

West China Missionary News

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Vol. XXVII	February 1925	No. 2
Editorial	- - - - -	1
A Quarter of A Century of Progress	- - - - -	6
Echoes From the First West China Conference	- - - - -	7
Echoes From the (Second) West China Missionary Conference	- - - - -	9
First General Conference of the Christian Churches of West China	- - - - -	13
Notes on the Christian Occupation of Szechuan	- - - - -	17
The Conference and Medical Work	- - - - -	19
Some Recent Medical Statistics	- - - - -	23
The Conference and Education	- - - - -	24
The Conference and the Szechwan Christian Council	- - - - -	27
Constitution of the Szechwan Christian Council	- - - - -	29
The Conference on Opium and Other Evils	- - - - -	32
Women in the General Conference	- - - - -	34
The West China Conference and the Indigenous Church	- - - - -	35
The Conference and Rural Evangelism	- - - - -	37
Rural Evangelism	- - - - -	38
Chao Tong Fu, Yunnan and Opium	- - - - -	40
The Conference Seen From the Office of the Executive Secretary	- - - - -	41
In Remembrance	- - - - -	44
Correspondence	- - - - -	45
News Notes	- - - - -	48
Births and Deaths	- - - - -	51



The
West China
Missionary News

FEBRUARY, 1925

EDITORIAL

There is an ageless antinomy. It is that life, apparently the simplest thing in the world, is just the most supremely difficult thing in the world. To live would seem from one angle to be the easiest thing possible, and yet from another it is the most profoundly exacting of problems. All our accumulated experience of the ages, our instincts, our knowledge, our customs, our laws, our institutions, our religions are, at our disposal today, to aid us in living, and yet there is no exact science, no universal consensus of opinion, to guide unalterably to the great goal. Here in this one of the world's oldest cultures, China, many Ways have been expounded and experimented upon. There is ancient Animism with Ancestor Worship, still flourishing in many forms. There is the Way of Inaction as advocated by the hoary philosopher Laotze and his mystic followers. There is the plain, ethical Way as set forth by the great Sage Confucius, by Mencius, by Chu-fu-tze and thousands of ardent disciples. There are also the Ways of Enlightenment of the Buddha assuring us that all is deception, and the Deism of Mahomet ready to compel all to conformity.

Into this maze of conflicting claims, we missionaries of the west have come with still another Way. It is the Way of One who claimed not only to Know and to Teach, but to Be, the Way, the Truth and the Life, that is the true and living Way. Of His claim, we His followers are profoundly convinced not alone by comparison and other intellectual convictions, but by long centuries of individual and social experiment and experience. To make known this perfect, all-comprehensive Way to this nation, we have sought various means, through

healing the sick, teaching, preaching, the printed page and various other activities. In presenting this Way we have endeavored moreover, here in the west, to present a united appeal. We have come from different denominations, from different lands and with different organizations, but the endeavor has been in as far as consistent with our personal and other convictions, to sink these differences and unite all our powers for the great campaign.

According to the records, the China Inland Mission came to Western Szechwan, Kweichow and Yunnan in 1877, the Methodist Episcopal Mission in 1881, the

THE FIRST CONFERENCE. Friends Foreign Missionary Association, the United Methodist Mission and the China Inland Mission (Eastern District) in 1886, the London Missionary Society in 1887, the American Baptist Missionary Society in 1889 and the Canadian Methodist Mission in 1892.

As the territory was vast, there was at first little chance of reduplication of effort or of conflicting interests, but from the standpoint of the enormity of the task there was imperative need for cooperation. Thus it seemed well to a small group in Chungking to call a Conference. The idea secured ready acceptance and as recorded elsewhere in this number, "In January 1899 the long-hoped-for First West China Conference met in Chungking, and was attended by 72 missionaries and 4 visitors." They were few in number as compared with these later years, but they showed themselves a worthy vanguard by their vision. They passed many resolutions, four of which were of special significance. These were "The Divisions of the Field" among the societies, so that there might be no overlapping of effort, the organization of the "West China Missions Advisory Board" where yearly representatives of the missions might meet for consultation and cooperation, the inauguration of the "West China Religious Tract Society" which has scattered yearly millions of the printed page far and wide, and last but not least the publication of the "West China Missionary News" to serve as a constant voice and clearing house for all ideas and endeavors. Some of the members of that first conference, we are happy to know are still with us, and "going strong." The results of that first united

meeting must assuredly be a source of gratitude to them, as it is to us all.

The second attempt to coordinate our endeavors came in January 1908, just nine years later, when the (Second) West China Missionary Conference met at the provincial capital, Chengtu. This time the total attendance was 160 delegates and 21 visitors, all missionaries save five of the visitors who were Chinese.

**THE SECOND
CONFERENCE.**

During the decade four departments of missionary activity had been clearly emerging, namely evangelism, medicine, literature and education. Especially in the latter, since the great Imperial Edict abrogating the old examination system and calling for modern schools, there had been unusual activity. The West China Christian Educational Union had been formed and the projected scheme for the West China Union University was ready for launching. These considerations naturally dictated the character of the program. That the discussions were provocative and practical may be indicated by the fact that almost two hundred resolutions of various kinds were passed, intended to further and coordinate the work. The soul of the Conference, however, was in the slogan, "One Protestant Christian Church for West China." A Church Union Committee was formed and continued to meet for several years, reporting from time to time to the Advisory Board. Rather elaborate rules and regulations were drawn up looking to the organic union of all the growing mission churches represented in the west. The scheme, as is well known failed eventually, so far as the formal side was concerned, but it has abundantly succeeded in spirit, for all West China are in Christian activity, possibly even better than one big church, they are one united family

A decade later still, about 1918, it was felt that the time had come to again meet in conference, and from that date until this present year, three or four attempts have been made to meet. But the political and other conditions have in each case proved unfavorable. Whether or not the work has suffered from the failure, it would be difficult to decide. This year conditions have proved abundantly auspicious and another

**THE RECENT
CONFERENCE**

Conference, the "First General Conference of the Christian Churches of West China has passed into history. The words "First General" and "Christian Churches" were intended to emphasise the fact that the former conferences had been wholly missionary, whereas this was to represent both the missionary and Chinese Christians as united in the churches of West China. It might perhaps have been named the "First *Chinese* Conference of the Christian Churches of West China. It was the premeditated aim of the organizers that the Chinese members should have full opportunity for their voice and vote. To this end the foreign delegates were to be considerably less in number than the Chinese, and several shiftings of apportionment had to be made. The final attendance showed 157 missionaries and 287 Chinese delegates. It was also part of the plan that the Chinese members should be given greatest prominence upon the program and if possible occupy the offices of chief responsibility.

Despite these arrangements it was feared that the native element in the conference might fail to assert itself, restrained by native modesty, less years of experience and the long years of actual foreign leadership. To the surprise of not a few
 ITS SPIRIT. almost the opposite proved to be the fact.

Chinese leaders were elected on the first ballot to the positions of chairmen and other offices, and from the first the conference took on a Chinese aspect. This deepened rather than lessened as it proceeded. Though the missionaries upon the prearranged program took their part, the discussions became daily more predominantly native. This was in no way due to lack of opportunity or respect for the missionary and his views. Some found themselves possibly slightly handicapped by language as all discussion was in Chinese, but no one was made to feel that the foreigner was not wanted or his views unheeded. He was there, however, as an equal no more no less. Moreover, he had to express his views clearly and tersely, if he would have attention, and be reasonably aggressive to get the floor or other eager debaters would press in before. The result was that many old time missionaries, whose speeches are quoted in long paragraphs in the former conference, will have not a syllable to their names when this report is published, while a score and more of young men and women among the Chinese members, who were looked upon formerly as quiet followers, will be remembered as

sparkling speakers and exponents of ideas and policies worthy of adults twice or thrice their age.

The general plan of the Conference will be apparent from an outline of the program published elsewhere. The mornings were given over to group meetings for prayer, the forenoons and afternoons in the

GENERAL main to sectional meetings, addresses and
PLAN reports on different phases of the work, and
the evenings to inspirational addresses.

The arrangements had been well adjusted and much credit is due the Promotion Committee Executive and especially its Secretaries, K. J. Beaton and B. C. Tang and Chairmen of the various sub-committees. Rev. Lincoln Chang M.A., B.D. and Rev. Donald Fay B.A. made ideal chairmen, clever, clear in their decisions and with fine control over the convention at all times. The visitors from afar will be long remembered for their inspiring messages, Bishop Grose for his breadth of vision, J. M. Yard for his spiritual insight, Dr. Peter for his wit and way of putting things over, and Rev. K. T. Djung for his interpretation of the heart of Christianity to his own Chinese people. Intensely interesting and instructive were the eight group meetings on Rural Evangelism, Education, Healing Ministry, Opium and Other Evils, the Szechwan Christian Council, Literature, the Indigenous Church and Women's Work, while the discussions following the reports of each of these to the main body were possibly the most vital and valuable parts of the great gathering. Brief reports of the Conference from the standpoint of these groups will be found elsewhere in this number. The papers and others more bulky details must be left for the report which is to be published both in Chinese and English.

And now again the present editor hands over his happy duties in connection with the News. In doing so he has to thank his sub-editors and many correspondents and friends for their support during these

ADIEU AND recent years, and the readers, or at least
ACCLAIM the subscribers, for their forbearance.

The new Editor-in-Chief needs no introduction. Dr. Joseph Taylor is too widely known in West China for that, and the fact that he has twice before directed the News over long courses of years will assure another term of pleasure and progress. The great Conference which has just closed marks the birth of the Indigenous Christian Church in West China, the News is fortunate in having Dr. Taylor to guide it in its growth.

 A QUARTER OF A CENTURY OF PROGRESS

IN SZECHWAN, KWEICHOW AND YUNNAN

As Recorded by Three Conferences.

	1899	1908 ⁽¹⁾	1925 ⁽¹⁾
Stations	33	68	73
Outstations	26	414	557
Hospitals	6	14	25
Dispensaries	17	26	50
Foreign Missionaries	167	389	547
Native Workers	36	197	1263
Native Church Members	964	11,103	25,162
Schools	33	179	602
Scholars enrolled	946	3368	21,146
Chinese Contributions	\$126	\$11,065	\$187,818 ⁽²⁾

(1) The statistics are for 1907 and 1924 respectively.

(2) This latter estimate is the Chinese contribution from Church, Educational and Medical work.

ECHOES FROM THE FIRST WEST CHINA
CONFERENCE.

