is one which all our Educational workers should be considering. A committee was appointed by the Board of

Education to look into the matter of registering the Educational Union with the Government. The committee have met and feel the first step is to bring our constitution into line, so it will be accepted. I am giving you herewith the Suggested Changes prepared by this committee and trust you will look into them carefully, using your copy of the Constitution as found in any number of the Annual Report.

It seems advisable for me to hurry my date of departure so as to go with some of the parties leaving Chengtu this month. Hence I will leave Chengtu on furlo, Jan. 24th. Hereafter all money matters should be sent to Mr. W. B. Albertson, University Bursar, who is taking over the bookkeeping. He has been our Treasurer for two years past, and was reappointed this year. All other correspondence should be sent to Mr. S. D. Hwa, Educational Union, in English or Chinese. He will have his hands very full, but we hope Mr. Soper will assist some with his English correspondence. We feel this is an opportune time to give our Chinese co-workers an opportunity of making good in a responsible position. I trust you will help him and bear with him in every way.

I have very much enjoyed the work with you all these past six years and hope much for the future of our Christian Educational work in West China.

Yours very sincerely,  
BEULAH E. BASSETT, *Sec'y.*

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SUGGESTED CHANGES IN THE CONSTITUTION  
OF THE WEST CHINA CHRISTIAN  
EDUCATIONAL UNION.

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- I. NAME. No Change.
- II. AIM Changed to read,—“The Aim of the West China Christian Educational Union shall be the improvement of schools in West China under the direction of the Mission and Ecclesiastical Bodies, the endeavor to get them to follow entirely the Course of Study and other requirements of the Ministry of Education (Peking).”

- III. No. Change.
- IV. No. Change.
- V. (ii) (a) Changed to read,—“The general oversight of school standards and examinations, the registration and inspection of schools.”
- (b) Eliminate the third word, ‘certification’.
- (c) The preparation and reviewing of textbooks, syllabi, and teachers’ handbooks as may be required.
- Composition (of the Board) after Normal Schools’ to read ‘and the Secretaries of the Educational Union, two representatives from the Szechuan Christian Council’. The rest the same.
- VII. Eliminate the words, ‘It may receive reports from the Senate of the West China Union University, and from the Union Normal Schools.’
- VIII. This is a new one, and reads,  
‘FINANCES.  
The Educational Union shall be supported by the Missions and the Ecclesiastical Bodies that have schools registered with the Union.’ (This is information for the Bureau of Education).
- IX. CHANGES IN THE CONSTITUTION.  
After ‘West China Missionary News’, eliminate the words ‘in both English and Chinese’, and insert the words ‘and in the Educational Quarterly.’
- X. (New Item). ‘This Constitution must be presented to the Bureau of Education for their approval before it becomes effective.’

### THE SITUATION.

When word reached Chungking that the British Concession at Hankow was in the hands of the military authorities of the South, all kinds of guesses and surmises took possession of the minds of the foreign community in the provincial capital. What had brought such a state of things to pass? Had there been more fighting? Did it forbode the passing of all foreign concessions into the hands of the Chinese? What would Great Britain do about it? Would there be intervention? These and kindred questions were passed around and the next piece of news eagerly awaited. Then the consular notices began to

appear. All British women and Children in Chengtu should be withdrawn. All Americans west of Chungking should withdraw. Ships were waiting at Chungking. At first, it did not seem as if many would leave, but as time went on and more news (and rumors) came in, parties were organized and began to leave. It is not possible to give a full and complete list of those who have gone but the following is as nearly accurate as it can be at the time of writing.

*American Baptist Mission :*

*Suifu*; Rev. and Mrs. W.R. Taylor and family; Rev. and Mrs. L. H. Randle and family; Mr. and Mrs. W.W. Cossum and family.

*Yachow*: Mr. and Mrs. S.S. Clark and family; Miss C. Shurtleff.

*Chengtu*; Miss B.E. Bassett; Misses Gladys and Florence Skevington; Dr. and Mrs. W.R. Morse (because of illness of Dr. Morse) Miss Mary Mathew.

C. I. M.

*Chengty*; Rev. J. Hutson and wife.

*Kiungchow*: Rev. A. R. Richardson and wife.

*Friends Foreign Mission Association.*

*Chengtu*: W. G. Sewell and wife.

*Suining*: Dr. W. H. Davidson; L.K. Mader.

*Methodist Episcopal Mission :*

*Chengtu*: Dr. J. Beech and family (furlo), Miss M. Brayton; Rev R. Brewer and family; Mrs. S. H. Liljestränd and children; Miss M. Snell (to Chungking); Miss M. Welch;  
*Suining*: all missionaries reported to have left.

