

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

MARCH, 1935

EDITORIAL.

On June 29th, 1934, there met in London, at Friends House, a number of officers and missionaries representing some of the Mission Boards having work in West China. They organized into a Conference on Co-operation in West China. Having spent the day together in quiet and unhurried consultation, they later published a report in which, after detailing the discussion, they set forth a message in five suggestions to be sent to the field for the consideration of the several missions. It will be well to give a copy of these suggestions. We venture to incorporate them in the editorial section of the NEWS this month.

- (1) We propose that this our conference suggest that the present Hospital Board in Chengtu should extend its function to cover the whole Province, and further form a *Provincial Medical Board*.
- (2) That some means should be taken for either the revival of the *Educational Union* or the establishment of another Educational Committee for the consideration of what further steps can be taken in the co-ordination of all the educational work in the Province.
- (3) We suggest that the *Provincial Christian Council* should consider what further possibilities there are for co-operation in evangelistic effort; and secondly to give careful attention to studying the question of closer Church Union in the Province.
- (4) That any such movements have the support of the various Missionary Boards represented in West China and that they would welcome any efforts that the Church in China may see right to take towards further co-operation along the lines indicated.

- (5) That this group, having a fresh vision of the possibilities of Reunion of the Churches, would encourage Churches and Missions in West China to go forward with the exploration of the plans for Reunion through the Szechwan Christian Council and local meetings, having in mind the experience of the Churches in the Philippines and the South India Scheme; and that the China Committee of the I. M. C. (International Missionary Council) be asked to act as a Committee to correspond.

There is an unfortunately loose use of terms in this document which tends to confusion on the part of the reader. The title of the paper is "Conference on Co-operation in *West China*." This term is generally understood to include the three provinces of Kweichow, Yunnan and Szechwan. In the discussion that gave rise to these five propositions, this term is frequently used. So that the ordinary reader on the field naturally reaches the conclusion that those Christian men and women who met in London were concerned with further co-operation and possibly a Reunion of the Churches in these three provinces. But a more careful analysis of these five suggestions goes to show that the London Conference had fixed its mind on one of these provinces, namely, Szechwan. For the first recommendation suggests that the Chengtu Hospital Board should form a *Provincial* Medical Board. The second suggestion is the revival of the Educational Union for "the coordination and correlation of all the education work in the *Province*." The third suggestion is made to the *Provincial Christian Council*. The fifth suggestion is about Reunion, and the Conference "would encourage Churches and Missions in *West China* to go forward with the exploration of the plans for Reunion *through the Szechwan Christian Council*, etc."

It may seem that this careful distinction of the terminology used in this document, is motivated by a meticulous regard for names. But that is not so. We have gone into this matter thus carefully in order that we may know to whom the London Conference is addressing these forward-looking suggestions. A glance at the personnel of the conference reveals that of the twelve persons composing it, six either were, or are missionaries in the province of Szechwan. These friends all understand what the term, West China, includes. As a result of reading and re-reading this document, we have reached the conclusion that the friends in London, while using the name, West China, really had in mind the province of

Szechwan. If we are mistaken in this matter some of the things we wish to say about the propositions of the London Conference will be out of focus. And, further, if the whole of West China is included in these suggestions, it must at once appear that some organization that is fully representative of the churches and missions in these three provinces should be asked to deal with these suggestions. But, at present, there is no such organization other than the Advisory Board, which is suffering from acute anemia.

So we come to a consideration of these five suggestions of the Conference, understanding that they refer to the Churches and Missions in Szechwan. If this is so, then the one existing organization which is more fully representative of these Christian bodies in this province is the Szechwan Christian Council. In an editorial in the February issue of the News, we remarked on the lack of a province-wide representation on the Council. In the report of the S. C. C. appearing in that same number of this paper, it was said: "Your commission feels that the time demands a closer and more effective federation of our church bodies and a more effective C. C. than now exists; a Council in which the several church groups now operating in West China would function in an effective manner and the Council so organized and financed as to permit the program of our work through the consolidation of our forces in resources and men in the province in such cities as Chengtu and Chungking, and other centers where several denominations operate." Even in this statement, the same loose use of names is noticeable. But the thing sought in this message of the annual meeting of the Council is a more effective integration of the Christian forces in Szechwan. We suggest that the Council give itself to a piece of missionary work which shall consist of securing the allegiance of all Christian bodies in this province to the Szechwan Christian Council. The suggestions of the London Conference are of such a nature and contain such far-reaching principles that it is next to futile to attempt to implement them unless at least a large majority of the Christian organizations in the province are members of the Szechwan Christian Council. This piece of work is preliminary to the effective realization of the five suggestions of the London Conference. Unfortunately, this year, it is not possible for all church and mission bodies to hold their annual meetings. So it will be more difficult to secure a full representative Council in 1936. Perhaps this difficulty can be met in part if the executives of the churches and missions will see to it that delegates to the

Council are appointed in time for the annual meeting of that body next year.

Lack of space forbids our taking up the suggestions of the London meeting in this number of the NEWS. However, we hope to deal with each one of them in later issues of this paper. What we would urge is that members of churches and missions discuss these topics in the pages of the NEWS. In this connection, we call attention to the brief article by Mr. Tomkinson in another part of this issue.

AN OLD ADVICE WHICH IS STILL NEW.

“All those in whom the love of God or the terror created by the terrible calamities of the present, arouses a desire to begin a new and spiritual life, will find great profit in a withdrawal into themselves every morning when they rise, to consider what they will undertake during the day. If they find in themselves any evil thought, any intention contrary to the Divine will, let them renounce it for the glory of God. Likewise, in the evening, on going to bed, let them collect themselves and consider how they have spent the day; what acts they have done, and in what spirit they have done them. If they find that they have done any good, let them thank God and give Him the glory. If they find they have committed any sin, let them attribute the fault of it to themselves, and to nobody else, and let them show to God a deep repentance, saying to Him:

“Oh! Lord, be merciful to me—poor, unworthy sinner, and forgive me all the sins of this day, for I seriously repent, and I have a firm purpose henceforth with Thy help to avoid sinning” ”

—An “Advice” of the Friends of God to their members. (Fourteenth century).

華西衛生教育會

REPORT OF THE DIRECTOR

THE WEST CHINA COUNCIL ON HEALTH EDUCATION

FOR

THE YEAR 1934.

It all depends upon one's point of view. At least to the Director this is the situation if you take a look at the programme which this Council mapped out for itself five years ago, for remember, this is the fifth year of the actual, active work of the Council. True it is that it was born in 1925, just ten years ago January 1935, but it limped along on indifferent "legs" and with a variety of experiences until 1930, when the present Director took charge and in a serious fashion, tried to direct the activities of the Council, I say, if you take a look at the programme of the Council mapped out five years ago, and in the light of that programme examine the work of the Council, over that five years, you will say that the Council has miserably failed. It has.

An old solon once said "hitch your waggon to a star". We had lofty ideals when we outlined a programme for the West China Council on Health Education. We have looked up to those ideals every year since their inception. We have no reason to change our ideals even with the verdict as given above. Maybe ever have ideals more lofty than our accomplishments. It is a sign of growth and development, and we plan to grow and develop. For, and take this seriously, the work of the West China Council on Health Education has no such a word in its working vocabulary as "stop". We must progress.

One does not forget the "hard times" which has been the cry of our participating Mission Boards. Is it not a fact that we Mission Boards often seem to get an ideal and carry it to a certain place where we either "forget the race" or tire before we have reached the goal? One of the tragedies of our missionary endeavor is that we are forced to stop before we have given a real view of the objective to the native. I am more and more convinced that the Chinese are being "sold" to the work of the West China Council on Health Education.

but we must continue the activities and broaden the scope of the programme of the Council, at least bringing that programme to completion, before we can hope that the Chinese will have had the idea "sold" to them. Let us push on, then, never wavering.

Enough of the theory, what of the practical accomplishments? Take the work of the Literature department. We now have over one hundred different publications. A list of them is appended to this report. And of this literature we have handled, for the year 1934 over a million pieces. We started the year with a stock of two hundred and thirty-one thousand, and printed during the year eight hundred and eighty thousand. We have in stock two hundred and forty-thousand tracts. We have sold this year six hundred and forty thousand tracts. This is by no means our biggest year, but then one must not forget two things. We have been forced to raise our price twenty percent over the former prices, which is no small deterrent when it comes to purchasing, and secondly, the missionary has by no means as much money to spend in literature these last few years as he had previously. This, to us, does not look so much like failure.

