

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

MARCH, 1934

EDITORIAL

ANNUAL MEETINGS.

We extend to those contributors who have so kindly furnished us with reports of the Annual Meetings of their Churches and Missions, our hearty thanks. In some cases these accounts of the yearly gatherings have been written under a time pressure. Hardly has the final word been spoken and the last hymn sung before the writer had to hurry off to his or her typewriter to compose a report of the proceedings. Not an easy thing to do. Yet we are sure that our readers will agree with us that we have a fine series of reports in this number of the News.

All the reports should be read from start to finish, and carefully weighed before a full appreciation of the work done can be formed. As we went through them and visualized, as best we could, the circumstances under which the several bodies met, we discovered a refreshing note of hope in all of them. This is the more to be wondered at when one casts his eye across the year that lay behind the meetings of the several mission bodies and the churches with which they are allied: Whether we look at the conditions prevailing in China or in the sending countries, we are faced with a very serious condition of affairs. This country has come through a fiery furnace of trial. Attacks from without and uprisings from within have made it most difficult for the Central Government to carry on. Yet 1934 sees the government formed in 1927 still at the helm of national affairs and policies. Here in West China we have once more gone through one of our peren-

cial "wars." At times it has not been possible for the pastors to get round among their scattered flocks. When any judgement is passed upon the condition of things in the out-stations, it would be well to keep this fact in mind. All too often the small groups of Christians in the hamlets and villages have been left to themselves. Needed instruction in the Truth and in methods of organization and forms of work have had to be worked out without the help and advice of their leaders. The schools have lacked that supervision without which there is a possibility of retrogression—not to mention any advance. In spite of all these handicaps there has been a real measure of progress. And this promises much for the future. It warrants us in visioning a time when these small country churches will be able to weather such a period of assault as they passed through in 1927-28. "Having done all to stand." That is a condition well worth our prayer and effort. We are heartened by this note of hope in the reports.

And that note sounds all the stronger when we read on and find that all of the organizations have had to face a lean financial year. Some of the missions have had to accept more than one reduction in their budgets. Practically all of those reporting have had the salaries of their members reduced. Work budgets have been whittled down almost to the vanishing point in some areas. These friends have not hesitated to report on all this. Some missions are anxiously scanning official communications from their headquarters in the homeland expecting a further reduction of funds. This has driven us all to the re-thinking of missions—not that we had not been thinking missions from the day we were appointed to our field of labor. When we look at this matter in its right perspective, we should be thankful that the home churches are re-thinking missions. Perhaps the Christian Churches have never done so much thinking about foreign missions since the first council met in Jerusalem to listen to the reports given by those who had gone beyond the confines of their own country. Read these reports in the light of Christian missions shining upon them. There is nothing to make us afraid; much to cause us to rejoice. And much to drive to a further scrutiny of our policies and methods of work. And *that* is what these Christians, in annual meeting assembled, have been concerned with. They have been trying to mend their nets. Think back to that scene on the shore of Galilee, with the father and his sons sitting by their boat, carefully pulling the net through their hands to see where it had been strained to the breaking point. Then reaching for needle and twine—the rent repaired, they need not fear loss in the coming night's work. Jesus

found them at this quiet task of repairs. This was the kind of men he needed for his work. What wonderful insight on the part of the Master. He knew these fishermen were deficient in many qualifications, yet with those they revealed in their work of mending their nets he felt he could trust them with the gospel message.

WRITE FOR THE NEWS.

We take this opportunity of pressing home the fine work of those who wrote these reports. Our one fear is that having done this piece of work some of them will settle back into their own round of work and not write again until their mission appoints them to do so. That is quite unfortunate; for they have revealed an ability to relate what they saw during the annual meetings. Even for their own sakes, they ought to write oftener. And certainly they should keep up this writing for the sake of their fellow workers. The NEWS is issued eleven times a year. That means that there is need of a good many more writers if this paper is to be worth reading. First and foremost this journal is a news paper. It was to give news that it was started years ago. When it cannot give news about the work of the missions and the churches in West China there is little need of its continuing to exist. We have a small group of writers who faithfully send in news from time to time. To them we give our hearty thanks. But we would like to enlist more of the missionaries in West China in this work. The NEWS has been a nexus between the members of the Christian Church in this part of China. It has gone home to those of our number who have finished their tasks out here and are anxious to know how the battle goes. It tells the home churches about these young churches.

Why don't you write about your work? Modesty! Well, we have always known you to be modest. But modesty won't run a newspaper. Or rather that virtue has to be overcome and socialized for the benefit of others. We make an appeal to our friends and readers in Yunnan and Kweichow. What are you doing? Have you had a measure of success in your work? Just where have you failed? What methods of work have you found to yield good results? What methods have proved unworkable?—but, there! we might fill pages with such queries. What we wish to say is just this: Tell us of your work. Let us rejoice with you when men and women in your field turn from darkness to light. If some fall by the way, tell us. We can't come and help you; but we can pray. Why not tap the wonderful resources of prayer which are here in West China?

THE TRAINING OF RURAL WORKERS

REV. F. J. REED, B.A.

(A paper read at the Canadian Mission Council, Chengtu.)