CHUNGKING, JANUARY 1899

(Extracts from the West China Missionary News
Vol. 1, No. 1 Chungking, Feb. 1899)

“Editorial ; A few words of explanation, if not of apology, must introduce the present paper and its followers to our constituency. In Jan. 1899, the long hoped for first West China Conference met in Chungking, and was attended by 72 missionaries and four visitors. One of the most important practical results was the passing of a series of resolutions with reference to co-operation and division of the field, which followed the reading of Mr. Horsburgh’s paper on same subject.

“Notes from Secretary of Advisory Board. The First West China Missionary Conference has passed away, but not its influence. Amongst the practical results already visible are two which are of potential importance. The first of these is the appointment of an Advisory Board. The Adoption of this proposal by Conference was marked by great thankfulness and the Doxology was heartily sung. The first meeting of the Board was held in the Rev. J. W. Wilson’s house on the 23rd of Jan. The following resolutions were unanimously passed :—

1. That a letter of sympathy and congratulation be sent to the French missionaries of Chungking in connection with the captivity and fortunate release of P’ere Fleury.

2. That each mission laboring in West China be requested to forward to the secretary of the Board a written statement giving the names of the districts in which it is at present working or in which it desires to work, the statement to be accompanied by a sketch map of such district or districts.

3. That the size and conduct of the proposed monthly periodical be left with Mrs. Davidson to decide, and that for the present she be requested to send one copy to each mission house in the three provinces ; and that the subscription be half a tael per annum, and that the name of periodical be The West China Missionary News.

4. That the Board recommends to missionaries the use of International Sunday School lessons as a bond of union thruout West China.”

“Chungking Notes ;—After the Conference was over Rev. C. Parsons left for Paoning but about a day’s journey from Chungking encountered a band of rebels who attacked him and his servant. To escape the assailants Mr. Parsons jumped into the river where he was providentially saved by a gunboat crew. He returned to Chungking, his servant also arriving safely a few days later.

“The Conference passed resolutions respecting the formation of a West China Tract Society ; also the relation of the native church to trade guilds”;

Co-operation and Division of the Field ; The members of this committee are as follows ;—

Bishop Cassels, C.M.S. Chairman
 Dr. Parry, C.I.M. Secretary,
 Rev. H. Olin Cady, for C.M.M.
 Rev. A. E. Claxton, L.M.S.
 R. J. Davidson, F.F.M.A.
 Rev. S. Lewis, M.E.M.
 Dr. Savin, B.C.M.
 Rev. J. Hudson Taylor, C.I.M.
 Rev. T Wellwood, A.B.M.S.
 Rev. Chas. Inwood, (visitor)

Further Notes. From March 1899, Missionary News.

“We believe it will interest all who were unable to attend the conference to hear a few more details of general facts. We first met as was arranged for a reception of visitors at the C.I.M. premises on Wed. evening, Jan. 11, when the two large sitting-rooms were well filled with guests. After refreshments and introductions, Mr. S. Lewis was asked to take the chair and reviewed with much feeling some of the past history and growth of missions in the western provinces, from the time when he was one of a party of three only who met to talk over the work.

“On Monday, Jan. 16, the Conference proper met at 9 ; 30 A.M. in the Friends’ Meeting-house, Rev. S. Lewis and Bishop Cassels were elected chairmen and Rev. A. E. Claxton ; Mr. Row and R. J. Davidson, secretaries. There were no less than 24 papers on twenty different subjects.

“West China Tract Society ;—the organizing committee of the Tract Society as constituted by the conference has held several meetings and it is proposed to ask the Chungking missionaries to approve the rules and appoint the officers.”

ECHOES FROM THE (SECOND) WEST CHINA
MISSIONARY CONFERENCE

CHENGTU, JANUARY 1908.

(Extracts from the Conference Report)

“The chief thoughts in the minds of those who proposed the conference were,—

1. That the time had come for a thorough discussion of the great question of Church Union among the Chinese Christians.

2. That a conference in which the devotional element was prominent might be a great help towards furthering the revival in West China for which so many were praying.

3. That in view of many changes taking place in China, a full consideration of methods and policy, would help us to grasp new opportunities.

4. That after the (recent) Shanghai conference there would be many matters to be applied to the local field.

Abstract of Proceedings :—“All sessions of the Conference were held in the M.E.M. hospital chapel, Chengtu. The lower floor of the hospital was given over to committees, cloak-room, parlor, secretary's office and branch P. O. A large ward at one end of the building contained an educational and general missionary exhibit. A corresponding ward at the other end of the building was used for the mid-day meal for all delegates, and occasionally for sectional meetings. Delegates registered at the secretary's office, and were there provided with a name-card, to be worn thru the conference.

The meetings were held from Jan. the 25th, to Sunday Feb. the 2nd. The following items of interest will awake old memories.

Saturday,—Mr. A. Grainger was elected temporary chairman, Bishop Cassels and Rev. J. Taylor permanent chairmen, and Dr. H. D. Hodgkin and J. L. Stewart, secretaries of the conference.

Sunday services were conducted in Chinese by the following,—Dr. H. Parry, Mr. S. Pollard, Mr. W. B. Sloan, Mr. M. Beauchamp, Bishop J. W. Bashford and Dr. A. H. Smith. Rev. G. J. Bond preached at a Union English service in the parlor of the C.M.M. girls' school in the evening.

Monday,—Mr. W. B. Sloan of the Keswick Mission Council led a devotional service at 9 A. M. and afterwards daily throughout the conference. The general subject of the day was "The Changing Conditions in China," Dr. Arthur H. Smith giving the opening address. At the close of the session Tao Tai Chou, representing Acting-Viceroy, Chao Eer Feng, visited the Conference. In his address he urged the need of discrimination as to the motives of those seeking admission to the church. Mrs. J. R. Davidson presided at a meeting on Womens' Work.

Tuesday,—the subject of the day was Evangelistic work. Mr. D. E. Hoste giving an address on 'Christ the Supreme Need of China'. Dr. Canright presided over a meeting on Medical work.

Wednesday,—the general subject of the day was Educational Work.* Mr. L. Wigham presented a paper on Elementary Schools.

Thursday,—the subject of the day was "The Native Church—Union or Federation". Bishop Bashford gave an address dealing with some of the dangers to be avoided in Church Union. Dr. O. L. Kilborn, on "Church Union, our Ideal", R. J. Davidson on 'Guiding Principles', and Mr. C. H. Parsons on "Suggested Conditions" This was considered by many the greatest topic of the Conference. After considerable discussion the Conference adopted as its ideal "One Protestant Christian Church for West China," and also a resolution looking to the recognition of Chinese converts by all Churches,

irrespective of donominational tests. The special committee on Church Union was made a permanent one to report annually to the Advisory Board.

Fridty.—At 9:30 A.M. Chao Eer Feng called on Conference. The subject for the day was Medical Work and was introduced by a paper by Dr. R. B. Ewan. Dr. Wolfendale also read a paper on Opium and Dr. Service on Self-support. At 2 P.M. an open meeting of the West China Religious Tract Society was held, Rev. J. Endicott presiding. Mr. J. Vale read a paper on "The Unreached Classes" and Mr. Callum one on "How to Help the Society". It was resolved to inaugurate a West China Christian magazine in Chinese.

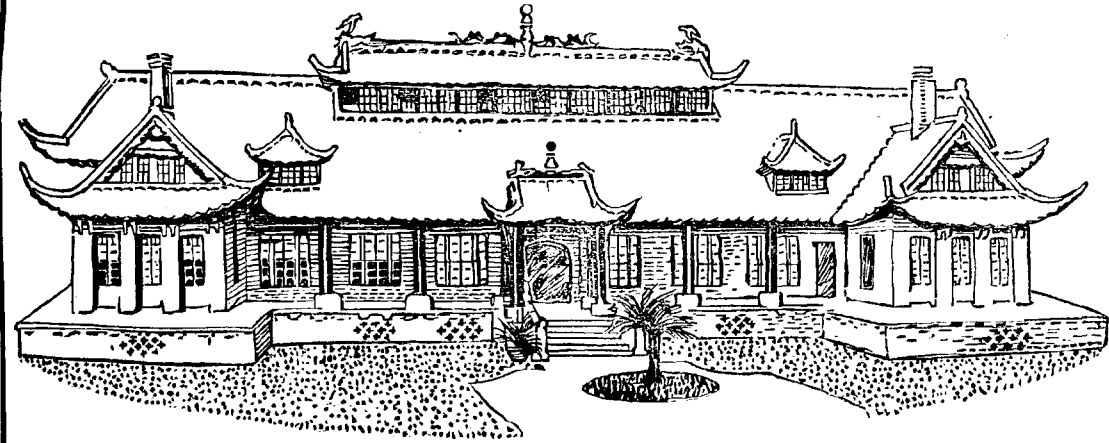
Saturday.—A series of short papers and addresses on methods which have proved successful were presented by Mr. Peat, Mr. Faers, Miss F. Wells, Dr. Wilson, Miss Brooks, Mr. Dymond, by Dr. Tompkins on Sunday Schools and by Mr. Mason on Christian Endeavor work. In the afternoon the general subject of the Native Church was resumed, Dr. Parry reading a paper on "Church versus People" and Rev. Sam Pollard one on "Work among the Tribesmen".

Sunday.—Native services were again conducted in the different churches. In the evening a Communion Service was conducted by Bishop Bashford. In this members of thirteen denominations took part, representatives of several missions assisting in the service.

The 1908 Appeal for Workers. (Extracts)

"The missionary force attempting to cope with the needs of the 80,000,000 people is not more than 350, men and women, including missionaries' wives; thus each individual has a parish of some 250,000 souls. The total number of Christians is about 10,000, or one to 8,000 of the whole population. We may suppose that 1,500 new missionaries would not be too many for our field, or should we adopt the current estimate of 1 missionary for each 25,000 it would be necessary to double this figure".

Delegates.—There was a total attendance of 160 delegates and 21 visitors. All were foreigners save five Chinese among the visitors. Twelve societies were represented.



Administration Building of the Union University where the Conference was held.

FIRST GENERAL CONFERENCE OF THE
CHRISTIAN CHURCHES OF
WEST CHINA.

CONDENSED PROGRAM OF THE 1925 CONFERENCE.

