

THE

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WEST CHINA MISSIONARY NEWS

MARCH 1939

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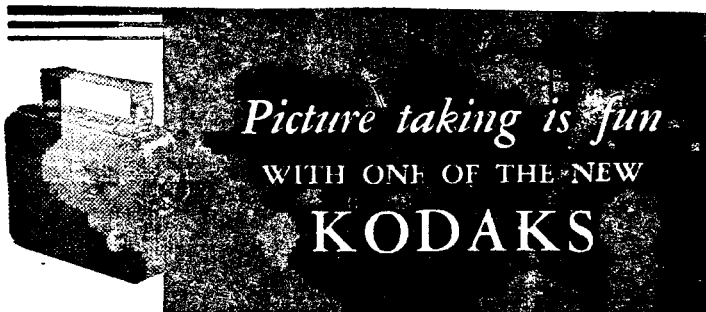
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Emp. of Asia	Feb. 8	Feb. 12	Feb. 14	Feb. 16	—	Feb. 25
Emp. of Canada	Feb. 21	—	Feb. 26	Feb. 28	Mar. 7	Mar. 12
Emp. of Russia	Mar. 8	Mar. 12	Mar. 14	Mar. 16	—	Mar. 25
Emp. of Japan	Mar. 17	—	Mar. 22	Mar. 24	Mar. 30	Apr. 4
Emp. of Asia	Mar. 30	Apr. 3	Apr. 5	Apr. 7	Apr. 14	Apr. 20
Emp. of Canada	Apr. 14	—	Apr. 19	Apr. 21	Apr. 28	May 3
Emp. of Russia	Apr. 27	May 1	May 3	May 5	May 12	May 18
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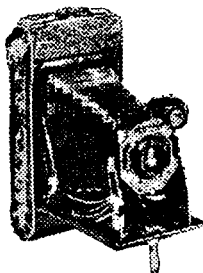


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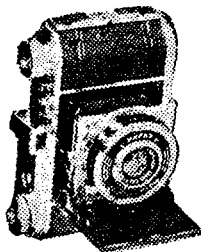
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CHRISTIAN LITERATURE SOCIETY

NEW BOOKS

基督比喩教授法

- 9163 *Practical Exposition of the Parables of Jesus*, by F. Rowley M. A., translated by Hsu Shih Kuang and P'u Pao Lo.
 (1938) 304 pp.
 Paper cover .50
 Paper board cover .75
 Cloth board cover 1.40

This book by an expert teacher is especially useful for preachers and Sunday School Teachers. Written for the African Mission field, the translators have adapted it to the needs of Chinese workers. It contains a wealth of suggestion. Many scripture references are given, also suitable questions. The value of the book is enhanced by a series of outline addresses. The best book on the Parables of our Lord at present available.

竭誠為主

- 11333 *My Utmost For His Highest*, by Oswald Chambers, trans. by T. C. Liu.
 (1938) 422 pp.
 Paper cover .60
 Paper board cover .90
 Cloth board cover 1.60

Many are already familiar with English original of this very useful devotional book and have found it helpful for their own spiritual nurture.

There is a Scripture passage for every day in the year together with searching and inspiring comments, based on materials used by the author in talks to students in a Bible Training College, in Y.M.C.A. groups, etc. The daily portions and comments emphasize the devotional life of one who yields his life to the guidance and inspiration of the Holy Spirit.

聖潔的生活，第一編

- 11334 *Holy Living (Part One)* by Jeremy Faylor, trans. by T. M. Chen and Z. K. Zia. Published for the S.P.C.K.
 (1938) 75 pp.
 Paper cover .10
 Paper board cover .35
 Cloth board cover .80

"Holy Living" is a classic which is too well known to need recommendation. This first part will furnish much spiritual food to its readers.

基督耶穌裏的新生命

- 16703 *New Life in Jesus Christ*, (Ping-ming Sunday School Lessons) by Edna Gish & Lydia Tang (1938) 67 pp. .15

This book was prepared for use with adults who had just come through the tragic experiences of war, and who were living in refugee camps. To bring comfort and hope through the "good news" of a heavenly Father who cares and of a new life in Christ is the aim of these lessons.

The book is in five sections, treating of God as Father, and of life in Christ. Some songs are included. Each lesson has scripture texts, prayers, stories and pictures.

TELEGRAM FROM GENERALISSIMO CHIANG KAI SHEK

To those attending meeting of Prayer For China held under the auspices of Szechuan Christian Council:

Our nation is fighting not only to protect our national independence, but also to preserve world peace and justice. This is recognized by the people of the world who believe in righteousness.

As you meet for prayer, think of the suffering of your countrymen, the safety of the nation, the spirit of peace and love of Jesus Christ. Your faith will surely be accepted by God, because righteousness cannot forever be destroyed, or the light of peace extinguished in the world. This is my firm belief.

I appreciate very much your patriotic spirit and the deep sympathy of our foreign friends. As I send these greetings to you, my hope is that you are one with me in the determination to continue to the end the struggle for truth and righteousness.

OUR CONTRIBUTORS

Dr. J. H. Arnap—United Church of Canada, Secretary Board of Foreign Missions.

Dr. J. E. Decker—American Baptist Board of Foreign Missions, Secretary.

Miss Eva. M. Spicer—Professor, Chin Ling Women's College, Chengtu.

Ralph A. Ward—Bishop, Methodist Episcopal Church, West China.

Dr. Earl Cressy—China Christian Educational Association.

S. H. Fang—West China Union University.

T. H. Sun—National Christian Council, Secretary for Central and West China.

S. H. Den—General, Pacification Commissioner, West China.

Frank W. Price—Nanking Theological College, Department of Rural Church.

C. T. Song—Bishop, Shen Kong Huei.

Dr. Gordon Brown is in charge of the Scotch Mission Hospital at Ichang.

SOME PERSONAL NOTES

Our readers this month are indebted to Miss Mabel Ruth Nowlin. She not only promoted the idea of such a number, but she collected materials, and herself contributed several articles of interest and value. We are grateful.

Read the article "Hands Across the Sea" which tells of very interesting visitors to West China, we presume partly as a result of the Madras Conference.

We hope to hear later from the following: Dr. U I Fong, President of Chin Ling Women's College. Mr. Wallace Wang, of The Union Theological College, and the Reverend Frank Smalley (now on furlough) of the University.

Mr. Charles A. Fahs—Librarian of the Interdenominational Library of Missions, New York, was among the distinguished visitors coming this way after the Conference.

Dr. Bob McClure, a missionary of the United Church of Canada, brother of our own Dr. Janet Kilborn, now with the International Red Cross, has been one of the most interesting visitors we have had in many years. He also was at the Madras Conference.

"CONTEMPORANEOUSNESS"

There are subtle dangers in councils and conferences. They may simply generate satisfaction with past achievements and so anesthetize folk, and blind them to their actual conditions and possibilities. Again, the meetings may be so like those of former occasions that older people at least go away feeling that probably in dreams they have been repeating experiences of a near or distant past. On the other hand, at such times our past failures in thought and deed may be lashed by speakers or by our own inner censors with such spirit that we question God's revelations of former days, and so feel hopeless alike for the present and the future.

To avoid these twin evils of moribund self-satisfaction and the sense of futility and failure, we need to realize that for every day, for every conference, for every generation there is a fresh and special revelation of God's unfolding purpose for us. At one time, it may be God's power to save individuals from sin; at another time, it may be His presence to strengthen people to meet suffering and loss; and again, it may be His guiding power in the practical affairs of our everyday lives. The needs and the revelations alike are continually changing, and light is constantly being thrown upon some new facet of our experience.

Self-satisfaction and the sense of futility and failure are both either the cause or the effect of turning our attention away from our present situation and the celestial reinforcements which are ever within call. Kierkegaard says that "to become a Christian means becoming contemporary with Christ." He might have said that it means to realize that Christ is contemporaneous with us.

Now, this is only a new way of expressing a very old idea. In the Bible the thought is expressed by the word "living." Our God is a "living" God - which if it means anything, means a "contemporaneous" God. He was the God of the past; He will be the God of the future; but for us to-day, He is the God of this very hour, this very time, this very conference whether it be in India or in Chengtu, or any other place or time where or when we turn our hearts and minds God-ward.

A study of the Madras reports and letters will show a healthy recognition of the God of past history; an encouraging confidence in the God of the days that lie before us; but above all, a conviction that there is a special revelation of God's grace awaiting each one of us, awaiting His church, awaiting His world in these tragic days in which we live.

To-day, we may gather the "manna" so to speak for this day's needs, our "daily bread" for *to-day*.

THE FAITH OF THE CHURCH.

J. H. ARNUP

The most immediate and convincing testimony of the Tambaram Conference to the Faith by which the church lives will not be discovered by reading the findings of the conference. Whatever value these may have, the most practical and direct contribution to the Faith of those who attended was made by the Conference itself. For three weeks, some 450 people drawn from every race and almost every nation under Heaven were joined together to live one common life. On the platform at the opening session, were the following persons: a Dutchman whose office is in New York; a Scot who lives in London; a Manchu who is a Chinese patriot; a Bishop from India; John R. Mott from everywhere; a Baroness from Holland; a German Professor, a Belgian Pastor and a Swedish Bishop whose Diocese is Tranquebar, South India. In the opening session of the section that studied the Faith of the Church, statements were made by representatives of the following countries: China, Argentina, Ceylon, India, Syria, Mexico, U.S.A., Brazil, Peru, Burma, South Africa, (both Black and White), Philippines, Germany, England, Scotland, Sweden, Holland, Japan, Canada, Nyasaland and Malaya.

As one shared that common life, gradually there emerged into clear consciousness two convictions, which amount to articles of Faith. The first article was demonstrated by the presence at one place of Christians drawn from all the ends of the earth. In their persons they asserted the power of our Christ to reproduce his character and image in men and women, without regard to race or language or colour or the land in which they live. This is the first message of Tambaram, that Jesus Christ is worthy to be exalted as a universal Saviour; His message is equally applicable to men and women of every race under Heaven. In this capacity He has no rival and no second; no one is competing with Him in His offer to save the world.

The second article of Faith is like unto the first. We saw all these diverse individuals and racial groups - black and white, Eastern and Western, Chinese and Japanese, living together in unbroken fellowship. This gave rise to the conviction that Christian fellowship is an experience transcending every difference of race and color and language and national aspiration that tends to divide the hearts of men. All the world met at Tambaram and all the world was one. The one sound basis for world fellowship is to be found in a common fellowship with Jesus Christ. All men find their unity in Him, for in Him all things hold together.

Let us be quite clear that the basis of this fellowship was a common experience of Jesus Christ. Men did not

actually think alike, but even their minds came into unity as they contemplated their relationship to Him. I have referred already to the varied representation in section 1, which studied the Faith by which the church lives. Every element of diversity seemed present in that group. We had liberals from America, Socialists and Quakers from England, Scotch Calvinists, conservatives of the eschatological outlook from the Continent of Europe, representatives of the younger churches, men from chairs in Theology in the older churches and men and women trained in the practical work of the Mission field and amateurs like myself. All these were present, and at the first each advanced his own particular point of view. Unanimity appeared to be impossible. Later as intimacy developed, men and women began to talk about what Christ meant to them in a personal way. As Christ was lifted up, differences in viewpoint began to shrink to their proper proportions. A unanimous report was received but that was only the smallest result. To most of us the real victory came in a fresh realization of our oneness in Christ. That is the second article of our Faith.

The two practical convictions of which I have spoken paved the way for the statement of the central article of the Faith by which the church lives. That article can best be phrased in the words of the statement itself. After describing the need of our world as the need of Salvation and pointing out the helplessness of this world to save itself, the statement goes on to say: "Who then shall save? God saves, through Jesus Christ, our Lord. 'God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life.' This is the heart of the Christian Gospel, the Gospel which we proclaim. God in His infinite love has acted for men's Salvation. He has come among them in Jesus of Nazareth, His word made flesh. In Him, He has conquered the power of sin and death. Jesus Christ in His teachings and life of perfect love recalls men to that which God would have them be, and brings them to shame for their betrayal of His expectation. Through His Faith and perfect obedience they come to trust the only true God. His suffering and death on Calvary bring them to see the exceeding sinfulness of sin and assure them of God's pardon. His Resurrection is the victory of Holiness and Love over death and corruption. Through His living and loving presence, men who dedicate their wills to Him become with Him partakers of eternal life. In the strength and joy of forgiveness, daily renewed at the foot of the Cross, they are made more than conquerors over every evil.'

That is rather a long quotation but I have used it because it sets forth the central fact in the Faith by which

the church lives: it is the fact of Christ, as the Jerusalem Conference declared ten years ago; what we have to offer to the world is Jesus Christ as Divine Saviour. Our Faith is based not on a Philosophy or even a Theology, but on a substantial historical fact occurring in place and time. The Cross of Christ has its place in the constitution of the Universe and is a part of our Philosophy and History. Nor is this an isolated or unrelated fact; "In the fullness of time God sent forth His Son". In the words of the report "Above all and in all and through all is the Holy Will, the creative (and we may add, redemptive) purpose of the Most High". God was working at His great project of Salvation from the beginning. And "God was in Christ, reconciling the world unto Himself". That is the heart of the Gospel and it has to do not only with *this* report but with all the findings of Tambaram. All the rest deal with either implications or applications of this central truth.

We have dealt so far with the person and work of Jesus as the world Saviour. The Report gives some space to His teaching as well. In that teaching the "Gospel of the Kingdom" has a central place. "Through acceptance of His call to suffering love and through trust in Divine help, men are summoned to be co-workers with Him for the increase of justice, peace and brotherhood upon earth". The implications of this Doctrine of the Kingdom are far-reaching and have a practical bearing upon the objectives and standards of the Christian life. We see them affecting the Report upon the Nature and Function of the Church and further worked out in the Relation of Christianity and the State and Christianity and the International Order. Most of all, perhaps, we see their application in the Report on The Church and the Changing Social Order. Our own Report speaks as follows: "Recognizing that Christ came to open to all the way to life abundant but that the way for millions is blocked by poverty, war, racial hatred and cruel injustice, the Church is called to attack social evils at their roots." That is something more than a Call to arms, it exalts the doctrine of Social righteousness into an article of the Faith by which the Church lives.

One other central article of Faith has a place in this Report. It has to do with the work of the Holy Spirit in founding, guiding and empowering the Church as the agency of Christ to continue His work in the world. The Faith by which the Church lives includes faith in itself, in its own origin and purpose. Christ's true Church is the fellowship of those whom God has called out of darkness into His marvellous light. Guided and empowered by the Spirit, the true Church continues Christ's saving work in the world. In spite of all the weaknesses and shortcomings of our

churches, Christ's true church is within them and our hope for the redemption of mankind centres in His work through them."

In the light of that passage we ought definitely and bravely to face the facts about our own church in this land. We cannot afford to ignore its shortcomings nor cover up its weaknesses and divisions, its inadequacy for the task in hand. But when all the facts have been fully set forth, let us face this final question; "Is there any other organization or institution that can take the place of the Church of Jesus Christ as His agency for the establishment of His Kingdom in this or any other land." Therefore, if we fail in this we fail in everything. The task is supremely difficult but it is inescapable. Our program may be full of good works of great importance but only the planting and development of the Church of the Living God will enable us to make a vital and permanent contribution to the coming of the Kingdom in this land.

"If the call of the latter years of the nineteenth century was 'to evangelise the world in this generation,' the call of these middle years of the twentieth century is to build once more the Body of Christ in human form, to incarnate in social movements and institutions the eternal reality of the Church Universal.

"The challenge that comes to us is to create a consciousness of that Church, to work on its strategy, to affirm its message and to establish the agencies through which it may speak and act. The Christ lives, but men have failed to provide the living Christ with the Body through which He may do His redemptive work."