I take so broad a title, not alone because interested in rural work, but believing that Dr. Sparling will expound the strictly theological aspect of ministerial training. I also neglect the theological aspects because I feel that the Chinese, as I myself, are heartily sick of the narrow extreme theology of both camps that "kan bu ch'i" the other's work and life. I am heart sore to see the great numbers longing to hear and the great numbers of our preachers and teachers with no message on their lips, no wisdom in their hearts, no victory in their souls.

The newer movements, and newer valuations in Mission work, present a fresh set of factors to deal with, which require a new type of training. Agricultural missions are everywhere coming to the fore and are greatly changing Mission policy.

To our regret there has never been a perfect pastorate, nor a perfect training, so that our falling below honor standing in our ministry is not surprising—that we fall far below our ideal is matter both of shame and disquiet. The seemingly obvious lack in our ministry cannot be laid to any one cause. We have tried to "make ministers". We have been accustomed to select our bright scholars, and have unwisely expected cultural courses in cultural institutions and the mental discipline of philosophy, plus theology, to educate them into zealous lively evangelists. We have even persuaded some of our best to leave this line of service. We may have instilled more conventional theology than passion for service. We may have counted knowledge more precious than wisdom. We may have been masters of our student's mind rather than shepherds of their spirits. But at least, we have expected one single process to turn out both rural and urban spiritual leaders. However, the odds have been very great against us, and we should not blame ourselves over much for lack of results. Having been made to realize our failure, if we are brave enough to change, we may have reasonable optimism re the future.

Few but will agree with R. S. Longley in reporting "on the paucity of methods used by our Chinese in carrying on ministerial work,—or perhaps it were better to say their lack of initiative". Why, "their lack of a vital, uplifting, living message?" Their hopeless lack of faith in the Gospel as evidenced by their all too general inactivity, is not, I think, due to a theological training having wrecked their faith but to a primary lack of spiritual birth, and to a feeling of inferiority, as evidenced by their apologetic manner, sensed when in training and again amid a society in whose good graces they have not yet won an honored place. Lack of faith is the world's most modern plague. They lack drive because no one has, or seemingly can have, confidence in anything or anybody. In any case, our malady is so deep rooted that any corrective can only be developed through years of effort and gradual change in the spirit of our endeavor.

I would hope that the present system of training would continue, perhaps with changes, to provide urban pastors, but that every effort be made to add practical pastoral training, and to instil a "sense of the Divinity of our undertaking", of the glorious and high duty of ministerial service. I feel that many of our troubles in recruiting and training would shrivel if we as foreigners, with our University leaders, could be convicted of the essential worth of pastoral evangelism and pass on this conviction. The pastor is not the base of the pedestal but the capital. He is not a Cerebus but a Mercury. As was said of Jesus "there He did not many mighty works because of their unbelief", thus too it may be nicely applied to our trained pastors—they did not many mighty works because of *unbelief in themselves and their work*.

However, I would stress the need for another type of training for rural leaders, lay and professional, male and female. Dr. G. I. Cheng "to tackle the rural problem is certainly an important view strategically whether it be considered from the point of view of the nation or of the church". Dr. John Reisner, chairman of Agric. Missions Foundations, says "that the future of Christianity is more closely bound up with rural development within the country than with any other factors or factor". The spreading of Christianity has never been divorced from the rural constituency. Canadian Methodists need not be reminded of this prolific source of leadership. In Tzeliutsing city we have now sixteen members, exclusive of students and paid workers, and other large centres do not indicate that urban evangelism is yielding adequate returns.

Usually the pastor and church are unknown factors in the corporate life of the large city.

We do not turn to rural evangelism merely as a fresh enthusiasm, an obsession of the few or a new compartment of Christian endeavor. We do not imply that fresh organizations at home or here will solve our problem. However, Szechwan is a rural province. 75% of the Chinese live in rural surroundings and yet 34% of the Chinese force and 66% of the foreign force reside and work in the great cities. City programmes and methods have been projected by city-trained workers into rural communities. There has been no careful study as to the best means of presenting the message to the rural constituency or the best method of organizing the Christian group for the support of rural service schemes. No one has investigated the most telling approach to the farmer's interests and needs, or the type of "church-centre" which would prove a re-constructive unit to the rural communities. Instead, we have used an urban-minded group to spread in city and country an urban-biased ministry of evangelism, education and health. Consequently it has not greatly affected the rural pattern into which it came. Yet what we need is not so much a rural bias but a service bias.

Our rural and urban contact of the future is to be a "church centre", serving the whole community, not a conventional church closed six days and twenty-two hours per week or rented into business. It means educational work—not for the favored small percent who go on to a higher education. Rural school shall have as much interest in serving the community as in passing students into higher grades. It will mean a medical program of simple health education and service. Rural women will be helped as personalities, as mothers, as home educators, as the conservators of the religion and morals of the community. It will be an evangelism not only of preaching and teaching, but through service and character.

Urban and rural work must differ not in principle, but at almost every point of practice. The farmer will not need all that we or the city man thinks he does. It will not be a crude or simple form of city work, but radically different from the ground up. The project involves the whole mode of living, the social, economic, educational, health, aesthetic, and spiritual aspects of rural life. We must stimulate the rural dweller, his moral responses, his appreciation of his environment, his knowledge of method and affairs, so as to

enable him to rise out of his present pitiable state. From every quarter is voiced the conviction of the comparative neglect of these masses, and of the need of serving them.