The sessions of the Conference were held in the new Library building of the West China Union University, Chengtu, commencing on Monday evening, Jan. 12 and ending Sunday evening, Jan. the 18th. The Chinese delegates were entertained in the A.B.F.M.S., C.M.M. and M.E.M. dormitories, while the foreign delegates were accommodated in the homes upon the campus. Lunch for the foreign delegates was arranged daily in Hart College by W. M. Crawford. The various rooms of the Administration Building contained exhibits by the different Missions namely,—the A.B.F.M.S., C.M.M., C.M.S., F.F.M.A., M.E.M., Y.M.C.A. and Y.W.C.A. Rev. A. P. Quentin had also a very instructive exhibit on Rural Evangelism while the Bible Societies had a section of the Library building. The main Assembly Hall was given over to an extensive medical health exhibit from Shanghai. The Chinese attendance at Conference totalled 287, and the foreign attendance 157, that is 444 in all. A neat program in both Chinese and English had been prepared which also contained a selection of Conference Hymns.

MONDAY at 7 P.M. the Conference was called to order by B. C. Tang, B. A., temporary chairman. After a hymn, Rev. Donald Fay, B.A., B.D., President Chengtu Christian Council, led in prayer. The Conference Choir consisting of men and women, both Chinese and foreign sang, followed by the reading of the Scripture lesson, Eph. 4 : 1-6, by S. H. Fang, B.A. After the chairman's remarks and a selection by the Governor's military band, addresses of welcome were given by Dr. Joseph Beech and Rev. S. M. Nieh. Replies were made by Governor Yang Sen and Rev. Lincoln Djang, M.A., B.D. A cornet solo by Rev. G. E. Rackam, M.A., B.D., was followed by the introduction by K. J. Beaton, Executive Secretary, of visiting speakers, namely,—Bishop G. R. Grose, L.L.D. of the M.E.M., Dr. W. W. Peter, Secretary National Council of Health Educa-

tion, Rev. J. M. Yard, Secretary World Service Movement, M.E.M., and Rev. K. T. Djung, Secretary National Christian Council, each of whom made brief replies.

The General Conference Business Committee was then elected as follows,—R. J. Davidson, J. Peat, H. J. Openshaw, J. L. Stewart, H. J. Howden, Miss C. Wellwood, L. K. Djang, B. C. Tang, S. S. Chang, K. P. Yang,

After the Doxology C. P. Song, B.A. pronounced the Benediction.

TUESDAY morning and each succeeding morning of the Conference, Prayer and Praise Services were held in the Dormitory chapels as follows:—Vandeman Hall by Bishop Grose and Donald Fay; C.M.M. Dormitory, J. M. Yard and Lincoln Djang; Ackerman building, Bishop Mowl and C. T. Song. At 9 the Conference met for organization and the following officers were elected,—Chairmen: Rev. Lincoln Djang and Rev. Donald Fay, English secretaries: Rev. A. G. Adams and Rev. H. F. Swann, Chinese secretaries Du Feng Fu and C. C. Li. Conference Reporters: Misses Bassett and Murray Messrs. Albertson, Neave, Yang, Djang and Du. Addresses followed by Rev. Donald Fay on "The Object of the Conference" Rev. R. O. Jolliffe, B.A., on "The Christian Occupation of West China," and a devotional address Rev. K. T. Djung. The afternoon was occupied by the following addresses, W. R. Shiao, B.A. on "Literature", H. J. Openshaw on "Co-operative Efforts", and Miss Y. M. Liu on "Women's Work in West China." In the evening S. H. Fang, B.A., spoke on "The Szechuan Christian Council." Rev. Joseph Taylor, D.D., on "The Need of a Christian Literature Council", and Rev. K. T. Djung on "Christian Leadership in China."

WEDNESDAY was given over to the following group meetings,— "Rural Evangelization", in Hart College, Rev. T. K. Li, chairman; "The Church and Education", in Ackerman, D. M. Liu, chairman; "The Church's Healing Ministry", Administration building, Dr. P. S. Lo, chairman; "Opium and Other Evils", Baptist Dormitory, Dr. Y. T. Liu, chairman; "The Szechuan Christian Council", Biology Building, S. H. Fang, chairman; "Literature", Library Building, Rev. C. R. Djang, chairman; "The Indigenous Church", C.M.M. Dormitory, Rev. L. T. Djang, chairman; "Woman's Work", Vandeman chapel, Mrs. B. S. Feng, chairman. In the evening Dr. W. W. Peters gave an address on "The Health of Christian Workers", illustrated by slides and films.

THURSDAY morning Mr. D. R. Liu of Chungking, who has recently returned from an all-world tour, gave an address on "My Impressions of the Church Abroad", followed by an address by Mr. S. C. Yang on "The Church and Education", and a devotional address by Rev. K. T. Djung. The afternoon was given over to reports of Groups 5 and 6 and discussion. At 8 Bishop Grose gave an address on the topic "Has Christianity Failed".

FRIDAY was given over to reports and discussions of groups 1,4,8,3, and at 8 P.M. an address by W. W. Peter on "The Health of our Students".

SATURDAY morning was occupied by reports and discussion of Groups 2 and 7. In the afternoon, the Conference were the guests of Governor Yang Sen at the Educational Buildings in the Public Park of the city. There a very enjoyable time was spent in listening to addresses and seeing the public exhibits. In the evening an excellent address was given by Rev. Lincoln Djang on "The Future of the Church in China".

SUNDAY services were held in Chinese at the different churches in the city. In the afternoon Bishop Grose preached in English in the Conference Assembly Hall followed in the evening by searching addresses by Rev. J. M. Yard and Rev. K. T. Djung.

Much appreciation was expressed of the efforts of Dr. M. F. Yates in connection with the choir, Rev. S. H. Soper in connection with the exhibits, Dr. A. W. Lindsay in connection with the decorations, Rev. K. J. Beaton in his work of Executive Secretary, and the two Chairmen for their marked ability in carrying out all their varying functions.

To Delegates 1925 Conference Address of Welcome

BY GOVERNOR YANG SEN.

(Extracts translated by Du Fung-fu).

This evening both Chinese and foreigners are very cheerful and happy. I also am very much pleased. Several spokesmen have delivered speeches welcoming the delegates that attend this great Conference, I also wish very sincerely to welcome them now, and again on Saturday next at 2 P.M., in the Educational Building in the Public Park. That is the only suitable time I can do so.

What I wish to mention this evening is first, the spirit of Christianity. It seems to me that so long as there has been history there has been faith, and that faith has had as a basis sincerity. This is seen even in the religious classes of the middle ages out of which Protestantism arose. I am greatly interested in Christianity because its agencies, namely its schools, hospitals and other altruistic institutions through which men and women receive help, are all closely related to the lives of men, and are satisfactions of the demands of society. We Chinese esteem Confucius highly because he was the Sage of his time and could meet the demands of his society. Now Christianity and Confucianism are very similar in this, so the former can also work out various meritorious activities beneficial to society. I cannot but venerate such a spirit.

Secondly, I hope Christianity can aid me in my work. When I was at Luchow I was greatly helped by the church. I wish, though a militarist, to develop with all my power such things as education, industry, etc. The present activities of Christianity are of course admirable in this regard. But there are still some urgent conditions to which I hope Christianity will call attention, for example communications. Thus in Sze Chwan battles one after another and brigandage everywhere prevalent are chiefly due to inconvenience of communications. Again our province is very spacious, vegetation is very luxurious, and other natural resources very rich but undeveloped, due also to lack of education and communications. I hope all of you will especially note these two conditions and will aid me in trying to remedy the lack.

Besides these I have still a few words of which I trust the Christians will take note. Between Chinese and foreigners there are some misunderstandings because of difference of appearance and language, and on account of this comes the anti-Christian movement. I hope between foreign nations and China we will have toleration and good will. My own habits coincide with those of a Christian though I am not a church member. Thus in Christianity smoking and drinking are forbidden, and I am also without these desires. Again, some of the burning problems of today in Sze Chwan are the soldiers and robbers. I trust you delegates will, when you return home, take a stand for the disbandment of soldiers and the suppression of the bandits. Furthermore, among the three provinces of West China, Kwei-chow, Yunnan and Sze Chwan there are conflicts. I fervently trust these provinces may by your aid go along hand in hand indeed as you are here in this Conference, in the spirit of unity. Such are my hopes.

NOTES ON THE CHRISTIAN OCCUPATION
OF SZECHUAN

R. O. JOLLIFFE, B.A.

I. Territory occupied.

1. Places of worship in Sze. total 656. Only 4 provinces have more. Yet only one place of worship to every 330 square miles.
2. Approximately 4000 market towns. In Sze. 400-(1 in 10) have been opened.

II. Missionary Force.

3. Evangelistic :	Male	106
	Female	180
Educational :	Male	69
	Female	74
Medical :	Male	27
	Female	34
	TOTAL :	490

4. Nearly 50% of the Missionaries in Szechwan are in Chengtu and Chungking.
 5. Average for the other stations—5 persons.
Only 3 provinces have more physicians in church & mission work than Szechuan, viz : Kiangsu, Chihli, Kwangtung.
 6. Only 3 provinces in China have more Missionaries than SzeChwan.
- III. Christian Activities.*
8. 65% of the places opened in Szechuan have regular services.
 9. 46% of these opened have Sunday Schools.
 10. Sunday Schools :
 - Schools : 300
 - Teachers : 1200
 - Scholars : 26000

11. Sunday Schools:

Scholars—

1923	-	24590
1922	-	25000
1921	-	20000
1920	-	21000

12. Only 3 other provinces have more scholars: Fukien Kiangsu, Shangtung.
13. 51% of the places opened, have Lower Primary schools (Christian).
14. 46% of the Churches have weekly study classes, Prayer Meetings or similar gatherings.
15. 23% have Night Schools, Reading Rooms, or similar efforts.
16. 9% of the places have Higher Primary Schools (Christian)
17. 4% of the places opened, have Middle Schools, Schools for Women or Bible Training Schools.
18. Only 9% of the Churches have Young People's Organizations or Guilds.
19. 7% of the places have Medical Work under Christian Auspices.
20. Only 17 Christian Hospital Beds per 1,000,000 of population of Sze. Less than $\frac{1}{2}$ the average for all of China.
21. 9% of the places have Institutional Churches, organized Charities, or other forms of social effort.
22. Ordained Chinese :
1917—17, 1920—35, 1923—45, Yearly rate of Increase 26% Ordained Chinese—45 "Missionaries—106.
23. Chinese Evangelistic Works :
Male—398, Female—88, Total 486.
24. An average of one ordained Chinese to every 6 organized Congregations. Chinese Christian workers in Szechuan total—1600.
25. Percentage of Chinese Workers in the various departments:
Evangelistic—30%, Educational—62%, Medical—8%.
26. Chinese Workers per 1000 Church Members Average for Province:
1920—114, 1923—93, 32 Chinese Workers (Christian) to every Million of the Population.