*United Church of Canada Mission (C.M.M.)*

*Chengtu*: Mr. W.B. Albertson and family; Miss M.A. Asson; Rev. K.J. Beaton and family; Miss G.M. Bedford; Mr. R.G. Bowyer and wife; Dr. H.D. Brown and family; Miss E. M. Caldwell; Mrs. F. Dickenson and children; Mrs. G. Hartwell, Miss L.G. Hartwell and Robert; Rev. R. O. Jolliffe and family; Miss E. M. Ketcheson; Mrs. H. J. Mullett and son; Miss P. B. Nichols; Mr. T. E. Plewman and family; Dr. C. W. Service and family; Miss C.E. Smith; Rev. S.H. Soper and family; Mrs. G. W. Sparling and family; Miss A. Tallman; Miss L.E.

Taylor; Dr. J.E. Thompson and family; Mr. L.C. Walmsley and family;  
*Renshow.* Rev. C.P. Jolliffe and family; Dr. C. M. Sellery and family; Miss E. Marshall; Mr. L.E. Willmott and family;  
*Penghsien:* Miss M. Gormley; Mrs. L.M. Hochin; Rev. G.E. Rackham;  
*J. W. C. A. (Chengtu)* Miss M. E. Brennecke.  
*American Bible Society (Chengtu)* Mrs. T. Torrance and children.  
*British and Foreign Bible Society (Chengtu)* Mr. G. M. Franck and Family.

It is in the minds of several of the men of these parties to escort their families to Chungking and then attempt to return to their work in Chengtu. Still others, will go on to Shanghai and after seeing their families off to the home countries return to their stations. Other whose furlos are nearly due are simply anticipating this by going at the present time. One is impressed with the withdrawal of such large numbers of missionaries at this time and there is a note of regret in their going; for other occasions of withdrawal have taught us not to expect all who are now leaving to return.

It must be said that both General Liu Wen Hwei and General Den Hsi Heo have promised protection to those who remain in Chengtu. They have also guaranteed the same freedom and rights to Chinese Christians as are given to other Chinese citizens, as well as promised to protect churches, Schools and hospitals. And we are glad to say that at the present, the local situation is quiet. Both these generals have accepted office under the Southern Party, so there is likelihood of quiet prevailing in and near Chengtu. Reports from some of the other cities in Szechuan tell of "turn-overs" and quiet times. Now and then, one can hear an nasty epithet slung at him as he goes through the streets; but nothing more vigorous is attempted.

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## WEST CHINA UNION UNIVERSITY.

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### CAMPUS JOTTINGS.

The most outstanding event of the month is the going of Dr. Beech our President, and his family on furlo. Dr. Beech

has faithfully served the institution for another term, and is now going by way of England for a rest (?) It simply means another form of work for President Beech. We wish him and his delightful family *bon voyage*.

Two weddings in a few days have served to brighten up the dull grey days of January on the campus. Coming events (at least in one case) began to throw their shadows before them, and no kind of surprise at the marriage of Mr. G. R. Bowyer and Miss M. J. James was felt; even though the event was "rather sudden".

Dr. Smith and Dr. Ada Speers stole a march on our community and were married at seven o'clock in the morning at the home of Dr. and Mrs. Agnew.

Miss B. E. Bassett, of the A. B. M., Associate Secretary of the West China Christian Educational Union, left for furlough in America, after a term of service.

Dr. H. G. Anderson, of the C. M. S. Mienchuhsien, was a guest in the home of Dr. and Mrs. W. R. Morse for some days. It was extremely fortunate that the good doctor could be with Dr. Morse, for the latter was stricken with what proved to be stone in the kidney and after a consultation of physicians was recommended to leave for the Coast for an operation. Dr. and Mrs. Morse left in one of the parties going out at the advice of the consuls.

Miss Mannett and Miss Settle have gone to Mienchow to attend the Annual Meeting of their Mission.

Dr. J. Taylor had planned to attend the meetings of the China Baptist Council at Shanghai in March, but is remaining in Chengtu because of the uncertainty of the present situation.

Bishop Grose of the M. E. M. has been here to attend the Annual Conference of the Chengtu District. While in the city, the Bishop has helped us all by his thoughtful and inspiring sermons and addresses.

Dr. Samuel Skevington of Hollywood, Cal. U. S. A. has also been of great help to both the Chinese and foreign sections at the university in his splendid addresses.

Dr. Cyril and Mrs. Canright are a decidedly helpful addition to our community. Many remember the doctor as a boy playing around the M. E. M. compound on Shen Shi Gai when his father, Dr. Harry Canright was putting his best into the hospital there.

Miss Ruth. L. Harris comes as the Stenographer-Accountant for the Baptist Mission. She is at present a student in the Language School.

Dr. Marian Manly and a "troupe" of children gave us a delightful and hilarious evening with Mr. Punch and other childhood celebrities. This was under the auspices of the Saturday Night Club.