Francis P. Miller. Quoted by D. T. Niles in
Sir, We Would See Jesus.

THE INNER LIFE OF THE CHURCH

DR. J. E. DECKER

The importance of the church's inner life cannot be overestimated. It is the *quality of her inner life* which will determine her success, her victories, or her defeats, rather than the outside world with all its power and violence. The church stands or falls by her own inner life and vitality. When we read the history of the church in Western Asia before the Mohammedan conquest, we find her so absorbed in disputes over words and forms that she lost the heart of the Gospel. Then came the Mohammedans, and the church lost her existence. In Holy Russia the church was so concerned with forms and ceremonies that she forgot to stand for justice and the rights of the common man. She went down through failure in her own inner life.

The basis of the church's vitality is found in her Faith, that is, in the reality with which she lays hold on God. The Church is a Divine Community because of her apprehension

of God, her trust in God and her seeking to do His will. Her trust is in the God who revealed Himself in Jesus Christ. Christ is her Way, her Truth, her Life. If she is devoted to Him and to His Kingdom, His Will will be her norm and guide in every situation; the Mind of Christ will be her mind. If the vital fire of faith is not burning, the results will be empty, despite buildings, organization or resources. What kind of church shows forth this inner life?

I. A WORSHIPPING CHURCH

The church of Faith will be a worshipping church. A delegate from Assam said, "The basic thing in worship is the sense of the presence of God." In our worship at Madras we felt God's presence in our midst. In one important aspect worship is a corporate function. On one side it is a personal matter, nevertheless, to find its fullest richness, we must worship *with others*.

Then there is the teaching value of worship, for through it we shape our theological ideas and conceptions. We could not get by direct teaching what we learn sometimes almost unconsciously, through corporate and private prayer and through the reading of the Bible, privately and in the group. We have much to learn from each other through the interchange of usages and forms of worship. At Madras we sometimes used the rich liturgy of the Anglican service; again we were lifted to God by the use of Quaker silence; or we were led to the foot of His throne in a Non-conformist or Lutheran service. All of these are common property to be appropriated and used by all. The new use of indigenous art and modes of thought as an approach to God are significant.

More attention should be paid to reverence and order in worship. The Laymen's Report suggested that the Church in China needs to make progress along this line. China has traditions of personal and small group worship; she needs to build up traditions of congregational worship:

Singing was one of the great experiences at Madras. Paul exhorts us, "Finally, my brethren, rejoice in the Lord", and joy sings. The new Chinese hymnal "Hymns of Universal Praise", which we are using today, is considered an outstanding achievement in gathering the best of the hymns of the past, along with the large number of original Chinese hymns. When I listened recently to the beautiful singing of the Karen church in Burma, I coveted the same sort of singing for Chinese churches.

II. A HOLY CHURCH

Paul's usual name for Christians is "saints", "holy ones". Christianity wins its way by the moral superiority of its members. In South India, Christianity was first received by the out castes. The Sudras, or middle easte people,

scorned a religion which appealed to despised outcastes. But as time has gone, the Sudras have begun to come saying, "We have seen what Christianity can do for the outcastes; perhaps it can also improve us."

Note Paul's stress on the personal lives of Christians in Ephesians 5:8-10, Romans 12:1,2,9 and especially in these words from Philippians 4:8, "Keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit." This is what is required of a Christian.

An example of cooperation and of mutual help should be found in the Divine Community. "Bear ye one another's burdens and so fulfill the law of Christ." (Galatians 6:2) The relation between the sexes is to be one of equality, of mutual respect and trust. Cooperation ought to eventuate in harmony among the members and workers. (Philippians 2:1-5) The church should be orderly in the handling of its own affairs, businesslike and careful.

III. A TEACHING CHURCH

We need a *teaching* church and its obverse, a *learning* church. There should be divine dissatisfaction with what has been attained. (Philippians 3:13) From the days of the earliest disciples, as recorded in the New Testament, on down to the Madras conferenee, the church has given much attention to training its leadership. The new plans being made by the West China Theological College here in Szechuan are promising and should have the earnest backing of all.

More attention must also be given to training laymen and laywomen. In East China much of the recent progress and evangelistic success of the churches has been due to the activities of laymen and laywomen. Of prime importance is the teaching of children and youth. A weakness of the church has been to evangelize those on the outside and neglect the children on the inside. The church has received new members at the front door while it lost its own children out of the back door. As a phase of witness and evangelism, the nurture of the church's own children is vital. At Madras it was said that China seemed to have the best methods of Religious Education of any of the Younger Churches. This is due to the work of Dr. Chester S. Miao and his colleagues on the National Committee for Religious Education. Szechuan must make more use of these materials and methods.

The importance of the Christian home cannot be overestimated. Over a period of two or three years time, there has been no juvenile delinquency among the Chinese living in New York City. Can the Christian homes of Szechuan be content to maintain a lesser record?

There is also the great task of teaching the adult membership of the church. Large numbers of the members can't read. We must remove their blindness. They must be able to read the Bible, for it is meant for all the membership.

IV. A GIVING CHURCH

One of the earliest demands made on the church was to contribute of its material substance. (I Corinthians 16:1-3; II Corinthians 8:1-5) At Madras it was agreed that the emphasis on self-support had brought some unexpected and disappointing results. Too often it has been made an end in itself; We must not forget the primacy of the spiritual life as furnishing the only real basis for giving. (Romans 12:2) The church finances should be managed in an orderly and regular fashion, recognizing that there is a close relation between gifts and means. Plans for the church's work must accord with its means. The example of the Bataks in Sumatra and the Karens in Burma shows what can result, when from the beginning the church is built and financed by the people themselves.

V. A HOPEFUL CHURCH

"Faith, hope, love, these three" typify the church in its relationships. In a world of suffering, strife, pessimism and despair, the church is hopeful. Her faith is in God, who worked in strange and unexpected ways. We have Christ's promises;—

"I am with you always." (Matthew 28:20)

"Ask and you will receive." (John 16:23-24)

"I have said all this to you that in me you may have peace; in the world you have trouble, but courage! I have conquered the world." (John 16:33)

In Madras we were not insensible to the world situation, but hopeful nevertheless. May the inner life of the church be such that with Christ you may overcome the world in Szechuan.

"HIDDEN"

"Royalty hidden in a stable.

Universality hidden in an exclusive race.

True Divinity hidden in a man who experienced every human need and temptation.

True Humanity hidden in a life of miracle - of spotless purity, stupendous authority and marvellous works.

Voluntary self-giving hidden in a murder.

Truth hidden in parables.

The Resurrection hidden by its transcendence over common human experience.

And eternal contemporaneousness hidden by a life lived in the process of time."

From SIR, WE WOULD SEE JESUS-Niles. S.C.M. Press

THE CHURCH AND ITS ENVIRONMENT

EVA M. SPICER.

If in the face of the tremendous forces of organized evil today the Church is yet to be hopeful, what sort of Church must it be in relation to its environment? What sort of policy must it have? The Conference at Madras was in no sense a retreat from the evil and the suffering in the world. There was no effort to minimize the strength of the forces of evil, or the depth and extent of the suffering. Men had come straight from the evil and suffering, and they were concerned to bring these before the throne of God.

On the very first Day of Quiet, the leaders of the devotions showed how burdened were our hearts with the conditions of the world, how we recognized not only the sin of the world, but the sin within the Church, how we recognized with awe how mysterious at times were the workings of God, and how hard a thing at the time, faith was. In fact I think it is true to say that it was the very condition of the world today, in all its horror, which constituted a very special word of God to the conference at Tambaram (Madras). I say that deliberately, although it was at this very point the responsibility of the Church in relation to its environment, that there were the sharpest differences of opinion.

What is and what should be the responsibility of the Church for the environment in which it finds itself working—taking the environment in its widest sense to mean all those conditions,—economic, social, political, cultural, national and international, which form the society in which you and I as individual sons and daughters of God and as members of the body of Christ live and move and have our being.

There were at Tambaram, as in the Church outside, two widely—or seemingly widely—different points of view, with all shades in between. The first point of view is that which is expressed most forthrightly in the report of Section 13 on the Church and the Changing Social Economic Order. It believes that "the Kingdom of God is Jesus' answer to the world's ills." The Kingdom of God confronted the whole of the life of sinful man with God's redemptive offer and demand. It was offered both to the individual and the collective will. The nation as well as individual was to embody this new order. The whole life was to come under a new redemptive sway. The whole report is a stimulating challenge to the Church to express in its own life the full implications of our deep-rooted unity in Christ which should transcend our differences of race, class, culture and sex, and

to carry those same standards of brotherhood and equality into society outside, seeking to redeem it and fashion it after the manner of the Will of God.

This same view of the responsibility of the Church is found echoed in almost all the reports. The belief in social righteousness was as an article of Faith. The challenge of Communism was recognized as being most serious in its passion for social justice, as over against at times, the seeming indifference of the Church. Over and over again in the reports, there is the recognition of the fact that the Church cannot preserve those values which all will recognise as Christian, if it does not have a positive policy with regard to those evils which are threatening the life of men at so many points.

For instance, in the report on the Christian home, where was a frank facing of the fact that home life in any real sense had become impossible in many places owing to the forces of modern industrialism. Perhaps the most terrible example of this is in parts of Africa, where the removal of men from their villages to the mines and other industrial concerns has left whole areas denuded of all men except the very old and very young. Of what use in such places is it for the Church to have programs for building up the Christian home? It must face the root difficulty and try to remove that. You can all think of problems in your own locality, such as opium or war, which are making inroads upon the home. You may do something for the individual, but it cannot be tackled adequately apart from a definite attempt to remove the evil at its source.

The reports on the training of the Ministry and the Missionary recognize how important it is for the leaders of the Church to have a sensitive appreciation of the currents of political, social and religious life, as well as resourcefulness in interpreting the Christian message to the present generation of men. It is not in any desire to trespass on the legitimate fields of other organizations, such as the State, that the Church is beginning to accept more responsibility for the economic and social conditions in which her members live, but simply because she is coming to realise that in the highly organised society of today, she cannot maintain her own standards in her own life if she does not seek to leaven the society around her in accordance with the teachings of the Kingdom of God.

It is the same spirit as breathes in the report of Section 9B on the Christian Ministry of Health and Healing. We are realizing today that it is not enough to heal the sick. We must seek to tackle disease at its roots. To quote, "Emphasis should not be on the mere dispensing of medicines, but rather on tracing each disease to its source, with

a view to its elimination. Each Christian hospital should be a radiant center of health. It should educate the community it serves. Its purpose cannot be considered fulfilled unless its influence permeates the community as a whole and is manifest in clean streets, a pure water supply, better sanitation and cleanly habits." It is the same spirit as breathes in such statements as, "Shall we rescue the wounded in war and not strike at the war system? Shall we pick up the derelicts of a ruthlessly competitive order and give them doles, or shall we build justice and the love of God into that economic system so that doles may not be necessary? Shall our religion function merely as charity, or as basic justice?"

But while this is the dominating spirit of the reports, and the dominating note of the conference, there was another note struck at the Conference, and which appears to some extent in the reports, sometimes as a definite difference of opinion, sometimes simply as a modifying influence making certain statements less strong on the one side than they otherwise might have been. The supporters of this view were in the minority at the Conference, though a vocal and strongly represented minority. Many sections of the Christian Church not represented at the Conference would probably be nearer this position. It is that which believes that in between the first coming of Christ and the second, we can look for no radical change of the world order in essentials. Sin and evil will continue to be dominant in the world, and to think otherwise is to delude oneself with false hopes. The difference of opinion is expressed in a quotation from the Oxford Conference report on the attitude toward war,—"One view hopes for the elimination of war by the power of God working in history, the religious and moral enlightenment of men and the exercise of their free wills. The other view regards man as so bound in the necessities of a sinful world that war will be eliminated only as a consequence of the return of Christ in glory". This difference in attitude would apply not only to war, but to other social evils as well. Holders of this view would put the main emphasis on the building up of the life of the Church itself, and witnessing actively to the outside world of the truth of God's revelation in Christ and His power to save. But they would not lead anything in the nature of a frontal attack on the entrenched evils of this world, believing that by doing so the Church might lose its essential life and character as a spiritual institution, and become simply one of the many parties and organizations that are competing to reform the world.

But even here, sharp though the cleavage is, there are two essential convictions concerning the function of the Church which are the same to both groups. Both believe that the Church must be a Witnessing Church, seeking to

spread the good news of salvation in Christ to all who do not yet know Him. The Church which has not concern for the individual men and women at its doors, which has no desire to bring them the knowledge of the love of God in Jesus, is not likely to be very concerned with the social evils from which they are suffering. Naturally those who feel that the Church is not concerned with the social evils as such, will feel the importance of the witness to and conversion of individuals, but those who feel the call to social action also believe that the center of the problem of redemption lies within each of us, and not in the social-economic change, however essential that may be for a full redemption.

The emphasis upon the necessity of witness was a marked one not only in the reports of the sections, four of which dealt with various aspects of this problem, but in the speeches at the plenary sessions of the conference. Especially there stands out in my mind a speech by Bishop Azariah of Dornakal, one of the outstanding figures of the Conference, where he stressed the fact that no Christian was too young in the faith to witness to others. He quoted from his own experience how ignorant and illiterate men in their efforts to tell others of their experience found adequate answers to difficult questions. One man was asked, "Have you seen God?" His answer was, "Sirs, you knew me two years ago. I was a drunkard; you know me now. I do not think I could have had all this change if I had not seen Jesus". Again one illiterate Christian was told that it was nonsense that a person can rise from the dead. He answered. "We bury a bag of rice in the field, and it dies, and a crop rises to feed us. Surely if God plants a life, He can raise it again". He told how he called upon baptized Christians to place their hands on their own heads, as if in the act of baptism, and to repeat after him, "I am a Baptised Christian. Woe unto me if I preach not the Gospel". He finished by saying with deep sincerity that it would be well if it could be said of the Church, as it was said of her Lord, "She saved others rather than saving herself". It is the life and witness of the common Christian that tells most powerfully.

Again both sections of opinion realized that in this day and generation the Church must not only be a witnessing Church but also a suffering Church, sharing with her Lord and Master his Cross. The evils of the present order are too deeply entrenched to surrender to any easygoing policy of good-will and benevolence. Only the highest quality of sacrificial love can make any headway against the terrible evils and suffering of today. Some of the Churches represented at the Conference such as the German, know what persecution is. Other Churches not present, such as the

Korean, were in the minds and thought of us all, as undergoing persecution. Those who attended the section on the Church and State said there were reports from many lands, of restrictions on religious liberty as well as some of actual persecution. In those lands where the Church is still free, we know that were she to attack more seriously the unjust rights and privileges of certain classes and orders, she might well find herself a persecuted Church.

It seems to me that the difference in attitude on the question of how far the Church should go in the attempt to mould its environment in the form of the Kingdom of God, depended somewhat upon the actual situation of the Church. The German Church which finds itself practically a prisoner of the State, is conscious that all it can do at the present moment is to bear a courageous witness to the pure Gospel of Christ. It cannot wage war on the evils of the system within which it lives, and therefore to it the voice of God bears that message. The freer atmosphere of America allows a greater reach to the minds of men, and the citizens of that country feel that upon them the call is laid to carry the principles of the Kingdom out into the world. They believe that only by so doing can they prevent the evils which have fallen upon other Churches and other lands from falling upon them. In the struggle of Christianity, as in other struggles, it is often true that the best form of defense is attack. I believe it is profoundly true that if we would prevent the terrible evils which have overtaken many nations today, from spreading to others, we must not only seek to preserve the life of the Church in all its purity, but must seek to bring the principles of the Kingdom into the every day affairs of the market place and seats of justice and power.