27. Church membership :—
Is progress commensurate with effort in terms of Church Membership?
28. (1923) proportion of Women in Church. 31% of men 69%.
29. Comparison of Increase in Church membership for last 3 years.
1921—14%, 1922—7%, 1923—0%.
31. 50% of the churches in Szechwan have less than 20 members, 80% have less 50, 10% have over 100.
32. In more than 400 places reporting, 6 churches have over 200 members, One has over 300.
33. Average membership for each place of Worship.
1920—28, 1923—26.
34. Church membership. Percentage in 1920, Women 37% Men 63%.
35. Church Membership for Szechwan.
1923—17400, 1922—17400, 1921—16200, 1920—14200.
1919—12900
36. Percentage of Literacy among Female church membership.
In all China 40%, In Szechwan 54%
37. Percentage of Literacy among male church membership.
In all China 60%, In Szechuan 74%.
38. Proportion of church membership :
Living, in cities over 50,000—23% In smaller places 77%
39. 44% of the places have a resident preacher.
40. One church member to every 5,000 of the population in 1920 one the every 3000 in 1923.

THE CONFERENCE AND MEDICAL WORK

DR. CHARLES W. SERVICE.

The Church of Christ in West China experienced a new birth during the second week of January, The West China Conference was essentially a gathering together of representatives of the various Christian forces at work in this part of China. For the first time there were present representative Chinese medical workers from the several phases of medical work carried on here. Chinese doctors, dentists, pharmacists

and nurses were present and had a part in the discussions relating to this line of work. It was an interesting experience and a very happy one, to be able to listen to the wise, stimulating and hopeful words of those whom one had had some little part in training. We have been a long time reaching this stage of our medical work in West China, but at last we are privileged to see the fruitage of long years of prayer and toil. This in itself is sufficient reason for calling such a conference together. These "samples" of the output of our University, our Schools and Hospitals are sufficient warrant for continuing the good work already begun and carried on with so many difficulties for so many years. And this happy experience lends zest to our tasks as we look forward to another decade and see in imagination what will then surely be the possession of the Christian Church in West China in the way of personnel in the several branches of medical activity.

Here it is necessary to call attention to the fact that the term medical work includes at least four lines of work all of which are closely correlated. In addition to medical work proper, there are dental, pharmacal and nursing activities.

This Conference was the first occasion on which we had the privilege of welcoming amongst us as officer of any of the national Christian organizations. We were particularly happy in having with us Dr. W. W. Peter of Shanghai, the head of the Council on Health Education. He brought both a boundless enthusiasm and a fund of experience that greatly enriched the deliberation of the Conference and sent many delegates home to spend and be spent for a better and a happier China. His coming was made possible by the generosity of others than ourselves and we therefore owe a great debt of gratitude to our benefactors.

Dr. Peter's visit had one supreme objective, namely an effort to promote the gospel of health, especially for our church constituency. Stress was laid not so much on the idea of Public Health in the broad sense as on the necessity of conserving the health of those who belong to us as helpers in the great task of uplift of China's numerous people. The preservation of the health of both Chinese and foreign workers is the primary need of our medical service. These are, so to speak, our "working capital" and must by all means be kept in good physical condition. This does not mean by any means that the suffering masses of other Chinese folk are to be ignored.

To this end great emphasis was laid on the imperative necessity of carrying out an efficient program of School Hy-

giene. Greater care should be exercised in admitting pupils and higher grade students to our schools; regular physical examination should be conducted when and where possible, at least once a year; students afflicted with active tuberculosis, leprosy and venereal diseases should be definitely excluded, and the utmost care should be taken as to the admission of cases of such diseases as trachoma, ringworm, etc.; remedial steps should be taken to correct defects of various kinds. By these and other means a better class of men and women would be graduated from our institutions and be better able to serve their fellows.

Then too there should be every effort made to inculcate the ideas and the practice of hygienic living in every school of every grade. This should include Summer Schools, short term Bible Schools, etc. Every Normal School student should be trained both to practise and to teach the principles of healthy living.

An ideal looked forward to is the employment of specially trained Chinese nurses who shall travel around and visit our Mission Schools and look after the physical welfare of the pupils, attend to minor ailments and recommend others to the care of trained physicians. May that day not be far distant!

One of the essentials of education of any kind is suitable literature. Without this there can be little progress. Fortunately the Council of Health Education has spent much time and money in supplying this need and Dr. Peter brought with him to this Conference samples of all the output of that organization. This consists of books and bulletins, charts and posters, films and lantern slides. These were all displayed in a large medical exhibit so that every delegate had an opportunity to see what is available. This was rendered possible by the liberality of the Council on Health Education which sent these supplies carriage paid to Chengtu for this Conference. How can we possibly requite their generosity? There is only one way and that is for every individual Christian worker, Chinese and foreign, to make use of these splendid and varied products in every place and in every way possible. The Council makes no profits on these productions. Those who wish either an English or a Chinese copy of the Catalog of publications, exhibits, slides, films etc. may secure one by writing to the Council on Health Education, 4 Quinsan Gardens, Shanghai. Many of the bulletins may be obtained from the C.M.M. Printing Press, Chengtu, at Shanghai prices.

A splendid suggestion made was that carefully selected and trained groups of students might be sent out during vacations to itinerate and spread widely the gospel of health. These should be accompanied by evangelistic associates and thus the full message of the Gospel would be given. This would be an invaluable training for the students and a great benefit to the Chinese public.

An urgent demand was made for the organization of a Public Health Department for West China. So strongly was this felt that such a Department was added to the Szechuan Christian Council, and efforts are being made to secure the services of one of the foreign doctors in West China who has had special training along this line. It is felt that some trained and experienced person must be put in charge of this work in order to get it well organized and to give it an enthusiastic start from the beginning. This is a department that will commend itself to every Chinese and will receive financial and other support from them. To start such a work there must needs be sacrifices of individuals and Missions, but there is probably no Christian activity that will so speedily and so fully recommend our Gospel to the masses of the Chinese public and win their attention to other phases of our message for the salvation of the entire man.

This Public Health work will not only be a department of our West China Christian Council but it will also be closely affiliated with the National Council of Health Education in Shanghai, which organization has a wealth of experience back of it, a large staff, a varied supply of literature and materials, and a fund of good will as well as an earnest longing that we in West China may launch out into definite work of this kind. This close relationship will be of great advantage to us here.

Emphasis was also laid on medical education in its four branches. As for doctors the foreign Mission Boards have probably nearly reached the saturation point of ability to send many more to the field. The Chinese delegates did not for a moment suggest that more foreign doctors are not needed and desired. Indeed the very reverse was their thought. But this point was emphasized by foreign workers themselves with the idea of pressing home on our Chinese friends their obligation in the matter of meeting the crying physical needs of their own people. And it was very obvious to them that there was only one way to accomplish that end and that was by means of medical education of the highest type. And our Chinese

delegates themselves repeatedly reiterated the necessity of the schools exercising the utmost care in the kind of students sent up for training along the lines of medicine, dentistry, pharmacy and nursing. Quality of student, mentally, physically and spiritually, more than numbers was urged, especially as these professions are just in their initial stages of development and therefore require splendid character as their foundation. Therefore it is hoped that the various Mission Schools will choose and encourage only students of the highest standards for these great callings. The doctor is not merely a professional man. It that were all any man with brains, aptitude and opportunity might be a medical missionary or a trained Chinese doctor, skilled in healing bodily disease. But at the conference insistent emphasis was laid on life, character and evangelistic spirit by our Chinese colleagues and medical students. And in addition an active interest in and devotion to the solution of the many social problems. The Conference sent out a clarion call to all who love our Lord to attack the evils of opium, alcohol, cigarettes, social vice, gambling, slavery, multiple wives, war, banditry etc. There is surely an immense program for the church in West China and in the forward move for better bodies, minds and souls of men with all their connotations of happiness and general well-being for all the medical arm of Christian service should be amongst the foremost and amongst the most zealous as well as amongst the best equipped. The prospects for such an increasingly useful ministry of healing are splendid and the Conference has been a great factor in initiating these brighter prospects,

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SOME RECENT MEDICAL STATISTICS

<i>Society</i>	<i>Hospitals</i>	<i>Beds</i>	<i>In-Patients</i>	<i>Opera-tions</i>	<i>Dispen-sary Patients</i>	<i>Other Patients</i>
A.B.F.M.S.	3	116	756	406	33230	1455
C.I.M.	2	75	488	54	5188	132
C.M.M.	10	593	5635	12000	112251	4813
C.M.S.	1	3	18	168	11242	12
F.F.M.A.	3	64	472	69	22733	293
M.E.M.	3	200	650	357	26158	591
U.C.M.S.	1	20	107	1361	7339	104
E.C.M.	1	75	483	56	5413	282
Totals:	24	1146	8609	14471	223554	7682

MEDICAL FORCES NEEDED FOR WEST CHINA

(Estimated Population 100,000,000)

Nurses: On estimate of 1 to 1000 = 100,000	present force	100
Doctors: On " " 1 to 2000 = 50,000	" "	16
Dentists: On " " 1 to 4000 = 25,000	" "	1
Pharmacists: On " " 1 to 4000 = 25,000	" "	2

Question: WHERE IS THIS ARMY OF MEDICAL WORKERS TO COME FROM?

TRAINING SCHOOLS FOR NURSES

Are they worth while? A short chapter in C.M.M. experience.

<i>Schools</i>	<i>When Opened.</i>
Chengtú	1913
Tzeliutsing	1918
Junghsien	1922
Chungking	1924

Total Graduates: 24. Years of service from these 64.

Where are they now? In mission employ 12. Died while in employ 3, In business 1, In Union University 1, In military service 7.

THE CONFERENCE AND EDUCATION.

