

# The West-China Missionary News.

用和平彼此聯絡竭力保守聖靈所賜合而為一的心

以愛心互相寬容忠實遵行基督親示神人團契之道

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JULY-AUGUST

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P. T. Lee

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### THE WEST CHINA MISSIONARY NEWS

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# West China Missionary News

*In essentials unity, in non-essentials  
liberty, in all things charity*

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No. 7-8

## *Prayer*

In the last issue of the *News* we reprinted an article entitled "Prayer is Power" by the world-famous scientist Dr Alexis Carrel. In it he said; "Prayer is the most powerful form of energy that one can generate" . . . "prayer is as real as terrestrial gravity" . . . "when we pray we link ourselves with the inexhaustible motive power that spins the universe". He closed his article with these words: "Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer the basic exercise of the spirit must be actively practised in our private lives. . . . If the power of prayer is again released and used in the lives of common men and women; . . . there is yet hope that our prayers for a better world will be answered."

In the International Review of Missions for April this year is an article which emphasizes the same thought, the need of prayer, though from a different angle. The article picks up one in April last year (also in the *IRM*) which had "made a plea for a return to first things, rather than the continuation of the present good but secondary activities of Christian social service, which occupy so much of the missionary's attention, and in which the definite emphasis on 'Christian' has become obscured by that of 'social'". The writer of the article in April this year complains that "very many missionaries are more concerned to reproduce the European travesty of religion within the younger churches than to spare the time to look quietly into the face of Jesus Christ, and learn there the secret of a God-directed life". She speaks of the "western substitute of the busy-ness of little man for the silent on-flowing of the great ocean of God's love and purposes". Speaking of her experiences in India she says: "Even to put forward the idea of a prayer group with a short

weekly prayer-meeting among students or senior girls is to be met immediately by the answer that they have no time". She then adds: "Enquiries into the prayer life of the girls themselves draw a complete blank. Neither has the writer had the good fortune to meet an Indian school teacher in mission schools who has any idea how to set about teaching or practising with others that most fruitful act of simple corporate prayer, apart from set Sunday services and perhaps a weekly public prayer meeting". (What of our school teachers in W. China?) She then says: "If we look for the reason why an immense output of energy results in paucity of conversions and still more paucity of strong indigenous growth, we shall find it in the poverty of the prayer life both in missionaries and their charges".

After touching on the experiences of great men and women of prayer down the ages, the writer continues: "In the days of the Early Church, to which we look back longingly for guidance now that we are facing the collapse of modern methods, we cannot but notice the prominence given to prayer. The story of the church's prayer life begins with the first chapter of Acts. "All these men resorted with one mind to prayer . . . with Mary the mother of Jesus" (Moffatt). The believers all kept together . . . they resorted with one accord to the temple". "Peter and John were on their way to the temple for the hour of prayer". So the story goes on. It is repeated again and again in St. Paul's teaching; and S. John the prisoner on Patmos, cut off from all activity, found in prayer not only his own solace but a revelation on which the church in the wilderness will feed until her Lord returns.

"Only in these modern days has the idea arisen that prayer is a weapon suited specially for the home base and for invalids. It is altogether false. From the early days, right through the Middle Ages, individuals were set apart and lived in hiddenness, yet were honoured as the chariots and horsemen of the Kingdom of Heaven. Now . . . the desire is for social workers, doctors, nurses, school teachers—all excellent—but if economy is needed, it is there that it should be made, not in the true sinews of our warfare. In the coming year or two many drastic cuts may be required. In the providence of God now is His appointed time to make a heroic choice. First things not secondary; the Kingdom of God or modern civilization".

While we may feel that the writer has not given enough weight to the value of hospitals, schools, etc. as means of evangelism, as agencies for spreading the kingdom of God, as concrete expressions and manifestations of the Christ-spirit,—and all such missionary activities can and should be this,—yet we cannot but agree that our emphasis is rarely



that of the early church, that only too few of us know the secret of prevailing prayer, and that only too much of our endeavour is merely human striving, rather than fruitful activity energised by the mighty spirit of God.

### **RUSSO-GERMAN CONFLICT**

The outbreak of hostilities between Germany and Soviet Russia has been welcomed by most Chinese as clarifying the international situation, by definitely linking the Soviet with the democracies in the fight against Nazi, Fascist, and Japanese aggression. After the signing of the Soviet-Japanese agreement in Moscow on Matsuoka's return from Berlin, many Chinese were apprehensive as to what the Soviet's attitude to China in the future was going to be. The signing of the pact was a real disappointment, as it enabled the Japanese to reduce their garrisons in Manchuria, and transfer the troops set free to the China front. Actually how many troops were transferred we do not know, but it would appear that the measure of success that attended the Japanese drive in the Chungtiaoshan area was in part due to the arrival of fresh troops apparently from Manchuria. Some Chinese were also afraid that the next step would be pressure by Japan in an attempt to force the Soviet to cease or at least reduce its help to China. While her own needs will probably prevent the Soviet from giving the aid to China she has in the past, there is now no fear as to the attitude of the Soviet. The German attack on Russia, the possibility of a similar attack by Japan on Siberia, (should the German drive prove successful), the recognition by the Axis Powers of the Wang Ching-wei puppet regime, the breaking off by China of diplomatic relations with Germany and Italy, the promise by Great Britain and the U.S.A. to discuss the abolition of the concessions and extraterritoriality at the end of the war, and the Soviet-British military agreement, have all—to borrow the words of Dr Quo Tai-chi in a broadcast to London after breaking off relations with the Axis powers,—“clarified still further the international situation, in which the world is rapidly dividing into two opposing camps, the Axis Powers, -Germany, Italy, Japan, and their satellites,—and the Anti-Agression Bloc,—notably the ABC Powers, America, Britain, and China, and now Soviet Russia”.

## *Another Public Health Milestone in Szechwan.*

The second annual report of the Provincial Health Administration is off the press and is a credit to the Administration.

Public Health is a social science and as such is concerned with a maximum of health for everybody. This is best obtained by attention to the individual, for when the individual is ill, the social strata is that much weaker. It must concern itself with the welfare of the individual, and not only in times of illness, but also in times of economic stress, for seventy five percent of illness is caused by poverty.

The striking progress of the Administration is shown in the number of Health centres which have been created, namely forty six. Then Health stations to the number of nine have been established as well as six travelling units. The Administration is to be congratulated upon its vision in creating all over the province such stations and centres, and they have shown a broad grasp of the social needs when they have majored upon curative work across the province. No public health programme in China is complete unless it has a large share in the curative work which is most needed in the country and especially in the province of Szechwan.

Any organization will have its best success if it is simple, efficient, and united. The essentials of good organization are seen in the Administration and the spirit of unity is well exemplified.

One of the great difficulties in this Province is the creation of personnel. This obstacle has been well met by the Administration, and while last year they had a mere handful of men and women, this year they have increased their staff to as many as six hundred. One of the outstanding reasons for this is the honesty of the effort put forth. There has been a demonstration on the part of the Administration that it is a real factor in the well-being of the community, and this has helped to enlarge the personnel. The confidence of the government in the work of the Administration is seen in the increasingly large budgets given for the work. In 1939 the Administration had \$290,000 dollars; in 1940 it was given one million two hundred thousand, while the new budget will run over four and a half million.

The Administration is to be congratulated upon the creation of an isolation hospital here. This has been a great need the hospital is now running, and well manned.

Laboratory work is being increased and facilities for the most recent developments in laboratory work are installed.

Survey work, so much needed in Szechwan is being carried on and will unearth some interesting situations ere long. The research teams have been doing real ground work,

and their results will mean the better approach to the problems which lie before the Administration.

Last year Szechwan was visited by an epidemic of Cholera. The area affected was in the North East of the province. A cordon of quarantine stations, sixteen in all was thrown around the area and the disease well controlled. It was an unexpected epidemic, but the efficiency of the Administration was shown in the speed with which they handled the epidemic, and the splendid way in which they isolated it. In the event of a possible outbreak, the Administration has on hand over a million doses of cholera vaccine, sufficient for any emergency. In addition, the North West Epidemic Prevention Bureau is rapidly turning out more vaccine.

Infant and maternal health are being studied and plans are being made to broaden the scope of this activity.

Progress is being made in the line of Sanitation. This year cooperation with the Rockefeller Foundation in this direction has made it possible to lay plans for further work in Sanitation. Mr. Carter of the Foundation has paid the Administration a visit, and will be back shortly to help develop plans for the broadening of this work.

An outstanding success of the Administration this year has been the efficient way in which they managed the health work among the one hundred thousand workers on the air ports in this vicinity. The Ministry of Communications laid out one and a half million dollars for the care of the workers. Then they suddenly decided to hand this piece of work to the Provincial Health Administration. Adjustments of staff and personnel had to be made to provide a working staff for these coolies. At first the activities of the Administration were not acceptable as they seemed too drastic. But when Smallpox threatened, the Administration took hold of the situation, vaccinated fifty thousand of the workers, with the result that only three cases developed. All the water for the camps was chlorinated, and only fourteen cases of dysentery developed.

The health of the coolies was cared for so well that instead of spending the million and a half on the work, nine hundred thousand of the budget was handed back to the Ministry of Communications, and only six hundred thousand spent on the project. This in spite of the fact that no time was given to prepare the Administration for the work. It reflects great credit upon the Administration and especially upon the Head of the work, Dr. C.C. Ch'en.

In setting up a piece of Provincial Health work in the homeland one generally estimates at least one dollar per head of population, per annum. If we take such a sum as correct

for Szechwan, we see that we need some fifty million to put across an real job in Health. But we see that in this second year of the administration with merely a two and a half million dollars budget they have been able to put across an excellent job; build up a staff at the same time, and prove to the government the worthwhileness of the work, as well as satisfy the citizens that their money is well and wisely spent.

Up to date the provinces which have shown the most progress in Public Health have been the provinces of Fukien and Kwangsi. But we are sure that these provinces have not made any more successful progress than we have seen in Szechwan. Dr. C.C. Ch'en the Director is to be congratulated on the success of the work, the rapid development, and the splendid reception it has had at the hands of the people. We wish for Dr. Ch'en and his staff a very successful third year, based upon the splendid programme which they, under his able direction, have mapped out.

The report is a distinct advance upon last year's effort. It is replete with maps, graphs, charts and vital statistics, which were missing from the report last year. With the return to normal conditions in the nation, we shall see a real and rapid advance in Public Health in Szechwan.

Wallace Crawford

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## *The Back Door*

By Tibetan.

A big lama came to the Back Door today with three of his servants, two of whom seemed to be quite rich. I gathered this from the fact that they were better dressed than the lama himself. They had been here before so we were not strangers. The lama was highly educated, jolly, and very pleasant in his manner. We were rather frank in our approach to the different subjects discussed, yet this jolly lama seemed to take no offence.

God is and ever will be a subject of much discussion and contention. Lamaism begins with the premise 'rang-jong' - 'itself became' - disposing of any personal creator or Supreme Being. Therefore before any progress can be made in any discussion on the term God, someone has to exercise faith either in his own statement that 'things became and therefore are', or that a wise creator created things as we now see them.