Every drawing which you see on our tracts, and which makes them such good sellers, is the inspiration and efficient work of Mrs. Kitchen, whose capabilities are ever in demand, but she always graciously accepts the additional work which the Council gives her and helps to make our tracts the successful sellers which they prove to be.

This year we have branched into large poster activities. We have had drawings made, by Mrs. Kitchen, of the tracts and these have been printed and put in stock. Such large posters will not be big sellers but they are excellent for speakers to use when they wish to speak upon any special tract, or illustrate the tracts which they have for distribution upon occasion. They are well done, and strikingly illustrate the point which we wish stressed. They are well worth-while and a valuable edition to any one's tract stock.

There are three new tracts on the press and these will be put on the market early in January.

Our tracts are all subsidized, and this is a great drain on the budget of the Council. When one realizes that we have printed eight hundred and eighty thousand tracts this year, it will be easily seen that there is not much left in the way of finances to carry on other activities of the Council. The Director would request that the Annual Meeting of the Council

give this problem their serious consideration. Is there not some other way in which we can continue to publish just as many or even more tracts but not have such a heavy subsidy each year?.

This year, one of the desires of the Director was fulfilled when it was made possible to commence the work of the Baby Welfare. After these years of waiting, because of lack of funds to finance it, we have been permitted to start this very needy piece of work, for the residents in the area of the University. The students in Education, under the faculty of Arts in the University, were the ones who made it possible to commence this work, and with a pooling of our resources, with their money together with the splendid offices of Mrs. Small, and Mrs. Taylor, Mrs. Fang, Mrs. Liu, and Mrs. Hwa, we have been able to keep a very excellent Baby Welfare Clinic going for this year. Clinic is held every Friday and we have about twenty, five babies each day. The highest number has been thirty eight. Dr. Helen Ioh Hsieh, and Miss Liang, of the Women's hospital have been very faithful in helping in the clinic. We extend to them out grateful thanks for their invaluable assistance. Forgetting the failure to accomplish all the programme of the Council we feel that here, once again real progress in our work has been made.

Our activities have branched still further during the year in our Rural medical services work. Under the auspices of the Szechwan Christian Council, we have been able to take a dozen trips with a team of workers into the cities surrounding Chengtu. The committee appointed by the Szechwan Christian Council appointed a committee who made a map of the area in which the available motor roads made it possible to make a day trip to a city, or town. On these trips our team of workers consists of a preacher, one or more bible women, a dentist, an eye, ear, nose and throat worker, and a physician. The group went to a town, set up in their respective activities, and other workers along with these gave out tracts, demonstrated posters and pasted up health "bills" over the streets of the town. In this way 333 vaccinations were done, 564 dental operation performed, 2694 medical cases were seen, 31 health talks were given, and 26000 tracts given away. This does not cover the work of the team as many old contacts were renewed, many new ones made for the local church and many personal talks were had with the gentry of the places visited. A real contact for the local church was made in each case and many were drawn to the other activities of the church. Old church members were

revived, and new prospects orientated toward the local church. This is a piece of excellent work and ought not to be dropped. The finances of this work were made possible by gifts through the generosity of Dr. Beech, and the alumni of Wesleyan University at home.

Co-operation with the local Board of Health continues. Here again real progress has been made, in that we have succeeded in keeping a statistical report of the deaths in the city and have tabulated and co-related them, for the archives of the Board of Health. Chengtu is one of nine cities only, in China, which keeps such statistics, and we are proud to think that this has been accomplished away back here in West China so far from the direct contact with the other progressive, health minded cities of China. The Board of Health has also produced many tracts, posters, newspaper articles, etc., during the year, real marks of progress in our city. The Public Utilities Commissioner, and his Secretary of the Board of Health are real progressive citizens, with a real desire to better the general conditions of the citizens, and they are popular with the citizens in the city. We hope they may be continued in office, to show their ability to do something for the citizens, along health lines. Already they have new progressive ideas for the citizens, and we are glad that they have already asked us to co-operate with them in their health activities.

“Health Week” was very much like other years save to say that each year there is a greater interest in this activity on the part of the citizens. The policemen actually go along the streets and see that the citizens sweep the portion of the street before their own doors, and often look into the homes to give some advice with regard to the condition of the homes. This is a long step in health activities for Chengtu. Our slides, movie films, posters and tracts were used to good advantage this year.

The flower fair was used as usual, for the propagation of Health Education. In addition to the usual demonstrations at the union booth of the Y.M.C.A., the churches, and the University, we also had an exhibit at the police booth, where we showed tracts, posters, bills, hygienic beds, play pens, dolls, clothing, etc. This was at the invitation of the Commissioner of the Public Utilities Board.

Vaccination campaigns are held by the city fathers, and this year they maintained the ten vaccinating centres as usual. They are already planning a campaign for the spring of 1935.

Our exhibit room has been open all year and has been visited by thousands. Its materials have been enhanced by the addition of visual materials from Nanking, who seem to be making real progress in the production of worth while materials for Health Education. We are glad to co-operate with them.

This year sees the retirement of our Chairman who has occupied that office for two years. We shall miss Dr. Lindsay. He has been a guide, father and statesman on many occasions, and his successor will need to look well to his laurels.

So, withal, we do not feel that the work of the West China Council for the year 1934 has been such a failure. We look forward to the time when all the projected activities of the Council will be carried on, but that cannot be until we are enhanced in staff and have our budget augmented. The addition of a graduate in medicine to the staff will make it possible to more than double our work. The addition of a nurse to this staff would make the programme of the Council too small. We really look forward to just these additions in the not too distant future. Our sincere thanks is due to the missions and organizations who make our activities possible and we hope that they will see their way clear to carry on in assisting in this piece of work in Health Education, the only one of its kind in West China.

WALLACE CRAWFORD
Director.

SOME FACTORS IN THE PROBLEM OF ECCLESIASTICAL UNITY IN SZECHWAN

Not long since an incompletely representative group of the Christian Missions working in Szechwan met in London to discuss the question of Church Union. It appears from the reports that a harmonious atmosphere prevailed throughout and complete agreement was attained (or maintained) as to a number of suggestions perhaps in the main somewhat vague and platitudinous. Of these the most definite was to the effect that the Home Churches Mission Boards should do

nothing to prevent any union desired by the Churches in Szechwan. The significance of this, however, may be easily exaggerated for on the one hand, the Home Churches could do little to hinder any union desired by independent and self-supporting churches here and on the other hand, since the money contributed to these churches at present is raised by voluntary subscriptions it is impossible to promise continuance of such support under any—and particularly under changed—conditions. But it is not my intention in the article which I am writing at the Editor's suggestion, to go over the ground covered by this conference, for the report of its proceedings have been fairly widely circulated and the points raised are sufficiently familiar to readers of this journal. Yet it seems to me that there are some considerations having a bearing on this matter which tends to be overlooked.

Do the admitted advantages of union cover all that is significant in the Churches as such? In some respects the advantages of combining smaller into larger units cannot be gainsaid. As regards most concrete enterprises (as for instance hospitals and some departments of rural service) the admitted gains from combination are not affected by the fact that they happen to be conducted under the name of Christian organisations. The advantages accruing are essentially those of rationalisation in business enterprises, such as economies in the elimination of redundancies especially in regard to personnel and other overhead expenses, the appointment of the individual to the department for which he is best fitted, etc. In the eyes of many members of existing churches this probably exhausts the function of Christian churches. To others, however, it will seem that these activities are at most merely incidental to the primary functions of Christian bodies as such. Now in the realms of the Spiritual and of progress of thought the gains from combination into ever larger units are much more open to question. Does not the history of thought rather suggest that unification tends to result in stultification?

In some recent discussions of this subject of ecclesiastical union I have heard some Chinese leaders express the view that denominational differences are entirely of Western origin, and are quite meaningless as far as Chinese Christians are concerned. I am a little inclined to question in the first instance whether those who make such observations are really thoroughly informed to the nature of organisations other than their own and their practices. Is it quite certain that all pastors of certain large denominations would consider the differences between the system to which they are accustomed,

and on the one hand a system in which there were no professional pastors or other permanent officials, or on the other hand, one in which they would be entirely under the dictates of an episcopal superior to be quite meaningless? If, however, what is implied is that union should be on the basis of "Primitive Christianity", all later "Western" (in relation to China) accretions being eliminated, some who now are hesitant concerning union might become enthusiastic.