H. G. BROWN, M.A.

Of course, in a broad sense, the whole conference was a matter of Education. The ideals, personal and social that were stressed throughout the conference were of the greatest educational significance in that they defined the great aim toward which we must educate the children who come under our care. The distinct attempt to locate, define and solve our present day

pressing problems was significant educationally in that education if it is anything is practical. It requires that we understand as best we can the conditions we wish to change. The discussion method, giving individuals an opportunity for the interchange of personal experience and for mutual inspiration is a sound method. The emphasis on the indigenous church, although no one seemed quite able to define it, involving the assumption that the ideal for the Chinese church is to be more and more self-propagating, self-controlling and self-supporting, was in accord with present day thought with its great stress on self-activity for students. The teacher's great aim is to make himself unnecessary. The missionary and the mission must do the same. Our success as missionaries may well be measured by the growth of the indigenous church.

But this report is doubtless supposed to confine itself largely to education in its narrower sense the education afforded by our schools.

The following points may well be noted :

1. The relation of the church to the present popular education movement. It was reported that some Christians and some of our local churches in Sze Chuan have not been entering whole-heartedly into this movement for teaching all the illiterates of China to read because Christians and the church do not always get credit for the part they have taken in this work. The feeling expressed by the committee on Education, and adopted by the whole conference was that Christians as individuals, and our churches as organizations should in the spirit of Jesus co-operate with all other agencies in this great work.
2. The relative places of Primary, Secondary, and Higher Schools in developing an indigenous church.

This topic was not very clear, but the resolution passed by the committee on Education and adopted by the conference was a good one. The Chinese church requires each type of work. It requires Secondary and University work to prepare leaders. Primary school work is also essential if we would ensure a modicum of education for the children from our Christian homes. In the matter of control and financial maintenance however, the Chinese church should first gradually adopt the Primary Schools. This should be the point of departure on the road to the development of the indigenous church.

3. How can the church maintain the loyalty of her students who go out from her schools into business and professional life?

The point stressed most heavily and by most speakers was that the teacher should make a great deal of friendly personal relations with students. Personal friendliness during school days is essential. A number referred to the matter of follow-up work-keeping in touch with students after they leave the school. Some felt that the character and method of the Bible teaching given was of very great importance. In this attention should be given to the spirit rather than to the form. Again, all agreed that students would be more likely to be loyal if they felt that the school had done something significant to prepare them to earn a living. Therefore vocational features should be stressed. Another of the resolutions passed was that the school should be managed well. A happy social adjustment during school days would doubtless leave happy memories, and be altogether favourable to the maintenance of loyalty. A special resolution was passed on the character of the teachers employed. Students cannot be expected to be loyal to a school whose teachers are unworthy.

4. The Relation of Christian Schools to the Government Educational System.

Our Christian Schools in West China have had it as their policy from the beginning to work in harmony with the Government system. For the last three or four years, registration with the government has been definitely advocated.

5. The Promotion of Kindergarten work.

Many members of the conference were enthusiastic about kindergarten work. Their interest in this type of school work is symptomatic of an interest in and approval of a more active and wholesome school life not only in the lower but in all grades of our work.

6. The discussion on the registration of the University with the Government led to no distinct conclusion. Theoretically all seemed in favour of such registration.

A resolution which should have been passed was that we as Christians favour a policy of employing only trained teachers in our Christian schools, and that we recommend to the missions that they take such steps as shall ensure at an early date this most desirable condition of affairs.

THE CONFERENCE AND THE SZECHWAN
CHRISTIAN COUNCIL

H. J. OPENSEAW.

This group suffered from the fact that there were too many interesting discussions going on at the same time. However, the Chairman, Mr. S. H. Fang, presented the case for the S.C.C. in a convincing address before the General Conference, which was printed and placed in the hands of the delegates. This address, together with the printed revised Constitution and By-laws of the S.C.C. laid before the delegates the history, aim and future of the S.C.C.

Unfortunately a few inaccuracies crept into the Chinese copy of the Constitution, but the English version is correct as revised, with the addition of the words under Finance, Article I, Section 2, "to be paid before the annual meeting of the S.C.C." The General Conference voted to recommend the Constitution to the Church Conferences, and added a Department of Finance under Article IX. If Pastors and Superintendents will cordially co-operate in raising the budget one important item toward success will have been met. Please notice that every member is being asked to contribute Ten Cents annually toward the expenses of the Council.

Further actions of the General Conference, as recommended by Group 5, were :

- 1 That the revised Constitution and By-laws of the S.C.C., be referred to the annual Church Conferences.
- 2 That a full-time foreign Executive Secretary be secured.
- 3 That at least two Chinese Executive Secretaries be secured.
- 4 That a General Conference be held every four years.

Other recommendations from the Group were :

- 1 That we publish a daily paper ; if not a daily at least a weekly.
- 2 That the S.C.C., have one resident Secretary who shall keep in close touch with the churches.
- 3 That the importance of Retreats be stressed ; aid in conducting Summer Bible Conferences ; and promote

Circulating Libraries for the benefit of Leaders.

- 4 That we lend aid in the establishment of an Indigenous Church in Szechwan.

These recommendations were brought before the General Conference, but as they touched on matters taken up in other Groups, were not acted upon.

In Mr. Fang's address he stressed the following points, showing the need of the S.C.C. :

- 1 To increase the spirit of unity among the churches.
- 2 To have a Province-wide advisory body for churches and leaders.
- 3 To gather and publish annual statistics, and to collect data showing the progress, and weak places, of the churches.
- 4 To push Province-wide evangelism.
- 5 To suggest ways and means for reaching unoccupied areas.
- 6 To aid in the production and distribution of christian literature.
- 7 To foster and encourage interest, looking to the evangelization of already occupied areas.
- 8 To support and publish a weekly paper.
- 9 To lead the way in the establishment of an Indigenous Church ; self-supporting ; self-propagating ; self-governing.
- 10 To co-operate and collaborate with the National Christian Council.

Mr. Fang closed his address with a stirring appeal, urging the churches to support the S.C.C., in order to face their responsibility for the reformation of society ; in order to fight all forms of national and civic sins ; in order to be leaders in educational reform and in order to show a spirit of unity in the development of a christian church with Chinese features.

It is to be hoped that the annual Church Conferences have taken under consideration the Constitution, and that the different Departments may be so organized as to become effective instruments for carrying out the work of the Churches and the Council.

If the splendid spirit of devotion and co-operation which marked the West China General Conference is to be conserved, and its actions made effective, it is imperative that the S.C.C., should have the hearty support of foreign and Chinese leaders and members of the churches in Szechwan.

Here is the Constitution and By-laws of the S.C.C. as now constituted.

CONSTITUTION OF THE SZECHWAN
CHRISTIAN COUNCIL

(REVISED)

1—NAME

Article I

The name of this organization shall be "THE SZECHWAN
CHRISTIAN COUNCIL."

2—OBJECT

Article II

The object of the Council shall be to unite the Christian Churches throughout Szechwan for the purpose of advancing the cause of Christ :

- (a) By fostering friendly relations between the Churches and by promoting a spirit of co-operation.
- (b) By the discussion of effective methods of Evangelism and by participation in direct evangelistic work.
- (c) By seeking to promote the cause of education and the development of christian schools.

3—LOCATION

Article III

The Central Office of this Council shall be located at Chengtu, in the Y.M.C.A., building.

4—ORGANIZATION

Article IV

- 1 This Council shall be composed of six duly elected delegates, male or female, from each of the participating Church conferences, and representing the several lines of work, (Evangelistic, Educational, Medical etc.,) two each from the Y.M.C.A. and Y.W.C.A.; one from the Bible Societies; three from the Union University and two from the Educational Union.
- 2 Regularly organized City Christian Councils shall have the right to elect one delegate each.

5—POWERS

Article V

- 1 The Council shall have full advisory power in all matters relating to inter-church and co-operative activities.
- 2 It shall deal with all matters referred to it by the Churches.

6—OFFICERS

Article VI

- 1 The officers of this Council shall be ; A President, Vice-President ; two Recording Secretaries, (one Chinese and one English) and a Treasurer.
- 2 There shall also be one or more Executive Secretaries.
- 3 The officers shall be elected to hold office for one year, or until their successors are elected, and shall be eligible for re-election.

7—TIME OF MEETING

Article VII

The Council shall meet annually, at such time and place as the previous annual meeting, or Executive Committee, may decide.

8—EXECUTIVE COMMITTEE

Article VIII

- 1 There shall be an Executive Committee of the Council.
- 2 This Committee shall be composed of two from each Church Conference, and shall be elected at the annual meeting of the Council.
- 3 The Executive Committee shall have all the powers of the Council when that body is not in session, and shall transact all ad interim business.

9—DEPARTMENTS

Article IX

- 1 There shall be the following Departments :
 - (1) Evangelistic Department
 - (2) Educational “
 - (3) Medical “
 - (4) Literature “
 - (5) Social Service “
 - (6) Financial “

- 2 Each Department shall be composed of one member from each Church Conference, nominated by the several Conferences, and elected at the regular annual meeting of the Council.

10—AMENDMENTS

Article X

This Constitution may be amended by a two-thirds vote of the delegates present at any regular meeting, provided that one month's notice of such proposed amendment shall have been given to each of the participating bodies.

BY-LAWS

1—FINANCE

Article I

- 1 The expenses of the Council shall be met by asking a contribution of ten cents annually from the membership of each Church affiliated with the Council.
- 2 Pastors of Churches and/or District Superintendents, shall be responsible for the collection of this contribution, to be paid before the annual meeting of the S.C.C.
- 3 Special offerings may be asked for from Churches and individuals.
- 4 The Treasurer shall submit a written annual report of all moneys received and expended during the year.

2—DEPARTMENTS—DUTIES OF.

Article II

- 1 The several Departments, through their Secretaries, shall make reports and recommendations to the Executive Committee, from time to time, during the year.
- 2 They shall also present written reports to the Annual meeting of the Council.

3—AMENDMENTS

Article III

These By-laws may be amended by a two-thirds vote of the delegates present at any regular meeting of the Council.

THE CONFERENCE ON OPIUM AND OTHER EVILS.

ARCHIBALD G. ADAMS B.A., S.T.M.

As was natural the Group which discussed opium and other evils spent no time in dwelling upon the harm being done by that drug and others but concentrated its energies on a discussion of the best means for combatting the evils. The Chinese Secretary, Mr. Hsiao, wrote the following preamble to the actions of the group which is a good summary of the situation. The English translation is his also.