The China National Conference of Rural Workers in 1931 reports; "Believing that the future welfare of all China depends upon the improved living conditions in rural China" it commends to the churches "the need of training schools of rural method". This being so, let us recognize the significance it has for the training of our leaders. Dr. A. J. Brown, Secretary of the Foreign Board of Missions of the Presbyterian Church, speaks of the training of leaders so as "to grotesquely unfit them for life among their people." These words are all too applicable to our case. There is pathos in the drain of rural leadership due to the centralizing of schools in the large cities. The specially favoured boy goes to Middle School and on to distant college and rarely comes back to aid his native community. The village could not support him if he did return, nor does he fit in, nor seldom wish to fit into his former environment. So the village loses her potential leaders.

Thus, first of all, so essential in Jenshow or Penghsien, the new training should produce leaders right in their own community, and in intellect and salary not educated away from their own constituency. They must be rural and Chinese minded. They must minister to the Chinese farmer's self-reliance and self-respect. Rural people as a class will not receive anything from sophisticated, condescending paternalism. Perhaps highly trained specialists are not prone to fewer mistakes, nor to put across what we want, than are others. Some of our uneducated helpers are now doing better work than many recent graduates. Yet, since these workers must meet school principals, gentry and rural officials they ought to have senior Middle School training. This may not be immediately practical, but the better trained man ought to, - unhappily we must say ought, - be ought to see more possibilities in any situation, and to utilize the same. Our training must be such as to inspire and challenge, so that our best students will volunteer as they are doing in other lands.

The new leadership must be endued with a spirit of service. Recalling the poverty of Chinese life, in village and country side, it is a contribution of human need that we must give, if we are to make Christianity a real living force in China and acceptable to high and low. From Haggur Rural Centre in India comes this report "Funds are now

coming in. The natives count it a joy to give to a service of true helpfulness to rural India." From Africa as a result of rural methods a report "The resultant development of economic status will enable the church to be self-supporting and self-propagating at an earlier date." From the largest rural church in the mission field, a self-supporting church of 1500 members in the Philippines, they report "it secures better Christians as well as more of them. It means work for every man and every one at work." We should look towards self-support from the beginning and to do so we must replace materialism by the service ideal in the minds of our workers.

Economic pressure is becoming steadily more unbearable and rural people will increasingly lose cultural, social, and spiritual advantages, so the new training must have some definite technical knowledge of co-operatives, mutual aid societies, marketing, relations between renter and owner, advanced farming methods. This will involve the introduction of new and improves seeds and stocks; and their care and development. This work is well begun in West China. The plan involves a survey of the native products with a view to general distribution of the best. The rural leader shall not be an agricultural expert, but he should be conversant with sources of information and supplies. He shall learn of the best methods in rural service, and the program of rural churches in other lands. The training centre should have a rural library and prepare rural exhibits.

To assure fruit in any job or place we must not only have a Christian motive but an informed mind. We need to be awake to the mental life, the home environment, the social inheritance and the outstanding problem of rural folk. Thus our new leaders should be able to make surveys and to evaluate their findings. He must be given an intelligent grasp of rural economics, rural sociology, and hygiene, mass education and co-operative efforts as well as an elementary knowledge of agriculture. This shall involve the actual "messing about" in the soil, the use of the hoe and soiled hands. "Learning by doing" is good pedagogy for ministers.

The new training must be wide in its scope. There is a tendency to believe that leaders are those in the central stations. This belief must be changed. Leadership must be local and must include great numbers of lay volunteer workers and also a paid class. Both must be trained. Thus we shall eventually prepare our church members that they may both

heartily and intelligently ally themselves with every movement for the uplift of village life. The paid leader shall be enabled to enlist and organize others for work, so as to make his church or school or clinic, to be a centre for the whole life of the community and a central driving unit in every good cause. He must plan work for his lay members and rely upon them for evangelism and self-support. From experience in many lands we learn that the woman is the key to the actual problem. So, of necessity, there must be wide training for women workers. I believe in the teacher-preacher ideal, and would have all our workers trained for both works.

He must be able to preach interestingly to rural and illiterate people. The Gospel should have such clarity as to meet the minds of the uneducated and yet be proclaimed with power and authority. He shall preach by example of pure, sacrificial devout life, so serving as to win a place of esteem despite conservatism and opposition. He must have a message.

The China problem is essentially a moral problem. The training must have a spiritual quality and force which shall be the dominant and characteristic feature of each worker. We must cease to use leaders who have never received anything from Jesus Christ and so have nothing to give. He must have an evangelistic passion and an intelligent faith in Christ founded on a genuine experience of personal salvation. We must sacrifice any theology that dries up men's souls or dampens their zeal. Our training on no account must send out leaders who have no faith in their message but rather those who have a supreme faith in a Jesus of their own experience. Not otherwise will life, let alone the abundant life, come to the morally starved and spiritually stunted people who are even now looking expectantly to Communism as their liberator.

Can our present theological school be used for this training? Yes - if abundant opportunity for supervised practice be given; if country life departments be developed; if special courses be arranged giving supervised practical experience which will give usable knowledge of rural problems and the fitness for grappling with the same; if a spirit of service can be instilled and victory-giving faith in their calling be conserved. So many of our men seem to know not what to do or care not to do it. Some are even ashamed to sell Scriptures.