Again, the attitude towards ecclesiastical union has some correlation with convictions as to the ultimate nature of ecclesiastical organisation. To some salvation is inseparable from membership in an institution which it was Jesus main concern to found. Union to such is necessarily a matter of supreme importance. It is natural, too, that they have a tendency to prefer the term "Re-union"—even in relation to areas in which there has been no previous ecclesiastical union. The South India scheme may be regarded as the logical outcome of that type of conviction. Such views, however, are not shared by all Christians. Not long ago I received a notice of a pamphlet to combat a "new" heresy which has apparently arisen in the wake of the spiritual revival in Shantung. It would appear that these heretics regard Christianity as primarily a way of life and consider organisations not of fundamental importance.

It seems to me that cooperation in practical enterprises still offers a vast field for further experimentation and advance. I find it difficult to sympathise with those who seem inclined to weep because in Szechwan at least there are in this sphere no further conquests to be made. Their prototype in the popular legend had apparently never heard of China and no rumours of the possibility of rural reconstruction seems to have reached them.

However, the question of the desirability of ecclesiastical union may be regarded there seems to be one departure from past practice in which agreement might be expected. I refer to disregard of the spheres of influence into which the province has been divided. For if differences between the ecclesiastical bodies are of no significance amalgamation should be sought in the immediate future, whereas if the differences are of importance, the affiliations of Chinese should depend not on geographical location but on individual conviction or temperamental predilection.

In conclusion what seems to me of prime importance is that Christians should cultivate charity towards all men and display a practical willingness to cooperate in all good work

with any who are willing to join with them in that work whether they be Buddhist, Confucianist, Agnostic, Romanist or members of the very heterogeneous bodies professing and calling themselves Christian and Protestant. The history of Buddhism and Confucianism suggests that in China as elsewhere fissiparousness may be a healthy sign of vitality and a multiplicity of sects or schools of thought is not necessarily to be deplored, but only lack of charity in their mutual relations. I myself incline to the view that the amalgamation of the existing Chinese ecclesiastical organization in the near future may be desirable as a temporary and intermediate measure; but I think that the future will be with "new" Chinese heresies for which we may hope in the subsequent "stage."

L. T.

NOTES ON THE COMMUNIST SITUATION

A fortnight ago, when the Editor's request arrived that these notes should be supplied, the situation was of a generally menacing character. Happily they can now be compiled under circumstances of much less strain, for the last few days have seen a distinct turn for better on every front.

Undoubtedly during the last few months determined efforts have been made by the Communist armies in various parts of China to combine in Szechwan. Their efforts however appear to be in process of frustration, owing entirely to the reinforcements generously supplied by the Central Government and the presence in Chungking of a large General Staff Corps which is in direct control of all the military operations in the province, thus giving some guarantee not only of greater vigour but also of plans far more co-ordinated than has previously been the case.

Just about a year ago the trouble from the Reds in Szechwan was almost entirely confined to the north-eastern section, where the Communist army occupied the area bounded by the Kialing river down to Chowkow and a line stretching through Yingshan to the Chu-ho and along that river and the

Tsien-kiang. In the early spring they began to retire, and by the end of June they had been driven to the borders of Shensi, being dispossessed even of Tungkiang and Nankiang though they still retained Wanyuan and Chengkow. After a period of rest and reorganization they began again to advance about the beginning of September, and within a month or six weeks had regained all the territory of which they had been dispossessed, with the exception of Chowkow, Yingshan, Suiting and Suenhan. They were obviously in need of food supplies, and this was met by the harvest which had just been gathered.

For a time fierce attacks were concentrated on the Suiting-Suenhan front, with the apparent intention of breaking through to Liangshan and Wanhsien and if possible joining up with Ho Lung and Hsiao Keh in the South-east. Failure in this led to changed plans, and the attack was concentrated on the Kiating river front in two places, the Kwangyuan-Chaohua region and around Paoning. At Christmas time and again a month later the latter place came within an ace of falling to the Reds, but courageous and costly defence saved it. To the north the Reds actually crossed the river and bestrode the Peh-shui-ho, some distance to the west. For ten days the two cities of Kwangyuan and Chaohua were practically besieged. Fierce fighting continued, but the combined efforts of the 28th Army and the Central Government troops under General Hu Chung-lan drove the enemy across the river once more. The most recent news tells of the retreat of the Reds along practically the whole Northern front, with the recovery of places so far apart as Kwangyuan, Pachung, Tungkiang, Wanyuan and Chengkow, and the Reds are now said to be in Ningkiang in southern Shensi; though strangely enough there is evidently a pocket of them left in the Nanpu region, for the recovery of a place barely one hundred li east of that city is recorded in the latest newspaper. To all intents and purposes, however, the situation at the present time in the North is that which obtained a little less than a year ago.

To the South-east, for some months Ho Lung was ravaging the district South of Pengshui, but later he moved in a south-easterly direction and was joined by Hsiao Keh, reputedly with some ten thousand Reds, who had trekked for about three months from south-east Kiangsi, thus proving to be the vanguard of the main body which came later. This combined force has during recent months given greater trouble in Hunan than in Szechwan proper, and the coming of the Central Government troops, who have been stationed

in the general region of Yuyang, Siushan and Sungtao, has deprived them of the base for which they had hoped. Very little news has appeared in the papers of late with regard to this force, and they are probably now on the Hunan-Hupeh border.

Almost the greatest danger during recent months has come from the attacks made on the southern front by the large body of Communists under Chu Teh, Mao Tse-tung and Peng Teh-huai which left south-east Kiangsi in the autumn of last year. The plans of the Generalissimo, worked out thoroughly and patiently, had succeeded in ousting them from Juikin and the region around, where for six or seven years there had been a highly organized Soviet state. Steadily and with some precision the main force moved over the Kiangsi border through north Kwangtung into south Hunan, then through north Kwangsi, and so entered Kweichow. Some attempt was evidently made to effect a junction with Ho Lung and Hsiao Keh, but this was prevented by the Hunanese army, and so the direction taken was almost a straight line across the province from South-east to North-west, and for the last three or four weeks they have been attacking fiercely in the Chih-shui and Snyung regions. In both these places failure has attended their efforts, though there have been reasons at times to be apprehensive of their success. For some days, according to newspaper reports, the Red army as a whole would appear to have been moving in a westerly direction in a line parallel with the Yangtze, and are now south of Kaohsien and have reached Yentsing in north Yunnan, with the intention, it is thought, of trying again to go North through Hengkiang-chang, to cross the Yangtze perhaps in the region of Pingshan.

It is not wise to attempt any forecast, for the movements of a force so desperate and mobile as the Reds have proved themselves to be are practically incalculable. It is not too much to say, however, that given a continuance of the present policy of both Central and Provincial Governments, the efforts of the enemy will end in complete failure. Their numbers have obviously been greatly depleted and it is difficult to see how they can still retain any great supply of arms and ammunition; yet it must be recognized that, in spite of all their losses in battle and from fatigue and disease, on all fronts, South and North and South-east, they still retain a solidarity of organization which, if they are allowed to rest and recuperate, will enable them again to become a menace. Numbers are not easy to collect from the newspaper

reports, and if those given of casualties were to be added together, it is not improbable that they would far exceed those of the original armies. A conservative estimate would be that under Chu Teh and his associates in the South there are still some fifty or sixty thousand men; under Hsu Shang-chen in the North a force only slightly smaller; and under Ho Lung and Hsiao Keh perhaps some ten or fifteen thousand.

There can be no doubt that if freedom of action is accorded the Generalissimo and the spirit of unity and co-operation is observed among the provincial armies the black clouds which have hovered over the province will ultimately be dispersed; but a force of armed men actuated by definite political ideals that has recently completed a march of nearly two thousand miles and is not yet effectually scattered cannot be despised with impunity.

J. H.

THE CHURCH IN JENSHOW AND THE NEW LIFE MOVEMENT.

“I am come that ye might have Life and have it more abundantly”. It is a common-place to-day to say that religion should touch the whole of Life but it is not easy in the practical work of the church in China to find ways in which all departments of life may be included in its interests and attention. In early years, the efforts of the missionary and his helpers were of necessity confined mainly to the proclamation of moral maxims and religious precepts accompanied by zealous exhortations to leave the path of evil and turn to the good but the coming of a Chinese church, a groups of men and women uniting themselves in fellowship to find ways of living a better life has made it possible to spread our efforts and seek to apply our message also to the practical problems of every day life. In Jenshow there is such a church, that is, a group of men and women, ordinary citizens of the town known on the street because of their responsibility in the

place as business men and artisans who have declared their faith in Christ and their belief in the Bible as the guide of every day life and practice and who are seeking together to follow its teaching.