'Goon-cho-sum' - the lama trinity - could in no way be explained as a living, personal, intelligent creator because

Buddha is god one; his law is god two; and his church is god three. We tried to explain to the old lama and his three servants that there was only one living and true God, and that Christ was God manifest in the flesh, and the Holy Spirit was Christ manifest in power. If there was such a thing as God Three then surely it was God the Father, God the Son, and God the Holy Spirit.

This old lama was quite polite and intelligent but took some delight in offering what he considered 'posers'. Could I demonstrate God is usually 'poser' number one. 'Zoo-meh' and 'zoo-yo' are two metaphysical terms that most lamas understand and can readily be translated—The Spiritual and The Material. 'Zoo' means body or form; and 'zoo-meh' is without form or body, therefore spiritual; and 'zoo-yo' means to have a body or form and is therefore material. This old lama granted that 'zoo-meh'—the spiritual was greater and more important than 'zoo-yo' the material.

I then asked him if it was possible to demonstrate what was 'zoo meh' or that which was spiritual? Explaining that it was possible to explain 'zoo-yo', as Buddha had a body and this body had a form; and that Buddha's Law was contained in such of his books as the Ganjar; and that the lama as we saw him today formed the church which had material evidence in the priesthood scattered all over Lama-land.

We tried to explain, but did not find it easy, that God was a Spirit; the term in Tibetan being 'dam-ba-ki-tu-nyi'—'dam-ba' being-holy, and 'tu-nyi' meaning-soul, spirit, mind; or as translated in the N.T. Holy Spirit. However I soon discovered that this term made very little penetration and therefore little or no impression.

He accepted the principle of 'zoo-meh'-The Spiritual; conceding that it was greater than 'zoo-yo' The Material; and from that we went on to the principle of Faith. The Spiritual demanded Faith; while the Material called for sight. God was a Spirit and this could not be said of Buddha. I told him that I had been to Buddha-Gaya in India but did not tell him that I had seen an enormous tooth supposed to belong to Buddha in Kandy, Ceylon. Hope to keep that for another occasion.

I was glad this old intelligent lama called and that he was quite prepared to sit for the space of two solid hours. I wanted to discover what satisfaction or contentment or peace of mind or security or hope for the future Lamaism as a religious system brought to those who followed it. Was it purely and only a man made philosophy, an intricate system of metaphysics, a religion with a material basis; or had it a spiritual content bringing to sinful men a message of peace and hope and joy and rest?

I asked the lama if he could or would tell me what the 'dza-wa' or 'jangnas' of his happiness or joy rested upon. 'Dza-wa' is root and 'jang-nas' is source. I don't know that he quite got my meaning but he replied that his happiness rested on the 'chos' or the doctrine. He belonged to the 'ge-lu-ba' or Yellow Sect which is considered the orthodox system in Lamaland. There is this further difficulty: As the Baptist lays stress on Baptism; and the Methodist on Experience; and the Episcopalian on ritual; so the different sects in the Land of the Lamas have their own particular focus.

Tarba Jaltzen is not highly educated but he is keen on learning all he can and apparently he has a very good teacher. When he called in the afternoon I tried to find out from him what a lama or a draba or an incarnation or a Tibetan saint (jang-chu-sem-ba) considered their joy and happiness rested upon. He was inclined to think that the lama's joy and satisfaction came through his close observance of moral behaviour and his accumulation of virtue: 'Tsul-trim' and 'ge-wa' are lama terms and to him carry their own connotation so to him Virtue is its own Reward.

The humble ambition of every lama in Lamaland is to visit at some time the sacred city of Lhasa and if possible receive ordination at the hands of the Dalai Lama. When this has been attained the lama is prepared to rest for ever in this accomplishment. It has something of the significance of the Mohammedan going to Mecca.

Another source of joy to the lama is the attainment of the status of Sangjæ or Buddha; in other words complete enlightenment, the destruction all desire, and escape from the Wheel of Life. The accomplishment of these things, including the attainment of Vacuity or Emptiness, brings joy and assurance to the lama's soul.

The Panchan's joy rested in his attainment of saint hood and the fact that he was an incarnation of Jen-reh-zee. All who have had the privilege of seeing and meeting the Panchan have acclaimed his deep sincerity and saintliness. This however cannot be said of the Dalai Lama who was supposed to be a cunning and scheming politician.

Tarba Jaltzen—The Flag of Salvation—as his name indicates, had some difficulty in getting hold of the idea I wished to get over, namely, In Lamaism, what does a lama's Peace and Joy and Hope rest upon? Tarba didn't seem to think he had ever met a lama or draba who possessed Peace and Joy and Hope; so our discussion looked like ending in Moonshine.

I referred him to the Jailor's question in the Acts: Sirs, what must I do to be saved; and Paul's answer, Believe on the Lord Jesus Christ and thou shalt be saved. Tarba, I

asked, suppose someone came to you as a lama and asked: What must I do to obtain Peace and Joy and Hope, what would you reply? And Salvation's Flag enjoyed a good round laugh. I seemed somehow to be foolishly suggesting an impossible situation. That anyone should ever come to Tarba in distress of soul was a grove that had not yet suggested itself on his mental pan. I again made the discovery that Lamaism deals almost entirely with dead men's bones.

I suggested a concrete example: Ah-ja-pen-tso is the illegitimate son to the King of Jala. Tarba, supposing you went to call on him and found him in deep sorrow what would you do? Tarba replied: I would ask him to believe in Goon-cho, that is, God, I would advise him to make offerings; I would invite him to make gifts to the poor; I would suggest his building up 'chos' or religion and accumulating a vast store of 'ge wa' or merit. In thus doing Tarba believed that Pentso would escape from his sorrow and joy would come to his soul.

'Digba-pong' and 'Gewa drub' are Tarba's panacea for all the sorrows of life and a help in making an escape from the Wheel of Life.

Lamaism as a religion has somehow given itself a peculiar focus: The lama, for a given sum of money, has made himself responsible for the safe transit of the nomad's soul, after it leaves the body, till it arrives safely in 'Shing-kham' that is, heaven, paradise, or Nirvana. The nomad may be a wicked old fellow and killed a lot of cattle in his day; but if he can foot the bill, or his relatives can, Lamaism will insure an entrance into the Land of Bliss. The whole principle again being one of faith. The lama believes that at the end of 49 days the woolly nomad's soul (nam-bar-she-ba) has safely entered (tar-ba-to-ri) Nirvana or heavenly repose.

The principle seems very simple, almost as simple as the gospel message we try to explain to the red robed draba as he sits down on the floor. We tell the nomad when he comes to the Back Door that Christ died for our sins according to the Scriptures, and that faith in that atoning work forgives the past, brings peace and joy into the present, and hope into the future.

But the present, past, or future in no way distresses the nomad? He never seems to think about the past; the present is in his own hands to do with what he likes; and his wife may sell some yak to look after her husband's soul in the future. Almost as simple as one, two, three.

Is it any wonder that the lama, the draba, the tsongba, and the drokba, have some difficulty in grasping what we try to teach? In our contact with the Tibetans who come

about it is not a question of Peace and Joy and Hope. These things have some value in the future, not now. So when we asked the Flag of Salvation what a nomad rested upon for Peace and Joy and Hope is it any wonder that he roared with laughter? The nomad rests on nothing; his loving wife sells a cow and gets her rollicking husband's soul into the Land of Bliss. Like his bad debts he leaves the care of his precious soul to those who are left behind; therefore past, present, and future are no concern of his.

Lamaism has painted the lama's paradise in the most glorious colours and if he can't get their by his own efforts, well praying friends left behind will somehow pray him there.

The gospel presents a revolutionary message which claims a divine origin. The gospel speaks of heaven; so does Sangjae; the gospel tells of hell; so does Sangjae; the gospel demands faith; so does Sangjae; the gospel tells of a future state; so does Sangjae; the gospel teaches a Coming King; so does Sangjae (Maitreya-ma-pam-goon-bo); the gospel exhorts to mercy, grace, and love; so does Sangjae; the gospel teaches that whatsoever a man sows, that shall he also reap; so does Sangjae; the gospel teaches that thou shalt love thy neighbour as thyself; so does Sangjae (rang-las-zhen-jae).

"And Jesus put forth his hand and touched him; And immediately his leprosy was cleansed."

"Arise, take up thy bed, and go unto thine house. And he arose and departed to his house."

"They came to Jesus and see him that was possessed of the devil; Sitting, and clothed, and in his right mind."

"One thing I know, that, whereas I was blind, now I see."

And Jesus said: "For without me ye can do nothing."

### *Rural Journeys In Szechwan*

Three li from Tze-yang lives a big tenant farmer named Chang Chien-chih. He rents 200 *mow* of fertile land along the river from a retired military official, and upon this raises a great variety of crops. Many farm houses cluster around a spacious courtyard and in these we found a typical large family, Mr. and Mrs. Chang, their four sons and four daughters-in-law, several grandchildren, and over ten farm laborers. There is a high average of culture in the home: Mr. Chang has had an old-type education but is modern enough to keep farm accounts; the sons have all been to school and one daughter-in-law is a middle school graduate. My first visit to the interesting family was in the company



of Pastor Chung Hwa-yu of the Methodist Church in Tze-yang, Miss Grace Manly and Chinese teachers and nurses from the Tze-yang church. We were given a warm welcome, invited to stay for supper and an evening meeting in the home; and Pastor Chung and I spent the night. Mr. Chang is an inquirer and since our visit other members of the family have become inquirers. A primary school is being started here at the family's request; during this summer a theological college student will live in the home; and at Mr. Chang's request extension workers from the University of Nanking will visit him and talk with him about his farm management and methods and give him their counsel. This better type of tenant family is becoming a rural branch of the Tze-yang church and a center of Christian influence in its own little rural society.

As I travelled about Szechwan this spring. I found many rural churches throwing out new shoots, starting new cells of Christian witness and service, reaching out from the church building and street into the great unevangelized country around the church center. Rural churches in Szechwan are comparatively few compared with other provinces and widely scattered. For the most part they are weak in membership. Most of them are located in market-towns, although some, like the Methodist churches at Tien-kuo-chiao 80 *li* from Tzeyang and Pah-fu-tsun near Shih-chia-pa. and the Sheng Kung Hui chapel at Mo-chia-hang in Mienchu *hsien* are in the open country. But whether in a market-street or surrounded by farm land the secret of life and growth seems to be constant extension into new neighborhoods and homes. The church cannot wait for the people to come to it; it must go to the people.

During the past few months I have journeyed, largely by bicycle and walking, in the fields of four different mission and church groups—Methodist, Church of Christ in China, Baptist and Sheng Kung Hui. It has been my privilege to take part in several conferences and training institutes, to talk with missionaries and Chinese church workers, and to visit the homes of many country Christians. Several nights have been spent in the homes of farmers. I have called upon *hsien* magistrates, school principals, cooperative leaders, *pao* heads and other local leaders in different parts of the province, trying to learn more about rural Szechwan and to feel the spirit of its people. Experiences which are common to older missionary evangelist in Szechwan have been of fascinating interest to one like myself who has come rather recently from another part of China.