China, as one delegate said at the closing meeting held by the China delegation, is still among those countries which enjoys many of the privileges of freedom, and where the Church is free and unpersecuted. I believe it would be well for the Church in Szechuan were she not only to witness with a united voice to the power of Christ in the life of the individual, but also seek to raise the environment round about her, and the economic standard of her own members. You do not know how long the time will be in which you have the freedom that you now enjoy. Do all you can while you can, that the Christian faith and way of life may be so firmly rooted in your members and so plainly demonstrated in the community in which you live, that other ways of life, and opposition will have no chance to push you out of the way and make light of what Christianity has to offer.

The Conference at Madras was a great one, but its meeting will be fruitless unless each of us seeks to put into practice its spirit and findings. Look carefully through the

reports of the sections when they are published, and see what you are doing and what you can do that will make your church a more active witnessing church, more thoroughly leavening and serving its own community. The reports on the Economic Basis of the Church, the Church in the Changing Social and Economic Order, the brief but meaningful reports on the Rural and City Churches may have practical suggestions and hints. The reports on the International Order, and on Church and State will bring before you some of the larger problems with which the Church is faced today, —your church as well as others.

Finally I would add this word of warning. Whatever we believe about the extent to which the Church should seek to influence its environment, we all recognize that however constrained we are to do all that is in our power to live within the Church and within our community as members of the Kingdom of God, nevertheless the final outcome lies not with us but with God. It may be in the providence of God that we too are to become a persecuted not a free Church. We are not therefore to judge according to the world and denounce our efforts as failures and turn away from Christianity.

Christianity is the one movement that can face failure unafraid, for the Kingdom of God is not exclusively of this world. We do not judge as others do, simply by results. We seek to live according to this Will of God as revealed in Christ, and the outcome is with Him, not with us. Whatever our efforts—and the times demand that they be great we come back to the conviction that our hopes lie not in ourselves but in Christ, and it may be that for us as for him, the way to the Kingdom lies through the seeming failure of the Cross.

The Setting of the Madras Meeting.

One of the delegates thus described the setting of the meeting: The place of the meeting was at Madras, on the east coast of India, on the new site of the Madras Christian College, located a dozen miles outside the city, at Tambaram. The setting was almost perfect. Certainly nothing that Hangchow had to offer could have touched it. The buildings were brand new—the first meeting ever to be held in the main assembly hall was the opening session. The cream stucco buildings and red red roofs went very well together; the long corridors, much like those of Kobe college, but more open, were a cause of gratitude as one avoided the warm December sun (!); everything was so fresh and clean, and the general scheme fitted into our needs admirably.

Side-lights on the Meeting

In the section on "THE PLACE AND WORK AND TRAINING OF THE FUTURE MISSIONARY" there were plenty of fireworks from the Indian members. At one point Jimmy Chuan of Peking closed the session with a roar when he got slowly up and said, "If you will send some of these new missionaries to China we will be glad to have them, even if they are not perfect".

ACTIVITIES OF CHINESE DELEGATION TO MADRAS

The Chinese delegation to the Madras Conference left Shanghai on the 28th of November. But Hongkong became the center where all the delegates met together before they departed for India. A reception to the delegates was given by the missionaries of Canton and Hongkong in the Hongkong Hotel. There was no speech-making, except the introduction of delegates, most ably made by Bishop Hall.

Dr. Wu Yi-fang was elected as Chairman of the delegation with the assistance of two vice-chairmen, Bishops Curtis and Lindel Tseng. Mr. Ballou, secretary of the delegation, carried out in a most efficient manner the program made by the Executive Committee that met every morning.

Various sections met from 9 to 10.30 every morning and then held the whole delegation meetings from 4.30 to 6.00 every afternoon. The meetings were open to the delegates of other countries who were on board, with the exception of one closed meeting. A devotional hour led by various Chinese members of the delegation was observed before the meetings. These meetings were most helpful, preparing the minds and hearts of the delegates for the conference in Madras. Though there were several hundred Italian soldiers on board the ship and a lack of deck space and rooms, we were allowed, however, to use the saloon in the first class for the delegation meetings.

In Singapore the church leaders, Y.W.C.A. and Y.M.C.A. representatives and the alumni of the Ginling College and Fukien Christian University came on board to greet the delegation. As it was Sunday, the delegates had a wonderful opportunity to visit various Christian institutions and to conduct morning service in some Chinese churches.

There also came newspaper reporters who had an interview with the Publicity Committee of the delegation. No news or information was allowed to be released to the press without going through this Committee.

The whole voyage from Shanghai to Colombo was quite smooth and delightful, in spite of the fact that there was some trouble with the passport visas for entering Ceylon. We were met by the representative of the Christian Council on our arrival at the harbour. A big reception meeting was held in the Y.M.C.A. auditorium, and there were on the platform delegates from China, Japan, Singapore, Philippine Islands, Australia and Africa. Dr. Wu represented China making response and bringing to them our greetings. Ten members of the delegation who served as chairmen or secretaries of the sections or other officers of the International Missionary Council left for Tambaram on the same day to attend the Pre-Conference retreat at the Madras Christian College.

All the delegates arrived at Tambaram before the open-

ing of the Conference. Dr. Mott, chairman of the Conference, gave a most stirring opening address. The next day was a quiet day for devotion, meditation and penitance. Almost in all sections and special groups there were Chinese representatives. Whether they served as chairmen or secretaries, or as members of the sections they put their whole selves in and made distinctive contributions. The Executive Committee continued to meet every morning before the devotional period, and three or four times the whole delegation met together for meditation and for reporting and sharing the experience they had in various groups and meetings. Dr. Hendrick Kraemer, author of *The Christian Message in a Non-Christian World*, met with the delegation, answering and explaining some of the difficult questions that had arisen in his book. On Christmas morning, before the presentation of the resolutions of sympathy with comrades in the war zone, Dr. and Mrs. Mott met with the delegation. The resolution agreed upon by both Chinese and Japanese representatives of their respective groups were unanimously adopted by the conference and a collection was taken for relief in China.

In the evening plenary sessions, Dr. T. Z. Koo gave a very illuminating talk on International Order, and W. Y. Chen on Evangelism, Its Opportunity and Difficulty. On Christmas morning there were on the platform delegates from 15 nations witnessing of the work of the Lord in various lands. Among them Miss Tseng Pao-swen, gave a most inspiring and effective witness. She also spoke on the same evening over the radio of the All-India Broadcasting Station in Madras. Other members of the delegation were also in great demand for meetings outside of the conference, mostly in the churches, schools, clubs and other institutions in the vicinity of Madras. Several small group meetings with the Chinese members of delegation had been arranged by some of the Indian as well as American delegates. In all these meetings the members of the Chinese delegation have been used by God manifesting the best Christian spirit and giving to the conference co-operation and hearty support. The following words from the secretary of International Missionary Council, Mr. William Paton are significant: He said:

"I cannot let this letter go without saying once more how profoundly indebted we all are to the Chinese Delegation. I do not think that a single person in the whole Tambaram Meeting can fail to be impressed by the dignity, faith and ability of the Chinese Delegation. When one remembers what you came from and what you go back to one is filled with gratitude to God that your Christian faith should enable you to take so splendid a part in this great Meeting. You will not suspect me of paying fulsome compliments, but I could not let you go without saying this".

WORLD CRISIS RESOLUTION PASSED BY THE INTERNATIONAL MISSIONARY COUNCIL

At this time of crisis in various parts of the world, we of the International Council are deeply conscious of the suffering that has come to multitudes of people in zones of the Far East, Spain, Palestine, and elsewhere. And in particular we would express our heart-felt and brotherly sympathy for our comrades in the faith in these areas, who are passing through untold hardships and are bearing intolerable burdens. The body of Christ is one in which if one member suffers all the members suffer.

We are inspired by the faith and fortitude of our fellow-Christians both in China and in Japan, in their respective difficulties during this crisis. We would especially urge upon Christians in all lands that they give generously to the work of relief in China, in view of the extensive suffering that has resulted from the exigencies of war in that land. As they carry on their tasks of Christian witness and service under such tragic and trying circumstances, we assure our fellow-Christians in China of our love and prayers.

Furthermore, we call upon Christians everywhere to give themselves to earnest prayer and effort that a way may soon be found to end this period of distress in all these areas, and that enduring peace, based upon love and justice and the true interests of the peoples concerned, may be established. We pledge ourselves to every effort looking to the elimination of the causes of war in order that the peoples of the earth may enjoy the blessings of peace, security, and freedom.

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THE TAMBARAM CONFERENCE.

*A few personal comments by Bishop Ralph A. Ward
February, 1939.*

"The most important word of the Tambaram Conference is likely to be an unspoken word." This remark was made publicly by a thoughtful delegate at Tambaram in one of the sections during the first few days of the Conference. Delegates were discussing quite seriously one of the major topics and attempting to reach significant conclusions. In post-Tambaram perspective one sees the validity of that prophecy.

In many countries of the world there had been prayerful expectation concerning the Tambaram Conference. At a time of confusion and of differing social and political theories, as well as of spiritual longing, it was hoped quite naturally that influences would come from the Conference for things cherished by people of widely differing conditions and viewpoints.

For an appraisal of Tambaram one needs to bear in mind what were its purposes and what were not its purposes. It was not a gathering on "Faith and Order." It was not a council to fix creedal statements. It was not a political body to choose between forms of government which are being vehemently forced upon various peoples of the world today. It was not the function of Tambaram to set up or evaluate certain forms of Church organization. It was not a gathering of scholars to state a philosophy or even to commend a system of theology.

Its delegates came from seventy countries of the world and represented all of the major Protestant denominations, as well as many minor ones, and the Greek Orthodox Church. They came from countries mutually at war and other countries which repeatedly seem near the war vortex. They came from Younger Churches and Older Churches, from old established Christian institutions and from recently founded Missions. They came from all of the races at another time of clamor for racial self-assertion and of arrogant racial discrimination.

The Conference came towards the end of a significant period of Christian development and Christian Missions and near the beginning of a new period whose factors and features can, at best, only be surmised.

What can be expected from Tambaram under such conditions? Earnest people, especially those of strong convictions and those immersed in contests could not but wish that Tambaram may render some assistance to causes, even righteous causes, dear to their own hearts. Some measure of readjustment, not to say disappointment, of their hope was inevitable. In the long run, however, Tambaram may

be seen even by them as making significant contributions to the central purposes of Christian development throughout the world.

Basically, and by its history of conception, Tambaram was a Missionary Conference. It was a plenary session of the International Missionary Council. The first such session was held at Edinburgh in 1908. The second was held at Jerusalem in 1928. Tambaram was held ten years afterward, in 1938. Tambaram is to be appraised as a missionary conference.

But that does not mean that Tambaram was a "foreign" missionary conference in the earlier sense of this word. All missionary effort between nations and races has in it an element of the "foreign." Earlier sessions of the International Missionary Council easily had a foreign element, since the personnel was so largely from countries and races in which the Protestant missionary evangelism of the 19th century originated. Tambaram, however, had more delegates from those Younger Churches which have developed out of the 18th and 19th century Protestant missionary evangelism than from the Old Churches themselves. This and other facts contributed to make Tambaram a conference of people of all the races and of many nations for evangelism among all the races by people of all races and many nations. In this respect Tambaram was much further along the road than was Jerusalem in 1928.

Many, if not all, of the major topics on which there was a great deal of thought by people in many countries long before the Tambaram Conference convened, as well as at the Conference itself, had meaning for Christian problems in all countries. One of the chief methods used in the opening hours of the sectional discussions at Tambaram was to hear from each delegate anything which he could bring briefly from his own field by way of factual report or specific proposal. This procedure unconsciously increased at the outset the sense of common fellowship and common undertakings. Christian problems were less regarded as problems of the missionary-sending countries of other decades and more as the common problems of Christian people throughout the world.

If the Conference considered the demands of some leaders of totalitarian states that loyalty to the state or loyalty to a race or loyalty to society be placed above loyalty to God and to one's own conscience as quickened by some measure of personal experience with Jesus, the Christian problems involved were not considered as partisan problems or problems for struggles between nations or between political systems but rather as problems equally basic for Christians everywhere.

If the Conference considered the promise or the inadequacy of various systems designed for social or economic betterment or the conservation of values in systems bequeathed from the past, these considerations gradually were lifted to a less personal and a more fundamentally Christian plane than left on the plane of partisan or national rivalries.

And all of this was a spiritual growth at Tambaram. Of course, it appeared in discussions and in debates. It was facilitated by the mechanics of the Conference and the choice of its personnel. It was fed by the many periods of meditation and of quiet hours when delegates either might be alone or in unhurried conversations with other delegates. Yet it was a growth, not a machine product. It was a growth in Tambaram itself but, more significantly, it was a growth from experiences of the delegates themselves and of the Christian communities from which they came during recent years.

Tambaram was not to pass resolutions by majority vote. If there was any likelihood of a proposal coming to a test vote with a majority and a minority registering themselves, the proposal was skillfully withdrawn. The Conference voted, and always without registering dissent, on matters of its own organization. But it did not take test votes on statements of creed or of philosophy of social or economic theory. Yet, as the Gospel of Jesus has its meanings in everyone of these fields, so the discussions and the statements adopted by the Conference have an unmistakable reference to all of these things. The reference was through a sighting of fundamental Christian spirit and message, not a polemical condemnation "thou art the man".

Superficially, Tambaram might easily be accused of cowardice. Indeed, in the midst of the Conference one frequently heard this charge by delegates themselves who were exceedingly concerned that their viewpoints and their espousals might be chosen by the Conference. Any such gathering often comes to just such a period when delegates feel that major issues are being evaded by compromise and courage is being sacrificed for meaningless unity. But such mid-Conference discouragement disappears if the fundamental purposes of the Conference are seen more clearly and if the Conference as a whole has measurably served those purposes. Such, I believe, will be the more distant appraisal of Tambaram.

Some delegates came from countries whose political leaders are fearful of religious and spiritual internationalism as a menace to their own nationalism, and surely as a menace to predatory nationalism. Some delegates came in the face of probable persecution for themselves or their churches, if

Tambaram seemed to attack their countries or those, who for the moment, control military power in those countries. Doubtless all of the delegates, as normal humans, came with prejudices of faith and historic experience and national needs and national aspirations. For the Conference to find its way through these potential and national contests and send equally to Christians of all countries messages of comfort and inspiration and of prophetic guidance was a task which no clever manipulators of a conference can accomplish. It must be spiritually achieved, if achieved at all.

From Tambaram probably much more than from Jerusalem, there has gone a flood of words and materials and pronouncements, both significant and insipid. Many a delegate must have allowed to pass into the record unchallenged statements which he thought were nearly or quite worthless. But usually there were spiritually-minded and clear thinking people who challenged and modified or eliminated statements which did not seem fundamentally valid from the Christian standpoint. Conversely, there were plenty of such people who endeavored always in the best of spirit to include an important measure of statements which were prophetic and essential.

Tambaram was a "missionary conference". Its theme was "The Church in the Modern World". It thought of the Church not as a human organization with an all-embracing ecclesiastical system but as a spiritual entity. Its greatest word was an "unspoken word" of fellowship, not merely a goodnatured and friendly feeling among the delegates present but something more fundamental which they would carry unconsciously to their own widely scattered groups and which would spread through them. Doubtless many, like myself, went to Tambaram with an ardent desire to receive ideas, clear thought, promising plans which had been found productive and, most of all, spiritual help. Seldom has such a conference been preceded by such a mass of published material for careful, even scholarly, studies of Christian projects and underlying conditions and basic purposes. The records of the Conference which will be made available have added to this volume of facts and observations. But they will come to the Christian Church throughout the world as information and material, not as legislation or commands.