During the first few days of the New Year this group of workers in a campaign, under the sympathetic guidance and inspiration of Rev. C. J. P. Jolliffe, decided to take advantage of the holiday season to show what the Program of the Church is and to declare to the public its message. This campaign was carried out as a practical effort along two lines. In the first place it accepted the challenge of "The New Life Movement" of General Chiang Kai Shek and under that caption sought to show the Christian conception of the New Life and what the church is doing to advance this national movement. Another organization in the church is called the Chi Chia Hwei (齊家會) which is a movement to produce a more orderly home and to carry the spirit of Christianity into family life. This organization has been in existence for one year and in the midst of the New Life campaign held its first anniversary. This Christian Home Movement is organized into several departments each one with a leader who is responsible for the work of his group. Each of the regular meetings is conducted under the auspices of one of these departments. About fifty families have joined the society and real enthusiasm is manifest in its management. Already the effects are to be seen in the improved conditions and more orderly and cleanly arrangements in the home and in moral reform such as giving up of gambling and wine drinking not to speak of the happier associations among the individual members of the family. At the anniversary dinner, eighteen tables were spread, at which the members sat in family groups. The officials of the town were present and expressed themselves as very heartily in favor of the objects of the society. The chairman of the day, who is the president of the society, was Mr. Hsiung the Postmaster of the town who had been a member of the church in Tzechow in the time of Mr. Havermale. The first speaker was the magistrate who addressed them as the "Father" of the community. Another speaker was Mr. Tsen the head of the local organization for the suppression of communism. He expressed exceptional pleasure at being present, as his father and mother had been church members in Suifu and he himself had been brought up in the church and as a small child had attended Mrs. Tompkin's kindergarten. He said that, as he entered the church that day after an absence of eight years he had felt strangely moved

and wanted to publicly declare himself as a sympathetic advocate of the church's work and mission. At the close of the speeches a very enjoyable entertainment of amateur theatricals and music was provided.

The program of the New Life Movement covered three days and was open to the public. The Church, which is well adapted for the purpose, was divided into six parts each assigned to one department. As one entered the front door, to the right was a room which was decorated with charts and pictures showing the ravaging effects of opium. These pictures were largely a collection from anti-opium societies but some were of local production and no doubt the one which arrested most attention was one drawn by a local artist. He depicted in a very striking way the terrible condition of a man who had smoked away all his property and even his family. Two of the church members had been assigned to this department and lectured and preached to the groups which gathered in the room. The next room, devoted to the "Thousand Character Movement" displayed the fact that the church stands for literacy and enlightenment and is not satisfied until all, youth and adult, can read. The third division was "The Christian Home" fixed up with most stimulating pictures showing in a graphic way how children should be reared, mothers exercising most solicitous care for her children and many helpful suggestions for better homes.

The next, and the heart of it all, situated in the centre of the Church just before the pulpit and platform was the department of religion. This from the standpoint of decoration was the most attractive of all. Pictures displaying the parables of Jesus and stories from the Bible were hanging everywhere and two Bible women and Pastor Chang were busy telling to the crowds the message of Christianity to the life and home. It seemed to us an easier and more effective way of preaching than the ordinary street chapel method.

From there we passed to the Agricultural display and here there were pictures of improved cattle and better chickens and examples of larger eggs and a better yield of cotton with placards in terse sentences telling how a farmer may improve his production and thus raise his standard of living. One placard told of the hen which laid two hundred and seventeen eggs in one year instead of the usual eighty. Here were young men entertaining the farmers with suggestions of how their production could be increased while one farmer who himself had several improved cattle was enjoying himself and imparting information to his fellow agriculturists. He also

gave a very comprehensive, illustrated lecture on the benefits of reforestation. The secret of success here was that farmers themselves were talking to farmers and it seemed to give to them a sense of having a share in the church. The last room in the series and the one best supplied with visible material was the department of Hygiene. Here Dr. Fu and his assistant talked themselves hoarse for two hours each day explaining the charts and models and giving very sound advice on how to avoid disease. Tracts illustrating its theme were given out by each department.

Several excellent ideas were wrapped up in this campaign and found expression during the days of its progress. It was a clear evidence that every branch of human life is the field of the church's effort. Again, it gave the local members an opportunity of expressing themselves in the community to which they belong and it also showed that every member should be seeking a way in which he can do something of practical benefit to the people. And then all classes of people were invited from the county Magistrate to the humblest workman, all at some time during the few days' program found a hearty welcome in the church. No one is outside of the church's interests, it is the great home to which all should belong. Probably three thousand people came to the church and heard the message as presented and the people learned that the church is interested in them and that its doors are open to all. It seeks in every possible way to lead to the more abundant life.

GEO. W. SPARLING.

LETTER FROM DR. EDDY TO DR. JOHN SUNG OF THE BETHEL BAND.*

The following letter recently sent by Dr. Eddy to Dr. John Sung may help the Christian leaders of China to believe and preach "one whole gospel".

Amoy, December 17, 1934.

My dear John Sung:

I have followed the beneficial effects of your work in many places in China but in no place have I found such

*Dr. Song recently left the Bethel Mission to become pastor of an independent Church.

marked blessing as in Amoy. Many have confessed their sins, many have been converted, hundreds have been quickened to join in witnessing bands which are active today. In all these things I rejoice and praise God.

There are some things where perhaps you have been misreported. Perhaps my work and message have also been misrepresented to you by earnest and well meaning people. I am a humble evangelist who believes and is trying to preach the whole gospel. For there is no other gospel and I am sure that you and I both believe in it. I believe in the life of Christ as the divine Son of God; I believe in His sacrificial death and vicarious atonement; I believe in the risen Christ who saves men; I believe in the Holy Spirit and in His work in the conviction of sin and conversion; I believe that men are saved by the grace of God through Christ, who died for them, as they turn to Him in repentance and faith and that they are not saved by any merit of their own, or by the good works of any so-called "Social Gospel". Such a "Social Gospel" as a way of salvation or substitute for individual regeneration, I never believed or preached.

I believe that having accepted Christ as Saviour men should follow Him as Lord and Master, loving God with all their hearts and their neighbor as themselves; ministering to the needy like the good Samaritan, as Christ taught; witnessing and working for Christ, exposing evil as He drove the money changers from the temple, attacking social abuses as you and I both did the gross prostitution in Amoy, challenging the evils of selfish capitalism for its exploiting the labor of children, men and women for profit in industry, and the evil of corruption in political life where the poor are robbed and the country weakened by "squeeze" and theft. I believe not only in attacking evil but in the constructive application of the principles of Christ in all human relationships—personal, family, economic, and international.

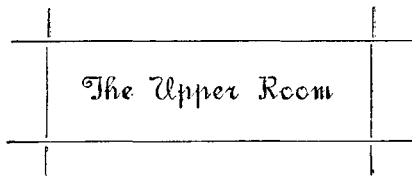
I think you will agree also that there is a real danger in the Christian forces of China being weakened by division, by suspicion, by loveless misrepresentation, jealousy, quarrels and judging one another. Where I have four nights to present the first principles to non-Christians I speak on *Sin*, on *God*, on *Christ* and then for those who accept Him, how to begin by confession, witnessing, Bible study, prayer and service. I believe many other things and I have many other things to say to them which non-Christian beginners cannot bear all at once. I therefore confine myself to these few essentials—Jesus Christ, His life and teaching, His sacrificial

death and resurrection power to save; Christ as the way, the truth and the life for us and for China.

Hoping that I may soon have the privilege of knowing you personally, I am,

Very sincerely yours,

(Signed) Sherwood Eddy.



WHEN THE FISHING WAS SLACK.

Reading: John I: 35-51.

J. Taylor.

Somewhere on the coast of the Sea of Galilee, perhaps on the west between Tiberias and Capernaum, lay the little fishing town of Bethsaida. In this place lived two families; one by the name of Jona, the other, Zebedee. These two families each had two sons. Jona's boys were named Andrew and Peter; Zebedee called his sons James and John. The heads of these two houses were partners in the fishing business; it is therefore quite natural to suppose that these four boys were chums. When there was work to be done they did it in common. When the fishing was slack and the nets had been repaired and the boat washed, this quartett had leisure time which after was spent together. One spring day, they decided to go down country to hear a young prophet who was preaching somewhere near the Jordan. So they got together some food and went off over hill and dale. It was likely that they would be separated some times and it is interesting to find that Andrew and John kept together.