Nanking Theological Seminary gives a third year in a Rural Training centre, so our Theological Seminary might give the year of theology and refresher courses, leaving the other training to be carried in another centre. Personally I think that one of our present Middle schools set in a rural district and having buildings and fields should be converted into a training centre for rural workers. We cannot now use all our graduates in the conventional lines. Educational growth tends to become divorced from fundamental Mission needs. This school might be an extension department of the West China Union University Theological School and of Nanking College of Agriculture, etc. Here we would provide courses of from three months to two years for the rural workers. There should be a fixed age minimum and not too high Entrance qualifications; there should be no 'plums' held out to graduates, no ordination or superannuation, nothing implicating the church in expense or responsibility. Their relationship to Conference and our present pastoral relationship are matters for serious thought.

This would involve no initial expense for building and but a small staff at the beginning. This staff might arrange an itinerary throughout neighboring districts but we should not spread out too widely. Our training and demonstration centres should be restricted. Details are not important but what is urgent is that we secure leaders and that we have a training centre; that we start training somewhere. Let that start be slow, small and experimental but for the sake of the very existence of church progress let us begin.

CHONG HUA SHENG KONG HUEI ANNUAL MEETINGS.

The C.M.S. Conference met at Mienchuh sien on January 30th. As in past years the ample hospitality of Dr. and Mrs. Lechler was able to take care of the whole mission staff within the Hospital Compound. It was the shortest and one of the pleasantest conferences that any of those present could remember. The proceedings lasted only three days, and yet, thanks to a good chairman and a good will on the part

of all those present, the business was carried through efficiently and thoroughly.

One of the happiest features of the proceedings was the welcome to Bishop and Mrs. Holden who were present with us in Conference for the first time. The Bishop showed by his ready grasp of all situations that his twenty-six years experience as a missionary and Bishop in Kuangsi and Hunan provinces stands him in good stead in Szechuan.

Conference began with a Quiet Day for prayer and waiting upon God. As this was the first united meeting of the missionaries for two years, Conference and Committees having been prevented from meeting by the fighting, all those who gathered together were grateful for this opportunity for spiritual refreshment. Bishop Holden gave a series of studies in the Character and Work of Christ, interspersed with times for silent and audible prayer.

The Missionaries' Reports all spoke of encouraging opportunities especially for evangelism in all places. The financial arrangements for 1934 are on the same basis as the last two years, no reduction having been made in the grant from home.

Two promising young workers are to be sent to the Central Theological School of the Chong Hua Sheng Kong Hwei at Nanking to be trained for the ministry.

The resolutions passed at the Mission Conference were all in the nature of recommendations to the Church Synod which was to meet later in Chengtu. The Synod is the executive body of the Church and is composed chiefly of Chinese members with Bishop Song as chairman. A few foreign representatives are also members.

The Synod met in Chengtu on February 6th. Some of the meetings were held in the C. M. S. Middle School Dormitory and some in the P'i Fang Kai. The chief problems to be dealt with (as is often the case) were locations of workers and use of funds. The task confronting us was to place the few workers so as to cover as wide a field as possible and to make each dollar do the work of two.

The following changes were made in locations of foreign workers:—

Revd. and Mrs. F. A. Smalley to the Union University and Middle School, Chengtu

Revd. and Mrs. H. A. Maxwell to Mienchow

Deaconess Stewart to Mienchuh

Miss Whitworth to Mienyang

Mr. W. Jenkins to Hanchow

Dr. Billington to Chengtu for Language Study

Mrs. Holden will do evangelistic work among women in Chengtu assisted by an able Bible woman, Mrs. Chao; formerly at Chongpa.

The Synod finished on Friday, February 9th with a Day of Prayer and Consecration. A service of Consecration was held in St. John's Church conducted by Archdeacon Boreham. Later Doctors Tsui and Fan, of the National Christian Council, who are visiting Szechuan, conducted a service in which Dr. Tsui spoke of the work of the Five Year Movement and Dr. Fan of the Church of Christ in China. His encouraging message calling us to "be not afraid, only believe" was much appreciated.

In the afternoon a meeting for discussion was held in the Middle School (Ioh Teh) Dormitory when questions were asked on all kinds of subjects connected with practical work and progress and were ably answered by the two visiting leaders. Finally the proceedings closed with a Dedication Service in the Memorial Chapel led by Bishop Song.

ANNUAL REPORT

of

*Worker's Conference and W.M.S. Council of the
United Church of Canada in West China.*

The fifth Annual Meeting of the Worker's Conference and the twenty-third Annual Meeting of the West China Council of the Woman's Missionary Society of the United Church of Canada were held in the Assembly rooms of the Woman's School and Woman's Hospital.

The Conference opened with a day of 'Retreat' led by Miss Coon, the theme being 'Thy Kingdom Come'. Four speakers dealt with the various aspects of the subject: What is the Kingdom of God? How and when will the Kingdom come? What relation has the church to the Kingdom of God? What relation has the individual to the Kingdom of God? In the discussion which followed it was clearly shown

that the Kingdom of God is within, and it is only as we welcome God's power in our lives that we are able to bring the Kingdom of God to the hearts and lives of others.

The subject of the evening service was 'Revive Thy Church, O God, beginning with me'. At the close of the address time was given for Sharing, and as our teachers and Biblewomen told of their experience in the Christian life one was impressed by the evidence of growth in Christian character. The years of work on behalf of these girls and women are bearing fruit in their service for others.