Tambaram registered growth. It also stimulated growth. And the most important factor in that growth was Christian fellowship at a time when Christians, once again, should think and live in the atmosphere of the oneness of the human race and the common spiritual possessions and mutual helpfulness of Christians of all the races and nations for all the nations and races.

ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH

Three things are of special note in regard to the 24th session of the West China Annual Conference of the Methodist Church, Bishop R. A. Ward presiding. One feature was the three day Post-Madras conference, just preceding the Annual Conference session, another was the presence of many visitors, both the Madras delegates and others from distant parts, and a third was a newly vitalized interest in the Religious Education Program with the result that a new emphasis was placed upon it.

One of the great contributions to the Conference was made when Bishop Ward presented Rev. Mondel of India, and Rev. On Kin of Burma, guests whom he had brought from the Southern Asia Conference at Raugoon. The coming of these men is of great significance for it marks a new departure, that of the interchange of Christian leaders between the younger churches. It will serve to strengthen and increase the sense of unity of Christ. They bring from their churches and their nation deepest sympathy and love. They will stay several months to do evangelistic work here. Other guests who enriched the conference were Dr. Fahs of the Missionary Research Library and the Board of Foreign Missions, New York; Dr. R. Y. Loh, editor of the Chinese Christian Advocate and member of the Legislative Yuan; Dr. Frank Price, and Dr. Chen Wei-ping. Dr. Loh's presentation of the literature situation brought action from the Conference strongly urging the renewal of the publication of the Advocate. Dr. Price gave a plea for the rural program, country preaching and rural evangelism.

With the appointment of Miss Mabel Ruth Nowlin to West China the Religious Education Program has been given new impetus. The Szechuan Christian Council appointed Mr. Bao Wen-nien as travelling secretary for Christian Schools. An announcement which brought deep satisfaction to all because it was truly an answer to prayer, was of the new order from the government permitting religious teaching in Christian Schools. It is not to be compulsory and must be carried on outside the regular curriculum. With the coming of Nanking Theological School and the Rural Church Dept. of that school, our almost-new Union Theological College has been greatly strengthened. The great need of this institution and the big place it has to fill in our Christian work is recognized by all. All these factors united to give a feeling that great opportunity for advance has opened for this coming year and a strong program was made out.

The pastors gave their reports during the last rushed hours of the conference. In all reports a decided indication

was noticeable that real progress had been made during the year. Very few changes were made in appointments, the outstanding one being that Pastor Liu, who has been in Chungking for the past six years doing a splendid piece of work was appointed to the Chungking District Superintendency. Pastor Liu is a graduate of Nanking Theological School and has had special training for rural work. Chungking was left without a pastor, to be filled later. Chengtu Church continues as last year, being supplied by a committee of four, Dr. Chen Wei ping, Rev. F. O. Stockwell, Mr. Tong Bo-tsen and Mr. Dseo Yuin-wen. No changes were made in the placing of our small missionary force.

Throughout the sessions a fine spirit of fellowship and unity was felt. The closing appeal was made by Dr. Chen Wei-ping in a powerful address, in which he placed over against the world's need, the answer in Christ. The realization is strong upon us that the Christian Church in Szechuan must measure up to our vastly increased opportunities and responsibilities. Into our midst are coming many who are homeless, many who are in need of help and shelter. Others are bringing to our local churches great resources of spiritual strength and fellowship. May we be alive to our new position, welcoming and helping all those to whom the war brings suffering, and, at the same time, welcoming and receiving those who bring Christian leadership from the war areas.

W. A. McCURDY

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UNITED CHURCH OF CANADA MISSION COUNCIL, 1939

KATHARINE WILLMOTT

Our 1939 Council opened with just one hundred members in Chengtu. Twenty-six members were from the Women's Board and seventy-four from the General Board. It is not to be inferred that every one of these one hundred was present at every session, but generally speaking (and they generally were!) there was a very representative attendance. But two unfortunate circumstances accompanied the large attendance: a correspondingly long time was required for everyone to have his say; and several housewives were extremely bothered with the feeling that they hadn't got half way round.

Council opened on Monday morning, January 30th, and carried on for one day until the Synod on January 31st. Synod, in turn, carried on for one day until the opening of the Post-Madras Interdenominational Conference on February 1st. After three days of the conference, Synod reconvened from the 4th to the 10th, and except for a few scrappy (only as to time, of course) sessions in awkward in-between hours, Council was obliged to wait till the 11th to get together again in real earnest. The effect was akin to the game in which the leader winds you up into a circle and then turns round and unwinds you again, with similar dizzying consequences. When the benediction was finally pronounced at a little after four o'clock on February 15th, there was many a head that needed an aspirin.

The high spot in our 1939 Council was the visit of our Home Board Secretary, Dr. Jesse Arnup. In his Address of Greeting and his Address of Farewell he caused us to feel very deeply the love and devotion of our home constituency, and we knew that with the W.M.S. on the one hand and the F.M.B. on the other our hands should be steady until the going down of the sun. In an informal gathering on the eve of his departure, Dr. Arnup stirred our imagination and widened our vision with reminiscences of African jungle in noon-day sun and Taj Mahal in cool moonlight, and various experiences and personalities he had met with in the course of his tour of our Mission outposts in the Kingdom of God. It was with great regret and deep affection that we said goodbye to him on February 12th as we bade him Godspeed on his homeward journey.

Our Mission was honored at this Council by a call from the government to one of our number for service to China in this hour of her need. A letter was read from Madame Chiang Kai Shek requesting the help of Jim Endicott in her plan

for organizing and integrating various factions of Chinese youth under the New Life Movement. It was felt that this was a call that could not be denied, and it was resolved, without a dissenting vote, that our mission lend Jiu's service to China's New Life Movement at this time.

Council was enlivened this year by the presence of an unusually large group of new missionaries, nine in all. Although they seldom took the floor, their interested and interesting faces brightened many an otherwise duller hour. And probably no livelier scrap was ever enjoyed on the floor of Council than that which ensued when it came to stationing them out for their second year of language study.

However, when the three trucks left for the stations on the morning of the 16th, there was evident in the cheery farewells only the friendly family spirit that has always characterized our West China Mission.

"The very fact that at such an era of the world's history," said Bishop Lindel Tsen of Kai-feng, "There could be such a gathering - 470 delegates gathered from 7 different nations - is in itself a miracle and an inspiration. All that Madras failed to do so is our fault, not God's."

THE CHURCH AND THE NATIONAL CRISIS

A Message from the West China

Annual Conference of the Methodist Church

In session at Chengtu, China, February, 1939.

For nearly two years China has suffered the scourge of a brutal, ruthless war of aggression by a neighboring military power. Human suffering and degradation beyond all computation have been the lot of her people. Against her own will, against her own nature, and unprepared in any military sense, China has been made to resort to the force of arms to resist this invasion.

These two years have seen thousands of her cities and towns and villeges systematically destroyed, countless civilians maimed and killed, a hundred millions driven from their homes, thousands of women brutally abused, educational and cultural institutions bombed and burned and her whole economic and social life disorganized and disrupted. Perhaps even more appalling is the turning of her whole mind and spirit to war and its hatred and denial of good. Millions of her young men have been called from their homes and occupations to undergo the brutalizing forces of trained and organized slaughter.

Against the annihilating forces of warfare, so relentlessly thrust upon this people we as Christians take our stand.

Man, made in and image the likeness of God, was not meant to kill and to destroy, but to love and to create with God. Recognizing clearly that war has only its defeats and frustrations, never its victories and accomplishments, we yet have some things for which the church can give thanks.

In the interests of humanity we express our appreciation of the spirit with which the Chinese people have met this ruthless barbarous invasion, for the spirit with which our highest leadership has conducted the resistance and kept the faith. When enemy planes were daily bombing our cities and countrysides, our schools and churches and homes, Chinese planes flew over Japanese cities and homes and dropped appeals for peace and justice. With every appearance of the war being a hopeless struggle our leaders and our people have never for a moment wavered from the determination to resist to the end, and have utterly refused to compromise. We give thanks that in spite of all the provocation to hate another people, another nation, there has been so clear a note that we are not fighting a people but a military machine which knows no wisdom or justice or mercy. Because of this we give thanks for the refusal to compromise.

And we would express our deepest thanks and appreciation for the Christian fellowship around the world, and for the common humanitarianism around the world and the way in which the spirit of China has been undergirded by fellow-feeling.

To the Christians of all lands we extend our thanks. We have felt that our sufferings have been your sufferings, that our problems have been your problems, that our prayers have been your prayers. Of profound comfort and strength to us has been this sense of unity. We have said, "We are not alone".

And we would at this time call to mind the timeless and victorious forces of love and fellowship by which we can be saved from the holocaust of war. Let us realize the vastness of the spiritual forces actually and always available for us. May our spirit be truly the spirit of Jesus. Let us put over against the forces of evil the resources of God. Whatever our work, may we strive daily to increase the circle of Christian fellowship, to make real and vital in our own lives the dynamic force of Christian love. Let us believe when we believe, "not by might, nor by power but by my spirit, saith the Lord".

And until the day when Jesus and his Kingdom shall be made manifest throughout the world do we appeal to our brethren abroad for their understanding and undergirding sympathy and assistance, their prayers and, as God makes possible, their material help. We believe in God.

SOME IMPRESSIONS OF THE MADRAS MEETING

DR. E. H. CRESSY.

(Notes from address to Ginling College Faculty)

In speaking of the Madras meeting, I'll begin with Ginling College, and with your distinguished president, Dr. Wu I Fang. At the last biennial meeting of the National Christian Council Dr. Wu was chosen to be Chairman of the Council. At that time it was expected that the International Missionary Council meeting would be held in Hangchow. The Council members said, "We want Dr. Wu to be our chairman because she is so well qualified for the position. Moreover, all the world will be coming to the Hangchow meeting, and we want our witness to the Christian recognition of the place of women in leadership, to be shown by our choice of a woman to be chairman of our National Christian Council". When the place of the International Missionary Council meeting was changed to Madras, it was an even greater opportunity to witness to the high place which Chinese Christians accord to women. Dr. Wu was the only woman who was leader of a delegation, and the only woman chosen to be the chairman of a discussion Section at the meeting. The India and Japanese delegations were especially impressed with this honor accorded to a woman.

When the statement was made in one of the sections, about our Christian faith according women their rightful place, an Anglican bishop rose and with considerable feeling said, "I suppose you mean that women have the right to be ordained as preachers. There is so much danger of division because of difference of opinion on this point, that we had better not discuss it". When he sat down, Dr. John R. Mott announced, "The next speaker is the Rev. Dr. Hilda Ives". That very able Congregational woman, pastor of a New England parish, pointed out that "at present practically every other profession is open to women on an equal basis with men, except that of the Christian ministry. Should that be the witness of the Christian Church in regard to the place of women in its work?" Next came a minister of the German church who began with the remark, "You remember how St. Paul said—" but he got no farther, for the audience broke into a laugh in the face of which he had nothing to do but to sit down.

Of the forty-nine delegates of the China delegation, all those representing executive positions in denominational, national or educational work were Chinese nationals. This was not the case in those of other nationalities, particularly the India delegation. The very presence of Chinese delegates

of such ability did more than any number of speeches to show the desirability of trained national leadership. I hope that exchange professorships may be established between Chinese and India colleges and universities so that the helpful influence of Chinese leaders may be available in India and of India leaders in China. In such exchange, women professors will undoubtedly have an important place.

The following recommendations were made at Madras Meeting, in the report on the Inner Life of the Church:

“That since one of the vital factors in the ideal home is equality between the sexes, the Church itself should demonstrate equality of opportunity for men and women in its life and work.

That since the large group of unmarried women in the West and the growing number of such in the Christian society in the East constitute a new factor in home life of which the Church has not yet taken serious account; and these women represent a wealth of equipment, training, experience, time and potential service which it is impossible to over-rate, we urge the Church in all lands to welcome to its service and enlist in its activities all the devotion of which this group is capable.

From the opening address of Dr. John R. Mott.

Let our attitude be one of hopefulness and cheerfulness. When the whole world seems to be overshadowed by a great fear, it is important that we Christians should remember that we have been called to a great confidence and a great hope, remembering that illuminating and wonderful word of our Saviour: “In the world we have tribulation. Be of good cheer; I have overcome the world”.

In view of the alarming state of the world, in view of the so largely unfinished task, in view of the great designs of our Ever-living and therefore, Ever-creative Lord, our attitude and spirit should be adventurous, forward-looking, and forward-moving”.

AN ADVENTURE IN SHARING.

BISHOP C. T. SUNG

One of the highest privileges in life as a Christian is to share. True sharing is twofold,—sharing with God and sharing with men. The very reason why Jesus Christ is the Saviour of the world is because He shared in the deepest sense of the word. When He was in heaven, He shared God’s divinity and glory in a way that no angel could. When became man, He shared God’s glory and power in such a way that when you see the Son, you see the Father. He is divine while He is human. He shared His thoughts with God. It also was perfectly natural for Him to think God’s thoughts. It was His greatest and deepest joy to be

with God all night through. He shared with God so completely that people say that He was God intoxicated. Every work of His was divine. His very breath is the Spirit of God. And yet, at the same time, He is so perfectly human that He understands every longing and aspiration of man before it uttered. He shared what He was and had, with man. He poured out His sinless life into His disciples and carried their sin on His own body. He shared so completely with them that He forgave their sins even when they crucified Him on the cross. He shared in such a marvelous way with man that thousands of Christians have found comfort in the motto, "Jesus understands", when they were in difficulty or were misunderstood. He shared to such an extent that one of His disciples could actually say, "I am crucified with Christ; nevertheless not I, but Christ liveth in me." Every true Christian has a share of Christ's life. And so, generation after generation, Christian saints have found more of Christ by sharing with one another. One's experience of Christ is bound to grow wider and deeper when one can open one's mind and heart to share with the spiritual experience of other saints.

Such I find is the meaning of the Post-Madras Meeting called by Szechuan Christian Council. From February 1-3 Christians gathered together to share what they are and have, with one another. There were the delegates from the Madras meeting, who had shared with 400 Christians of seventy different countries, people with widely varied culture and experience. They came to Chengtu to share with us what they had just received from the great sea of experience and life. What a rich gift from God they were to us! What an inspiration it was to hear their reports and addresses! What a fountain of life and Christian experience they represented and imparted to us, when we saw the glory of our unseen Father on their faces and sparkling in their eyes as they talked to us. Then there were the visitors from different provinces and countries. What a company of Christian saints they were! Besides, we had missionary friends from different churches and places. They had much to share. What a comfort it was to mix with so many Chinese brothers and sisters who are in the Master's service and are fighting the same sort of battle and struggling with the same kind of problems.

Above all, we had an Indian saint and a saint from Burma sharing with us, talking about the power of prayer. The whole meeting was a family of men and women, old and young, East and West all loving one another, admiring one another, trying to learn from one another. What a big sharing it was! It was indeed a taste of Heaven on earth. What a privilege it was to share in such a meeting!

Now that the meeting is over, what should we do? We should do at least three things:

(1) We should continue this spirit of sharing wherever we are and whatever work we do. We must learn to be *humble* and be willing to take from others as well as to give.

(2) We must do our best to carry out the Resolutions of the Szechuan Christian Council Conference, in our different churches. Thus some of our discussions can be brought to realization, and our dreams and ideals made practical.

(3) We must enlarge this kind of sharing as time goes on. It will do us good if we can have such a gathering once every three years in case it is not possible every year.

A China missionary told of the remark of some of the delegates from other countries concerning the excellent *comradery* that existed between the Chinese and the missionaries from China. "I didn't disillusion them," he said, "But I had my wits sufficiently about me to reply that if there *was* any difference in the relationship between the missionaries to China and the Chinese, from that existing between the missionaries and other national groups, then, as the foreigners were the same in all the countries, the credit must be due to the Chinese."