These lads listened to the young preacher and found that he was talking about the Messiah—the coming one. One day as they listened, the prophet pointed to a young man and said: Behold the Lamb of God that taketh away the sins of the world. When the crowd dispersed, Andrew and John

followed this stranger who asked them what they wanted. They asked him where he lived; and he replied, come and see. This was the first time that Jesus spake to any of his disciples. The two young fishermen went to the house where Jesus was staying and stayed the night. Early next morning Andrew hastened off to find his brother and told Peter that he had found the Messiah. That was enough for Peter; he at once went to see this wonderful being. Later a fellow-towns man, Philip, met Jesus and accepted his invitation to follow him. Then Philip went off to seek Nathanael and brought him to Jesus. This last named was a scholar and a seeker after God. They all became disciples and later were known as apostles of Christ.

It would be interesting to study the personality of each of these men and try to find out the characteristics which made them so helpful to Jesus at the beginning of his ministry. But there is something else in this narrative that has thrust itself on this reader. It is this: those four fisher lads had a period of leisure in which they might do as they pleased. It is not probable that they saw or felt the significance of their decision to go south and listen to the new prophet. They simply wanted to fill in empty time. The fishing was slack—so they went off to the preaching. And the result was that their whole future was changed. Had they gone hunting they might have brought back a full bag. They might have crossed the lake; or they might have sailed down to Tiberias and mixed with the crowds in that central city. Or they might have gone up to Capernaum which at that time was a flourishing port, and they would likely have been regaled with the latest rumors and news from the east. Indeed, they might have done one hundred and one things that would have left them the same men as they were when they started on their jaunt. But they went to see and hear John. This changed them and altered their careers. They lived to become leaders of the Kingdom of God Movement in their own land. Some of them went to other countries to preach the gospel. It is said that Andrew went to India; Peter went to Italy; John went to Asia Minor; Philip introduced some Greeks to Jesus. Peter and John wrote letters and a gospel which have become part of the literature of the New Testament. All this followed on their journey to the Jordan when the fishing was slack.

What do we do when we dont have to do anything. In other words what do we do with our leisure? Where do we go when the fishing is slack? The time has come when most

of us are going to have a great deal more leisure than we have been accustomed to. The five day week with the six hour day is prophesied for the near future. Means of travel are becoming speedy that we have more time to spend either before the journey begins or after it ends. How are we going to use this added time? Most of us have been trained for work—not for leisure. When we find ourselves with time on our hands, we are put to it to use it profitably. When the fishing is slack, we are at a loss to fill in our time. We have few resources within ourselves and in the ordinary western city there are all too few opportunities for the use of leisure. The ball park? Well, one cant be there every day. The movies. Most of them are a waste of time. Radio. Little else besides advertisements and twaddle. True, there is the public library and it is very probable that it will be more and more frequented. And, it may be that folk will turn once more to the church. If they do, the church had better get prepared for them. For whether we will or no, the times when the fishing is slack are due to increase.

THE TEMPLE

From afar you can see,
Midst the emerald greenery
Of whispering trees in the breeze,
A Chinese temple.

Tiled roofs with upturned corners,
Storied archways for the mourners
Of the dead, in their bed
Of fragrant wood.

Ochre roofs, and fearsome creatures
Of red lacquer, with ugly features,
On the peak, so to speak,
Writhe along.

In the courtyards down below
 Can be heard the lin-lan-low
 Of the bells, casting spells
 O'er the people.

Long dark alleys wind and wend
 To gorgeous gardens, where to spend
 Happy hours watching flowers
 Is divine.

Golden fish in crystal pools
 Dart about and swim in schools.
 Dark green rushes looking luscious
 Greet the eye.

Grey-gowned monks sweep slowly by,
 With folded fan and downcast eye.
 Men whose life away from strife
 Is spent.

Urns of bronze by flagstone walks
 Burn rarest incense from a box
 With jewels inlaid, which had been made
 Years ago.

Great dark rooms like gloomy caverns
 Where the peasants from the taverns
 Come to pray, and there convey
 Their prayers.

Frowning idols with painted faces
 Glare down, as they make their graces
 Lighting tapers with their papers
 Of golden hue.

Kneeling figures in the half-gloom
 Of the gods' own gilded throne-room
 Bow each head in reverent dread
 To the floor.

The courts are haunted with the sages
 Taught by the wisdom of bygone ages.
 And over all hangs a pall
 Of heavy silence.

PARENT-TEACHER ASSOCIATION.

(October, 1934.)

TOPIC: *How to deal with problems related to bringing up children in China.*

Leader: Dr. Liljestrand.

Among the sub-topics touched upon were health problems, best age to send the children home, use of spare time, training in use of money, effect of servants.

Notes:—

1. A thorough physical examination of servants is a wise precaution.

2. The general problem of turning little children over to the care of da niangs was discussed. There was no great unanimity of opinion on the question. Dr. Liljestrand felt that it is exceedingly unwise to give the feeding of very young children over to da niangs—they feed too fast and unwisely, not insisting on the child getting what he needs, etc. Dr. Crawford was concerned because young toddlers are turned over to the da niangs' care and taken out over the University campus. He suggested that the children should be kept within the bounds of private compounds because the da niangs do not properly supervise and safeguard them. Others felt that, although from certain points of view it might not be entirely desirable to turn the children over so completely to the da niangs, the pressure of other duties and interests on the parents made it necessary, and that on the whole it was justifiable. All were pretty well agreed on the general principle that as soon as possible children should be trained to become independent of da niangs. By five or six years a child should be entirely free of da niang.

3. The point was made of the difficulty, with servants in the house, of older children learning to do useful things about the home. Some felt that children should be made responsible for certain definite duties as getting out the coal, bedmaking, mending, tidying own rooms, preparing Sunday afternoon tea, etc. Others felt that such a demand was artificial, since the tasks could be done more easily, and as well or better, by servants, and was, therefore, undesirable. Someone stated that she had found in her own case, that the

children when they once got home and into a servantless house, where there was a *real* need for their help, responded satisfactorily and took their share of the labor and responsibility without question.

4. Dr. Phelps made the point that we should endeavor to create in the children an appreciation and love of China and things Chinese. He suggested picnics at temples, having the children meet Chinese students who come to our homes, giving children, for their own rooms, pieces of Chinese pottery, carving, etc.

THE CHURCH AND THE MISSION CHANGE SEATS

SYNOD, AND THE CONFERENCE MEETINGS OF THE CHURCH MISSIONARY SOCIETY, MIENCHU, JANUARY 1935.

The annual Conference of missionaries of the Church Missionary Society was this year preceded by the meeting of the Church of the district in Szechwan in which the Society is working. That meeting is known as the Western Sub-Synod of the Diocese of West China in contradistinction to the Eastern Sub-Synod which is a similar body representing that branch of the Church in the area where Anglican members of the China Inland Mission are working.

Synod is composed of all clergy, Chinese and foreign, and also properly elected lay representatives of either nationality from the churches. Quite a number of visitors were also present and were invited to take part in the discussions, though not permitted to vote.

In former years most of the policy was initiated and the Budget drawn up by the Conference of Missionaries, and a considerable amount of business was then handed over to the Synod in the form of "Recommendations" which were almost certain to be accepted. This year the policy was reversed. Elected committees of Synod—financial, educational, evangelistic, and medical, brought in a Budget and most of the recommendations (others being proposed from the floor during sessions).

The amount of money available for the whole Mission, now placed at the disposal of the Church was seen to be so small that it soon became obvious to the whole Synod that the margin within which alterations could be made was exceedingly narrow, and that one branch of the work could gain an increase if another part bore a corresponding loss. There were no unexpected sources from which additional amounts could be found, and the amount left for "unforeseen expenditure" was exceptionally small.

It was found possible to give a slight increase to the clergy whose salary has been on a relatively low scale, but at same time it was ruled that none of them is allowed to engage in any business or trade in order to augment his stipend, and it was made plain that this rule will be strictly adhered to. The resolution was on the whole well accepted, and after discussion was passed unanimously. Lay representatives were delighted to think that the whole-time interest of the clergy was to be given to their ministry.