In the discussion of work and present day needs great emphasis was placed upon the necessity for finding Educational Evangelists who would be willing to go out into the districts and who, with their years of experience in Christian leadership, and their educational training could make a contribution not to be equalled. It was shown that Evangelism to-day has taken on a much broader meaning, that it is not merely the going out into country districts preaching to non-Christian groups, but it means as well the development in our students of Christian character and continuous growth in understanding the will of God. It means also an understanding of the needs of the people to whom they go and a desire on the part of the worker to share with them all the things which can help to make life brighter and better. When a strong plea was made for such workers five of the teachers offered themselves for service, but the feeling was unanimous that some special training should be taken so that they would not only have a thorough knowledge of the Christian message but that they might be better equipped by practical experience to meet the needs of rural and city populations.

The teachers and church workers welcomed any form of Evangelism which had been carried on among their students, and showed special delight in such activities as C.G.I.T. and other student organizations have offered.

In spite of financial stringency the prevailing spirit of the Conference was one of optimism, and we believe that our workers have gone back to their respective labors feeling that this work of soul-winning in which they are engaged and to which they have given themselves, is of utmost importance and affords the worker extreme satisfaction.

FIRST ANNUAL MEETING.

SZECHUAN SYNOD CHURCH OF CHRIST IN CHINA.

Chengtu. Beginning January 29th.

Owing to the disturbed conditions of the province at the beginning of last year, the annual meetings of the Mei Dao Hwei and the United Church of Canada Mission Council were not held in 1933. This meant that when we gathered in 1934 the amount of work to be reviewed and the new problems to be considered were more than usual. There was also the fact that since the time of our last meeting two years ago, negotiations had been completed for our entrance into the larger fellowship of the Church of Christ in China. Thus our gatherings were of special interest to all. Their outstanding feature was the visit of Dr. Fan and Dr. Tsui. Dr. Fan who is Executive Secretary of the General Assembly of the Church of Christ in China came to officially welcome our church in West China into that organization. Dr. Tsui who accompanied him is evangelistic secretary of the N.C.C.

It was the intention of these gentlemen to reach here in time for the beginning of our Synod meeting, but below Shasi their ship was held up on a sand bar for 13 days and the prospects of their arrival were becoming very faint when suddenly a new channel in the sand bar opened and the ship was able to move up to Chungking from which place they came on by air. Although this delay meant that they were with us only two days before the Synod ended yet we all felt that these days were of great value, for our visitors came to us with messages of information, good advice and hope. They told us of some of the special efforts that are being made down river, one of particular interest being the Christian radio program which is broadcast every day by a group of Christians in Shanghai. They told us of the seriousness of the communist movement in eastern China and of the necessity of the church sending out a strong and impelling a call to the youth of the country.

The Mei Dao Hwei was welcomed into the Church of Christ in China by an impressive service held in Si Shen Tsi Church, Chengtu, when congratulatory letters and telegrams from 38 other Synods and church bodies in China were read. We believe that this entrance of our church into the larger body has already given our people an enlarged vision. They now feel that they are part of a nation-wide organization whose object is, as its constitution states, "to unite Christian believers in China to plan and promote with united strength the spirit of self support, self-governance and self-propagation, in order to spread Christ's gospel, practise His way of life and extend His kingdom throughout the world."

Our coming into the larger organization does not mean the changing of any existing organizations but only the adopting of the nomenclature. Our local church organization is now known as 堂會, our District Association as 區會, our conference or Synod as 協會, which last body elects commissioners to the General Assembly 總會, the highest council of the church.

It is worth while noting that, "the Church of Christ in China is a holy venture to secure all evangelical bodies in China to unite in one organic body for mutual edification and service, asking none to sacrifice beliefs which they deem vital to Christian living, none demanding of the others conformity to their particular tenets but each bringing their contribution to the enrichment of all." Thus we see that there may be diversity within the unity but in this expressed unity the aim is one indigenous Christian church for China.

A large proportion of the time of our Synod meetings was spent in the discussion of such topics as "Rural evangelism," "Religious education and Sunday School work," "Relation of medical work to the church," "Relation of educational work to the church," "Relation of literature to the church." But the subject which received most consideration was the one which the Synod after discussing passed on to our mission council (which in reality is a committee of Synod) namely, "The Training of the Ministry" and how that ministry may serve society especially through rural evangelism.

Our hearts were cheered as we heard of the actual work being done by one of our young Chinese pastors who was not with us, of his contacts with the groups of farmers surrounding his station. how he was trying to help them mentally, spiritually and physically; how he was building up a church

and how the opium dens in his town had been reduced by half through his efforts.

This year our Literature Department and Press have continued and increased their good work. Evangelistic tracts to the number of two million, health tracts four hundred thousand, and agriculture, sixty thousand have been scattered far and wide. Aside from these, there has been much special literature sent out to meet such demands as Home Week, Passion Week, Christmas, and the Week of Prayer. Our new S. S. leaflets prepared to meet the needs of primary, junior and senior pupils, accompanied by a large poster for each lesson are giving new life to the Sunday School.

One of the most instructive and delightful evenings we had was the one in Si Shen Tsi church, when a pageant showing the progress of religious education leading to the development of the modern S.S. and its group activities was presented.