POST MADRAS CONVICTIONS

Our friends from Madras awakened us to the centrality of our gospel and faith. We realize that we have often failed to apply this to our work. Do the Chinese who join our churches know certainly that they are indentifying themselves with "the body of Christ"? Are the students who come to our schools challenged by a vision of possibilities unknown before? We must keep foremost in our work programs, these abiding values.

The fact of the vital union of all Christians regardless of nationality or race was radiated by everyone from Madras. There are still many points of division and misunderstanding between missionaries and Chinese and many general misconceptions in the mind of the Chinese public which make this emphasis pertinent. We need to popularize and apply this message.

We have many union projects in West China but we need more of them in order to live the faith in a universal gospel. Some projects that we might carry on together are: rural experimental stations; young people's conferences; Religious Educational Conference; groups of workers specializing on certain particular phases of church work such as the group now working on Christianization of Homes.

The Post-Madras speakers brought us the challenge of thinking thru the Sino-Japanese war from the standpoint of International Christianity. We realize that we need to have

vital and close relationship to the special war needs and still be world Christians. We need to find adequate expression for Christian patriotism in hymn, drama, Christian literature, sermons, and prayers. We need to join in practical projects of reconstruction and relief, and make them Christian.

In the educational conferences we were particularly impressed with the conviction that something must be done about religious education in our schools. We expect this enthusiasm to carry thru to the realization of a strong and appealing week day Religious Educational program for Primary and Middle schools. If this is to succeed we must work for some modifications of the present government prescribed curriculum. We must provide for more home-making education and less math; for more practical education in service projects such as mass-education and less higher science. We should have training in community surveys and public health projects. We need also to provide for a Saturday holiday in order to make a real Sunday possible.

The presence of the Indian and Burmese leaders made a deep impression and convinced us of the need of more sharing between the younger churches. Mr. On-kin can give our preachers a new vision of self-support.

GRACE MANLY

The recent meetings held at Chengtu have impressed upon me the real need of a consecrated Christian leadership,—leaders that have the motive of Christian service. We were proud to hear about the fine impression the Chinese delegation made at Madras. We are thankful for the Chinese leaders of West China.

The annual meeting however, revealed a real need for more leaders with a vital Christian experience. Our churches require more pastors, the rural areas need better trained evangelists, the schools need more Christian teachers, and the hospitals need doctors and nurses with the Christian service motive. Today's unique situation of West China requires a leadership to direct the immediate needs and to mould the events of tomorrow.

The development of new industries in West China will present new social problems. Shall the evils of Western industrialization be repeated in Szechuan? The church must have a positive program and a vital message for the new day. The influx of mature and experienced leaders from other parts of China offers the Church of West China unprecedented opportunities for developing the needed Christian leadership. The future service of the Church may in a large measure depend upon its response to the challenge of the hour.

R. L. CROOK.

“As I realized the state of affairs in other nations, I was glad I was from China”—such was in effect the statement of several of the speakers of the Post-Madras Meeting, whether they were talking about freedom of speech, democracy, or race prejudice. It also could well have been said about the place of women, whether viewed from the delegates to Madras, or from speakers at the Post-Madras conference, or from leaders and workers throughout Szechuan Province. Perhaps the greatest significance lies in the fact that this is taken so for granted that we forget it is a reason for congratulation.

However, the challenge is right here, lest in our self-satisfaction we sit back and lose what we have, even as other nations have done. Not that it is ever worth fighting for recognition for itself, but rather for being given every opportunity to contribute a share in making the world a finer place for all. As one listened to the reports, over and over there came to mind, “That is where women can be of particular help”. Particularly was this true as one thought of worship in the home, beautifying the church, character education of the young, of building a new social order, of fostering ideals of peace and international friendship. In these fields the women of Szechuan must take their share of thinking and planning.

From the standpoint of the Y.W.C.A. the fact that here was a group of women from many different church groups, was of extreme importance. For we feel that only as women learn to make their church the inspiration and dynamic, and not a barrier, for working with all the other groups of whatever denomination or class in whole community planning, can life be enriched for all. Surely the year 1939 will see more of these united efforts on the part of women and girls.

MILDRED OWEN—

Y.W.C.A. National Secretary of Girls Work.

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My impressions and recommendations on the International Missionary Council meeting and its delegation reports given at Chengtu are as follows:

1. I am pleased that the meeting could be held at Madras at this time of world unrest; that this delegation was enabled to come and report to us in Chengtu.
2. I should say there are some active pastors and laymen who would like to see more of the Chengtu citizens won to Christ through efforts of evangelistic bands; who would like to see every one in the Churches warmed up and active.
3. I wish that the N.C.C. would make the most of this splendid opportunity by forming a traveling band to go to

different place to win people to Christ, thus realizing the Kingdom of God earlier in China. There are many men gifted with this special interest. If I am allowed to recommend, I would suggest Rev. Edward S. H. Ting, M.A., A.D., a third generation pastor from a family of six generations of Christians. He has keen interest in giving himself "continually to prayer and to the ministry of the word".

4. I am sure there were many enlightened by the ideas given by the delegates, and I believe that there must have been not a few inspired to do better service for the Master.

S. C. YANG.

Business Manager
W. C. Missionary News,
Dear Friend;

Kweiyang, Feb 20, 1939

We have recently returned from an elongated furlough and our first periodical received is W.C.M.N. We really thought that when we left hurriedly for furlough in February 1936 a few hours ahead of the Communist army that we had asked our subscription to be cancelled while away. But we find that others have been enjoying the visits of the little friend while we were all oblivious. Thank you for sending it along, even without assurance that it would be paid for. Now it is in order to ask for an accounting. If you will tell us how much we are in arrears we shall gladly send a check. Our permanent address is still somewhat uncertain. If you send to us China Inland Mission, Kweiyang. It will get to us all right.

We had too much furlough for our time of life. The few remaining years are too short to be spent waiting, even in the comforts of Chicago, for return. We were at San Francisco ready to sail Sept. 1 1937 when the order came to wait. And we did not get to sail "Into the fiery sunset, Into the purple vapors, Into the dusk of the evening". We doubt not God had some wise purpose in this delay, for we have seen so much of His wonderful care and guidance that we cannot doubt the reality of His control. But we were glad to be on the way home again. And what a time to be in China! Familiar lines of communication disrupted so that we have to learn to walk in new ways; former scenes of peaceful activity now distracted by the march of armed hosts, the weary plodding of terrified multitudes, the crashing of death-dealing bombs out of God's beautiful sky; and the quiet familiar progress among the gentle country folk by ragged coolies displaced by these screeching, bombing, balky fire gas-wagons which dont allow you to even see the multitudes who are waiting to get our message. Well, is our Christ real enough, great enough, good enough, to fit in with these new conditions? If He is not we have no message for the people and had better be out of China.

We had to come in by way of Wenchow, Kinwha, Nanchang, Changsha, Changteh. We spent just 3 months between Shanghai and Kweiyang; 24 days spent on the road, the rest of the time waiting for transportation and official permits. At Nanchang the fighting was 30 miles away when we past. We left Changsha 3 days before it was burned. We watched the raiders bomb Changteh. By the Lord's special intervention we were saved from being in a bloody holdup of busses. We passed the numerous casualties from slippery roads and impossible hairpin grades. And we were brought through safe to this bewildering transformed old city, which almost overnight has become the cross-roads of the southwest. A constant stream of travellers passes through. They all unite in praising the wonderful scenery and the thrilling ride. Wonder when you will be along!

Harty greetings from

D. W. CROFTS

(China Inland Mission, Kweiyang)

HANDS ACROSS THE SEA

Perhaps the most real touch of India in Szechuan at this time is the presence of the Rev. Mr. Mondel of the South India Methodist Church and the Rev. Mr. On-kin of Rangoon Methodist Church. The Central India Conference of the Methodist Episcopal Church sent these two representatives as messengers of good will to West China, paying all the expenses of their travel. They lent color to the Post-Madras Meeting in a heartening way, with their message of "hands across the sea."

They journeyed by motor truck eight days from Rangoon to Kunming, and found the road better than they had expected. As we think of Mr. On-kin living at the western terminus of the road from Kunming, it makes us realize as never before, what close neighbors we are. Mr. On-kin tells us that there are one million Chinese in Burma. He says that he has spent much time during the past year in soliciting money for China war relief. Collections for China are regularly taken in Burmese church services. Chinese children in Rangoon go from house to house asking for donations for China.

Mr. Mondel said that in the town of Asansol where he lives in India, there is a Chinese shoemaker. He had taken his shoes to be repaired by this man, because his workmanship was very good. On the day of Mr. Mondel's departure from Asansol, a crowd of people were at the station to bid him farewell. At the edge of the crowd was John, the Chinese shoemaker. Mr. Mondel said to him, "John, I am going to your country." At first the man thought Mr. Mondel was joking. Finally when he realized that Mr. Mondel actually was leaving on a mission of goodwill to China, he threw his arms around Mr. Mondel. "In that moment," said Mr. Mondel, "John ceased to be just a person; he became my own dear brother."

Referring to his journey on the Burma-Kunming road, Mr. Mondel said, "As I saw those truckloads of munitions coming along the Burma-Kunming road, I thought, 'What can I do to help China, I a humble member of a subject people. Then as we traveled along, I thought of the power which lays hold on the resources of God, and is mightier than all the bombs and explosives. We of India can pray without ceasing, for China'".

It is hoped that Mr. On-kin and Mr. Mondel may visit among the churches of the various denominations in Szechuan. A committee of the Szechuan Christian Council is arranging their itinerary. If you would like to have them visit you, communicate with the secretaries of the Council.

M. R. N.

POST-MADRAS MEETING IN CHENGTU

Months before the seven delegates from Chengtu booked their airplane tickets to Kunming, train reservations to Haiphong and steamer from Haiphong and Hongkong to India, the five denominations in Szechuan were making plans for the Post-Madras Meeting. Through the Szechuan Christian Council they decided that February 1-3 should be spent in union meetings, followed by the annual synods and conferences of the Church of Christ in China (Canadian Mission), Sheng Kung Hui (Church Missionary Society), Society of Friends, Baptist Convention and Methodist Episcopal Church.

The meetings really opened in Chengtu on January 29, with a union-service of prayer for the coming week. Two of the Madras delegates had arrived,—Dr. Wu I Fang who spoke at the English service, and Prof. Fang Shou Hsuan who led the Chinese service. The prayers for the safe arrival of the other delegates was answered next morning when the airplane from Kunming brought not only Bishop Ward, Eva Spicer and Wallace Wang of the original Chengtu delegation, but also Dr. Decker, Dr. Cressy, Dr. Frank Price and the Rev. Mr. Mondel of South India Methodist Church and the Rev. Mr. On-kin of Rangoon Methodist Church. Dr. Arnup arrived by airplane from Hongkong, and the list of speakers was complete. Later in the week came Mr. Chas. A. Fahs and Mr. T. H. Sun.

Each morning from 9—10:15 Bishop C. T. Sung conducted an inspiring worship service, which prepared our hearts not only for the messages which we were to hear, but also for the Kingdom building tasks in which we all engaged. We used a Litany that had been formed from part of the Call to Prayer for the Madras Meeting. Both Bishop Sung and President U. G. Chen, chairman of the opening session, had been chosen as delegates to the Madras meeting, but were unable to attend.

We were proud to have the first report of the meeting given by the Chairman of the China Delegation at Madras,—Dr. Wu I Fang. As she spoke, it was as if she opened wide windows through which we saw the whole world and its need. Dr. Arnup told of the evidence of the power of the Gospel of Christ to meet the needs of all men everywhere, and of that Faith which binds us together as Christians. Dr. Decker spoke on the Inner Life of the Church with a concreteness that showed his years of working in the Chinese church, before he became a Board Secretary. Miss Spicer's presentation of the Church and its Environment, and of the international implications which she gave at the Fellowship of Reconciliation meeting, made us realize the deep-rooted unity

of the believers of our Christian faith, and of the necessity for working together to remove the hindrances to the justice and peace in which we should dwell together.

In introducing the friends from India and Burma, Bishop Ward told of a meeting which he attended in India, where a collection was taken for China Relief. Not only money was generously contributed, but women took off rings, bracelets and even a pair of anklets and laid them on the collection plate. Mr. Mondel and Mr. On-kin spoke with such enthusiasm of the love and sympathy of their people for China, that it brought spontaneous applause at many points in their addresses.

When Dr. Cressy spoke on the Church and the Sino-Japanese Conflict, he put it all in a world setting that brought out the Christian implications of it in a way inspiring to us who have been too close to it to see all the opportunities for Christian witness through it. As he described the Madras communion service where a Chinese pastor administered the sacrament to those at the altar, among whom were Japanese delegates, Jesus' words took on new meaning, "Do this in remembrance of Me". The consciousness of the great All Father, whose love is above the petty differences and misunderstandings of the children of men, but ever seeking to be realized in all our relationships, has been deepened by this message. On the last night, Dr. Frank Price spoke on the "Ecumenical Church", while we tried to put content into that word which we use so much less than we should. Certainly the experience we had together in thinking of and in feeling ourselves a part of the Church Universal makes it more of a reality to us than it was before the meeting.

The last of the union meetings was a service of prayer for China, held on Sunday, February 5. The church was decorated with many scrolls from civic, military and church groups. The scrolls bore such messages as the following:

Save the people in distress; pray for the peace of the world.

With all-embracing, strong love pray for the strength of the nation; with equity and righteousness strive for national freedom.

If love and sympathy were universal, suffering would cease; today we pray that the dead may not have given their lives in vain.

A telegram from Generalissimo Chiang Kai Shek was read. With prayer for leaders of China, for the families of those who have given their lives for their country, for the people of China and Japan, for the struggle for freedom, we felt anew that it is "not by might, nor by power but by my Spirit, saith the Lord of hosts".

M. R. N.

MY IMPRESSIONS OF THE TAMBARAM CONFERENCE

S. H. FONG

Some years ago a prominent Chinese leader, speaking of the futility of holding political conferences, said: "There is the meeting, but there is no discussion. There is discussion, but no action follows. There is action but it is done with no energy." Although this remark is generally true about conferences organized for special political purposes, it may also account to a large extent for the failure of many other conferences held even under Christian auspices. Such failure comes not so much from the lack of full and free discussion as from the lack of effort to put the resolutions of the conference into force. So as soon as the conference is over, the work of the conference is also finished. One wonders as the Tambaram Conference is just over, how much effort the Christian churches are going to make towards the "follow-up" work and towards making it as successful as the Conference itself.

The Tambaram Conference, I think, had several unique characteristics which deserve special mention. Firstly, it was probably the first world conference in which the so-called "younger churches" took so prominent a part. The number of delegates from each country or area was so fixed that the dominance of any one group was eliminated. Secondly, every vital problem relating to the Christian church was brought up, and the arrangement of the sectional meetings, in which full discussion on the problem concerned was provided, in two parts, gave every delegate equal chance to participate in the discussion of all important topics announced. Thus, not only was it possible to consider each specific topic in greater detail than in other conferences, but also the spirit of the Conference as a whole was maintained. Thirdly, English was used as the only official language in the Conference. It was indeed remarkable to notice that people coming from different parts of the world could all speak in one language. Of course the use of gesture, at least by the "foreigners", to supplement the language, was not prohibited! Fourthly, the Conference was held in Madras Christian College at Tambaram, S. India. It is a union institution and therefore fitted admirably for the general nature of the Conference. It is situated in a quiet little village, Tambaram, which is about sixteen miles from the city of Madras. There were practically no outside attractions, and all delegates were housed in the College with guarded entrance. No one could object that this was not an efficient way to make the delegates work for eighteen long days.