Most of the clergy were also asked to change their sphere of work by removal to another town, in the interests of the work as a whole. Some immediately expressed their willingness to move anywhere for the sake of the Kingdom—though a few were inclined to favour delay in the carrying out of such a plan. It was finally decided that the plan be put into operation immediately. Perhaps these decisions were the crux of the Synod meetings. They gave a new and challenging definition of the work of the minister as one who is willing to be moved anywhere by the Church in the interests of the work as a whole regardless of inconvenience, and in spite of financial difficulties. Nor were the laity unmindful of the challenge it brought to them to back up their self-sacrificing clergy and also to regard their own duties as representatives of the Church as a great responsibility.

An impressive conclusion to the Synod meetings was the Farewell Meeting for Miss Wells, one of the pioneers of the West China Mission. As she has completed 42 years of service there were not a few of the Chinese who spoke of her merits who had not been born when she came to China. Another moving ceremony was the ordination to the diaconate of Mr. Lin Tzen Chih. He is going to assist in Mienchu and also cooperate with Mr. Maxwell in the Farmers' Bible Schools. Mr. Lin is also Associate-Treasurer with Miss Stewart.

The Conference of Missionaries followed the Synod Meetings and it took the form, first of spiritual fellowship, then of discussion of the more intimate affairs of missionaries such as dates of sailings, and then, at the request of the Society, a consideration of its own policy with regard to the effects of financial retrenchment on the one hand and "Looking Forward" on the other hand. Such matters could not be dealt with exhaustively in large meetings and are still engaging the attention of some elected for that purpose. We learned with great satisfaction that there is the possibility of a visit of the General Secretary and also the Secretary for the Far East of the Church Missionary in the Autumn.

Work in which we are cooperating with other Missions formed a topic of increased interest and strong recommendations were made by which it is hoped we shall be able to participate to a greater extent in such enterprises. But above all we welcomed the resolutions of the General Synod of the Sheng Kung Hwei of last year "to promote local study and prayer groups with regard to Christian Unity" . . . (and other resolutions towards the same end). It is hoped that other Churches and Missions will express their willingness to pray with us and confer with us in a sincere endeavour to remove the blot of disunion from our Christian Missionary enterprise if not from the home field as well.

F. A. S.

STUDENT SPRING RURAL CONFERENCE

A. J. BRACE

The Second Student Spring Rural Conference has passed into history. It was held at the same place as last year, on the Shie Farm, at Tu Chia Yen, ten li outside the little East Gate. The Conference was slightly larger than last year, with forty student members and ten leaders, of whom fourteen were girls, under the capable leadership of Miss Thexton and Miss Hansing. The Conference opened on February 7th and closed on the 13th.

"You do things so much better than we Chinese" was the comment of one group to a team of our student workers when visiting among the farmers, and not a foreign leader any where near. Our students had some considerable difficulty persuading these good farmers of Cantonese stock that they themselves were Chinese and that they were "all one family". After the first day of visiting among the farmers carrying literature and New Year good wishes the students gathered at the Shie Farm at night, and quite in ecstasies reported the experiences of the day. The Conference members were now, only about six of last year's conference being present this year, but the joyous note in reporting was similar to last year's opening meeting, and reminded one of the joyful reports of the disciples as they told Jesus of their kindly reception by the country folk. The students went out in three large groups then sub-divided and went two by two in order to cover a larger number of farms, and in this way the first day made 75 visits.

The weather was cold and damp, so dissimilar to last year when the sun shone brightly every day. However "ho-pens" and charcoal were quickly brought from the city and the evening meetings and conferences were better enjoyed around the cheerful fire. The cold and wet weather did not interfere one particle in the work nor did it dampen the spirits of the students who stuck to their program and carried it through to the letter, even marching off eight li to Chin Long Chong, Sunday morning, when the day began cold and threatening. They carried the Gospel in story and literature, gave out health and farmer's tracts, and dispensed medicine to the sick and poor, and then got back to camp for late dinner, and more big meetings for the great crowds gathered at the Shie Farm.

One of the really fine things was the unanimous election by the students of Miss Ruby Chen, Medical student, as Chairman of the Conference. It was a fine and wise choice, for Miss Chen presided with dignity, ease and real efficiency. Co-ed Conferences have come to stay having proved their worth. There was no foolishness or unwise conduct. All obeyed the simple rules and played the game perfectly. We were like one large well-regulated family out to serve others in the spirit and name of Jesus.

Among the "high spots" of this year's Conference the following might be noted:-The development of new student leaders who showed real acumen and a fine spirit of cooperation; more experience in meeting farmers tactfully and help-

fully; manual labor performed by the students, both girls and boys, for half a day road-making and repairing culverts—my how they did work carrying dirt and stones! There was more religion in the Conference this year, it came out in all the discussions and the visiting of farmers. In the past they have been too easily led to speak only of hygiene and kindred subjects, shieing off a bit from real discussion of religious topics, this year they majored on religion, and thoughtfully explored the way of Jesus; the "Groups" were a real leaven in helping students face their own problems and the need of moral housecleaning; Mass Education, ably explained by Ren Tze Li and Li Min Liang captured the students and farmers, and lessons were given by Dr. Phelps and his stereoptican lantern on the simplest characters, separate and in combination. Story-telling was a new venture. Gnai Shi Yu dressed up as an old literary "Sien Sen", and sat on the high seat with burning candles on the tables, and the ubiquitous pot of tea and discoursed by the hour from an old Chinese book in his hands, but telling the story of the Ten Commandments and the Prodigal Son. He had rapt attention and aroused real interest among the farmers. Excellent consecration services were arranged by Wallace Wang and Stephen Tang with the Cross in the central place, and each student carrying and lighting each others candles, passing the influence along, the testimony meetings showed the depth of Dr. Sherwood Eddy's work. Many testified at the final came-fire meeting of his influence in their lives.

Among the weaknesses might be mentioned, rather an overdose of pessimism among the students making for morbid introspection and heading for fatalism unless corrected; also the lack of Bible study was noted to be corrected in later meetings. The ever present difficulty of two or three monopolizing the discussion seems a "hardy annual" but capable of solution by quiet interviews.

Our leaders were excellent: lectures by Dr. Kilborn and Dr. Dsang; Dr. Liljestrang, Dr. Du and Dr. David Dai did wonders with the crowds in dental work, vaccination and general medical treatment; the medical students and nurses were most valuable, and always ready, day or night. Dr. Phelps was fine in advising students, leading question hours, running his lantern, and being a general friend to all. Annie Thexton took the responsibility for morning prayers, while Ovidia Hansing did the same for evening prayers, and both wisely used students and helped develop leadership. Tuesday

was Visitor's day and 114 sat down for dinner. Two tables of leading farmers joined with foreign friends and students from the city watching the Conference in action.

The Literature Depart. of the Canadian Press kindly presented 10,000 tracts that were widely used, and the Scottish Bible Society gave Scripture portions, and over 1000 were distributed. The whole week's work was done for about \$140., the students paying a dollar each for their food and managed the kitchen themselves. Now "Ten Students" have volunteered to return each Sunday and carry on work in this populous neighborhood. The writer stayed over a day and met over 100 farmers at dinner invited by the Militia Leader, all warmly endorsed the idea and extended a wide invitation to continue this most helpful work for the country folk. This is the way churches begin; the great number of children here constitute a challenge to begin Sunday School work.

THE COMING OF DEAN WEIGLE AND DR. C. S. MIAO

In June 1933, we first heard of the proposed visit of Dr. Weigle, Dean of the Divinity School of Yale, to West China. Dr. Weigle is coming to China in the interests of Theological Education and expects to spend about six months in this land. When it was announced in our General Faculty that Dr. Weigle would be in China in the Spring of 1935 it was decided to extend a hearty welcome to him with an invitation to him to visit Chengtu, and to come at a time when it would be possible for him to take part in our graduation exercises at the West China Union University. Since that time letters have been sent to Dr. Weigle and to the Committee on Religious Education of the National Christian Council who are responsible for arranging Dr. Weigle's program while in China. When Dr. Jolliffe was present at the Annual meeting of this committee some discussion was held concerning the program.

We have now received word that on the program for Dr. Weigle's tour of China his visit to Chengtu has been fixed in accordance with our request and it is expected that he will be with us from June 17th to June 28th of this Spring. At a meeting of a committee representing the Missions and the University held in January it was decided to express our pleasure that it is proposed that Dr. Weigle should come at that time and also to invite Dr. C. S. Miao Secretary of the Committee on Religious Education of the National Christian Council to come with him and assist in work proposed.