This is a great province—great in extent, in natural beauty, in agricultural production, in human resources and

in its importance to China at war! I am more than ever impressed with the powerful strength and possibilities of the rural masses. In spite of the war, continued conscription, the soaring cost of living, and the danger of serious drought in some areas, the life of the rural people goes on fairly normally. Peasants toil as of old in the fields, women cook meals and raise children, and all stream to the towns on market days. Get away from the main roads, where Chengtu or Chungking newspapers take five days or more to penetrate, and you can hardly realize that much of the world is engaged in deathly conflict. Except where weather conditions have been especially bad farmers declare they are better off than five years ago. There is more security, taxation is more regular, primary education has been extended and some results of the new *hsien* government system begin to be seen. Of course one finds many evils, such as corruption in the *pao-chia* system, gambling in teashops, oppression of small farmers by market-town middlemen, selfish officials harmful superstitions unequal distribution of land and unfair methods of conscription, hoarding and profiteering. But I believe that the majority of the rural people are against these evils, and if there were more good organizers and leaders in the rural communities, men of intelligence, character and courage, the government and people together could bring about many important reforms. The remark of one old Christian farmer was typical, "At the top Generalissimo Chiang, at the bottom the common people, are good; but those between are *k'ao pu chu* (undependable)."

One of the tasks of the Christian church today is to vitalize the public conscience, to organize opinion and action against social wrongs, and to nourish men and women with a keen sense of right and wrong and with faith and courage to do the right. There is much to build upon in the moral ideas and behavior of China's old rural society. But a new type of rural civilization, rooted in the past but profoundly influenced by modern movements, is emerging. And the next two or three decades will decide whether Christianity has any significant and permanent contribution to make to the heart of this new civilization, or whether it will exist only upon its periphery.

The rural people of Szechwan are not stirred by the war like the people of Hunan or Kiangsi but they are increasingly aware of their relation to it and the contribution that they are making through the sending of soldiers to the front, and the production of food supplies in the rear. I shall not soon forget a night I spent with a farmer between Jenchow and Chengtu. After the evening meal the family gathered in the courtyard and the old father showed me letters from his

son on the Honan front up to the time the young man was killed in action. Tears ran down the faces of the parents and of the widowed daughter-in-law, tears of pride as well as of sorrow.

One of the most vital "Christian cells" that I saw this spring had its center in the home of an earnest Christian farmer seven *li* from Chienyang. Ma Fu-chin received a new inspiration two years ago at a Lay training Institute conducted by the Methodist Church and the Rural Extension Department of Nanking Theological Seminary. Upon his return home he started an evening school in his home and a Sunday School for children. I was deeply moved as I saw him telling these youth and children Bible stories and listened to the really fine singing of the group. Morning and evening he has family prayers in his home. He took me to visit other Christian families of the K'ang-chia-ho neighborhood, and when I saw the influence of this plain farmer with a Christian passion for service I was not surprised to learn that he has been appointed *pao-chang*. He has become a community leader as well as church leader. At the same time he is industrious in his farm work and does his full share of the duties about the home. Such a Christian home gives us boundless hope for the rural church.

The importance of the Christian family was again demonstrated at Kan-chiang-chen, a rural church of the Baptist Convention which has come to life again under the ministry of young Chu Kuo-an. Here I found the only Christian home with five living generations which I have seen in China. The old great-great-grandmother with whom we talked was 104 years old; she has since died. The great-grandmother aged 80 was the first Christian in this community and is still active. Her son in his fifties is a pillar of the church and a most progressive farmer. The fourth generation was represented by a young school teacher over twenty who is also a deacon in the church. The fifth generation of little children will, we pray, carry on the tradition. Through many vicissitudes this church has carried on largely because of this and a few other families who are entirely Christian.

The Mienchu Sheng Kung Hui church has four branch churches in market-towns fifteen to thirty *li* away. Each of these branches has an excellent chapel well furnished and clean, and adequate rooms for various church activities. Christian work has been going on here for more than thirty years and in each place is a small but earnest group of church members. But as Mr. Yang Chan-ih and I visited these little churches and talked with the members we had two strong convictions. First the market-town branches should have many smaller branches in homes and neighborhoods about

them. Second in each branch the work would be strengthened if a few of the more active Christians would undertake more definite responsibilities. Since the pastoral service is now furnished from the Mienchu center, it seems essential that a program in which members take large part should be developed locally. Ho-pa-chang has been selected as a center for such an experiment. Two theological students will spend the summer there and it is hoped that a permanent worker can be placed there to train the Christians and guide them in their outreach to the community.

Everywhere I went felt the urgent need for more well-trained and consecrated Christian workers. What a difference between churches with and without good leadership! I rode a bicycle one Sunday from Junghsien to Chang-shan-chiao on the new road to Kiating, and visited Rev. Tsao I-wen who was in the W.C.U.T.C. Refresher Course last year. He did not know that I was coming that day but I found the church and the little "manse" behind it spotlessly clean. Pictures and flowers made the rooms attractive. Within a few months Mr. Tsao has won the confidence and affection of the Christians and of many other people, and he is starting many new kinds of work. Mrs. Tsao helps him by visiting in homes, leading women's groups and teaching Sunday School classes. She is now at Junghsien for a month to study the methods of work among mothers and little children in the Child Welfare station there. This church is alive and giving life. Other churches - alas! - are dead or dying because they lack strong, consecrated leaders and earnest members. We hope that the new Theological College in Chengtu will send out a stream of new workers to meet the urgent need for leadership in the churches.

Churches with youth in them are churches of hope. Last winter a group of young Christians and inquirers from rural communities were asked to spend ten days in a Bible study and training class at Hsin-lung-chang near Pishan. The results have been immediately apparent. I visited some of these churches in April, and found the young men who had attended the training institute most active in working for the church and community. The Pah-fa-tsun church which I have mentioned sent seven young farmer delegates to the Training Institute at Tien-ku-chiao, as earnest a group of young Christians as I have seen anywhere. Before they left the Institute they worked out, with some help from the conference leaders a set of goals for their church during the coming two years. They love the church and it is the center of their life. In the Tien-ku-chiao community are nearly one hundred graduates of the Christian higher primary school near the church. Many of these attend church services.

This church now has the largest membership—over a hundred—of any one rural church I know in Szechwan. If it could secure an able pastor, organize and inspire its young people and prepare them for service in the church and community, it would be known all over West China not only as a church with a glorious history—the brave 1901 martyrs—but also with a glorious future.

I visited some churches where very little is going on except one or two religious meetings each week, and these often mechanically led and poorly attended. Other churches have a plan and a program that ministers to all the needs of their members—religious, educational, social—and is making the church “light” and “salt” in society. The leaders are thinking, studying, planning, praying and working all the time. They look for opportunities, they take the initiative, they do not evade difficulties. In one church I visited the pastor is doing social and religious work in a government credit cooperative; in another the pastor (after being trained in the mission hospital) has just given 260 smallpox vaccinations; another pastor was distributing improved seed and helping the people to grow better fruit; another takes members with him when he calls on other members and lets them preach with him in homes and teashops thus inspiring them with a new love for the church. I found pastors’ wives and women evangelists who are welcomed and loved by a wide circle of Christian and non-Christian homes, and whose work is a blessing to many. Through such workers the love of Christ shines radiantly. A realization of mission, a strong sense of responsibility, an unwavering faith, willingness to endure hardships, the ability to plan and initiate, a mature and inspiring Christian character, regular study of the Bible and other books, and daily communion with God as the source of intellectual and spiritual power, unflinching love of people and patience in serving them—these are qualities that I find make the successful Christian rural worker.

At Hsieh-ma-chang, sixty miles from Chungking, I saw Dr. James Yen’s new National College of Rural Reconstruction. Simple buildings are in process of construction on a with campus and farm of 500 *mow*. The natural setting is one of the loveliest that can be imagined—rolling hills and fine mountain views, a broad river and one of the most impressive waterfalls in all West China. Under Jimmie Yen’s dynamic leadership men and women are being educated for rural service in government and society. This spring all the students went into the rice fields to help the farmers during the planting season. The Mass Education Movement is needed all the more today as a movement for education in democracy, and its leaders are aware of their new responsibility. Jimmie and I talked late into the night about our hopes for rural China.

The Christian church must also be bold to adventure. It must try new ways of interpreting and applying the everlasting gospel to the situations of today. It must help to make the new men and women for the new society. At Hsin-lung-chang, the experimental center directed by the Methodist church and National Christian Council, workers from the Mass Education Movement and church workers are cooperating in study of rural needs and in service to the rural people. In other places the church is linking up with agricultural extension agencies, mission hospitals and other institutions that can make its service program more effective. The Lung-chuan-ih Methodist church near Chengtu is an example of a rural church with a comprehensive plan for strengthening the inner life of the church and for making the church a force in society; it has relations with several government and social agencies as well as with Christian institutions in Chengtu. If the Church can do this without sacrificing its distinctive message and work its opportunities for service and influence are greatly multiplied.

I had heard about the remarkable work with mothers and little children that Mrs. Charles Bridgman is carrying on at Junghsien. Even so, I was surprised at the practical value of this project, the skillful use made of local equipment, the amount of relief work being done for under-nourished children and the effect of the service upon the homes of Junghsien and of towns in the district. The Christian Homes Committee of the National Christian Council has sent three women to Junghsien for training under Mrs. Bridgman and her Chinese associate Miss Kuo. Every woman evangelist should have an opportunity to study and practice this type of approach to homes and we hope the Theological College can soon include such training in its curriculum for women students.

Dr. Irma Highbaugh, who has directed the Ginling College rural experiment at Jenchow for the past two years, will launch a new church-centered project at Chienyang beginning this autumn. The program will include research into the needs of Chinese homes, and experiments in methods of Christianizing home life which can be extended through the church. The Methodist Mission and Nanking Theological Seminary are both making special grants for this project, which should blaze new trails for women's and children's work. Chienyang is an admirable location for the experiment; there is a good church and school plant in the city and in the church district are many small but hopeful groups of Christian families.

In my travels I had the opportunity to see several Christian middle schools which have moved from the city to the country. It is encouraging to see the new interest of the students in the life and needs of rural people, and from among

these students should come many recruits for Christian rural service.

To further a strong Christian rural program in Szechwan the church denomination as well as the local church must have a plan and a program, and must give thought and energy to supervision. The growing interest of all the church bodies in rural work and the fine supervision that is being given by district missionaries such as Rev. and Mrs. Homer Brown and Miss Grace Manly and by an increasing number of Chinese district superintendents and other administrators, are all signs of promise.