Fifthly, young people's problems were given careful consideration in the Conference. A special sectional meeting was devoted to problems of youth. It was encouraging to see many young men and women from different countries helpfully taking part in the discussion.

Lastly, the most important of all was the spirit of the Conference. May I say that it was the spirit of penitence and hope? The Conference was held at a time when the whole world "was rent by international misunderstandings, bitterness and strife". To quote Dr. John R. Mott in his opening speech at the Conference, "We do not come together at Tambaram in despair, seeing only the dark background. If we who have assembled believed that all our churches had during the past two or three decades done all that we might have done to avert what so much distresses us, then we might be pessimistic. But with a sense of humiliation and contrition, recognizing that none of our churches singly or collectively has done a tithe of what we might have done to prevent what causes us so much pain and solicitude, then we are bound to have reasonable optimism." This emphasis on self-examination and confidence in God was felt all through the Conference. Only as we rely on, quoting Dr. Mott again, "the mighty acts of God, the triumphs of the Cross, the miracle and contagion of Christ-like lives and the irresistible spiritual energies which through the Holy Ghost enter into human life," is the manifestation of God's creative energy possible.

Let us hope that the report of the Conference, which will soon be published, will not only be studied carefully by all the churches, but also that the utmost effort will be made by them to put the recommendations of the Conference into action and creative enterprises.

THANK YOU

Mrs. Lewis wishes to thank all the dear friends, both Chinese and foreign, for the many expressions of sympathy and love which have come to her the last few days.

They are too numerous for her to reply to personally.

THE WEST CHINA MISSIONARY NEWS

Committee: Wilhelmina Argetsinger; Bertha Hensman; Jane Hibbard; A. S. Kerry; William B. Sewell; F. Olin Stockwell; Homer G. Brown.

Editor: Homer G. Brown.

Business-Manager: Jane Hibbard.

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WEST CHINA BAPTIST MISSION CONFERENCE

CHENG TU 1939

"You must increase, and I must decrease" describes the relationship between the West China Baptist Convention and the Mission Conference. The former is composed of delegates, both Chinese and foreign, from the various churches in and about Suifu, Yachow, Kiating, and Chengtu. Among the delegates are "Pastoral Evangelists" (pastors and church-workers), "Educational Evangelists" (school and college teachers and administrators), "Medical Evangelists" (doctors, nurses), and laymen church members. The Mission Conference is composed only of missionaries, many of whom were concurrently delegates to the Convention. So the meetings of the Convention, at the Lan Ta Chin Kai Baptist Church (which, low be it spoken, has the excellent chiao-p'ai: "Hall of the Church of Christ in China"), occupied the center of the stage; the meetings of the Mission Conference the fringe - to change the figure.

And what a fringe it was, with Dr. Decker and Dr. Cressy as the main tassels! Dr. Decker has a heart as big as his body - an Omei of a man - and he shares with his predecessor Dr. Franklin a quality of personal religion whose utter loyalty to the Kingdom of God is not unattended by Southern humour. "Now don't you go and tell on me" was invariably the prelude to the sharing of his own feelings as a fellow-missionary concerning some thorny problem. And Dr. Cressy, of whom it could be said: "This one thing I do: garner the alumni of our Christian colleges for Christ and the Church." So from these two men, straight from the Christian Front - in America, in India, and in East China, we had facts, and their personal illuminating interpretation of them. And all credit to the Mission Conference: we had sense enough to lay aside lesser matters in order to listen, and consider major issues. There were also other fundamental questions presented and discussed at length: "Should we send letters and cables on critical social and political issues to the homelands?" "The Implications of the Present Situation in China." "How may our church interest and christianize the young people, and tie them up with its program?" "What are the most effective methods for producing Christian leadership?"

Actions which may be of general interest: the officers of Conference were: Moderator: Dr. Crook; Treasurer Rev. W. R. Taylor in Shanghai, Health Supervisor; Dr. John Lenox; Secretary Publicity Committee: Dr. Kennard; Reference Committee: Mrs. Salquist, secretary, Mr. Dye, Mr. Moncrieff, Dr. Lenox, Miss Downer. Dr. and Mrs. Graham and Miss Brodbeck are invited back to the West

China field at the end of their furlough. A special committee to report on the present cost of living in West China: Mrs. Crook, Mrs. Brininstool, and Mrs. Jensen. Publishing Board of the West China Missionary News: Miss Argetsinger; Board of Directors of the West China Union University: Mrs. Salquist; Board of Directors. Union Middle School: Mr. Phelps; University Hospitals' Board: Dr. John Lenox; Council on Health Education: Dr. C. Lenox; China Baptist Council: Mrs. Salquist; Personnel Committee (which acts with an equal number of Chinese members of the Baptist Convention on the designation of workers except in Union projects): Dr. Crook Miss Archer, Mr. Brininstool, Mr. Moncrieff, Mrs. Salquist; our appointments to the Board of Managers of the Union Theological College: Mr. Smith and Mrs. Salquist, with Dr. Kennard as alternate for Mr. Smith when he cannot attend. It was recommended to the Board that Dr. and Mrs. Kennard be appointed to complete their term as regular members of the Mission. Dr. and Mrs. Vichert were recommended for appointment to pastoral work in Yachow. The following list of needs in the order of their importance was recommended: General Board: 1. Pastoral unit; 2. Medical unit; 3. Worker for Union Middle School in Chengtu; Woman's Board; 1. Nuree; 2. Educational worker. Furloughs for the Moncrieffs and for the Dyes were requested for the spring of 1940. Representatives to other bodies were chosen as follows: Union Normal School for Young Women: Executive Committee: Mrs. Salquist, Mrs. G. B. Fu; Woman's College Board: Mrs. Dye, Miss Downer, Miss Argetsinger; Woman's Committee of the Baptist Mission: Miss Archer, Miss Bassett, Miss Ada Nelson, Mrs. Salquist.

Expressions of deep sympathy for the death of Mrs. Chester F. Wood have been sent to her family. Recognition was made of the splendid service rendered to the American Baptist Foreign Mission Society by its treasurer, Dr. George B. Huntington, whose retirement takes place this year.

The policy that new workers should aim to complete the full course of language study during the first term of service was adopted.

What are some of the general impressions of the Baptist Mission Conference of 1939? Unity of steadfast purpose to bring into life the Kingdom of God; a desire to reject, or to adopt, methods to achieve this goal, according to their effectiveness; a unity of loyalty to God's purposes among people of widely differing ages, training, beliefs, and fields of work; a general attitude of hope in the midst of difficulties confronting the Christian enterprise.

DRYDEN L. PHELPS

Sikang-

THE BACK DOOR

Tibetan

There is an old Chinese scholar comes to the Back Door three or four times each week. What his idea is we have not yet discovered. The Back Door is warm and sunny and there always seems to be someone there to talk to, so it may be the scholar comes there to warm himself and to see what is going on. He has one request: a slate and a pencil, and with this he writes down his difficulties, theological, philosophical, anthropological, astronomical, national, and international, subjective, objective, real and otherwise.

He is what is known in Chinese parlance as a 'waiting official' and as the mountain pass back to his home, the Dapao, is covered with snow, he intends to wait in Tachienlu over the winter. The authorities upon whom he is now 'waiting' have advised this; so naturally he has very little to do apart from an occasional stroll to the 'fu-yin-tang.'

The old scholar-I dont know his name-comes from Tsonghua, in what is known as the Jarong States. On one occasion two missionaries passed his door, whose description was somewhat similar to what we read in Acts: 'And they called Barnabas Jupiter; and Paul, Mercurius, because he was the chief speaker'; these two missionaries, one was very tall, came from Ngao-chow, and apparently did all the preaching; the other was short and spoke very little. From the description we gather the two men were C.I.M. missionaries, the one being Mr. Amos, who is very tall, and the other Mr. Pocklington, who is somewhat short.

Mr. Amos spoke to this old man on some passage from the Psalms which we have had some difficulty in discovering, but which the old scholar remembers quite distinctly. Apparently it gave him some food for thought and he has asked us to try and find the passage for him.

Monday is a frequent day of call and as I write he is sitting at the Back Door in the sunshine working his way through Short Steps to Great Truths. He seems to be quite a 'snag biter' and like the Higher Critic discovers difficulties which don't quite work out. We try to keep him as much as possible to the Word of God as many of his difficulties seem to be 'brain waves' or creations of his imagination.

A few days ago the Back Door was prettily filled up and among the number was a Mrs. Chang, a Christian lady from Hanchow. The Maid's Class was in progress in the sunshine while the old scholar sat writing on a slate. Here is what he wrote: On one occasion, Mary, the Mother of Jesus, when she was a young girl went out to a nearby pool for her daily ablution. While bathing she saw reflected in the water the figure of a very handsome young man. The wish be-

came father to the thought and in this way Mary became the Mother of Jesus. He then asked us if the birth of Jesus was in this wise.

Mrs. Chang, who knows her Bible well, told him that this story was quite different from the account found in the N.T. of the Birth of Jesus. He was then given a N.T. to read with the accounts as given in the Scriptures. He has recently been reading and enjoying Short Steps to Great Truths and when he laid it down he remarked that this book was very good.

One Monday he called with this difficulty: "Yesterday" he began "in your preaching you said that God sent His Son into the world to save sinners. That seemed very nice, but yesterday morning I went to the early morning service in the cathedral and the preacher there said that 'The Heavenly Lord as Jesus came to the world to save sinners'-now who is right, the preacher in the cathedral or you?" We tried to explain that the N.T. used different expressions describing this great event: God so loved the world that He gave His only begotten; and God was in Christ reconciling the world unto Himself; and, the Word was God and the Word became flesh. His theological difficulty seemed to be: If God became Christ was there still a God?

Another question the old man asked one day was: How is a man saved or how does he obtain salvation. I turned up the N.T. to the words: Thy faith hath saved thee, go in peace. The Chinese words were: Ni-tih hsin chiu liao ni. We had very little difficulty in finding in the words of the Scriptures the simple answer to his question: God can save you; do you believe He can?

Mr. Talkative, as we now call him, in no way demands much of our attention. He seems quite prepared to sit and read and write and observe all that goes on outside the Back Door. But he always has some subject which he is prepared to discuss. One day he introduced the question of Opium: Did it come from foreign countries and who introduced it into China? We observed that the word Opium was found in Kang Hsi's dictionary so it must have been in China a long time as that famous dictionary was probably written about 1662.

We confess our ignorance as to how, when, and why, and where Opium was first introduced into China, but we took the opportunity of reminding the old scholar that the Gospel was introduced into China long before Opium, yet how very few, show any evidence of accepting God's offer of love and mercy in His Son Jesus Christ; while opium, with all its sorrow and darkness and distress, is accepted without questioning. The old scholar sees this point and I think appreciates it. The Gospel comes with all

its peace and rest and hope and there is no room in the inn; opium comes and men find pleasure though dissatisfaction in the drug. The opium question has many distressing ramifications the discussion of which only leads to ill-feeling. But we are able, while we sit in the sunshine outside the Back Door, to meet Mr. Talkative with the challenge: 'Wilt thou have this Man or Barabbas?'. The gospel comes without money and without price and is offered free to all; while men sell their homes and sell their souls to purchase this terrible drug.

We are inclined to believe that this old Chinese scholar delights to discuss these many questions simply from an academic standpoint. Frequently he will show some determination in hanging on to a point. Some days ago he, very much to our surprise, introduced the question of Election or Predestination. Did God's plan of salvation cover the world? Or did it include particular nations and peoples? Or were a few destined to be saved? It is difficult to discover how much this old scholar knows and how much he has read. Had he in mind the 144000 mentioned in the Book of Revelation or the words—'Many are called, few are chosen'?

'God so loved the world . . . that whosoever believeth on Him should not perish but have everlasting life' did not seem somehow to bring a solution to his inquiry. The gist of his question seemed to be: Could a man, could any man, believe apart from the operation of God's Spirit, and was God's Spirit operating in the heart and will of every man?

That I might not misunderstand his question he very carefully wrote it all out on a slate. As with former inquiries we turned the old scholar to the Word of God, leading him to such portions as we thought might answer his questions. But the more he read the Scriptures the wider became his questions. Finally we turned him once again to Short Steps to Great Truths. This book in a peculiar way seemed to meet some of his difficulties.

Another day he confronted us with this difficulty, all written out on two sides of a slate: Mohammedanism in its teaching depicts a heaven; Confucianism describes a heaven; Buddhism pictures a heaven; Taoism believes in a heaven; Christianity preaches a heaven: are they all the same under different names; or has each religion its own particular heaven?

When the old scholar passes the slate there is a look of supreme satisfaction in his face: Now Mr. Gu, what answer have you got to this question? The Back Door, as well as being warm and congenial, is quite a rendezvous for all manner of callers and there is always someone sitting around quite prepared to answer questions. It is therefore a very simple matter to pass the slate on and quietly await the result.

But the comforting thing is, the old man has his own solution, carefully tucked away up his sleeve, and it gives him great satisfaction to return the slate and say: 'Now what do you think about it?' His solution is something like this: There is one city with many roads leading to it; there is one heaven, with many ways of getting there. You get there by faith; I get there by works; while another gets there by faith and works; there can only be one heaven; there may be many roads leading to it.

The first part of John 10 is the only answer we can think of and so we leave the old Chinese scholar sitting in the sunshine outside the Back Door.

Demiraig—Mrs. Wigglesworth: "Have you decided how you are going to vote?"

Mrs. Guppy: "I think I'll wear my new three-piece sheer beige rayon with jacket, over a pink shadowproof hanel slip, with those new black net stockings and that close-fitting little hat you saw me wearing in Sunday."—*Vancouver News-Heald*.

Chengtu Community Relief Fund.

The following is a statement of the accounts of the money received and paid out by the Chengtu Community Relief Fund during the period January 25th to February 24th, 1939.

Receipts.

General Fund		
Previous Balance	14.27	
Contributions	143.00	157.27
War Orphans		13.50
Wounded Soldiers in Transit		28.50
Student Relief		17.50
National Christian Council		41.00
Emergencies		
Previous Balance	6.00	
Contributions	3.50	9.50
		<hr/>
		267.27

Payments.

War Orphans at Pih sien.		
Special contribution	13.50	
General Fund	26.50	40.00
Wounded Soldiers in Transit		
Special Contribution	27.50	
General Fund	31.50	60.00
Student Relief		
Special Contribution	17.50	
General Fund	32.50	50.00
National Christian Council		
Special Contributions	41.00	
General Fund	59.00	1000.00
Balance on Emergency Fund		9.50
Balance on General Fund		7.77
		<hr/>
		267.27

(Signed) D. W. SARGENT.

IN MEMORIAM—DR. SPENCER LEWIS

On a day when the forsythia was coming into blossom and the "Mei Hwa" tree by the Lewis home was pink with flowers, Dr. Spencer Lewis entered into the new life for which his eighty-five years had so richly prepared him. The memorial service was held in Hart College of West China Union University on February 17, 1939.

A half hour before the service, Chinese friends began arriving, many of them bringing branches of pink or white Mei Hwa. They had brought the flowers from their own gardens as a last loving tribute. Four little boys wearing the neat gray uniform of the Orphanage brought the cross of narcissus, white camelias and cedar, which stood before the pulpit. Adding to the bamboo and narcissus which decorated the altar were other wreaths from Chinese bankers, business men, student and faculty members of both Szechuan National University and West China Union University, and other friends. Many Chinese and some of the Westerners had around their heads or about their hats the white cotton band such as is worn in mourning for a member of one's immediate family. People of the city, missionaries who had been his pupils in West China Language School, college friends, and former students filled the chapel. In the center section, surrounding Mrs. Lewis, sat members of the Methodist church and the household servants of the Lewis family.