To attend this meeting of Synod some of our members came on foot, some came by chair, some by rickshaw, some by boat, some by bus and some by air. These various means of transportation are an indication of the changing times. We are living in days in which there must not only be growth but new methods to meet the new conditions, so we must be ready to make daring experiments. All of these may not produce the results we want but the mission field is the Master's laboratory and the members of the church His workmen. If the aim is the Glory of God, the results may be left with him.

GERTRUDE JOLLIFFE.

FRIENDS' YEARLY MEETING.

The Yearly Meeting of Friends' of Szechwan met for their 31st annual session from Feb. 2 to Feb 6 inclusive. The place of meeting this year was Tungchwan, where the work of Friends made its first attempted opening in Szechwan in 1886. It seems rather significant that in this place now the two foreign houses are both occupied by Chinese, while the foreigners are living in adapted Chinese residences.

Representatives were present from the other four stations, Chungking, Tungliang, Suining, and Chengtu. It was a matter for sincere gratitude that a really well-attended meeting was thus able to convene after the unsettled conditions which made annual meetings last year almost an impossibility.

Epistles were read from Yearly Meetings of Friends' in New York, Philadelphia, Baltimore, London, Japan, Ireland, Germany, Syria and Palestine, Holland, and New Zealand. Although the reading of such letters seems at times to be rather perfunctory routine, we felt this year that it brought with it a real broadening of interest, sympathy, and vision. In many cases some representative of the Yearly Meeting from which the letter had come was present, and was able to give additional information re the group in question. The particularly precarious position of Friends and other Christian groups in Germany who are struggling against great odds for the maintaining of religious liberty was brought to the attention of the group. Besides the epistle from Friends in Japan, a verbal message from Friends and others in that country was given by Jane B. Dye, who, with her husband, spent two weeks there on their return from furlough. The desire of Friends in Japan to find some way to bridge the gulf of difference which has arisen between nationals of the two countries met a responsive chord in the hearts of members of the group. The plan of Leonard Wigham to return home via Japan offered opportunity for return messages.

A certain amount of work in rural evangelism has been carried on from the centers of Tungchwan, Suining, and Tungliang. One of the older evangelistic workers of Suining district asked for a minute to visit and preach in other meetings as opportunity offered, with no compensation other than a travelling allowance. The report of work being done at Tungliang was especially cheering, especially as the work of that station had quite completely collapsed after the Communist difficulties of 1926. A significant piece of work is being done among the children. About forty small kiddies come regularly three times a week, and are learning to sing, to act out and to costume simple scriptural tableaus, etc. There are absolutely no baits offered to induce them to come, neither teanor cookies, picture cards, nor anything of the sort. Meetings in the homes are also being stressed, in the attempt to make people feel that religion is something which belongs to them.

Educational work is being kept up as before. The Boys' School at Wen Feng Ta, Chungking, is being run very efficiently and capably by Mr. Yang Fang Lin. At Tungchwan boarding schools for boys and for girls are being maintained, although the question of how they are to be continued under the increasing financial stringency is a serious one. Reports of the West China Union University and Middle School were read, Mr. Yang Sao Chuen especially calling our attention to the fact that the Union Middle School will this year celebrate its 25th anniversary.

Hospitals are being kept up both at Tungchwan and Suining, and dispensary is also carried on at Tungliang. In the latter place the expenses for this work are entirely borne by the local government. Last year the official gave \$800 to be thus spent by the missionaries and local Christians in public health work. An interesting surgical case in the Suining hospital seems worthy of mention. A soldier with a bad wound, who had been operated on unsuccessfully both at Chengtu and Chungking, had a piece of shell successfully removed from the thigh. The larger hospitals will not grudge a smaller place the credit for this case, although Dr. Chen very modestly insisted "It just happened that way."

The preparation of a "Book of Discipline" was a piece of work which especially claimed the attention of the meeting. Much time and energy had gone into the preparation, including a review of the practises of other Christian groups, and of Buddhists. The suggested forms of service to be used for weddings and funerals seemed more Chinese than Friendly, which is perhaps an admissable fault.

The Mission is rejoicing over the return of the Sewell family after a prolonged absence; also over the return, with her husband, of Mrs. Henry Davidson, who has tarried in England for the last twelve years to be with their children. The Davidsons return to their former post at the Suining hospital, and Dr. Chen Hsü Ping is to be released for a period of further study in England. A welcome was extended to the Tomkinsons, who have been members of the American Church Mission in Anhwei for several years. Leonard Tomkinson is a second generation missionary, and has an acquaintance with the language such as few of our foreign workers have, at least on their first appointment. Leonard Wigham is retiring after forty-two years of faithful service in Szechwan. The passing on to higher service of Henry T. Hodgkin, one of the early workers in the Mission, and of

Mira L. Cumber, who retired last year just before completing her fortieth year of service in China, were recorded.

The total number of foreigners now on the field is sixteen, including two who are about to start for England. While this number seems small compared with the time when the Mission numbered thirty-nine foreign workers, nevertheless the number is higher than for the past few years. Eleven were present for the meetings of the "Committee of Missionaries", which met for one whole day and two evening sessions to consider such matters as the stationing of foreign workers.

J.B.D.

AFTER SEVEN YEARS.

By J. F. PEAT.