It is now proposed and definite plans are being made for the convening of a Conference during the last two week of June, of leaders and workers and the Missions and Churches of Szechwan. It is thought that the program of investigation and discussion at the Conference might cover the three main topics of Religious Education, The Training of Lay Leadership for the Church and the Training of Men for the Ministry. We would be glad if members of the Missions and Churches would have this conference before them in their prayers and also soon begin to select those whom they wish to attend such a conference. Further announcement will be given when the program has been more definitely fixed. It is thought that our program might follow that of similar conference in other parts of China and we have asked the committee in Shanghai for suggestions. The Missions and Churches in Szechwan are undertaking to raise half the amount needed for the travelling expenses of the two men from Hankow to Chengtu. A committee on Preparation and Survey has been appointed consisting of R. O. Jolliffe, L. Tomkinson, E. Willmott and G. W. Sparling.

It is hoped that this conference will mean much to our work in the province and much will depend upon the preparation made. Any suggestions concerning the program of the conference or of how it should be conducted will be welcomed. We are on the threshold of a Forward Movement in our work in Szechwan and we believe that these men will be of great assistance and inspiration to us all.

GEO. W. SPARLING.

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TATSIIENLU

1934.

The official name for this famous Tea mart is K'ang Tung () or "Kam Calmed". Kam is the Tibetan name for an area of 150,000 square miles and a Bod pa population of not less than 1,000,000. Perhaps to the Tibetans, Lhasa is only more important.

The work of the missionaries has gone on as usual. The Cunninghams, Mrs. Edgar and the Catholics and the Adventists attending to the city programs; and the writer doing his bit with the cowboys on the Roof. He had the pleasure of introducing Drs. Sparling and Jolliffe, Agnew and Li Ch'u Bill to zones between 12 and 16000 feet. Moreover he led them through the famous ranch of the former King of Chag La, Mr. Brace elected to soak in the famous waters of the Yu Ning sanitorium. In October Mrs. Ogden passed through on her way to Batang; and during the same month A. Pocklington from the vicinity of the Snowy River came to Luting Hsien to open a station for the China Inland Mission. He experimented with fevers and boisterous children in that town and visited a famous cirque called Ngan Chow(). Expeditions were numerous, and the activities of their members very varied. The Youngs shot bears, leopards lammergeyers and wolves; and Dr. H. Smith collected with much success in many a Tibetan terra incognita. M. M. Mandville and Roubin appealed to the public in many ways. They, on one occasion, actually reached Litang, but finding no gold on the lamasery roof, like the good "old Duke of York" came back again. In a polite and restrained diction they had some hard things to say about the "Happy Valley". What they said about the Saucy Tong River has not been recorded; but their attempts to add to the efficiency of the "Tibetan Navy" failed: at least only one hundred li of a possible 1300 were manipulated after a week of hard and dangerous effort. The Dolan expedition also passed through and when they were about to leave, for a few hours, a certain compound was a good imitation of an abandoned whaling station. The party consisted of Mr. Brooke Dolan, Dr. Schaffer, the mighty hunter before the Lord, and our old friend Marcion Duncan, who has much to tell the world about Kampti Long and other places. We enjoyed their visit very much and are following their movements with interest.

J. H. E.

LUCHOW

February 2, 1935

The last few weeks seem to have changed the whole atmosphere politically. First a scramble on the part of people who had any money, to get it to Shanghai at any cost, even as high as \$80.00 per 100.00. Then people moving here there and everywhere. Authorities tried to stop both the money and the people.

Then a levy on behalf of the military.

Available troops told off to the various routes leading to Kweichow, of which there seem to be many, in this area. Both Yun Ling and Chih Sui, where originally there were Kweichow soldiers, who had left for inland and no Szechwan soldiers replaced them, thus it became very wise for missionaries to evacuate to Luchow, since robbers aplenty, existed near these places.

Then came startling rumours and although they were most unlikely, still people were ready to believe anything and the authorities, seem to have made the rather serious error of thinking that people weren't sufficiently afraid of the REDS, so they added some street decorations to illustrate what the REDS did to people. That set more than their teeth on edge.

Following all these things, trenches were dug everywhere nearby and all the way up the bank of the big river for a long distance above the city, as well as elsewhere.

The old aeroplane landing on the sand bar, was again gotten into shape and small aerodromes built. Troops came fast and thick, overcrowding the city and waiting for orders and for money. Then a night's work on the pontoon bridge across the small river and the report that another one was to follow on the big river.

Without having better explanation, the public took that to mean that such bridges meant that the Sze. troops intended to retreat hastily, hence that straw, again, seemed to be the one that broke the camel's back.

It was always easy to know that "the REDS would be in the city tomorrow".

The Chih Sui arsenal was moved to Hochiang and the post master there fled to Luchow. The man in charge of the arsenal was a Luchow man and his family came over here and that gave some more ground for fear.

A small gunboat, has been hiding amongst the native boats for some weeks, ready to turn in, if its protection was necessary. It is very small but I presume it can grow and perhaps it can do more than you could suppose.

You need only travel along the roads, to have anyone and everybody, ask you "what is the NEWS TODAY". In one large town, they told me that local authorities, definitely moved the rice supplies up into the nearby forts and that they had planned that if the REDS should come, they would burn the houses, and if need-be destroy all rice too, but someone did raise the question, of what would happen to survivors, if all rice was destroyed?. Any places that I know of, there seem to be few, if any, who are ready to join the Reds or welcome them, despite the fact that they do feel the burdens sorely, under present control.

The local "Tuans" do seem to be thoroughly on the watch, both day and night.

The last few days the people feel much easier, since the robber band near Chih Sui has been driven off, and Reds a bit farther off have been obliged to retreat to some distance. Steamers and motor boats, seem to be running regularly. Some of them carrying troops up the river to various centers.

A. C. H.

C. I. M., ICHANG

February 4, 1935.

The Editor—West China Missionary News.

Dear Editor:

I'm taking the liberty of using your magazine to send a p.p.c. to our friends in West China.

It is 35 years since we first took up residence in Ichang (we went to Kiating in 1894) to assist missionaries on their way to and from West China.

It was some business in the good old days of houseboats. How well we remember the C. M. M. "Admiral" (Dr. J. R. Cox) coming down to take up one of the early large parties of fresh Canadian youth, full of life and spirit. How Dr. Cox

fagged engaging boats, filling up the never-ending customs declaration forms, storing the boats with provisions for the 4 or 5 weeks journey. How the coming of steamers has revolutionised our work here! One never-to-be-forgotten event stands out in our minds. It was the coming of the first large C. M. M. party. We received a wire from Shanghai,—“Can you accommodate NINE Canadian Missionaries”. We were new to this place and had until then never put up so many, but we wired back,—“Come along”. And they came along, and Ai Yah, to our amazement we did not have to ask where are the NINE, they all came right enough, but each one brought one piece WIFE! However, we all managed to crowd in and a happy crowd they were. Some have kept memory green by sending us each Christmas a card or message, many of which I blush to say I never acknowledged, though greatly appreciated.

Having had a rather serious illness last Oct. from which I have not regained normal strength, our Director, at the Doctor's wish, has decided we must leave Ichang. It is therefore with a lump in our throats and hearts down in our boots we write to say to all our dear West China friends, FAREWELL.

Don't forget what I wrote in the News some years ago;— Notwithstanding urgent request, “PLEASE ADDRESS ALL BUSINESS LETTERS TO THE BUSINESS MANAGER”. ONE man in Sze. sent an envelope addressed to H.J.S., which contained Bill of Lading for a “BABY BUGGY”. Consequently it was forwarded to me in England & PAPA had to carry the baby for some time as penalty! “A word to the wise is enough.”

We expect to leave Ichang about the middle of March. It will always be a great joy to receive a letter from any or ALL of you. Our Mission Headquarters in London, England, will always find us. CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N. 16., ENGLAND.

May God's blessing rest upon you, and your labours for Him be abundantly fruitful. This will doubtless by the last time I shall be able to sign myself in the W. C. News as.

Squire of Ichang

HOME MISSIONARY PASSES ON

A. J. BRACE.

Pastor Mao Su Sen, the veteran Home Missionary, of the Canadian Home Missionary Society at Lifan, died of pneumonia, Sunday January 20th, at Lifan at the age of 68.

All who visited the "Inside Country" will remember the kindly personality of Pastor Mao and his whole-souled welcome to all visitors. As treasurer for some years of the Mission, it has been the privilege of the writer to come very close to Pastor Mao, and one desires to state here that always it was with the feeling of real brotherhood in the finest Christian sense that we enjoyed our visits and trips together. Pastor Mao was extremely simple in his life, quite unselfish in all his dealings, ever ready to efface himself and exalt his Master whom he loved and served to the uttermost.