The service, in charge of Bishop Ralph A. Ward, was conducted partly in English and partly in Chinese. The Scripture, read from the 1916 Mandarin version which Dr. Lewis had helped to translate, was from Psalms 90:1-6, 17: and 91:1-2. He had particularly enjoyed translating the Psalms because of their depth of meaning, their poetic beauty and their balanced phrases.

Following the reading of the telegram received from the Board of Foreign Missions in New York, Mr. Chas. A. Fahs, a senior member of the Board who was visiting in Chengtu, expressed appreciation of the Board for Dr. Lewis' fifty-eight years of service. He spoke of how as a student at Northwestern and Garrett, he had first heard of Dr. Lewis; of how the example of Dr. and Mrs. Lewis had inspired those who were looking to missionary service in the days when Shanghai was closer to New York than to Chengtu, because of the long, hazardous journey to Szechuan. "When the history of Christianity in China is written," said Mr. Fahs, "Dr. Lewis will be known as one of the great pioneers of what was once the Western fringe, but now the great center of China."

A member of the West China Methodist Conference, Pastor Den Lo Dze spoke of his long acquaintance with Dr.

Lewis, and of the days when he was a boy in Chungking school. "Upon returning from a trip on the District, Dr. Lewis would often take a look at the school to see that all was well, even before he went to his own home. He was like a father to the Methodist preachers of the province. Representing his children who are not here, I bow three times", and Pastor Den bowed as a Chinese son would in memory of his father.

Out of twenty-five years of friendship with Dr. Lewis, Bishop C. T. Sung of the Anglican church told of what a man of prayer he was, and of how he was so even tempered, so straight forward. One day I was walking with Dr. Lewis here on the campus, when we saw a butterfly. He watched it flit gracefully past, then with his face filled with appreciation of the lovely creature said, 'If our God is not a God of beauty, why should He create a thing so beautiful as a butterfly' ". He concluded with the thought, "Dr. Lewis' spirit still leads us onward; let us follow on, each of us carrying his own cross". Bishop Sung himself was an evidence of what fifty-eight short years had brought, from the pioneer days when Dr. Lewis came to Szechuan, through day of toil and danger, of vision and making the dream real, until in West China Union University which he had helped to create, stood this graduate who had later studied in Oxford and Cambridge, and had been ordained by the Archbishop of Canterbury, in Canterbury Cathedral.

In the quiet corner where his last resting place is, among those who were dear to him, the closing prayer was offered by Dr. Ch'en Wei P'ing, an old friend of the years when he worked on the Bible translation in Peking. As the service concluded, the words which had been sung as a solo by a young Chinese friend echoed in our hearts:

*"I tell you, they have not died,
They live and breathe with you,
They walk here at your side,
They tell you things are true;
They live, they know, they see,
They shout with every breath,
'Life is eternity! There is no death!'*

SUIFU NEWS

Miss Lettie Archer is attending Baptist Conference, Convention, and other meetings in Chengtu. She and the Chinese delegates are expected back February 15th.

At this same time, Dr. Decker, Foreign Secretary of the American Baptist Foreign Mission Society, will arrive from Kiating by plane.

The Chungking-Suifu-Kiating air route now has mail service on Sundays, Wednesdays, and Fridays.

Temples on one of the Suifu hills are being prepared to use as a new base hospital for a thousand or more wounded soldiers who are expected to arrive soon.

L,B,J.

UNIVERSITY NOTES

The outstanding event of the past month has been the visit of Dr. J. H. Arnup at the United Church of Canada, member of the Board of Governors of the West China Union University; Dr. J. W. Decker of the American Baptist Foreign Missionary Society, member of the Board of Governors of Ginling College, University of Nanking and the West China Union University; Dr. E. H. Cressy of the Council of Higher Education; and Mr. C. H. Fahs, Curator of the International Missionary Research Library. They came to Chengtu after the Madras Conference and arrived in Chengtu in time for the various Mission gatherings. Special meetings of the Universities' Joint Council, of the Presidents of the cooperating Universities, and of their Boards of Directors were held.

As a result of a joint appeal U.S. \$4,000 has been made available by the Associated Boards, so that a start may be made on the second Science Building which it is hoped to erect by the autumn term on the site due west of the Atherton Building. The balance of the money needed is to be taken from emergency funds which the Associated Boards are raising this year for the Universities concerned.

Another joint appeal by the Universities is being made for Library books. It is learned that certain funds may be available for this purpose, and such a gift would make possible much more efficient work both in library service and in all the teaching departments of the Universities.

The Medical Alumni have promised to raise NC\$15,000 towards the erection of a residence for the interns of the University Hospital.

The Chungking Alumni Association has made a gift of three loan scholarships, and promises others before long.

A scheme is on foot for the erection of a building in which the Szechwan Scientific Manufacturing Company in cooperation with staff members of the West China and Soochow Biology Departments will manufacture scientific models and prepare biological specimens for middle schools.

Agreement has been given to a proposal of the National Central Technical School whereby the W.C.U.U. will offer a special two-year course for higher grade technical men in the Tanning Industry, the finances being provided by the said Technical School.

President Lincoln Dsang is in Chungking for about a month, attending the National Education and other Conferences.

The Museum had a visit from Prof. Irwin Rousselle Ph.D., LL.D., of the University of Frankfurt-on-Maine, Professor of Sinology and Buddhism.

A statement issued by Prof. Van Dusen, Dr. E. Stanley Jones, Bishop Hobson, and a few other American Church Leaders who attended the I.M.C. Meeting at Tambaram, India.

During the sessions of the International Missionary Council we have tried to be loyal to the purpose of such a widely representative ecumenical gathering, and we have refrained from introducing any statements on critical international issues which might cause a division in the Conference or impair the growing spirit of Christian fellowship and unity among the delegates.

Some of the Sectional Reports, especially that on the Church and the International Order, and two statements of the Council as a whole, have emphasized the relevance of Christian principles to the present tension and conflicts between nations and races and have expressed sympathy for the victims of aggression and persecution. For this we are grateful.

However, as individuals, we the undersigned wish to state clearly and without equivocation our attitude and convictions regarding the issues in one specific area of conflict, the Far East.

What we are constrained to say is addressed to the people and Christians of our own nations and also to the people and Christians of Japan whom we have called and shall continue to call our friends. We have only good will toward them.

1. We are convinced that the invasion of China by the military forces of Japan is unjustifiable, in the light of treaty agreements, the sovereign rights of China as a nation and the fundamental moral principles essential to international law and order. Whatever China's faults may have been we find no evidence that the present period of hostilities were precipitated by Chinese action. China has been extremely desirous of peace. Nor can we accept the interpretation that this is a holy war against communism. Japan's attack on China if prolonged will strengthen trends of democratic government.

2. We cannot but deplore and condemn the ruthless methods with which the Japanese army and navy carried out its policy of aggression affecting such wide areas, so many defenceless cities and such vast numbers of innocent and helpless people; and also the enormous growth of the narcotics trade and of the business of prostitution in occupied territories.

3. We do not believe that a stable and permanent peace is possible without full recognition of China's political sovereignty over her own territory. Autonomous governments under Japanese military surveillance will not solve the problem. China must work out her own destiny. Japanese conquest of East Asia will only increase the dangers of war in the future. On the other hand a free China will strengthen the forces for world peace. The people of Japan will gain far more in the realization of their legitimate aspirations by a policy of respect for China's sovereignty and by friendship with her people than by the present policy of military force.

4. We assure the people of China of our sympathy, prayers and moral support as they continue their struggle for national freedom for principles essential to just and orderly international life.

5. We urge the people of our own countries to refuse in every possible way economic aid to Japanese aggression in China and to any program of exploitation based upon conquest, both by private forms of non-cooperation and by influence upon our government.

Chlorine gas is very injurious to the human body, and the following experiments should, therefore, only be performed on the teacher!!

A gem from The Panda

THE MADRAS MEETING ON RURAL WORK

T. H. SUN

It has been observed that in certain important pronouncements and findings the tone of the International Missionary Council Meeting at Madras was somewhat at variance with that of its immediate predecessor, the Jerusalem Conference of 1928 (and there were good reasons for this change of emphasis). But when it comes to the question of the Christian task in the rural areas of the world no such contrast can or need be made. The rural workers at Madras took Jerusalem as their natural starting point, and the more they compared notes with each other and looked into the spiritual and religious implications of their common task the more clearly they realized that the soundness of the basic principles enunciated in 1928 had been amply borne out by the experience of the decade that followed. With greatly deepened conviction they decided to commend these same principles to the Christian Church throughout the world for more wholehearted and more vigorous application.

The natural setting of Tambaram, the suburb of Madras, where the Meeting was actually held, was very appropriate for the discussion of rural problems. In spite of its nearness to Madras, Tambaram was a typical Indian village on an agricultural plain, and aside from the homes of the small railway colony and the magnificent buildings of the Madras Christian College which were the home of the Meeting there was hardly any sign of modern industrialism and western civilization. From the open theatres where meetings were held and from their dormitory windows delegates could watch peasants at work in the rice fields and their wives carrying water in big earthen jars on their heads. The severe drought which the farmers were fighting with great valor but very antiquated implements seemed further to accentuate the dependence of the world's rural masses upon God and their need for help from those who claim to have experienced His love for all His children.

At the Meeting itself Christian rural work in all lands, especially those of the younger churches, was well represented. First of all, there was Mr. John H. Reisner, Executive Secretary of the Agricultural Missions Foundation, whose untiring efforts in the last decade have given such great help to rural projects in many countries and have knitted widely-scattered rural workers into an effective world fellowship. Among other noted rural leaders at the Meeting were Mrs. Ives of the United States, and Drs. Hatch and Wiser of India, Lanbach of the Philipines, Camargo of Mexico, Kagawa of Japan, and Frank W. Price and P. C. Hsu of China. In

addition to securing adequate consideration for the rural aspect of the work of their respective Sections these met with fifty other rural workers for three evenings, dealing with problems peculiar to the rural field. At the conclusion of their deliberations they produced a report which, notwithstanding its unusual brevity, was enthusiastically received by the whole Meeting when it was presented at one of the plenary sessions.

This brief but significant document which, incidentally, is from the pen of Dr. Price of our own delegation, has three dominant notes: one of gratification and thankfulness for the large progress that has been registered everywhere since Jerusalem sounded the rural call to the Christian forces of the world; one of deepened insights and convictions which have grown out of this accumulated experience and which confirm the prophetic voice of Jerusalem; and finally one which gives expression to the Group's sense of the stupendous magnitude of the task that still lies ahead. Because of its importance as an historical document and its especial appropriateness to the situation in China's emerging Southwest at this hour of great national significance, we have requested the Editor of the West China Missionary News to reprint this report in its entirety in this special Madras number.

THE CHURCH AND RURAL PROBLEMS

I. *Introduction.*

The Jerusalem Conference focussed the attention of Christian forces throughout the world upon the special needs and opportunities of the vast rural areas. It challenged the Church to fresh adventures in rural service. It stated the broad principles upon which rural missions must be based and held up the ideal of a Christian rural civilization.

The past decade has witnessed everywhere a striking advance of interest in the betterment of rural life. Many important studies of rural problems have been made. Governments and social agencies are promoting large-scale programmes of rural reconstruction.

To the Christian Church has come a growing awareness of rural needs and the sense of responsibility for meeting these needs. Christian organizations are more and more reaching out in service to the villages. Rural missions is becoming an essential part of the world Christian movement.

Some of the most significant advances of this period may be mentioned. Immediately following the Jerusalem Conference Dr. Butterfield under the auspices of I.M.C. visited India, China, Korea, Japan, the Philippine Islands

and South Africa, arousing new interest in rural work and giving new conception to the problem of rural reconstruction. Important results of his studies and observations were published. In recent years many other valuable surveys and studies of rural life and of Christian rural work have been made by Christian organizations, and experiments in ways of meeting rural needs have increased in scope and variety. The National Christian Councils in Japan, Korea, China, India, and Siam have set up Rural Committees. A new type of Christian literature for rural communities is emerging. Some Christian schools and theological institutions are feeling their way toward new policies and methods of rural training. The Agricultural Missions Foundation, organized in 1930, is rendering a valued and effective service in the development of a rural consciousness throughout the Church and in the promotion of constant interchange of ideas and experiences in rural work. Along with this have developed the Christian Rural Fellowship and the Rural Missions Co-operating Committee.

The story of the past decade would not be complete without a word of tribute to three great pioneers of the Christian rural movement who have died: Dr. K. L. Butterfield, Dr. Warren H. Wilson and Mr. K. T. Paul.

II. *Deepening Convictions and Insights.*

Rural Society and the problems and methods of rural work vary in the several countries. Yet certain common trends are found.

The distinctive Christian contribution to rural reconstruction and the regeneration of village life is being made today in three ways:

(1) Through Christian individuals, such as Kagawa of Japan and James Yen of China who are carrying Christian vision and spirit into larger social movements—co-operatives, mass education and rural reconstruction.

(2) Through an increasing number of Christian institutions: educational, medical and social, which are conducting experiments and demonstrations in various aspects of rural rebuilding.

(3) Through the rural church as a Christian society within the rural community. The great possibilities of the rural church or congregation itself as a centre of new rural life are just beginning to be appreciated.

Certain convictions and insights are being deepened.

(1) The approach to rural communities through service which flows from Christian love and which ministers to human need, is essentially a Christian approach and a valid form of Christian witness. Such an approach offers for evangelism the most natural and fruitful opportunities.

(2) The Christian rural community is a community

not only where individuals are won to allegiance to Christ but where their every relationship is illumined and enriched by Christian faith and by the practice of Christian brotherhood.

(3) Fresh insights into principles and methods of rural work are being gained. There has been new emphasis upon: the comprehensive community or parish programme, self-help with expert counsel, the central importance of the Christian family, the meeting of felt needs simple methods of intensive work which might be fruitfully extended over wider areas, the development of small village and group organizations for mutual help and community service, the identification of rural workers with the life of rural folk.

(4) The implications of the rural problem for the whole Christian movement are being seen with increasing clarity. This is evidenced by the many efforts to adapt older forms of missionary work to rural needs and also by the group discussions at this Conference. The need for a thorough reorientation of the Christian world enterprise in terms of rural needs and opportunities is our next great task.

III. *Recommendations.*

(1) The Church must continue to pioneer, both in the unreached rural fields, and also in the old fields where new approaches and methods are needed.

(2) The idea of the comprehensive community or parish programme needs wider study and demonstration, until it becomes a part of the thinking and life of the rural church everywhere. The comprehensive programme includes: better agriculture, better health, better recreation, better homes, better economic organization, the widening of intellectual horizons, the enrichment of rural life through music, drama and other forms of the arts, the development of community spirit, as well as the vitally important work of Christian preaching and teaching, and guidance in worship, fellowship and service.

(3) There should be much closer co-operation between Christian institutions and a wider co-ordination of Christian forces if we are to do our part in meeting rural needs and in strengthening the rural church to fulfil its mission. Christian institutions for higher and secondary education, medical schools and hospitals, social agencies and larger church organizations should correlative their efforts for rural reconstruction and for building up the rural church. This would involve such methods as extension service to rural areas, making the results of scientific study and experiment more widely available to rural workers, and greater emphasis upon training for rural service.

(4) The enlistment and education of new types of Christian rural workers is essential to further advance.

Men and women with a passionate love for rural people must be found who will dedicate themselves to life-long rural service. The rural churches need pastors, evangelists and women workers with a new vision of Christian community life. Just as important is the discovery within each rural community or parish of local workers who may be inspired, trained and guided in voluntary service to their own villages and society.

(5) Agencies such as the Agricultural Missions Foundation should be further strengthened, to promote the cause of rural missions and to make possible the constant interchange of ideas and experience between different countries. We ask the Department of Social Industrial Research of the I.M.C. to continue its valuable research into problems of rural communities and churches. Above all carefully planned experiments should be encouraged and given adequate support.