"The opium poison makes the nation weak and the people sick. The harm done by opium is greater than that done by flood or wild animals. At the end of the Manchu Dynasty the opium was spread all over the country. Fortunately Christians at that time did their best to fight against this poison. The government helped them and prohibited the use of opium. As a result the number of people selling and smoking it gradually decreased. Since the fourth and fifth year of the Republic the prohibition of the use of opium has not been so strict. The people want to make money thereby and the military to collect taxes. Now the smokers, sellers and planters of the drug can do it openly, fearing nothing. Therefore both the country and the people are being greatly harmed. Living has become difficult, morality has fallen to a low level, and the position of China internationally has been affected. Therefore we must give special attention to stopping the inroads of this evil to save the country and continue our former efforts. The following recommendations are herewith presented for the consideration of Conference."

As the "powers that be" are chiefly responsible for the lack of enforcement of what anti-opium laws there are, the first action taken was a request that Conference appoint several Chinese and foreign representatives to see the civil and military officials of this province and ask them to strictly prohibit the use, selling and cultivation of opium. The Conference Business Committee was asked to select ten persons to do this, each

church or Mission represented in the General Conference to have a representative among the ten.

Aiming still higher the recommendation was made, and passed by the Conference, that a telegram be sent to Dr. Duan Chi Sui in Peking asking him to introduce the prohibition of opium into the national general conference. This was done, the task being assigned to the Secretary of the Group and two others elected by the Conference.

After discussing what steps the Christian churches in the West could do to help the good work it was decided to recommend to Conference that the church organizations in each place be asked to cooperate with local gentry, merchants, and educators to organize sub-societies of the National Anti-Narcotic Society. These sub-societies should undertake :

1. Investigation.
2. Propaganda.
3. Education.
4. Law enforcement.
5. Establishment of opium refuges.
6. Preparation of suitable popular recreation.

In addition it was recommended that the Chungking and Chengtu sub-anti-narcotic societies be asked to help the sub-societies in other places to carry on their work.

There was recognition of the fact that the National Christian Council had an Anti-Narcotic Committee on its board, and it was recommended to our Conference, and passed by that body, that we cooperate with that committee as fully as possible, as well as with the National Anti-Narcotic Society in Shanghai.

All but one of the recommendations and actions dealt with opium and other narcotics, but the final action covered "other evils" with the following resolution: that we ask the sub-societies in every place to fight against the other bad habits, such as smoking cigarettes, wine drinking, morphine, etc., in addition to their anti-opium work. As for other bad habits such as early marriage, foot binding, tight clothing for women, gambling, etc., all instructors be urged to teach their students not to have these bad habits but to be models of good habits for society.

If every city represented in the Conference will follow the suggestions made by this group and form sub-anti-narcotic Societies along the above lines, and the Churches represented

follow these instructions a magnificent piece of work can be accomplished in stemming the rising tide of these evils and arousing the public conscience. The work of this group will then not have been in vain.

WOMEN IN THE GENERAL CONFERENCE.

ESTHER B. LEWIS.

The status, position and outlook for women in Szechuen today is a long step in advance of what it was forty-three years ago. As one of the delegates said in Conference, "Jesus Christ has elevated women to an equality with men."

As one sat among the delegates, saw women taking part in discussions, with fearlessness and wholly to the point—at least as often as were the men—; saw the dignity and poise with which they spoke from the platform to that large body of picked men and women; listened with delight to them making melody in the choir; noted their comings and goings as they talked together or, now and again, in friendly converse with men, Chinese or foreign, naturally and free from self-consciousness, always quiet and womanly, we gave thanks to the God in whose sight these is neither male nor female but all are one in Christ Jesus.

Some of these women, one had watched grow up from girlhood and others as they emerged from the darkness and superstition of idol worship into the light of the knowledge of the true God and the liberty he gives his children.

What a marvelous difference between this body of free limbed, intelligent, high minded, Christian women, and those of the early eighties, who walked painfully on bound feet, illiterate and very indifferent about learning to read, knowing little beyond the round of her narrow circle, bound by numberless fears and superstitions, with not much more liberty than a chattel or servant.

What a far call from those days when any self respecting woman could not walk on the city's streets, and a girls education

was limited to her first twelve or thirteen years, unless perchance, she were granted boarding school privileges; when callers feared to drink the proffered tea lest they thereby be drugged into belief in this strange new doctrine; a far call to the fine body of women who, having profited by the opportunities of school and church, were sent from all parts of the Province as representatives of other women, who are now Christian mothers, teachers and Bible Women.

Who of those first pioneers, even with faith in the God who transforms lives, had the far-sighted vision even to dream of what our eyes have seen and our ears have heard this last week. Our hearts have been made glad and we have thanked God, and are ready to go on with stronger faith, not only in God, but in the possibility of Chinese women to become leaders in the new Christian China of the future.

THE WEST CHINA CONFERENCE AND THE
INDIGENOUS CHURCH

C. R. CARSCALLEN, M. A.

In the discussions in the group on the Indigenous Church it soon became evident that the Chinese members of the group were using the Chinese term for 'indigenous' (ben seh) in two different senses. The first sense was what we ordinarily mean by the word, viz., that which has taken root in, or is native to, a country. The second sense was that of "pure" "original" "unadulterated". In this sense they spoke of indigenous pastors and even church-members, a sense quite foreign to our use of the word, and a great deal of their discussion centred around the problem of how to rid the Church of adulterations and accretions and to make the pure, essential elements of Christianity stand forth.

Both in the group on the "Indigenous Church" and in the Conference itself in discussing the problem there was no desire expressed to break away from the parent Churches, to found an independent Church or to dispense with the services of the

Missionary. The greatest appreciation of the services rendered by the Missionary was expressed and a fine spirit of Christian brotherliness prevailed. The Chinese seemed to realize that their Missionary colleagues were just as anxious as were they to make the Church indigenous.

The recommendations of the group adopted by the Conference were in substance as follows—

1. That in receiving members into the Church greater emphasis be placed upon spiritual qualifications rather than upon mere knowledge of doctrine.

2. That greater attempts be made to make church-members feel their responsibility for the financial support of the Church, and that systematic giving among members be encouraged.

3. That efforts be made to raise the economic condition of the Christian community.

4. That the church recognize and cordially support the work of the Student Volunteer Movement as contributing to the development of an indigenous church.

5. That the matter of taking over by Christianity of certain Chinese customs and ceremonies, such as marriage, funeral customs and ancestor worship be considered in relation to this question of an indigenous church, and that the Szechuan Christian Council appoint a committee to go into this matter.

The opinion was expressed by some of our most spiritual leaders that the Church has rejected on a wholesale scale many Chinese customs and ceremonies which are helpful, or, to say the worst harmless, and that foreign customs and ceremonies have been substituted there for with the effect of making Christianity appear a foreign religion.

The action which the Conference took to strengthen the Szechuan Christian Council with its various departments as a means of embodying, preserving and deepening the corporate consciousness of the Church, by asking several of the Missions to set aside men to its work may also do much toward the task of making the Church indigenous.

But though the Conference took no outstanding action in the matter, the Conference itself was a most striking evidence that the Church in West China is indeed becoming indigenous. Here was a Conference of four hundred and forty-four men and women, of whom two hundred and eighty seven were Chinese. It was officered by Chinese, its discussions were carried on largely by the Chinese and some of its most inspiring messages were given by them. No one could witness all this and more—

over, the ability and fine Christian spirit with which it was conducted without realizing that Christianity is a living thing in West China and that if all Missionaries were withdrawn, while Christianity would undoubtedly greatly suffer, it would live on, for it is rooted here.

The West China Conference has greatly encouraged us all by the quality and spirit of the Chinese leadership it has disclosed. It has shown us that the missionary labour of the past decades has not been in vain. We therefore face the future with greater hope than ever.

C. R. CARSCALLEN.

THE CONFERENCE AND RURAL EVANGELISM

H. J. OPENSHAW

This was one of the popular discussion groups. All kinds of questions were raised by the attending delegates, both foreign and Chinese. To all appearances the whole time of the General Conference might have been used to advantage in the discussion of this important subject.

The Group was rather unfortunate in its Chairman, who though a prominent leader, made the mistake so many Chairmen make,—he talked too much. As will be seen by the recommendations of the Group to the General Conference the subject was of so general a character that many allied questions emerged, which took time for discussion.

This Group was fortunate in having Pastor K. T. Chung, a specialist in Rural Evangelism, present, and he gave much valuable advice. For a full statement of his position on this subject we cannot do better than to refer our readers to his article in the December 1924 number of the Chinese Recorder. His whole emphasis in the establishment of work in the country districts is that at the outset there be LIFE. If the Gospel be so preached by a MOBILE band of evangelists as to create LIFE all the succeeding steps are easy. For if there be LIFE there

will be growth, and if growth fruit. It would seem that our approach to this whole problem would need considerable revision. It would really be revolutionary if it were found that foreign money were not needed in pushing effective Rural Evangelism.

Mr. R. O. Jolliffe in his thought provoking address on the "Christian Occupation of West China" presented a body of facts which should be of great value in facing the vast problem of Rural Evangelism. He stated that there are 4000 market towns in Szechwan, only 400 of which are occupied. After nearly a half-century of 'Christian Occupation' we were confronted with the fact that nine-tenths of the Rural district is still without the Gospel light, and the one-tenth 'occupied' far from effective in many instances. Not less work in the cities, but more in the country, should be our watch-word.

I give herewith the actions taken by the General Conference from the recommendations of this Group:

RURAL EVANGELISM

It was Voted That :

I. AS TO THE MESSAGE :

1. We should preach a full Gospel relating spiritual truths at all times to the social and economic conditions of the people in each country district, and would suggest that the Christian Church should appropriate and celebrate the Chinese 8th month festival as a feast of Thanksgiving, and thus make connection with the whole life and thought of the community.

II. AS TO THE MINISTER :

The minister should be specially trained to cope with country problems. Christian workers in country churches should have special knowledge and training in order to render broader service. The country people in the church and out are waiting for such service.

III. AS TO THE TASK OF THE MISSIONS.

The task of the Missions is to help the Chinese Church in evangelizing Rural China, and in planting country churches.

IV. AS TO THE COOPERATION OF MISSION WITH THE CHURCH.

The harmonious and effective working of the whole enterprise can be secured through joint committees of Chinese and missionaries having full control and responsibility. The aims should be :

1. To give adequate funds for the training and support of rural workers :
2. To provide schools, classes and conferences for the training of laymen and women :
3. To make adjustments with local churches, which should be independent ; and the wiser use of buildings and property, either by churches or by the missionary societies.

V. AS TO ESTABLISHING RESEARCH.

We recommend to the Union University the furtherance of research in the economic and social problems of the country, and the establishing of branch offices in other places.