Everywhere the churches are facing unprecedented financial difficulties because of the abnormal cost of living. Some smaller, weaker churches are being closed. Others are being stimulated to larger contributions and to new methods of church support. Without a doubt the churches are meeting a severe test. Most Chinese workers are having a very hard time economically. Even with increased giving the churches can provide only a small part of the salaries needed. But if the crisis brings a religious renewal and a new spirit of sacrificial giving and living it will prove a blessing. If we have the faith and courage to go ahead and do God's work, if our churches feed people with the bread of life, if the church proves itself of value to society, then surely Christ's promise that "all needed things will be added to us" will come true. As one consecrated young Chinese brother said to me, "It is a time of difficulty and we all must suffer hardships. If we do God's will I do not believe He will cast us off." Perhaps we missionaries should share much more of our comparative security and comfort than we have ever done in the past, and set a more challenging example of sacrifice.

Never did the churches of Szechwan face greater opportunities. Never was there more urgent need for good leadership. Never have greater difficulties and problems loomed before us. But by faith we can and will remove mountains, and by faith and courage we can and will build new roads by which Christian truth and life can penetrate Chinese rural Society.

My journeys have shown me clearly the value of an extension service from a theological school. West China Theological college, (and the Rural Department of Nanking Theological Seminary which is now cooperating with it), should reach out more and more into the rural communities and churches for which it is training workers and which it seeks to serve. In every way possible we should try to bring the theological school and the churches closer together, to the benefit of both. Extension includes research and experiment and a service program, and is vitally related to teaching both at the central institution and in conferences and inst-

itates. The newly organized Szechwan Joint Council on Extension service to Rural Churches will coordinate the service to rural churches which can be provided by institutions in Chengtu, and will provide a vital link between these institutions and the various church bodies which are turning with new interest and zeal to the great rural areas of Szechwan.

FRANK W. PRICE

### *Constitution and By-Laws\**

#### *SZECHWAN JOINT COUNCIL ON EXTENSION SERVICE TO RURAL CHURCHES*

##### *Article I* NAME

The name of this organization shall be the Szechwan-Joint Council on Extension Service to Rural Churches.

##### *Article II.* PURPOSE

The purpose of this organization shall be: (a) to cooperate in the study of needs and problems of rural-churches and communities in Szechwan; (b) to carry on extension service to rural churches and other Christian groups; (c) to utilize the resources of Christian institutions and organizations for strengthening existing rural churches and for discovering new Christian approaches to rural communities; (d) to work with other agencies for the betterment of rural life; (e) to assist in the training of salaried and volunteer workers for the rural churches, through the cooperating institutions and organizations.

##### *Article III.* ORGANIZATION

Sec. 1. *Constituent Units.* This Council is composed of the following constituent unit:

- (1) Permanent Units;
  - Szechwan Christian Council (through its Rural Work Committee)
  - West China Union Theological College
  - West China Union University
- (2) Temporary Units (Wartime)
  - Nanking Theological Seminary, Rural Church Department
  - University of Nanking, College of Agriculture
  - National Christian Council, West China Office
  - Christian Farmer Magazine



- (3) Consulting Units;  
 Szechwan Provincial Agricultural Institute  
 Chinese Industrial Cooperatives, Chengtu  
 Depot  
 National Agricultural Products Pro-  
 motion Commission

Sec. 2. *New Units.* New units may be invited to representation in the Council by a two-thirds vote of the Council at a regular meeting.

Sec. 3. *Cooperation with Nanking Theological Seminary.* This Council works in cooperation with the Extension Service to Rural Churches of the Nanking Theological Seminary.

Sec. 4. *Composition of the Council.*

(1) Appointment. The permanent units shall appoint representatives on the Council as follows: Szechwan Christian Council Rural Work Committee five (one from each church group), West China Union Theological College and West China Union University each two. Temporary units, two each; Consulting units, two each.

(2) Term of Office. Each duly appointed representative shall serve for two years, and be eligible for reappointment.

Sec.(5). *Officers and Committees of the Council.*

(1) Election of Officers. The Council shall at its annual meeting elect the following officers, who shall serve for one year: Chairman, Vice Chairman, Recording Secretary, Treasurer, two members of Executive Committee.

(2) Executive Secretary. The Council may elect one or more executive secretaries to give full time to the work of the Council. The executive secretary shall be ex-officio member of the Council.

(3) Executive Committee. The Chairman, Vice-Chairman, Secretary, Treasurer, and two other elected members of the Council shall constitute an Executive Committee.

#### Article VI. FUNCTIONS OF THE COUNCIL.

Sec. 1. The Council shall make plans to initiate, coordinate, and extend a cooperative program for Christian rural service, with the aid of personnel and resources from the constituent units, and working through the rural church as an agency.

- Sec. 2. The Council shall elect an executive secretary (or secretaries) to help in carrying out the above program. The executive secretary shall be director of the extension service of this Council to rural churches in Szechwan, and may also teach in West China Union Theological College, giving approximately half time to extension work and half time to teaching.
- Sec. 3. The Council may invite specialists in various phases of rural service to be associated with the executive secretary, for full or part time service. The services of such specialists may be contributed so the Council by the constituent units.
- Sec. 4. The Council, through its executive secretary and invited specialists, shall help in the promotion of rural research and service projects, in the development of experimental rural churches, and in the training of Christian rural workers.
- Sec. 5. The Council shall be responsible for the finances of the rural church extension program and for authorizing requests for grants and contributions.

#### *Article V. FINANCES*

- Sec. 1. The annual budget shall be drawn up by the Chairman of the Council and Executive Secretary in consultation with the Treasurer, and shall be presented to the Council for its approval. The Council shall also receive for approval the audited financial report of the Treasurer at the end of the fiscal year.
- Sec. 2. All expenditures shall be authorized by the Chairman.
- Sec. 3. The Council shall present requests for grants to the Nanking Theological Seminary and other institutions and organizations.

#### *Article IV. MEETINGS*

The Council shall hold two regular meetings each year, in the autumn and spring, the spring meeting being the annual meeting. Other meetings may be held at the call of the Chairman.

#### *Article VII. AMENDMENTS*

Any amendment to the constitution must be approved by two-thirds majority of the Council.

## BY-LAWS

1. Two-thirds of the total Membership of the Council shall be considered a quorum, if the permanent constituent units are all represented.
2. The fiscal year shall be from July 1 to June 30 of the following year.
3. Should the Treasurer elected not be a member of the Council, the Council shall have power to coopt him.

*Officers of the Council for 1941-1942*

Chairman	Frank W. Price Nanking Theological Seminary and West China Union Theological College
Vice-Chairman	Chang Shih-wen West China Union University
Recording Secretary	Fu Chin-bei Secretary, Baptist Convention, Chengtu
Treasurer	George W. Sparling West China Union Theological College
Members of Executive Committee	Grace Manly Methodist Mission, Chengtu H. Y. Chang <i>Christian Farmer Magazine</i>
Executive Secretary	Li Min-liang* West China Union Theological College

\*Mr. Li will return to Chengtu in August after two years of advanced Study in the United States and Canada.

*China Inland Mission Conference, Chengtu*

From April 25th West Szechwan Upper District met together in Chengtu, taking advantage of the visit of our newly appointed General Director, Bishop Frank Houghton, to the West. Each day he spoke to us at least once at one of the devotional meetings on our Lord's last long message to His disciples before going to the Cross. In that message, recorded in John's Gospel, a few themes are outstanding, such as Glory, Love, Faith, and the Holy Spirit. On these the Bishop spoke with power and in blessing to us all. The Son glorifies the Father. God is love. We may trust Him, and the Holy Spirit leads us to glorify Him, love Him and trust Him, His word is true. "Be filled with the Spirit".

On the Tuesday representatives of other missions in Chengtu were invited to a reception to meet the General Director and his wife, and Mr. Sinton. Mr. Sinton is now Regional Director of the Western provinces and his presence, together with that of the General Director, made our gatherings unique. After tea Bishop Houghton spoke to the assembled company. He gave as a reason for thanksgiving to God the fact that not only many denominations but many nationalities work together in harmony in the C.I.M., in which are not only British and Americans, but also Finnish, Scandinavian, Danish, German, Czechoslovakian, and Swiss workers. The original characteristics of the C.I.M., he said, were simplicity of life in a strange land expressed in living as much like the Chinese as possible, earnestness in preaching Christ expressed in the effort to proclaim the Gospel to all men in the shortest possible time, and living faith in Almighty God Who supplies all the needs of His servants. He expressed the hope that these characteristics should continue to be in evidence in the Mission.

Prior to the conference a proposal was made by Mr. W. Picton to the effect that Miss S. Lewis of the C.M.S. join the C.I.M. and Mr. Picton. At the reception it was announced that she had consented to do so. Congratulations are in order. Miss Lewis expects to change her name and Mission in the autumn.

The growth of the Mission from a handful of workers 75 years ago to over 1300 missionaries now working in all the provinces but three, has necessitated changes in administration, the most recent of which the General Director explained to us. The administration of the Mission is now in the hands of what may be termed a cabinet, composed of the General Director, who still has ultimate authority, the Deputy China Director, and three Regional Directors. This and other family talks were of great interest to the family members.

Reports were given about the work at each station represented at the conference. We have by no means "arrived", but certainly there is progress among the churches and much reason to praise God. There is a healthy independence of the Mission, blended with a hearty cooperation with the missionaries, and with a wholesome dependence upon God. The Mission still has a share in the support of some Chinese workers, and a discussion of this matter in relation to the phenomenal rise in the cost of living led to the decision to advise the Mission to place its share on a rice basis. Pastor Chia ü-min's Bible School at Kwanhsien came under discussion, since there are a number of C.I.M. students there, and it was felt that this school is supplying a real need, teaching as it does the whole Bible as the infallible Word of God.

The Conference closed with a Communion Service led by Mr. Sinton, and the fellowship we enjoyed at that time with each other and with the Lord was typical of the happy and profitable time enjoyed during the whole conference. Praise the Lord. "And all the people said, Amen."

S. R. JEFFERY

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### *Central Conference of the Methodist Church*

Dear Friends in West China:

The first Central Conference of the Methodist Church in China is now over, and the delegates will soon be on their way back to Szechwan. They will be taking you the news of the Conference, and will be telling you much more than I shall be able to write in this letter. But perhaps they will be slower getting there than this letter, and not all of you will see them. So I'll send you the summary of the news. Dr. Rappe telegraphed Mr. McCurdy some time ago, so that you have probably received the news as to the election of bishops.

The Conference that closed last Friday night was the greatest Conference ever held by the Methodist group in China. There are several firsts about it which are worth mentioning. It is the first time that our united Methodists—three churches,—have gotten together. It is the first time we have elected two Chinese bishops,—men of superior quality. It was a Conference which was held at a time when it seemed like very few delegates could assemble, and yet 110 of the 116 delegates were here. West China got here by air. North China got here by grace of "vises" and passports obtained from Japanese officials. South China came up on a boat that ran the blockade, the delegates having three days on an open deck, lying packed together like sardines, and paying more than \$200 each for such passage. It was a conference in which there were no lines of division, either between the former churches or between Chinese and foreign. The Conference started on a high note and held it throughout. Even in the long contest to choose a foreign bishop, a contest in which three men ran neck to neck because they were all three of about equal quality of leadership, and in which the final choice was made only after twenty-eight ballots, there was comparatively little of that gossip and electioneering which darkens so many such contests. The result of the Conference is that we know each other better, we feel that the new church is a united body, we are girded to face the long and difficult years ahead, we have capable leadership upon which we can rely. We are all profoundly thankful to God that the Conference has been held.