IV. *Toward a Christian Rural Civilization.*

The past decade has given us the ideal of a Christian rural civilization. We need now as a Church to see more clearly the implications of this ideal and to press on more vigorously towards its realization.

What are the spiritual and religious values that inhere in the processes of agriculture and in the social and economic relationships of rural life?

What is the moral responsibility of those who till the earth to care for it and to pass it on inviolate for the use of succeeding generations?

What is the relevance of Christian principles to rural economy and rural social organization?

If the earth is the table of the Lord what shall we say to the fact that some of His guests have too little and some too much of His bounteous provision for physical needs?

What is the place of the machine, of village industries, of co-operative societies, of medicine and hygiene, in a Christian rural civilization?

What is the relation of rural society to world peace?

How may the Christian message of God's redeeming love in Christ be best translated into the language of rural peoples and speak to their physical, mental, social and spiritual needs?

These questions demand that that Christians everywhere should engage in more earnest study and adventure so that we may find and fulfil God's purpose for His children upon the soil.

FREDERICK B. FISHER'S RULES FOR HIMSELF

1. Nobody can offend me.
2. I cannot be discouraged. That is, I will keep my ideals dominant.
3. I will let other people think, finding stimulation in differences rather than fighting opposition.
4. I will make Jesus Christ my example and test every sense of victory or defeat by trying to decide how he would have met a similar

Szechwan Provincial Headquarters,
Chengtu, February 16th, 1939.

Dear Mrs. Lewis :—

It has been brought to my notice that Doctor Lewis passed away yesterday afternoon at his home on the campus. The passing of Dr. Spencer Lewis brings a sense of loss to a very large number of Chinese friends as well as to those missionary colleagues who have been so closely associated with him in his more than fifty years of service in China. Doctor Lewis was indeed a unique combination of mental acumen and healthy personal qualities. Life to him was never drab, and he seems to have met its many incidents with a spontaneous joy so contagious that students and colleagues around him always caught the glow. His devotion to preaching and teaching; to patriotic, philanthropic and educational organizations have left behind a trail of good-will and example which we Chinese will always closely connect with his name. His desire to live, work and die for the Chinese expresses to our people a marvel of devotion, and now that he has crossed over to the other side, on behalf of our Chinese people, I want to let you know just how much we appreciate his and your marvellous services to our people. To you in particular, and your family and friends will you kindly accept my sincere wishes for comfort and consolation at this time of parting.

Yours sincerely,
(Signed) S. H. DEN.

IN ANOTHER ROOM

"No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather, in my Father's mansion,
LIVING in another room.

"Living, like the one who loves me,
Like yon child with cheeks abloom,
Out of sight, at desk or school-book,
BUSY in another room.

"Nearer than the youth whom fortune
Beckons where the strange lands loom;
Just behind the hanging curtain,
SERVING in another room.

"Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?

"Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my love is happy,
WAITING in the other room?"

Robert Guthrie Freeman.

THEOLOGICAL EDUCATION AT THE MADRAS CONFERENCE

As the "younger churches" grow in numbers and influence and become more deeply rooted in cultural soil of their own countries the question of an adequate leadership becomes increasingly important. Of the 471 delegates to the World Missionary Conference in India 285 were from Asia, Africa and Latin America where the Church has been planted within the last century and a half. Major attention was given to the problems and needs of the churches in mission lands and, among these, to the training of the indigenous ministry, both ordained and lay.

The Conference was convinced that there should be a "regular ministry of the Word and Sacraments" in the younger churches. Without an educated leadership churches are apt to "develop theological eccentricities and become a prey to various forms of imperfectly Christian teaching." Not only so but "the work of the ministry is of special importance in the younger churches, which live in the midst of great non-Christian populations."

There is general dissatisfaction among the younger churches with the present system of theological education, and a desire for better standards of training. How can such a trained ministry be supported? "The burden should be shared by the older and younger churches" but the ideal of complete financial independence must be kept before the churches.

The younger churches should have the ministry they need and not merely the ministry they can pay for.

The Conference urged more effort and prayer for the enlistment of gifted and consecrated candidates.

In most countries there is need for three types of theological training - Bible Schools for the training of full-time unordained workers, theological schools for training of the ordinary pastoral ministry, and schools for more advanced training.

Reports and discussions in the Section on Theological Education drew upon valuable experience in many lands. Certain tested principles in the development of curriculum were stressed in the final paper presented to the whole Conference. The theological schools should be in close contact with the life of the church, "though it may be a help if in addition it can be in contact with the University."

A thorough knowledge of the Bible, both general and special, is essential. The History of the Christian Church should be taught with special reference to the students' country. In the general discussion Kagawa of Japan made a plea for more teaching of the history of Christian brotherhood.

The Conference considered Practical Theology a most important part of the theological curriculum. This includes the nourishment of the life of worship in the individual student; the application of the Christian faith to all types of individual and corporate living; training in preaching, religious education, conduct of worship and cure of souls. Where there are women students special courses suited to their needs should be provided.

One striking conclusion in the paper on theological education is that the corporate unity of the Church is the only solution of many of the problems. "We urge that the churches should take immediate steps to amalgamate weak and unsatisfactory institutions, and aim at having a few really strong colleges and schools."

Voluntary lay service is essential to the growth of the Church. "We urge all theological schools and colleges to bring home constantly to their students the importance of the minister's work as a trainer of lay volunteers, and to give them the training which will fit them to carry out this task." The minister himself must continue to study after ordination and opportunities for refresher courses, regional training schools, special institutes and circulating libraries should be provided.

A rather startling statement approved by the whole Conference was as follows, "It is our conviction that the present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise." The Conference urged Churches and Mission Boards to pay far greater attention to this work, particularly to the need for co-operative and united effort, and to "contribute more largely in funds and in personnel in order that it may be effectively carried out."

Better plans for exchange of experiences and ideas between different mission areas is needed. The Conference recommended that studies of theological education, similar to the Weigle study in China, be carried out in various lands.

We should be grateful that foundations have been laid for a union theological college in West China. The recommendations of the Madras Conference give added force to the appeal which the new and promising institution is making for adequate support. The training of men and women for the Gospel ministry and for the work of the church must be put upon as high a level as training for medicine, teaching, business, or public service. The ten years between Madras and the next World Missionary Conference should see a great advance in scholarly and vital theological education in all mission countries.

FRANK W. PRICE

CHENGTU CITY NOTES.

The death of Dr. Robert Peterson came as a great shock to his many friends in West China. Many folk, Chinese and foreign, are enjoying good health to-day, due to his skillful ministrations. Our sympathy goes out to Mrs. Peterson who is carrying on very important service connected with the hospital.

Visitors to the meetings included Dr. Arnup, Secretary of the Home Board United Church of Canada Mission, and Dr. Decker Secretary of the Baptist Mission Board.

Rev. Myron E. Terry, of the Christian Literature Society, has been a visitor to Chengtu during the month in the interest of Christian Literature.

In the middle of the month Mr. and Mrs. A. S. Kerry of the China Inland Mission experienced the loss of their youngest child, who died in the hospital following an illness of several weeks.

At the Sze Si Church a tea was given by the Church members to those just returned from furlough—Dr. and Mrs. Jolliffe and to Mr. and Mrs. Chu formerly of Nanking who will take over special work in connection with the Men's Hospital and Sze Shen Si church also to those leaving on furlough Misses Harrison, Ricker and Fee, and to those Chinese workers who have been transferred to other districts during the recent Synod meetings.

A United Meeting to Pray for China during these days of crisis was held in Shu Wa Gai church. Messages were received from both National and Provincial leaders, including Generalissimo Chiang Kai Shek and the Minister of Foreign Affairs. Four College and University presidents took part. Shu Wa Gai church was crowded to the doors in this act of devotion for China.

DON'T BE WHAT YO AINT

“Die sunflower aint de daisy, and de melon aint de rose;
 Why is dey all so crazy to be somfin else dat grows?
 Jess stic to de place yo're planted and do de bes you knows;
 Be de sunflower or de daisy, de melon or de rose.
 Don't be what yo ain't, jess yo be what yo is,
 if yo am not what you are den yo is not what yo is
 If yo're jess a little tadpole, don't you try to be de frog;
 If you are de tail don't you try to wag de dawg.
 Pass de plate, if you can't exhawt and preach;
 If you're jess a little pebble, don't you try to be de beach;
 When a man is what he isn't, den he isn't what he is,
 And as sure as I'm talking, he's agwine to get his.”

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ERNEST W. EDMONDS

FRED J. REED

The sudden and lamented death of Mr. Ernest W. Edmonds, who for seventeen years has been a loved and respected member of our West China Missionary Fellowship, removed a trusted and effective teacher from a great task. The United Church in Canada and the Church here deeply mourn the passing of a devoted servant and faithful friend. Mr. Edmonds was returning to China, with his wife and family, when he was stricken by a sudden and fatal heart attack on the morning of August 13th. Fittingly, he was buried at sea, midway between the lands he loved, Canada the homeland, and China, the land he served.

Ernest was a native of St. Catharines, Ontario, born in 1891. He came to Victoria College, for further study in 1913, where from the first he took an increasingly active part in Student Volunteer and Y.M.C.A. work. The urge to Christian service, typical of his whole family, led to his life being given to Missions in China. For twenty five years his heart has been here. He made an enviable record as a student, tho' his studies were broken early by the call for Overseas Service. Joining the Canadian Engineers in 1915, he served abroad until the Spring of 1919, when he was happily returned home. With his Arts completed, he came to College of Education in 1920 to obtain a Specialist Certificate in Classics; during that year also he met Miss Lorenia Wilson of Napanee, and of IF9. Both spent the next year on the staff of Bowmanville Collegiate. Before coming to China in 1921, he and Lorenia were married, and in the Fall we welcomed them to West China.

Since those days they have served as a hard working and effective team, first being four years in Chungchow, and later coming to Tzeliutsing, where they have served, not solely, tho' officially, in Educational work, until this present. During these twenty-five years of almost constant comradeship, in Colleges, Army, China and in every sort of situation, I could not have wished a truer friend. Alike is the testimony of more recent friends. Mr. Edmonds was a missionary of deep and vivid, personal religious experience, and of such well grounded faith and character as to be particularly fitted to be a teacher, leader and counsellor to the High School boys and teachers, so many of whom came to love their teacher's Master. His patience and enduring spirit bears abundant in fruit younger lives today.

Mrs. Edmonds, with their two sons, Arthur and Robert and little daughter Nettie have, in all bravery, come back to our field; eager to carry on yet further the work he loved. We appreciate her devotion, and as fellow-missionaries and

as a church we unite to give sympathy to the bereaved family, and to pay an all too insufficient tribute to a 'Good and Faithful servant', who having given his all in the Master's service, obeyed the call to enter into the closer fellowship and joy of his Lord.

So to our appreciation of a loved hymn, a richer meaning still has come, to fill our minds as from the opening line, "For all the Saints, who from their labour rest," we sing on until the end. We can yet rejoice in all the memory of our friend and fellow-worker.

FROM A LETTER OF Jan. 26th, 1939

GENERAL CONDITIONS

We here were not greatly disturbed up to the time of the fall of Hankow. During the month of October there was a gradually increasing tension as the news of Japanese advances westward encouraged the populace to think about their future plans. I'chang had been the refuge for many thousands of people who were able to pay for their own tickets on the steamers from Hankow westward, and as you will know from past sorrows the boats from here up river can take only a fraction of the numbers that can arrive from down river. With the bigger boats arriving from Hankow carrying several thousands of passengers instead of the usual several hundreds, tickets for up river were hard to get. Finally a control system was instituted and then even, the boats were loaded to most dangerous capacities. Tickets were being sold for huge sums and when the baggage was added—the boats often could not leave until the military had cleared large numbers off the decks. This condition became most acute the last week of October and a mild panic occurred. For the few weeks that followed the local populace increased rather rapidly and then the numbers started to thin out again as the shipping companies were able to cope with the mobs—without further shipments from Hankow. These refugees were mostly of a class who could pay their own way and we have even up to the present time seen relatively few of the poorer class. It seems to have been clearly realized that I'chang was a hard place to get out of in a hurry, and there had been a much greater flow through Shasi across the river toward Changteh and Hunan province.

With the exodus as above, we experienced the reduction of Hospital staff, to the extent of all our nurses, and within another week all our dressers and our Doctor and our pharmacist and our technician. This left us with a staff of coolies some of whom also decided to move along. However we reduced our bed capacity from 158 to 36 and stopped taking wounded soldiers. These cases were at that time being shipped up river to other locations. We then adapted ourselves to the new state and for a time there was a bit of confusion. However just as we were finding that 24 hours was not enough per day—some nursing students appeared who had left Hankow the day before it fell. They decided to come on with us. Then there were some girls who wanted to try a bit of nursing and though they had no previous training we took on as dressers and before long our 36 beds and our O.P.D. were going along about as usual. This has been the state of affairs since. Nurses and students have appeared—and have later on obtained tickets and gone up river. Others have appeared and have carried on, so that actually—except for a period of about two weeks we have been able to take care of the more severe cases. The out-patient's department has been unusually busy and we are now running morning clinics for men and afternoon clinics for women and children. We have had

much help from volunteers and would mention particularly the local team of the "Wounded Soldier in transit Service." They handled our dressing room through a very busy and heavy time and did a really very fine and creditable piece of work. This month we have been gradually drifting back to the state of a cooie and dresser staff, but this time we are ready for it, with the background of a previous experience. There is no question in the world that medically we are carrying on entirely because of the help in the way of supplies received through the International Red Cross Committee. They deserve all the credits that can be distributed.

There are practically no wounded soldiers here now. They have been moved up river and only a few dressing units are still here. There has been a good deal of sickness among the troops and they have constituted more than half of our clinics for some time.

There are of course no schools carrying on. Our own mission schools and the staff of the women's hospital having gone up river to Kwei Fu.

As for the future. There is a slow movement toward Shasi from Hankow, but not enough to cause any anxiety as yet. The fall in the river level has been more disturbing, and we all hope for rain so that the boats can keep running a bit longer. There is still quite a good percentage of the foreigners here still—we can still raise about 35 or 40 at a community night and there are still 9 children here. Plans for all the probable emergencies have been prepared and though we do not expect things to happen when or how we expect—at least we have made some sort of arrangements. I think that about all of the foreigners here now will be staying on—and there is still the usual change of shipping and customs staffs, via the Kunming route.

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(The Third Year of Publication)

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By the Council of International Affairs

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The present issue is published to cover the sweeping changes that have taken place during the past year. While most of the materials as contained in the premier and the second issues have been either revised or entirely rewritten, new chapters on "Rural Reconstructions," "Highways," and "The North China Crisis" have been added to bring the work as much up-to-date as possible. To facilitate consultation, the fifty-three chapters by recognized authorities are grouped under eight headings which is another striking improvement over its previous editions. The price, nevertheless, is drastically reduced with a view to bringing the present volume within the reach of a wider circle of readers.

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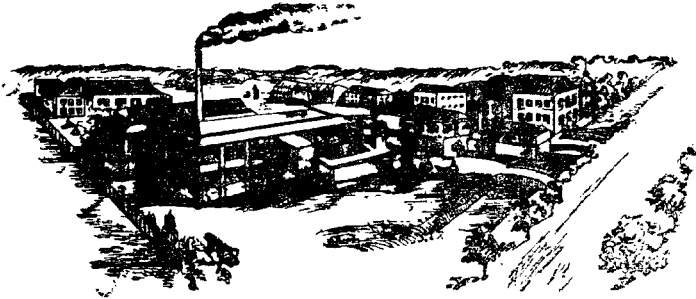
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