In the Sixth Year of the Republic Pastor Mao opened the work in Lifan. The first Christian there was Ren Kwang Ting who became a Christian through reading John's Gospel left by early missionaries pioneering there, and all through the valleys of the Ming and its tributaries. Two years, after, the writer made his first trip in accompanied by Mr. T. E. Plewman, and we baptized the first five converts prepared by Pastor Mao, who was not then ordained. One of these men Ren Sueh San, son of the pioneer Christian Ren Kwang Ting. Mr. Ren became helper and preacher at Tsa Kao Lao and has remained there ever since doing excellent work in church and school. The next year we went in again, this time in company with the veteran missionary J. H. Edgar, and this time we baptized more members, and married Pastor Mao to his second wife, a Christian tribes-woman. On these and subsequent trips we saw the hold that Pastor Mao had on the Community. He was an old military man and was past-master in the art of Chinese boxing, or "Da Chuan." This he used effectively in the interests of the Kingdom by opening classes for girls and boys, and the sons of the Chinese officials came and learned under Pastor Mao, and also learned the Gospel story. In all these ways Pastor Mao was a wise winner of men and never lost an opportunity for a kindly winsome word for his Master.

Winning his way among Chinese and non-Chinese in the "Chai-tzes" and valley and mountain fortresses, establishing free medical clinics for the Tibetan Lamas, his influence became far reaching. We saw the difference on later trips. Once we were denied admittance to the Tsa Kao Lao Lamasery, but by his kindly ministrations finally the barriers were broken down, and truculence gave way to friendship and cooperation. Pastor Mao was a true servant of God. He has gone but his influence will live, and Christian work will be easier because Pastor Mao lived and labored there eighteen years. "Servant of God, Well Done."

WEST CHINA MISSIONARY NEWS

IN ACCOUNT WITH ADVISORY BOARD FOR YEAR

ENDING DEC. 31st 1934.

1934				
Jan. 1st	2	To	Bank Balance	255.27.
" "	22	"	Cash Balance	33.46.
" "	3	"	C. M. Press Balance	3.50.
" "	1	"	Capital Account	748.81.
Dec. 31st	1	"	Interest	53.80.
" "	1	"	Exchange	125.56.
" "	4	"	Subscriptions	708.28.
" "	4	"	Extra copies	12.30.
" "	6	"	Advertising	448.50.
" "	3	"	By C. M. Press—printing	1044.90.
" "	3	"	C. M. Press—stationery	40.90.
" "	5	"	By Postage	201.40.
" "	5	"	Office Help	22.00.
" "	1	"	Capital Account	802.61.
" "	2	"	By Bank Balance	118.07
" "		"	Cash	159.60.
				\$2389.48. \$2389.48

Audited and found correct 25/1/1935

GEORGE M. FRANCK

ADELAIDE HARRISON
BUSINESS MANAGER

BETHEL BAND NOTICE

On February 1st, from Bethel Mission, Shanghai, the following radio message was received—“Mixed Band Sailing Saturday. Ming Kuei.” This message tells us that Rev. Andrew Gih and Mrs. Gih, Frank Ling, and Miss Betty Hu had left Shanghai on the Min Sen steamer “Ming Kuei” and were on their way to carry out the evangelistic campaigns arranged for them in this province.

Owing to conditions brought about through the Communist Menace to the province with the resultant commandeering of ships, troop movements, etc., etc., it will be impossible for the members of the Bethel Band to commence their meetings on the dates previously set. Meetings, therefore, cannot help but be delayed at each place a couple of weeks or so.

But the Bethel Band is on the way! Let us pray for the meetings arranged for at the respective places.

LATER. BETHEL BAND reached Wanhsien on February 15th and were proceeding immediately to Liangshan.

BOOK CLUB

Feb. 14, 1935

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

Tretiakov, S.	Chinese Testament
Fleming, P.	One's Company
Young, E. H.	The Curate's Wife
Hilton, J.	Good-bye Mr. Chips
Miller, C.	Lamb in His Bosom
Golding, L.	Five Silver Daughters
Buchan, J.	The Free Fishers
Gibbs, P.	European Journey
Wood, H. G.	Christianity and Communism
Douglas, H. P.	Church Unity Movements in the United States
Spencer, F. A.	Beyond Damascus
Garrison, W. E.	Intolerance
Macforland, C. S.	The New Church and the New Germany

Chaffee, E. B.	The Protestant Churches and the Industrial Crisis
Roberts, R.	For the Kingdom of God
Slater, P.	The Yellow Briar
Dunne, J. W.	An Experiment with Time
Macaulay, R.	Going Abroad
Andrews, C. F.	Sadhu Sundar Singh
Bolton, G.	The Tragedy of Gandhi

KATHLEEN F. SPOONER
Secretary

INTER ALIA.

Mr. and Mrs. Tom Freeman left Chengtu in February to return to America. Mr. Freeman has been connected with the M.E.M. hospital at Shensi Gai Chengtu.

Dr. and Mrs. R. A. Peterson are leaving for furlough in America. Dr. Peterson is a member of the Medical College of the West China Union University at Chengtu.

A devastating epidemic has carried off the greater part of the poultry at the West China Union University. Here is a subject that cries out for the attention of the National Government—the destruction of animal and bird life by disease in China. It is not overstating the matter to say that millions of dollars are lost each year in this country through diseases which no one seems to know much about. Rural Reconstruction will lag so long as this is true.

Mr. and Mrs. J. H. Edgar are staying in Chengtu while Mr. Edgar is busy preparing some manuscript for the Press.

Several members of the West China Union University, Chengtu, have been in the Canadian hospital "for repairs." We are glad to be able to announce that all of them are making good recoveries.

In spite of many rumors as to the coming of the Reds from Kweichow into Szechuan, the term examinations of the West China Union University were completed on January twenty-third. Most of the students have left for their homes.

The Spring Term of the university opens on February twenty-sixth.

"No one can slink out of his past life, forgetting or huddling up what is shameful. It is only through truth and straightforwardness we can enter into that life which is all truth and integrity. Before we drink the living water we must truly thirst for it." *Marcus Doods*

Where could I go from Thy Spirit,

Where could I flee from Thy face?

I climb to heaven?—but Thou art there;

I nestle in the nether world?—and there Thou art!

If I darted swift to the dawn, to the verge of the ocean afar,

Thy hand even there would fall on men,

Thy right hand would reach me. Ps. 139, 7-10 (Moffat)

Miss Ethel Wright who had to leave her station at Paochow because of the depredations of the Reds, recently died in Shanghai and was buried in the Hungjao Road Cemetery. Rev. J. R. Sinton of Chengtu was one of the pall-bearers.

Miss Victoria Mannett of the C.M.S. arrived in Chengtu on Feb. 8. We understand that Miss Mannett is to be stationed at Mienchow.

Mr. F. E. Abrey arrived in Chengtu on Feb. 13. Mr. Abrey is to have charge of the building of the new Post Office in this city.

The author of the poem, "The Temple", on another page of the NEWS, is the son of Rev. W. B. Albertson, Bursar of the West China Union University, Chengtu, and is at present a student in St. Andrews College, Aurora, Ont. Canada. For some years, David was a pupil in the Canadian School for Missionaries' children at Chengtu.

The second term of the West China Union University began on Monday, February 25th.

The enterprise of Christian missions gets its ultimate vindication from the fact that it is seen to be rooted in the eternal nature of things. It is an integral part of that complex process of culture transmission and cross-fertilization by which the various civilizations and religions have been produced; and which if it is to be creative of the greatest good must be guided by the intelligence and goodwill of men.

—*Archibald G. Baker.*

Bishop John Gowdy of Foochow, Fukien, was in Szechuan in February holding conferences of the Methodist Episcopal Churches in this province.

Word just received from Canada says—"Stanley C. H. Best, a son of Dr. and Mrs. A. E. Best, was selected by vote of the teaching staff of Oshawa Collegiate and Vocational School, Oshawa, Canada, as the winner of the Murray Johnson Cane, at the annual Commencement exercises, recently. This coveted prize is given to the student who, by a vote of the staff, is considered the outstanding boy of the school in all round ability in class-work and student activities. Stanley was a student at the Canadian school, Chengtu, for all his public school training." Congratulations Stanley!

LATEST NEWS. S. C. FRENCHAM, C.I.M. Missionary was captured by the Reds in Nancheng, Shensi, late in February. This news has just come to hand. There is no news re the whereabouts of Mrs. Frencham.

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