Now let me note the actions which seem to me most important and which mean something for the future. First, there is the election and assignment of bishops. Dr. Chiang Chang-chwang, or Dr. Kang as he is known here in Shanghai, pastor of the Moore Memorial Church was the first bishop elected, and is assigned to north China, to live in Peking. Bishop Ward is assigned to Shanghai and central China, and will work in close harmony with Bishop Chiang in some of the more difficult problems of north China. Carleton Lacy, general secretary of the Bible Society, was elected on the 28th ballot, and is assigned to Fukien. Bishop W.Y. Chen will continue his responsibility toward the National Christian Council for a few more months, and is assigned to west China, to live in Chungking. His decision to leave the National Christian Council was a difficult one for him to make. I know that you will be as delighted as I am at the thought that we shall continue to have Bishop Chen in west China, and that as a Methodist Bishop he will be free to continue to contribute to the spiritual leadership, not only of the Methodist people, but also of other groups as well.

The Central Conference organized an Executive Board which will carry responsibility from one Central Conference to the next, probably meeting once a year. Dr. Highbaugh and I fought for an adequate representation of women on this Board, and finally secured the provision that two thirds of the laymen, that is two thirds of one-half of the Board, shall be women. There are two representatives from each of the ten Conferences in China. West China is represented by Dr. Rappe and Dr. Highbaugh, with B.C. Tang and Helen Desjardins as alternates. The standards for entrance into the Conferences were set at the equivalent of Senior High graduation with two years of Theological School study, and an age limit of from twenty-four to thirty-four years of age. A denominational news sheet was ordered published in other Shanghai and in Free China until such a time when it is possible to publish a more respectable church paper at one place, that is, until the war is over. It was voted that hereafter in Annual Conferences, all of the Conference should be divided up into four or five large committees, these committees studying the problems of the Conference and bringing in reports, rather than having a large number of small committees as we have had before. Under this new plan, everyone who is at the Conference will belong to some committee and have work to do. The membership of the Conference is left in the hands of the Annual Conference, with the suggestion that we use the plan formerly used by the Methodist Church, South, which provides for school principals, hospital superintendents, and other important people being lay members of the Conference. The Conference

approved the launching of a campaign for one million dollars endowment fund to be raised in China for the help of our pastors, active and retired. One layman of Tientsin is offering to pay \$6,000 a year for the next few years to take care of the overhead of this campaign. The Conference pointed out the fact that Methodist will be one hundred years old in China in 1948, and while making an appeal for special funds to help us over the present emergency in China, is hoping to inaugurate a program of self-support which will look toward complete self-support by 1948. The courage which made possible such proposals as these is indicative of the spirit of the Conference. The word is "FORWARD!"

Dr. Bert Rappe arrived on the first day of the Conference, and is leaving tomorrow for Hongkong and Chungking. Dr. and Mrs. Brown are due in on the boat tomorrow, and will be getting on to Chengtu as quickly as possible. So we are happy that as we plan to go on to America for furlough these and others will be getting back to carry the load in west China. We shall continue to think of you and pray for you, and shall do our best to make friends in America keep you in their hearts as we keep you in ours.

Shanghai  
April 7th. 1941

### *University Book Club Accession List.*

*From March 15th to June 15th 1941.*

#### Key to Classification:

Arts, Biography, Drama, Education, Essays, Letters, Mystery, Orient, Philosophy, Political, Psychology, Fiction, Religion, Science, Sociology, Travel, Verse.

Author	Title	Class
Lownees, Belloc	The House of Peril	M.
Crofts, F. W.	Inspector French's Greatest Case	M.
Joad, C.E.M.	Why War?	Pol.
Vance, Ethel	Escape	F.
Bates, Ralph	Lean Men, 2. vols.	F.
Hobart, Alice T.	River Supreme	F.
Swift, E. J.	The Psychology of Childhood	Psy.
Shoemaker, S. M.	The Church Can Save The World	Rel.
Smith, H.D.	Discipline For Life Changing Service	Rel.
Einzig, Paul	Europe In Chains	Pol.
Compiled	The Government Blue Book	Pol.
Chatto & Windus	King and Country	Pol.
Spaight, J. M.	The Sky's The Limit	Pol.
Byrd, R. E.	Alone	T.
Michie, Allan A.	Their Finest Hour	Socio-Pol.
Morton, H. V.	In The Steps Of St. Paul	T.
Smith, W.E.	A Canadian Doctor In West China	O.

Wells, H. G.	Babes In The Darkling Wood	F.
Ferguson, Rachel	The Brontes Went To Woolworth's	F.
Stebbing, L.S.	Thinking To Some Purpose	Psy.
Rhode, John	The Murders In Praed Street	M.
Catty, N.	The Child At Home	Child—Tr.
De Kok, W.	New Babes For Old	" "
Dodd, F. H.	Commonsense Psychology And The Home	Psy.
Wilson, D.F.	Child Psychology and Religious Education	Psy.
Spalding, E. L.	God And The Little Child	Child—Tr.
Forest, I.	Child Life And Religion	" "
Surfleet, F M.	The Child In Home And School	" "
Struther, Jan	Mrs. Miniver	Bio.
Priestly, J. B.	Let The People Sing	F.
Llewellyn, R.	How Green Was My Valley	F.
McGown	The Search For the Real Jesus	Rel.
	Lottie E. Small	
	Secretary of Book Club.	

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### *The Importance Of Fences In Religion\**

BY THE REV. THOMAS F. TORRANCE, B. D.,  
Barony Church, Alyth

THE campaign for iron railings brings back an old text, "Whose breaketh an hedge, a serpent shall bite him" (Ecc. x. 8)! That may seem hardly a fitting subject for these hard times when the demand for self-sacrifice comes like a bugle-call across the ramparts of every soul. The best that many of us can do is to break down all the fences we possess and give their iron for the greater fence of King and national security. But there is deep wisdom in these ancient words. Fences do have a significance far beyond the iron and stone of which they are made.

It would be quite wrong to assume, as some one did the other day that men ring their little houses round with iron only in cheap imitation of the big mansions. A fence stands

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\*This article apparently by the son of Rev. T. Torrance formerly of the American Bible Society in Chengtu appeared in the British Weekly for Jan. 30th, 1941, but was sent to the editor through Mrs Salquist by our old friend Dr. Harry Openshaw, Had it not been that it was an American who sent the article suggesting it be published the editor might have hesitated in doing so, in view of its criticism of certain point in American life, criticism with which the editor is not entirely in agreement though some would say he was prejudiced as having an American wife!



for the right of man against man, and behind it there is a reserve of privacy upon which it would be wicked for another to intrude uninvited. That is not so only with our houses. The whole of life is hedged up, and there are laws and principles which may not be removed any more than the neighbour's landmark. I have no doubt it was to this that Koboletch referred.

### *War a Leveller*

War has always been a great leveller. In times of national emergency and danger selfish rights and distinctions tend to be given up, and many an old custom hallowed by age and sentiment is broken down. Few would deny that there is not something healthy in that. There are hedges, raised by selfishness and mere custom, which are a hindrance to progress. In national self-sacrifice they are forgotten or gladly surrendered. And war may have an unhealthy effect, for the levelling process may be carried too far. There are certain fundamental distinctions, certain hedges, which are of the utmost moment—to break these down would mean the introduction of a deadly virus into society.

This truth can be called the principle of transcendence. Just as houses are hedged off from one another, so that a man can say, on this side all is mine, on that all is yours, so people are hedged off from each other. In other words they are other than, or transcendent to, one another. It is this transcendence which makes for what we know to-day as personality. The Greeks thought of that merely as a restricted characteristic of the finite, and therefore as imperfection. Life for them as a whole was impersonal. And so they had what one might call an immanentist view of life.

To-day we know that such transcendence is not a mark of imperfection, and indeed it is utterly essential for all selfhood and love. The most perfect "alter ego" must remain an "alter" (even while it transcends itself in love) Surely, as the poet says, sweet love were slain, could difference be abolished.

### *A National Personality*

It might be said that it is the recrudescence of the abolition of this difference or transcendence against which we have taken up arms. The totalitarian states have returned to the immanentist view of life, in which personal distinctions are swallowed up in what an older philosophy called the confluence of selves. And so in Germany, for example, we have again the idea of a corporate national personality which is in fact divine. It is indeed the identification of God with

the immanent good of the people which is the root lid of Nazidom.

The old Graeco-Roman thought (at its highest in Stoic philosophy) conceived of the nature of man as part of the nature of God, and as God was the Good, man was most divine when doing good. But just because this meant that God and man were bound up together in a thoroughly monistic conception of life, it meant the relativisation of both God and the Good. And so it could be said: *Hoc est deus, mortali adiuvere mortalem!* In other words, God is identified with the immanent good of men.

### *The Good of the People*

The situation is quite similar in the totalitarian countries. Goodness is identified with the good of the people which has a divine corporate Personality. The ultimate distinctions between right and wrong, between the rights of man over against man are broken down, and we have not only the loss of the doctrine of the sacredness of human personality, but the relativisation of moral values. And so it is the Machiavellian principle which holds sway. Whatever serves the good of the German people, for example, that is right and divinely right, whatever thwarts it is wrong and indeed criminal.

Germany has also recruited, through Nietzsche's doctrine of the superman, the old idea of *Deus sive Caesar*. Or to use Hegelian terminology, Hitler is the point (for Germany) at which God rises to consciousness in the immanent depths of man's spirit. It is the naturalistic ontologism of the old pagan world that has come again to the surface after being baptised into Christianity and has produced a new Caesar after the type of Domitian and Nero.

### *An American Parallel*

There is a very interesting parallel in America. Across there comparatively few houses have their fences and hedges. Gardens flow into one another and the whole of life is characterised by mutual confluence. The result is that amazing generosity and warm-hearted hospitality which characterises our American friends. We British have something to learn from them, but there is something there at which we instinctively revolt—it is the lack of transcendence. The young Briton who hates wearing his heart on his sleeve is apt to feel that the American girl puts everything in the window!

There is no doubt that we often misjudge them—but it is nevertheless a dominating characteristic of the people to find their life and goodness in the confluence of selves. Religion comes to be identified, by a large proportion of the population, with brotherly love. *Hoc est Deus, mortali adiuvere*

*mortalem!* The result is the doctrine of pragmatism. A thing is true or good if it works, if it serves what the people feel to be their main life.

### *The Difference*

And so here we have what I might almost dare to call the same *Weltanschauung* as we have at the bottom of Totalitarianism. We have the same immanentism, the same relativism (pragmatism being quite parallel to Machiavellianism), but there is a difference. We have the *Weltanschauung* in its Goethean rather than in its Nietzschean form. The Lutheran association of Church and State and the parallel of the Roman Papal State and authoritarianism have facilitated the rise of the dictatorial regime, but in America the essential tension between Church and State has inhibited such a development, and will no doubt continue to do so. But it has at least produced the phenomenon of isolationism which is so closely tied up with Americanism.