VI. AS TO A COUNTRY LIFE PROBLEM COMMITTEE :

We recommend that the Szechwan Christian Council appoint a Committee on the Rural Church and Country Life Problems, and that the Missions have sub-committees.

VII. AS TO A COURSE OF STUDY IN RURAL PROBLEMS :

We recommend to the West China University that a course in rural church and country life problems be given to students in the department of religion beginning in the fall of 1925.

VIII. AS TO SUMMER SCHOOL COURSES :

We recommend to the West China Union University that a short course in rural church and country life problems be given for the Christian workers, preachers and laymen, beginning with the summer of 1925, for one month.

IX. RURAL SUNDAY OBSERVANCE :

We memorialize the provincial authorities to take steps to promote Sundays as rest days in market towns as observed in educational and official circles in cities and large towns.

CHAO TONG FU, YUNNAN AND OPIUM

F. COTTRELL.

It is said in this district that the present position of the opium trade and habit is unique, so far as the last forty years at least are concerned. Last year, a good deal of poppy was planted, but this year, owing to the extreme shortage of food, consequent upon the very poor harvests, most of the land is being used for grain production rather than for opium. At the same time such a degree of smoking cannot be remembered by the oldest here. The Chinese themselves say that "eleven of every ten chairmen" smoke of eat opium, and in and around Chao Tong, probably seven of every ten people indulge.

It seems probable that this winter, the people will be allowed and even encouraged to plant grain or beans rather than opium, but until now, the military powers have demanded that poppies be grown and the revenues which have been exacted have gone to the upkeep of the provincial army. It should be said, however, that the tax collector has been unable to get his monies, since the 1924 opium crop was practically a failure in this neighbourhood.

The increase in the trade in and smoking of opium has had the effect of driving up the prices of other things. Grain for example is very expensive: had the opium ground been used for the cultivation of corn, there would have been more food for disposal, in spite of the poor harvests, the almost famine conditions which prevail here just now would have been obviated.— One hears that all the ordinary commodities of life are many times dearer now than they were only a few years ago. Consequently, the people are both indirectly and directly affected. Indirectly, for the reasons suggested: directly well, the degradation and wretchedness of the opium smoker are evident. The condition of such in this city, as in others, is pitiable in the extreme.

Generally speaking, our Christians have most emphatically refused to have any dealings with opium, either with planting or with selling or with smoking, and in some cases, their

determination has led to persecution. An Anti-Opium Society has just been formed in this city, and a number of business men have joined with the Christians and are taking an active interest in the movement. The suggestion came from the Chinese themselves and it is hoped that, though slowly, it will none the less surely have its effect upon the moral life of Chao Tong. Both the military and the civil governors were approached with a view to obtaining their support for the Society, but both declined, saying that they were "men under authority." At the same time, they expressed the personal wish and hope that opium might be abolished.

In closing, one might tell of the large new Police Station which has been built near the West gate of the city. It is a most handsome building from the front, but behind its imposing entrance are two small shops whose owners have rarely any leisure moments during the day. They have probably the largest sale for opium in the city and the trade is carried on with no semblance of secrecy. One wonders if that may not be typical of the whole question. Though legally, opium is prohibited, actually, it is "winked at" and authority flourishes and fattens on the poverty and degradation of the people. Is it too much to see the days return, when he who grows or sells or smokes opium will be exceptional, and amongst his own people. Anathema?

THE CONFERENCE SEEN FROM THE OFFICE OF THE EXECUTIVE SECRETARY.

K. J. BEATON.

To write the impressions which come to the Executive Secretary of a Conference such as the one which is being reported in this number of the News in an article of five hundred words is indeed a very difficult task, and accounts for the extreme brevity of my comments.

1. The difficulty of getting started at all.

Two outstanding impressions remain in my mind from the first meeting of the joint Executives of the Advisory Board and the Sze-Chwan Christian Council, which it was my privilege to attend after being released by the C.M.M. to assist in organizing the General Conference, namely, the lack of enthusiasm, and the inadequate knowledge of what such a big Conference would cost in time, money, organization, securing outside help, prayer and faith. The general idea seemed to be that this is something we ought to do but is foredoomed to failure. The fact that political conditions prevented the 1919 gathering from materializing, was perhaps in large part responsible for this. Our Chinese colleagues, even up to six weeks of the opening were some of them prophesying failure, principally on the ground that we did not have the experienced Chinese leadership in West China, to manage such a large undertaking. The first task of the Executive Secretary was to convince the people interested that they had a real, vital, and workable proposition in hand.

2. The willingness to sacrifice, and to co-operate manifested by every one who was asked to assist.

All that was needed was a lead, and without a single exception the people of the Chengtu churches rallied to the task of committee work, of advertising, of raising money, of weekly and in a few cases daily prayer, with an enthusiasm and consecration which defied failure. In the six months of preparation and in the course of the Conference itself there was an entire absence of carping criticism, and of self-seeking. Of the scores of committee meetings held it can be truthfully said that the spirit of "willingness to sacrifice for the good of all" was their supreme characteristic. Of the hundreds of letters received, not a half dozen were written in anything but a spirit of friendliness and co-operation. In several years experience at home organization conferences, institutes, and summer schools, I have never had anything to approach the way in which the christians of Sze-Chwan rose to the opportunity of making this historic Conference a success.

3. The spirit of the gathering.

This enthusiasm to work together was partly responsible for the harmony of the gathering. The motto, hung over the

platform, "Zealous to preserve the unity of the spirit in the bonds of peace," captivated and held all hearts from the first hour to the closing session. There was no denominational rivalry, no Chinese versus missionary feeling, no fundamentalism or modernism broadcasting, but a spirit of mutual love and sympathy and forbearance, which suggests that the day is not as far distant as some suppose, when the christians of West China will realize in fact as well as in faith, "We are not divided, all one body we." It was a demonstration of the vitality, progressiveness and unity of the church, which in these days of anti-christian propoganda in China is needed not only by the outside world but by our christians themselves. The isolation of our small christian communities, makes the vision of the church as a world-wide conquering power, which the delegates received an invaluable asset in the program of the next decade.

4. Responsiveness.

The response of the gathering to the deepest spiritual appeals as they were made from the platform from day to day was remarkable. I have watched anxiously the gathering intensity of many similar meetings in Canada, and as the sessions of this Conference advanced, the most encouraging thing of all was the realization that the church in Sze-Chwan is being built upon a solid foundation of spiritual experience. Jesus Christ is a living reality in the spiritual consciousness of these delegates. Their deepening appreciation of Him and their response to the appeals for His exaltation in heart and home and nation, must mean a great advance in the establishing of His kingdom.

5. Results.

The results were of course mainly educational. There was no attempt made to direct the outcome of the gathering. No cut and dried resolutions were prepared beforehand to be adopted. There was no attempt at lobbying in favor of any pet scheme. The criticism is now made that the resolutions passed were only half thought out, and lacked content, but it must be admitted that they were absolutely spontaneous and sincere. One extremely practical result is the organization of the West China Council of Health Education, with the recommendation of the C.M.M. that their Home Board release Dr. Wallace Crawford as Director. Many of the other aims of the General

Conference can not immediately be realized because of the actions of the Missions in refusing the men and money asked for this year. But the program remains and sooner or later those parts of it which are essential to the building of the Kingdom of God in West China will be carried to a conclusion. The educational process must still go on.

6. The future.

There were 287 Chinese, and 158 missionaries at this Conference. In three missions, practically every ordained minister, every graduate doctor, the principal of every important school, were among the delegates. These men are the present hope of the church. Only about ten percent of the delegates were laymen, (that is not in the employ) of the Missions. The last Conference was all missionaries. This one was predominantly Chinese. There were whole sessions when the voice of the missionary was not heard at all. The next Conference will see a corresponding growth in the representation and influence of voluntary lay leadership. It will be as big a surprise to some good people as the quantity and quality of the present and potential Chinese leadership, which we saw during these sessions.

7. Thank you.

The Executive Committee desire to express their deep appreciation of the support given to them in the work of organizing and conducting the Conference, and hope that the same spirit of sympathy and co-operation may be manifested towards the Sze-Chwan Christian Council, which has been asked to carry out the plans initiated there.

IN REMEMBRANCE.

DOCTOR LILIAN M. DINGLE, L.R.C.P.&S. (EDINBURGH).

It is with much sorrow that we record the death of Doctor Lilian Dingle (of the United Methodist Mission) at Chao T'ong Fu, on Friday December 5th.

Within six weeks our Mission has lost two choice souls, and the women of Chao T'ong have lost two of their dearest foreign friends. The passing of Mrs. Hicks, which left such a big gap, has already been recorded, and while friends were mourning her loss, the Higher Call came to our beloved doctor. The discipline is a hard one when we miss such ones from our fellowship.

Doctor Dingle first came to China in 1906, and for six years she laboured devotedly, winning the confidence of the women as she endeavoured to bring healing and relief to those in pain. Early in 1912, she left Chao T'ong for another sphere of work, but returned last year, to the delight of all who knew her. For many months I have been privileged in sharing her home, and all that I have seen of her has filled me with admiration. Her stirring qualities marked her as a noble woman, besides being a much loved doctor. In her work she was always zealous, nothing was considered a trouble, the smallest illness, as well as the biggest, claimed her careful attention.

She was especially kind to "the poorest, the lowliest and the lost", and the troubled soul could always find in her a ready sympathy. Doctor Grenfell once said, "Suppose a doctor loved all his patients, he wouldn't be satisfied to say, "Your leg is better", or, "Here is a pill". Our doctor was never satisfied with just that duty was crowned with love, and love profusely gives. The maternal love shone through her smallest service. Unassuming, both in manner and speech, but with rare delicacy and tact, she lived to perform those "nameless acts of kindness". The Recording Angel must be busy still, writing down her golden deeds.

"And love lives on, and hath a power to bless when they who loved are hidden in the grave"

A.A.L. BARWICK.

CORRESPONDENCE

C.I.M. Ichang,
January 26, 1925.

DEAR EDITOR NEWS,—

It seems very ungrateful to receive cards, letters and good wishes from friends and give no response, yet what am I to do? We have been simply overwhelmed with delightful messages

from a vast number of the West China Missionaries, even an old friend in the shape of the fast disappearing "k'u yen ts'ien" (窟眼鏡) with a good reputation appended came safely to hand. The best way is to seek your help and through the medium of the W.C.M.N. send our hearty thanks to all the good friends who have so kindly sent us messages during the Christmas and New Year season. Thanks dear Mr. Editor for this help.