February second saw another session of the Chungking, West China Conference pass into history. Bishop Gowdy presided and showed a most helpful and sympathetic understanding of our men and our problems. It was a great pleasure to have had him and Mrs. Gowdy with us for it certainly has been a time of profit to us all. His addresses to the Conference each morning were stimulating and inspiring.

The conference sessions actually began with an all day meeting of the Finance Committee with eight Chinese members and two missionaries present. The question of balancing the budget with increasing costs of living and a further reduction in our income was squarely and fearlessly faced. The pastors accepted the task of increasing the amounts to be raised from local self support and the missionaries assumed even greater burdens as their share of the load. The brotherly and Christian spirit that prevailed here was superb. There seemed but one desire, namely to find a way to continue to preach the gospel of Christ.

On Sunday the Bishop preached to a large and attentive audience. At the close of the service he ordained Mr. Liu Tze Kuang, one of our promising young men, both deacon and elder.

At a reception to the visiting members of the Conference a dramatized version of Van Dyke's "The Other Wise Man" was presented with excellent effect.

At the opening session of the Annual Conference at which laymen were present for the first time since their admission to Annual Conference by the last General Conference, the three District Superintendents presented their reports which being summarized are as follows: In some parts it was so dry that semi-famine conditions prevailed and in other parts the people suffered greatly on account of the drought. War conditions prevailed for weeks. The communistic bandits approached and greatly frightened the people in some places but did not enter within the bounds of our work. In spite of these and other disturbing conditions 289 probationers and 175 full members were received into the Church during the year. For self support a total of \$6534. was reported, of which \$1615. was for pastoral support. The Mother Church of Methodism in West China, the old Chungking Church, is reported as being fully self supporting. The large items of assistance for our two hospitals and many schools throughout the Conference is not included in the above figures.

One afternoon was given up to the celebration of our half-century of work in West China. The main speaker told of the beginnings in evangelism, education and medical work, then said that Christ promised that "Greater things than these shall ye do", and he confidently believed that we are only at the beginning of real progress in our Christian work in this province. It was certainly inspiring to have this note of prophecy and the forward look presented by one of our older Chinese pastors.

The Lay Conference consisted of 27 members, three of whom were women. The laymen took an intelligent part in the affairs of the Conference and presented resolutions embodying helpful suggestions for the advancement of the work of the Church. Three of their number were nominated to serve on the Work Budget Finance Committee.

In continuance of the Five Year Forward Movement, the following are some of the resolutions adopted:

Pastors and Laymen will do their utmost in personal evangelism.

The Class Meeting is the foundation of our Methodist policy, therefore Classes should be in operation in each church.

Evangelistic bands should be organized with the twofold purpose of emphasizing Bible Study among ourselves and of preaching the gospel to others.

In view of the fact that our membership is largely agricultural, it was urged that we should stress a more practical and effective type of rural evangelism.

As opportunities afford Summer schools and Retreats for special Bible Study and the deepening of spiritual life should be held.

The Family Altar should be established in all of our Christian families. And finally, seek to find and to develop young men who may become candidates for the Christian ministry.

As is usual in these days the Cabinet was confronted with difficult questions, however, in his closing words just before the appointments were read, among other things Bishop Gowdy said, "The Cabinet was more completely free from prejudice than any I have ever seen. They were honestly seeking what they believed to be the best interests of the Church, and not afraid to face frankly any difficult situation." Their work must have been satisfactory for every pastor accepted his appointment, and apparently with a determination more earnestly to press forward in this the beginning of the second half century of work in Szechwan.

After an absence of seven years we see that the work has advance along all lines. Hospitals are better staffed and are doing more and better work. Schools are full and are complying with Government regulations. Probably it is too early to say whither registration is leading us. In the future we may have to shift our emphasis, but one thing at least seems perfectly certain, and that is that we can never afford to lose sight of the fact that primarily we are here to build Christian Character.

It is truly remarkable how our people have held on to the evangelistic phases of our work during the last seven exceedingly difficult years. The pastors have grown in confidence and we believe in spiritual things. One spoke particularly of how the Bible had become a new book to him lately. The church members seem intelligent and zealous for the work of the church. One pastor reports that the membership has been developing in many ways, particularly being

more earnest and sincere in their Christian lives. Little boys and girls of seemingly a few years ago are taking their places in the front ranks and are assuming responsibilities in the church, school and hospital work. The son of one of our older Local preachers who was a member of the Lay Conference, is an enthusiastic worker in school and church and was nominated to become a member of the Finance Committee.

Thus we find it after an absence of seven years. Of the older men and women, some have passed on while others are carrying on the work with vigor and the younger generation is stepping into the ranks of Christian activity with confidence and determination. The Church is becoming more and more indigenous in these parts. Laymen are assuming a larger responsibility in all lines of Christian work. Christian business men are exercising an ever increasing influence both within and without the church. The work of Christ undoubtedly is making progress in West China.

IN BAPTIST CONCLAVES - 1934

By

DRYDEN LINSLEY PHELPS

"The great seraphic lords and cherubim
In close recess and secret conclave sat."
Milton, Paradise Lost, i. 795.