.....In the end this immanentist relativist outlook becomes selfish, and to a certain extent Pharisaic.

### *At One With God*

It would be very wrong to exonerate ourselves in this regard. At this stage in history, it is a world-wide phenomenon. Britain has always been very Pelagian, particularly south of the Tweed. And our pulpit to-day is still largely Pelagian. To think of man as fundamentally good is to make him divine—that is only to deify his badness or to make evil rife under the guise of the good, as in Germany. It is just because Romantic-idealist Germany repudiated the doctrine of original sin, and found man at bottom ontologically one with God, that the distinctions between good and evil have tended to disappear—they always do in Monism or Pantheism, whether it be that of the Hindu, of Hegel, or of Rosenberg and Hauer. When the distinction between good and evil is blurred, when that hedge is broken down, society is poisoned.

### *Man's Real Worth*

Christianity alone can prevent the rot. If the article of faith that Christ died for us is taken seriously, we cannot revert to a naturalistic monism, for we shall see that man is not good, and therefore cannot be at heart one with God. If he is at heart already one with God, then the atonement has no meaning.

The death of Christ for us (and all of us, and not part of us) tells us what we are in God's sight—and it is there that we learn the real meaning of original sin.

On the other hand, just because it is there that we learn the supreme love of God, we learn that man's worth lies in his being loved by God, therefore it is a worth that no mere man can override. In other words, the Transcendence of God in Love will be the foundation of the transcendence of man to man, and therefore the possibility for genuine brotherly love. On that ground *alone* may we hold the doctrine of the dignity of man.

### *Kiating News Notes.*

May and June have passed along quietly with nothing unusual in our work. After a year without a missionary doctor, our foreign Community is very much relieved to have Dr. Cecil Hoffman in Kiating. He arrived in April. Some of us shared in a lawn supper given in honor of the Hoffmans at the Brininstool home soon after his arrival.

The bi-monthly services for English-speaking Chinese closed with a Vesper-service two weeks ago. This meeting was also held on the Brininstool lawn and Mrs. Brininstool led a beautiful Service of Meditation and Song.

The Y.M.C.A., under Mr. George Wei as secretary, keeps up its good work and plans are being made for a Student Conference sometime during the summer. It is hoped that Marcus Cheng can be here for the Devotional periods. Mr. and Mrs. Cheng and one daughter are in Suifu but hope to leave soon for Kiating. Their professor son has acquired a house for them across the Tong river near the Warphanage.

This afternoon our missionary community, old and young, enjoyed a generous Tea at the C.I.M. Mr. Amos was the guest of honor. He has been away at work in the Luchow territory and ended his 8-day junk trip to Kiating this past Monday. We are very glad to have the Amos family join our missionary community. Mrs. McIntyre leaves tomorrow (June 14) for Da-Wei where she expects to spend the Summer. A Chinese worker accompanies her. She follows the new motor road from Kiating, past O-Mei and on west over the mountains.

The rivers are at very low level for this time of year, hence no steamers have appeared at Kiating. We have had two earthquakes and quite a number of raid-alarms during the past two months. But the biggest quake in our lives is the high price of rice! Robbers in town, and hold-ups on roads leading out of the city, are getting too numerous. The temple next door to my home on the city wall has evidently been sold, and work is going on furiously to change the place of worship into a high-class Night-club! Just another name for a sophisticated 'hold-up'.

Sincerely yours,

BEULAH BASSETT

## *The Union Theological College. June 1941.*

The West China Union Theological College closed its fourth year of work on Monday June 16th, when the Graduation Exercises of the College were held in the chapel. In the autumn of 1937 the first class was admitted to the college and from the four who were admitted at that time one student graduated this year. Three students graduated from the Senior grade course, one having spent his full time with us and one who took two years of her work in Nanking Theological Seminary and then transferred to our college and one who is a graduate of Nanking Seminary but who spent his final year in our college. Seven students graduated from the Junior grade course having taken the required three years work in the college. Seven more students received certificates for one year of study taken as refresher students. Our total enrolment during the past year has been sixty-three over half of whom have come from the churches of West China while the others come from various provinces.

The Closing Exercises of the College consisted of three functions, the first being the dinner for the graduates on Saturday evening, the Baccalaureate Service on Sunday morning and the Graduation on Monday morning. On Saturday evening all students and all members of the Faculty with their wives had dinner together at the college in honor of the graduating class. Skits and plays and speeches composed a very interesting program. On Sunday morning students, faculty and friends of the college assembled at the church at Sze Shen Tse where Bishop C.T. Song of the Sheng Kung Hwei preached the baccalaureate sermon and representatives of all the churches took part in the service. At nine o'clock on Monday morning all assembled in the college chapel for graduation. Dr. Wu Yi-fang, president of Ginling College had kindly consented to give the address and spoke on the work of the church in the community. The Dean of the College, Dr. Peter Shih, then presented the candidates for graduation and diplomas and certificates were granted.

At one time reports of possible students for next term led us to think that we would have an enrolment quite in advance of this year but owing to the extreme high cost of board we doubt if the number will exceed that of the past term. Already we have heard of a some students who are debarred from coming by the expense. Our second dormitory should be ready for occupation when classes open. This will be the girls residence while the one built a year ago will accommodate the boys. Classrooms and offices will be divided between the two buildings. We are also expecting three full time Chinese teachers to join our staff after the summer. Two of them are graduates of West China Union University,

Rev. Wallace Wang and Mr. Li Ming Liang. They should arrive in Hongkong about the end of June. The third is Dr. Christopher T'ang who has recently received his Doctor's degree in Church History from San Francisco Theological College. The coming of these three teachers will greatly add to the teaching efficiency of the college.

During the year a weekly special lecture has been given to the student body and we are greatly indebted to the teachers of the various universities for these lectures. They have been on broad and important subjects and have added much towards the enriching of the courses of the college and the life of the students. A good spirit prevails among the students and they keep before their minds the purpose for which they have come to college. The one thing on their hearts is, how can I prepare myself for the work which lies before me after I leave college. This is the advantage of having a college where the students have all a common aim and where there is only one purpose running as a thread through all the lectures that are given. Our students are admitted to classes in the university and have a place in the general university life on the campus. This is specially true of the religious life and work of the university where our students are serving on the important committees and meeting with the students of other colleges.

Our college is gradually expanding in its scope and aim and it is becoming more and more apparent that the young church of Sze Chwan is depending upon the college for leadership. Our teachers are not only associated with the individual students who are registered with us but they have contacts also with the church, and have every opportunity to give in inspiration and assistance to the church. As our staff increases these opportunities will increase and the church will look to our college for suggestions for the expansion of its work and for methods of service. Our teachers sit on church committees and visit conferences and church groups.

The work of the college is also widening in order to meet the demands of the church. Not only will our college prepare candidates for the ministry but also leaders in religious education. There is a growing need for teachers of religious education for Sunday School and young peoples work within the church and for similar work in schools conducted by the Mission and the Churches. One of the graduates of this year is appointed to be the teacher of religion in one of our Senior Middle Schools. We believe that the demand for this class of worker will increase and it will not be long until there are as many of our students looking forward to service along this line as are expecting to enter the work of the ministry. The curriculum for the

two classes of students will be largely a common one but special courses will also be provided.

As we contemplate the work which our graduates who enter the Christian Ministry will be called upon to do we realize that it is twofold. There is the dispensing of the Word of Life in Sacrament and preaching and there is also the practical application of the church's message in the society in which the church is placed. This latter phase of the church's work is almost universally recognized in China to-day and everywhere we hear of the welcome given to the church because of its practical service to human needs. In the training of the students both phases of their future work must be emphasized and this we seek to do. Every opportunity is given to them to visit churches in the city and vicinity and they are expected to observe existing methods and to experiment with new ones. There are demonstration centres for both rural and city church methods and the student learns from his own experience and from that of others. These methods are not fixed or stereotyped but will largely depend on the initiative, training and ability of the young leader. The Practical Work of the Ministry is one of the large departments of our curriculum.

During the past term we have had presented to us possible avenues of service which will make ever increasing demands upon the staff and the resources of our college. The National Christian Council has a department of work which has as its aim the relating of the Alumni of the various colleges to the life and work of the church. This is very important and it is suggested that for Chengtu and vicinity this work should antre in our college. There is also being set up a Literary Department whose aim is to enlist scholarly Christian leaders in the task of producing Christian literature and in the translation of the Christian classics of the early church. In this important work our college should have a large share. There has also been established an Extension Service for Rural Churches whose aim is to assist as far as possible the development of the rural church throughout the province. One of our teachers, Mr Li Ming Liang, has been appointed as Executive secretary of this work and it will be sponsored by the churches of Sze Chwan and by our college.

Thus the area of our college work is rapidly expanding and single departments are faced with requests and opportunities as large as those which we were able to see for the whole college when it opened four years ago. In these four years it has become a college in the sense that large spheres of work are awaiting it. Thus larger demands are being made upon each department and this requires an increase in staff and resources. The main departments are as follows, Old Testament, New Testament, Church History, Theology,

Homiletics and Pastoral Theology Religious Education, The Rural Church, Practical Work, English and Music. We should have one full time teacher, at least, in each of these departments besides assistance which may be obtained from part time teachers. Each Mission which is sharing in the work of the college should appoint one full time missionary to the college. Besides being qualified to teach his subject these representatives of the Missions should associate themselves very closely with the plans of the college and with its life. Great opportunities present themselves in personal association with these young people who are later going out to be the leaders and builders of the Christian church. At least one of these should be a young man who can identify himself very closely with the students in their athletic and college life. Owing to enlarged staff and increased costs the budget of the college should immediately be doubled.

Everyone rejoices in the new place that the church has made for itself in West China. Whether this church will be able to enter the open door will largely depend upon the kind of work that our college is able to do during the ensuing years. The expansion in responsibility and opportunity has been great during the past four years but we predict that it will be greater in the next generation of college life. When the class which enters next autumn graduates in four years time we will find that the internal development of the college and the area of its influence will have increased even more than during the past four years.

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*Rev. Joseph Taylor, D.D.*

It was the extraordinary good fortune of the West China Baptist Mission to have living in the same period four missionary statesmen of outstanding personality and ability: Joseph Taylor, Henry J. Openshaw, W. R. Morse, and James Franklin. The last name is to be included in this quartette, for as Secretary of the Society in America he worked with the closest cooperation for the interests of this Mission. Two of the men who have made imperishable contribution to the missionary union enterprise in West China and to the West China Union University were born Englishmen who became American citizens: Joseph brothers and indeed Joseph's brethren in imaginative adventure — Joseph Beech and Joseph Taylor. Dr Morse was Canadian. At one time the American West China Baptist Mission contained seventeen national lineages, and the wives were a denominational League of Nations. These happy facts went far towards making possible what Harlan Beach and Soothill once called the unique missionary cooperation of West China.