We are sorry to report that a dangerous and deadly disease has broken out among the cattle on the campus. Mr. Dickenson has lost some of his best stock. This is very serious as the whole community has come to depend on Mr. Dickenson for milk—including the Canadian School for Missionaries' Children. If this catches the eye of any good friend who would like to help in a very practical piece of work not only for the benefit of the missionaries but for the Chinese community as well, please send your check to Mr. F. Dickenson, Union University, Chengtu, West China—or send a good blooded calf!

The new Medical-Dental building on the west side of the campus is growing; already the roof is on the east section and the other part is up to the second story. The Educational Building, next to the Administration Building is well up above the second floor. The clock in the Coles Memorial Tower tells out the hours with fine regularity.

The first automobile to visit the campus came the other day when an official called on Dr. Beech in a fine Dodge car. We are finding that we should have made some of our roads wide enough for this type of traffic.

Rev. Dsang Lin Gao has been appointed by his Annual Conference as Principal of the Methodist College at the university. Mr. Dsang will teach in the Faculty of Religion this coming term.

The Spring Term at the university will open on February 28th.

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#### A PAGE OF FUN.

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"Now, sir," said the professor of medicine, "tell me to what class of maladies insomnia belongs?"

"Why—er," replied the medical student, "it's a contagious disease."

"I never heard it so described. Where did you learn this?"

"From experience. Whenever my neighbor's dog can't sleep, I'm just as wakeful as he is."



Mother: "I've called you half-a-dozen times, and you don't take the slightest notice. I don't know what you will be fit for when you grow up."

Elsie: "Well, mamma, I can be a telephone operator."

Motorist (on country road): "Want a ride, mister?"

Pudgy Pedestrian: "No thanks, I'm walking to reduce."

Motorist: "No town of that name hereabouts. Ain'tch on the wrong road?"

The little boy was interested in his father's rapidly thinning hair. "Mummy," said he, "why has daddy so little hair?" Loyal to her partner the mother replied in impressive tones, "It is because he thinks so much, dear." "Oh," answered the little one. "And why have you such a lot, mummy dear?"

An English motorist was stopped by a policeman on account of poor lights. "I'll have to take your name, sir."

"John Smith," was the reply.

"Don't try that on me, sir," warned the man in blue. "I want your proper name and address."

"Then, if you must have it, it's William Shakespeare, Stratford-on-Avon."

"Thank you, sir," said the policeman, jotting it down. "Sorry to have troubled you."

"Don't mention it," said the motorist, driving on.

An elderly man, calling at a girls school to inquire after his daughter, was greeted by the beaming principal.

"You must be proud to be the head of such a large family," she said, "all the members of which appear to be so fond of one another."

"Large family! What do you mean?" he asked in amazement.

"Why," the principal answered, "no less than five of Marion's brothers have been here to see her."

The minister's wife while calling on a member of the congregation mentioned with excusable pride, that her daughter had won the prize in a music recital.

Her listener at once showed her fellow-feeling.

"I can understand your pride," she said. "I well remember how pleased I was when our pig took the first prize at the show."

An old negro was met by a friend in a distant State. The friend asked: "What are you doing now, Sam?" "I'se a mining, sir." "Mining, what kind of mining?" Sam answered: "I'se kalsimining, sir."

"Do you serve lobsters here?" Restaurant keeper: "Yes we serve anybody, sir. Sit down."

#### BIRTH

HICK: At Seattle, U. S. A. on November 19th, 1926 to Mr. and Mrs. W. A. Hick, a son, Bernard Martin.

#### MARRIAGES.

BOWYER—JAMES: At Chengtu, on January 14th, 1927, By, Dr. J. Beech, and Rev. G. W. Sparling, Mr. Ralph George Bowyer and Miss Mary Jane James: both of the United Church of Canada Mission.

SMITH—SPEERS: At Chengtu, on January 17, 1927, Br Dr. J. Beech, Rev. W. E. Smith of Tzeliuchin and Dr. Ada Speers of Chengtu: both of the United Church of Canada Mission.

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### BUNGALOW FOR SALE

Going home for good. NICE 1922 *Bungalow for Sale* at Sinkaisi (Omeishan). Fine central location. Good view. Bathroom detached. Hardwood furniture. Kitchen range. Large servants quarters. Cisterns. Drains in concrete.

Ground rent only \$5.00

REAL BARGAIN \$1,000.00

For particulars Apply to "The News".

### A FINE CHRISTMAS GIFT.

At this time of year many of us are wondering what we can send to our friends at home in the way of a Christmas gift. What could be more suitable or welcome than a year's subscription to the West China Missionary News? Why then not write at once to the Business Manager enclosing \$2.00 and the address of some friend at home to whom he may send the magazine during 1927.