Chungking steamer captains report over 300 junks on their way down river, all filled with soldiers: for an hour and a half, one skipper told me, he had to go dead slow to pass them, and the moment they tried to get a little way on and caused a ripple, bang went a rifle and a bullet came in the direction of the bridge. Quite a few of the junks are already here and we hear are proceeding to Hankow and probably to the help of Wu-pei-fu but this is only "t'a-men shoh tih" (他們說的), we do not know the object of their coming.

There are about 18 steamers now plying between Ichang and Chungking nearly all of them able to do the trip all winter. The river has kept exceptionally high, yet being about 1 ft 6 in above zero, when we are usually nearly 2 or 3 inches above zero at this time of year. The strange thing is that with all these steamers, freights are exorbitantly high. I have just had to pay \$8.50 a picul, and am holding heavy stuff over until May when it will be about \$4.50.

Szechwan dollars are at a discount now, Yuan Shih Kai are in demand. ONE HUNDRED CASH PIECES NOT WANTED.

With every good wish to all our West China friends, and grateful thanks for all their kind remembrance of us.

Aye sincerely,

HERBERT J. SQUIRE.

Chungking, December 30th. 1924

DEAR MR. EDITOR NEWS,

So many people going on furlough are interested that you may think it worth while to publish the following information.

During the low water season there are not likely to be steamers running to Suifu or Luchow.

The low water lasts till in April—sometimes till late in April.

Even when the season is on, it is useless to write to Chungking for sailing dates—these are so uncertain. Best come to Suifu and be prepared to wait on your junk there until a steamer arrives, if you want to take steamer from Suifu.

The river is said to be quite peaccable between Suifu and Chungking just now, so there is no objection to coming all the way to Chungking by junk.

The smaller steamers are likely to be running between Ichang and Chungking all winter.

The best time to get to Chungking is about the middle of May as by then you are sure of Suifu-Ichang steamers and are reasonably certain of the larger and more comfortable Chungking-Ichang steamers.

The worst time to come is from Jan 1st to March 31st. as that is the season of lowest water.

Sincerely,

GORDON R. JONES.

Chao T'ong Fu,
Yunnan,

Dec. 28/24. 1924.

DEAR EDITOR NEWS,

You will be deeply sorry to learn that our small circle has had another loss in the passing (on Dec. 5th) of Dr. Dingle from typhus, just six weeks after the loss of Mrs. Hicks. In the city here we were a party of eight. Now we are a party of six. I am sorry that I have not been able to write you about this until today.

I enclose a brief account of her work for which I trust you will be able to find a place in your excellent paper.

I am sorry I cannot manage to get up to the conference. I very much wished to come but we are too short-handed.

With every good wish, Yours sincerely,

W. H. HUDSPETH.

(The News extends deepest sympathy. Ed).

NEWS NOTES

Chungking News—

The marriage of Miss Edith M. Tufts and Dr. J. Lincoln McCartney took place on December 27th and proved an event of great social interest. It also proved one of dramatic interest for the groom was thrown from his pony at the Chungking Race Club the day before his marriage and appeared at the ceremony with his arm in a sling, as a result of a broken collar bone. However he managed to maintain the correct expression and seemed properly appreciative of being allowed in the same picture with the charming bride.

The ceremony took place in the Union Church and was attended by all of Chungking's Foreign community as well as by numerous military and civil officials including the Civil Governor, and his two small sons.

The bride was attended by Mrs. F. E. L. Abrey as Matron of Honour and was given away by Mr. B. M. Barry. Miss Betty Butts and Mary Eleanor Abrey made charming Flower Girls.

The groom was attended by his brother-in-law Mr. Victor Butts.

The ceremony was performed by Rev. G. W. Sparling.

Dr. and Mr. J. H. McCartney, the father and mother of the groom, were responsible for the reception which was held in the International.

Hospital and the guests were afforded a splendid view, from its lofty verandahs of the departure of the newly married couple, as they left by sedan chair for the Hills where they will spend their short honeymoon. Dr. Lincoln McCartney will take charge of the International Hospital while his father, Dr. J. H. McCartney, pays a long deferred visit to Chengtu.

Chungking friends have been glad to welcome back Mr. and Mrs. Victor Butts. Mr. Butts arrived in time to support the groom at the wedding.

We have had a most active time with all the Christmas festivities. We know of children who attended three different trees and had a big Christmas Dinner as well.

The closing concert of the Chungking Canadian School proved of great interest to the fortunate guests. The number was unfortunately limited owing to the smallness of the available accomodation. But every child in port attended the Bachelors party and Christmas tree, which event has become the biggest thing in the calendar of the Chungking children. Each child received a really splendid gift not to mention all the good things to eat and the games. This year the event was held in the Chungking club and the crowd taxed the capacity of the Club's reception room.

Mr. and Mrs. A. W. Davidson have been paying a short visit to Chungking from Hankow. Mrs. Wigham entertained at the Women's Institute for the Davidsons on Dec 24th. The Womens Institute located at the top of the Ho Shi Po lends itself admirably to such receptions, since the grounds have been so well laid out. We understand Mr. Leonard Walker has shown his skill in the laying out of these grounds.

The West China Conference ought to be a big success if the interest it is creating in Chungking is any criterion. Everybody seems to be going and we have enjoyed seeing some of the distinguished speakers who have come up from Shanghai to attend and have recently passed through Chungking. These include Bishop Grose, Dr. Chung, Dr. Peters and Rev. J. M. Yard. Mr. Yard was accompanied as far as Chungking by Mrs. Yard and both were gladly welcomed by many old friends.

"Chungking"

Suifu—

The work of improving the street pavements continues and it looks as though the newly purchased rickshas will soon be running about our streets. A number of merchants have installed private electric light plants and new buildings are constantly being erected. There is even a brick foreign hotel building in the process of construction.

A fire which started in an incense factory near the small south gate destroyed a large number of buildings two weeks ago and left several hundred people homeless. Even the fire god himself was burned. But be it said to the everlasting pluck of the Chinese the work of rebuilding began almost as soon as the fire was quenched.

We in Suifu not only have the privilege of seeing the missionaries on their way home on furlough or returning but we

have also the opportunity of knowing some of the steamboat Captains. Perhaps there is no Captain on the Upper Yangtze more popular with the foreigners than Captain T. A. Lupton of the S. S. Shu-Tung. Some missionaries definitely plan to ride on his steamer and those who just accidentally get on the Shu-Tung feel that fortune has favored them. Captain Lupton has endeared himself to the Suifu community and we are always glad to have him visit us in our homes. On the last trip of the Shu-Tung to Suifu Captain Lupton was surprised with a miscellaneous shower in the home of Rev. and Mrs. D. C. Graham. The season's run being finished, Captain Lupton has gone to Shanghai to meet his fiancee. We shall be glad to welcome Mrs. Lupton into our West China community.

The Woman's Board Hospital (W.A.B.F.M.S.) last week moved into their new buildings outside the north gate of the city. Having been cramped into a small Chinese inn these several years and trying to do medical work under such trying circumstances the workers now feel that they have stepped into almost ideal surroundings. The Men's Dispensary is ready for the inside finishing work and the foundation for the Men's Hospital is being laid.

M.C.R.

THE RUSSET PEAR.

(From Odes of Tang. Ed.)

A lonely russet pear, stand I,
Beside the great highway.
That princely fellow passing by
Might, nay, would come, they say.
My heart gives him its homage due,
But could I keep him ever true?

A lonely russet pear I stand,
Just by the great road's bend.
That noble knight would take my hand
And wander far at my command.
My heart gives him its deepest due,
But could I hold him ever true?

Tatsienlu—

1924 has been a busy year. I have been 181 days on the road and traversed 8,400 li; mostly in Tibetan speaking country. Taining Dawo, Drangu and Kanze have been visited on two occasions. I have also been to Litang, Badi-Bawang, Moukung and Chantu lamaseries, large and small with a total population of nearly 20,000 clerics have been touched; and countless caravans of all sizes met and attended to. During visits to Tatsienlu, my center for the time being, I have spent 56 days of eight hours on the street among the crowds, or at a bookstall in an oblong empty space in the city. The results in figures for the year's effort has been 173,500 books and tracts: 71,500 of the former and 102,000 of the latter. In order that the value of these silent missionaries may be enhanced, 820 short discourses on God and Salvation have been delivered. These were mostly in Tibetan but sometimes in Chinese, and occasionally in both languages, the preacher translating as he proceeded with the sermon. A quotation from Paul Sherap, a Tibetan gentleman of wide and varied experience in that country, will hint at the value of this work. He says, "I shall be glad to help in the translation of any literature into Tibetan or Kiarung for I believe it is to the missionary what weapons of war are to the soldier."

Yours sincerely,

J. HUSTON EDGAR.

BIRTHS.

CLARK—At Kiating, on January 10th, to Stewart S. and Mrs. Clark A.B.F.M.S., a daughter Sarah Isabel.

LONGLEY,—At Fowchow, SzeChwan, on January 25th, to R. S. and Mrs. Longley, C.M.M., a daughter, Edith Marion Auld.

BROWN.—At Kiating, on January 1st, To Dr. H. D. and Mrs. Brown, C.M.M., a son, Charles Wessels.

DEATHS :

DINGLE,—At Chao Tung-fu, Yunnan, on Friday December 5th, of typhus fever, Dr. Lilian M. Dingle. (nee Grandin). Deeply mourned.

OMEI BUNGALOW FOR RENT

A well furnished bungalow in full view of the Chin Ting situated within three minutes of tennis courts well protected from storms. Has large dining room, inside and outside kitchen, study bedroom, store room, bath room with cement bath downstairs Large bedroom, two smaller bedrooms and washroom upstairs with good clothes closets. Fine verandah with Ching Ting and Er Omei in view. Good servants quarters separate, all floored, store room for fuel, large rain water tank, stone road approach. Would suit several single people or a family and some single people. To let for season 1925 Rent \$100.00 Sze.

APPLY E. HIBBARD, C.M.M., *Chengtu*

OMEI BUNGALOW FOR SALE OR RENTAL.

APPLY REV. F. J. BRADSHAW, *Kiating.*

FOR RENT, SUMMER OF 1925.

The Thompson Bungalow, Mount Omei.

Centrally located ; close to Church, store, and tennis courts.

Suitable for either one or two families.

Rental for Season \$100.00.

APPLY DR. R. G. AGNEW, *Chengtu.*