Early impressions remain; small incidents are windows letting in revealing light. One day at my first missionary conference, many years ago in Yachow, we were faced by grave problems: several young missionaries, bent on reforming the world in the first two years of their missionary generation, were about to upset the applecart. Out of a small room adjoining the conference room came two white-haired men, one very tall, one very short. They had been together in prayer and consultation. The result for the conference was wisdom, balance, humour, adaptability, faith. So it was in all succeeding years: Joe Taylor the counsellor and the prophet in the prophet's chamber, Harry Openshaw the winsome leader in the field, one a theological liberal, the other a conservative, yet both men working together in indissoluble harmony of spirit.

Joe Taylor came as a boy to America for his education, so poor he inked his foot black so the holes in his socks would not show. After sitting under the amazing teaching of Walter Rauschenbush at Rochester, and a pastorate at Columbus, Ohio, he came to West China in 1904 just in time, with Rudd and McKinney his revolutionary colleagues, to shake the procedure of the West China Mission to its foundations. McKinney lasted but two years Rudd some years longer, but Taylor filled out a quarter of a century making his Mission the recipient of his perennial flow of wisdom, humour, and resilient religious purpose.

His first act of Mission comity was to take Helen Taylor from the Methodists. In 1909 he came to Chengtu, announcing to his fellow Baptists: "If the Baptist Mission doesn't join in union Christian education we'll be a onehorse show forever." In Chengtu he sat around the tea table with Leslie Kilborn's father, R O Davison and Dr Canright to talk things over. He used to say: "This University was founded on tea and religion."

Joe grappled with various difficulties. He understood prophets and prose writers better than figures and carpenters. One day he sent his accounts to Mrs Salquist with the remark: "I tried to get these to come out right, but they never come out alike. Whatever you say will be all right." One day Joey found the carpenter had cut all the uprights for Baptist residence Number One a foot and a half too short. He went out in the middle of the athletic field, sat down and cried; then got up and finished the house. Have you climbed the steps of that house? They have all the delightful whimsical variety of free verse.

In 1904 Baptist Mission administration was moved from America to West China. In 1928 all administration except union projects was transferred to the Baptist Convention. In these significant acts Dr Taylor's penetrating vision was

apparent. He was first principal of the Baptist College, and Mission Secretary for more than a decade. Colleagues will never forget his chairmanship of the University Senate. It was crisp, I can tell you. As Editor of the West China Missionary News, his editorials and articles brought refreshment and new ideas to many a jaded fellowworker.

An indelible memory remains: once upon our return from furlough Joe Taylor met us; the little white-haired man went along hand in hand with Bunny our young daughter. Gaily they talked and walked along together—two of a kind. Joe Taylor possessed a springtime spirit along with his mellow mind: these gifts beautifully furnished the doughty citadel of his moral integrity whose tough pennon of intrepid independence was never hauled down.

Joe Taylor, because you lived among us, and because you live among us, the days of our years are stronger, better!

DRYDEN L. PHELPS

West China Union University  
Chengtu, Szechwan  
22 June, 1941

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### *Dr. Joseph Taylor.*

An Appreciation.

By George Sparling

I first saw Dr. Joseph Taylor as he presided at the West China Missionary Conference which was held in Chengtu in January 1908. He and Bishop Cassels were joint chairmen of this conference, a conference the significance of which has not only endured but has continuously accumulated through the years right down to the present time. Its note was "Union" and its motto "One Protestant Christian Church for West China". This conference has formed the background for union movements in Szechwan for the past thirtythree years and has resulted in cooperation in missionary work which has been referred to by many missionary authorities as the ideal for the Mission Field.

Dr. Taylor was one of the moving spirits and strong advocates for this union at that conference and remained so all through his missionary career. In his editorial in the West China Missionary News of September, 1935, he refers to that conference and mentions a resolution which he calls the greatest step which has been taken towards one United Church in West China. This resolution recommended the free interchange of church members upon recommendation from the pastor of the church from which they come. One

of the passions of Dr. Taylor's career, was a desire to implement the findings of this conference and those who were associated most closely with him know that any movement towards union or any union enterprise was sure of a very able and competent advocate in Dr. Taylor.

For several years he was Editor of the West China Missionary News and he used this office unceasingly to press his favorite theme. The titles of his editorials during the year 1935 will show you how this subject of cooperation filled his mind and heart. I will simply mention the titles, they are as follows,—April 1935, More Union in Medical Work. May 1935, The Revival of the West China Educational Union. June, Union in Evangelistic Work. July and August, Reunion of the Churches of Szechwan, September, One United Church in West China. October, Steps Towards a United Church in Szechwan.

It was not until 1926 that I became really acquainted with Dr. Taylor. In the meantime many union enterprises had been started and were well under way, not the least being the West China Union University. I am sure that in the early meetings when plans were being made his advice and vision were of untold value. His speeches in the Senate meetings were sane, deliberate and powerful and we felt safe from serious mistakes when Joe was present.

For ten years during my association with the Administration of the university, I found Dr. Taylor a true friend and wise counsellor. During the anti-imperialist movement which strongly affected our students and while some may have wondered whether the university would endure, Dr. Taylor remained firm as Gibraltar, and while the storms beat about him he would unswervingly say, "He plants His footsteps on the Sea and rides upon the Storm." During the period of the registration of the university, he was sympathetic but true to his principles and while ready to concede he refused to compromise.

Many an hour did I spend in private consultation with him. When the problem seemed most baffling I fled to Joe's study and never left it without being reassured and ready for anything. As a friend he was staunch, true and inspiring. One learns that difficulties with such a friend are much to be preferred to an easy task if it must be faced alone, and such friends reveal the true meaning of life and work. In May, 1938 he wrote, as follows,— "We have made a number of new friends and renewed our friendships of other days. This is one of the most valuable assets to people who are entering their sunset years. But with all this to the good, West China and the rare fellowship with a wonderful band of fellow workers still holds the premier place in our hearts".

He was greatly interested in the establishment of the Theological College and this for two reasons. The first, was the need for an educated ministry in the church of West China, This he saw very clearly and strongly advocated it in his editorials. The second reason was that it was to be a union college including all the churches of West China who are interested in training church leadership of this grade, and that would help towards one Church for Szechwan. Although, during his last term of service he consistently declined to sit on committees he made an exception of the committee set up to discuss and plan for the Theological College and whether the committee was held at Sze Shen Tse, Pi Fang Kiai or the university he was always present with his statesmanlike ideas and firm advice.

He rejoiced when the college began its work and voluntarily accepted a position as an agent of our college in America, during the years since his retirement. He wrote frequently expressing his interest and assuring us of his support. In January 1938, he wrote,— "I was specially glad to hear the news about the beginning of the New Theological College. The number may be small, only four, but there are some who want to prepare for the Christian Ministry and that is the encouraging part of the whole venture. There will be some more next year and the year after and the year after so by the time the first class graduates we should have a group of students between twelve and twenty". We have sixty-three and in later letters he expressed great pleasure at our increased enrolment.

He secured several donations of money for our college and usually write the history of how it was obtained. I will give you one story which is typical. In his letter of July 1938 he wrote,— "Well, On Commencement Day at Brown university it is our custom to gather on the middle campus and march down to the First Baptist Meeting House, which a bronze tablet says, "was built to worship God and hold commencement in". When we got to the church we broke ranks and the great majority did not go into the church, there was not room for half of the line, but visited with old friends under the elms on the lawn. I was swapping experiences with a fellow classmate of mine who was also my roommate for the fourth year. Believe it or not he was a smaller fellow than myself and that is going some.

Another man of our class joined us and I began to jolly him on being the richest man of the class. He replied; "Will, Joe, before I give anything I would like to know how much the beggar wants". On the spur of the moment I said, Rolly give me a hundred dollars for my school. "Give me your address" says he and I did. "I will send you a check the first time I go down to the office after we get

through here. And He did. I had to spend a day in New York as I returned from Providence to Rochester; and when I reached home Helen handed me his letter with a check for two hundred and fifty dollars in it. It was from Rolly. And it is all for the West China Union Theological College, situated at Chengtu, in the province of Szechwan. Do you get me? George. I could have walked across a field of thistle down without crushing one petal”.

I kept him informed with reports and minutes of the meetings of our Board of Managers and letters came regularly until about one year ago and since then I have received none. Many of his ideas are embodied in our college and we are in a fair way to be able to fulfil his hopes for the training of the ministry. His spirit lives in the Church of Szechwan, belongs to the Communion of Saints, and his staunch ideas are woven eternally into the fabric of the Christian Movement in West China.

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*Tribute to Dr. Joseph Taylor  
by President Lincoln Dsang*

Sunday, June 22nd, 1941.

Recently there have been two things of which people have spoken in connection with our University. One is that the pioneers had great foresight in building such a large campus, so that we might render the greater service to the institutions which have had to come to Chengtu during this war period. The other is that reports of graduates of this University who are out in society at work all tell of their sense of responsibility, sincerity and conscientiousness in their work. This fine reputation is largely due to the efforts of the pioneer teachers, among whom is Dr. Joe Taylor who deserves a large share of this honour. So today in representing the University I wish to pay my tribute to Dr. Joe Taylor for his farsightedness and for his share in training such students of good character.

Dr. Joe Taylor was a good example to our students, firstly because of his scholastic standing in his own subject. We look upon him as the pillar of the English Department, in English Literature. All the students who took his classes remember him and the benefit they gained from his teaching. He had the material as well as the teaching ability. He also made the students interested in their studies as well as appreciative of them. Dr. Taylor was very dignified and yet he was very kind to his students and to his colleagues. He

lived a regulated life and did everything in a very systematic way and in that way too was fine example to be followed.

In dealing with matters in committee he always kept strictly to the rule, he was always punctual. I remember when he was chairman of our old Senate he always opened the meeting exactly at 2 o' clock and closed it exactly at 6 p.m. He would never allow the meeting to drag unless special permission had been sought to extend the time.

Dr. Taylor was not only a great teacher, he was also a great preacher. His sermons were carefully prepared, deep in thought, and simple in presentation. They appealed to educated people as well as to the common people. They were so much appreciated because they always contained a message and there was real force in them. I specially appreciate this because I usually interpreted for him. I count it a great privilege to have been able to do so.

Dr. Taylor was always loyal to our University, and thoughtful in his work.

Dr. Taylor's death means a great loss to China, to the University and the loss of good friend, one of the pioneers, and a great teacher. At his age we feel sure he would be quite happy about passing on, but I am sure his going means sad news to all his family and friends, as well as to the students. We all assure Mrs. Taylor of our deepest sympathy, of our constant remembrance of her, and of our prayer that she may be comforted during this time of loss. The service rendered to the University by both Dr. and Mrs. Taylor will be will long be remembered by their friends, both staff and students of this University

LINCOLN DSANG.

### *A War-time Measure*

#### *Raise Your Own Home Yard Poultry*

During June, old hens, crops filled with whole grain and weighing from four to five catties, sold live-weight on the Chengtu market for the highest war-time price of FIVE DOLLARS per new cattie. At the same time eggs reached the high water mark of FIFTY CENTS EACH.

Again we advocate that you begin to raise your home poultry for eggs and meat, for it seems the old time prices of cheap eggs and the proverbial 'come as you please' to a chicken dinner, are things of the past.

Miss Hutchinson, University Campus, Chengtu, has given me the following figures showing the ability of a pullet to lay eggs under home feeding conditions.

Month.	Number of Days.	Number of Eggs Laid.
Februar 6th (Laid first egg)	22	18
March	31	23
April	30	25
May	31	25
June 1st-23rd	23	19
	137	110

The pullet which has made this high performance in egg production consistently lays an egg which weighs  $2\frac{1}{4}$  ozs. A big egg with high performance.

At the West China Union University from October 1940 to May 1941 we have made available 'settings of eggs' to all comers. Chicks from these eggs with ordinary care, feed and management will develop and provide eggs for the larder and delicious meat for the 'CHICKEN DINNER!

We hope to have a small surplus of breeding cockerels for sale by the end of the summer, and would recommend to people interested in Poultry Improvement that you secure one of these cockerels, mate him with eight to ten local Chinese hens, using your setting hens to hatch the best eggs from the cross breeding. You will gradually be able to get rid of all your native hens, raise a flock of improved pullets for laying and the half-bred cockerels, that you get, will supply you with an occasional 'Chicken Dinner'.

Remember that in the beginning days of Poultry Improvement our first year half-bred pullets averaged 184 eggs in 365 days, while the best performance was 217 eggs in the year.

F. DICKINSON

### *An Appreciation of Dr. Joseph Taylor.*

When the news of Dr. Joseph Taylor's death reached me last Sunday morning, I was just on the point of preaching a Baccalaureate Sermon for the first class of graduates of the Union Theological College in Si Shen Si Church, Chengtu. I had the privilege of asking everybody to stand up in silent prayer for a few minutes for the purpose of asking comfort for Mrs. Taylor. Two types of thought occurred to me at the moment. On the one hand I felt life is short and vain. A good man like Dr. Taylor worked so hard all through his life, and now he is dead and gone. How perfectly meaningless life is. We younger people perhaps are going to follow the same path of annihilation. On the other hand the spirit of God was

working mightily in me, and I felt that life is such a glorious thing; and such a life as Dr. Taylor lived cannot mean death but a narrow gate through which he has entered into fuller glory and larger life still. My heart at once was filled with praise and thanksgiving and joy for the departure of my beloved teacher and friend, who is living now in a higher life and his usefulness is so much more than ever before.

I am thankful that I am given the opportunity to speak a few words in this memorial meeting for Dr. Joseph Taylor in Hart College in the West China Union University this afternoon. My heart is so filled with tender feelings toward Dr. Taylor, that words will fail me to express my appreciation and deep feeling. First, as a teacher, Dr. Taylor always has something worth-while to teach his students when he goes into the classroom. His mind is so full of treasure both of new and old that it is always bubbling over when he begins to teach. His teaching method is tip-top. He knows the psychology of the students; he never fails to hand over his goods. His mind is so full; his zeal for the welfare of the students is so keen that he never puts "water" into his teaching. It is pure and sincere milk which is good for the young. Each student when he leaves Dr. Taylor's class takes something away with him. His manner in the classroom is full of dignity and kindness. It is always good to be with him in the classroom. He knows his job and does it well. He loves his students and knows how to get his love across to them. Whenever he teaches a subject he always masters that subject so thoroughly that he has a birds-eye view of it before going into the classroom. It is truly a great inspiration to be taught by him. I remember years ago when I, joined his class of History of English Literature. I so thoroughly enjoyed it, that after the class I shook his hands warmly and thanked him for his teaching. It was even better than his class on the same subject previously. He said to me, "What an inspiration it is to have you again in my classroom", and I said to him. "Dr. Taylor, you don't know what an inspiration both you and your teaching are to me." Thomas Carlyle said, "A University is a collection of books". May I say that a University is a collection of teachers. A teacher like Dr. Taylor would make any university great. So Dr. Taylor's loss is absolutely irreparable. Dr. Taylor's influence as a teacher is widespread and unending.

Secondly, as a preacher Dr. Taylor always has a vital message to preach. He is short, concise and to the point. His message is always clear and heart-searching. His congregation can always go away with his message clearly in their minds. His message touches people's hearts so deeply that they go away with the question "What must I do to be



saved?" rather than with the eulogy "What a nice preacher we have had this morning!", for Dr. Taylor is always hidden behind his message. People hear his voice but they see Jesus. Dr. Taylor used to say, "As a preacher you must have something to say, say it and then stop". He practised this rule all through his life in his preaching, so his congregation always longed to hear him the second time. He was not like some preachers who roam about between Genesis and the Revelation and reach nowhere. Dr. Taylor's preaching can stir up an audience of non-Christian people very deeply. He really set people on fire when he preached. He was a prophet.

Thirdly, as a speaker or orator, Dr. Taylor's lectures among students or any other class, were always welcome. Here too, he also always had a message to deliver. No matter what subjects he handled, he always aroused people's deep interest and landed them with a high spiritual tone. As a speaker he was powerful and clear. His body was not big, but as the English proverb says, "A good thing is wrapped up in a small parcel". So is Dr. Taylor. I remember before he left Chengtu for good I introduced him to speak to a large body of students—about three thousand in number, from all parts of the province. He spoke through the microphone, and everybody could hear him distinctly. After his talk students were greatly uplifted and strengthened. Dr. Taylor said to me, "This is the crown of my work as a speaker out here in West China, for I have never been given the opportunity of speaking to such a large number before. His messages to the students and to other classes of people will be long treasured.

Fourthly, as a scholar, Dr. Taylor was very profound. It was a great inspiration for a man who loved learning to go to his study and see him working at his desk. Dr. Taylor lived in a simple Chinese-style house with no outward grandeur, but in his study he was surrounded by books of all sorts. On one shelf you might see his novels; on another his grammatical works; on still another shelf were his books on history, philosophy, etc. On the walls he had illustrations from Charles Dickens' novels and other eminent authors. Truly Dr. Taylor sits constantly at the feet of the wise—ancient and modern. His personality was so soaked in the wisdom of the ages, and in deep spiritual reality that he was not a bit worldly; in fact, any man with worldly views of life, going into his study could not but be affected and to some extent transformed by the quiet scholarly atmosphere that he created. Dr. Taylor was a true scholar. He loved reading and was a deep thinker; he was such a master of good literature that his thoughts were naturally high and uplifting. The reason why Oxford and Cambridge

in England have such world-wide fame is because they have such true scholars as professors. Now Dr. Taylor is gone. The West China Union University will be poorer for his loss.

Fifthly, as a statesman, Dr. Taylor showed great far-sightedness in shaping the policy both of the Union University and of the Missions. In the Baptist Mission he was the first man to have the insight and the vision to transfer responsibility to the Chinese Church. To the Union University he has been a wise counsellor and faithful guide in hours of difficulty and trial. Very often Dr. Taylor's wisdom was sought when there was great difficulty or misunderstanding between the Chinese Government and the Missionary body. On Christian principles Dr. Taylor was a firm as a rock. He was always wise and astute, friendly and helpful in dealing with affairs. One time he was invited to teach in the Chengtu Government University, and there was a group of students who were communistic. The leader of that group, when he had heard one or two hours of Dr. Taylor's lectures, put down his communistic views and was converted.

Sixthly, as a friend Dr. Taylor is like our famous man Cheo Kung-ching in Chinese history, whose friendship is like the best type of wine—the more you drink, the more you feel its sweetness and fragrance. The more you know Dr. Taylor, the more you want to know him. He lives such an abundant life that he can give abundantly to his friends. One great test of true friendship is that in the presence of your friend you feel that you must live better, work better and be better. In the presence of Dr. Taylor as a personal friend, your desire to grow better is unconsciously aroused. You feel ashamed to see him again if you do not make progress yourself. A real friend must be an eager student. Dr. Taylor is a combination of both. He is sincere and generous; warmhearted and full of service; but at the same time he is ready to say no to his friend if by so doing he can promote that friend's highest welfare.

In the family Dr. Taylor is a good husband, faithful and kind to his wife who is such an indispensable help and friend to him. Much of Dr. Taylor's virtue no doubt is due to Mrs. Taylor. We do pray God that she may be comforted at this time.

To sum up Dr. Taylor as a teacher, a preacher, a speaker, a scholar, a statesman, and a friend far excels thousands of people. He really is one among ten thousand. I believe such a man as Dr. Taylor cannot die. Death to him is just a narrow gate through which he has gone on to a nobler and bigger life. He is rendering a greater service to mankind than ever before. In Dr. Taylor's face we can see immortality. As the American song says "John's body lies in the grave, but his soul is marching on", and may I

say "Joe's body lies in the grave, but his soul and his influence are both marching on in the East and in the West, now and for evermore."

C. T. SONG,  
BISHOP OF WEST SZECHWAN  
Diocese, China.

June, 22nd. 1941

### *Speaking About War*

"When the prophets said that God had called Assyria or Babylon and given other nations into their hands, our picture must include the full barbarity of the conquest of one pagan power over another. The Second Isaiah says of Babylon, 'Thou didst shew no mercy; upon the aged hast thou very heavily laid thy yoke' (Isa. 47:6). The question which was repeated by Jeremiah must have been on many lips, 'Wherefore hath the Lord our God done all these things upon us?' Ezekiel answers, 'Ye shall know that I have not done without cause all that I have done in it, saith the Lord God,' as he sees the ruins of Jerusalem (Ezek. 14:23). Jeremiah himself answers his question, 'Then shalt thou say unto them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours' (Jeremiah 5:19). The main line of the answer in all the prophets is that the war is a judgment from God. Because of the sins of the nation, therefore God has called up the invader, in order that through the sufferings of war the sin may be exposed and purged.—History is the manifestation and the working out of the judgment of God."

Expository Times, July 1940, Geoffrey Allen,

"Force in itself is morally neutral. It is the purpose for which it is used that determines its moral value. The functions of the State and the Church are different. Christian men may have as their vocation that of the judge, the prison-governor or the policeman. No State is fulfilling its true function unless it protects the innocent and restrains the violent. The duel has gone and private citizens do not carry arms, not because the use of force in itself is felt to be wrong, but because the State, if necessary, uses force to secure justice. And war, too, will become obsolete only when justice has behind it needed strength. As Mr F. L. Lucas has said, 'We shall never have peace till all the peaceable are prepared to fight side by side to the death for peace.'"

Expository Times, July, 1940, Sydney Cave,

#### *A Good Use for Refugee Money*

Some thirty refugee College students are working in churches of Chengtu and the surrounding country this summer. They are employed in all sorts of enterprises, such as Daily Vacation Bible Schools, Making Social Surveys of Community Needs, Preaching, Helping with Sunday Schools and in general doing Extension work.

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