"I wish Robert Wellwood and Salquist could be here," wrote Charley Tompkins to Joe Taylor as he sat in the Convention of the West China Baptist churches watching a singularly capable group of young Chinese Christian leaders tackle each other and their mutual problems. Harry Openshaw gave just the touch to the helm when the waters grew choppy; a few foreigners entered the scene from time to time. But the leading character roles were played by our Chinese colleagues: Liu Ping-k'uen "the Scotchman" as Chairman, Pastor Lan of Yachow who in form and face is a sort of beneficent Christian Mi-lei-fu among us, Fu Chin-pei with his

agile level executive head, Hsü Yü-ch'üan who gathers up and transmutes into spiritual realities by chaste language and religions insight the tangled problems of the forum—these and others faced issues, hammered out policies in the Chinese-foreign church in Yachow.

The discussions sought an equipoise between two sets of influences or powers.

The Urge towards self-support forced by the depression.

The Grace of God battling sin's lethargy and stupidity.

Just in the twelve brief years of my association with these churches I have witnessed the three stages of the ways foreigners and Chinese work together: (1) Foreigners running everything; (2) "Chinese should control everything;" (3) No distinction between Chinese and foreigners *as such* but with the balance rightly leaning on the Chinese side. The fine spirit of give-and-take was exhilarating. We have all learned something since 1925. Joseph Taylor in his paper on the financial situation in the U.S.A. and of the home Board translated by Hsü Yü-ch'üan drew a vivid picture of the depression's grappling hand on resources. A letter of Chester Wood's however expresses the general reaction of the Convention:

I think the depression is God's challenge to us to advance in self-support and hence in real indigenous churches - school and hospitals - missions as *helpers* not as the mainstay. May we grasp the opportunity and not go down in the slump.

Again, in regard to the cramping effect of the depression's diminished resources, there were two general approaches discernable. One: in view of lessened appropriations, let us audaciously, scientifically appraise every item of our enterprise cutting out weak and inefficient schools, chapels or clinics, in order to combine and strengthen strategic features, substituting quality for quantity. The other: that is defeatism! That is a reversion to a mere policy of missionary dependence: cutting your cloth according to the amount of foreign money pouring in! No. Shift the emphasis. Stretch every sinew towards self-support. Maintain and enlarge the work. Yes, improve the quality but DO NOT TAKE IN THE STAKELINES.

And so, on the basis of such a divergence of opinion, the discussion concerning schools took on a form something like this:

"Increase the fees and with the added income improve the quality of your school."

"Yes, 'increase the fees' and you will decrease the

enrollment, as well as eliminate children of poor church members. ”

“If you succeed in building up enrollment you may endanger the Christian atmosphere of the whole school. . . ”

“Its all very well to disregard decreased foreign gifts, but what shall we do in the interim BEFORE THE CHINESE CONSTITUENCY IS WILLING AND ABLE TO SUPPORT THE CHRISTIAN INSTITUTIONS OF HIGH QUALITY?”

“The Chinese will pay for anything *they regard* as valuable. But it takes time to convince them. Aren't we crying 'Self-support' with artificial speed and impatience?" Yet the depression is forcing our hand. But the others will claim, "No! The time has come. The depression is helping." Which diagnosis of the situation is the correct one? The Convention, unable to decide, postponed to the July meeting on Omei of an enlarged Executive Committee which shall, they aver, administer lethal and stimulant doses.

Now in brief outline may I mention some of the things done? Every phase of work reported in detail. The schools have been crowded and prosperous. The men's hospitals in Yachow and Suifu have treated 56,240 outpatients. 268 new members joined the churches. There have been significant experiments (that word is no slight!) in public worship in Suifu.

For the present, the Bible School in Yachow for training of sub-college grade evangelists will be carried on. But it was voted to join in any union project with other Missions when feasible plans shall be formulated.

Hearty, though moneyless, approbation was voted towards the plans of the Szechuan Christian Council for union Community Parish projects.

Fu Chin-pei presented an able paper on our rural program; Liu Ping-kuen on a revamping and recoordination of our whole linked school system, something on this pattern: 16 lower primary feeding into 8 higher primary schools feeding into 3 junior middle feeding into 2 higher middle schools (one at Suifu, one at Chengtu) feeding into the university.

There were definite recommendations looking towards coordination and co-education in many of the schools. Scholarships which can be earned by scholastic standing and or work will replace "Student Aid."

With some hesitancy Fu Chin-pei accepted the position of Executive Secretary in Harry Openshaw's place. During the past year or so he has been runner-up in the role of

"Secretary of Evangelism." He has done well. He has poise, judgment, a personal religious experience of Christ, energy, tact. His friends and colleagues repose confidence in him. Fu Chin-pei is growing. Mrs. Salquist was chosen treasurer of the Convention. In a few lines, when I come to describe the happenings of the foreign conference, I shall comment on the significance of this move.

Pastor Hsü wrote a summary of the Convention in Chinese. May I give the gist of his impressions?

Every plan, every organization, receives the influence of the economic depression, and of the social and political troubles in China.

We MUST form a united, coordinated plan for our work as a whole, evaluating every type, considering our amount of resources in money, variety and quality of personnel.

We must bend every energy towards self-support. This is the 41st year of Baptist effort in Szechuan.

Our educational policy must be changed to become more practical, closer to the needs of the students and of the people; an increased emphasis on agricultural, business, industrial education. But since Chinese traditional morality seems disintegrating, development of Christian personality must be stressed.

Five religions live in China: Buddhism, Taoism, Confucianism, Christianity, Mohammedanism. All must band together against materialism. Christians should not deny the good in other religions but cooperate with it. Universal Truth must be manifested, and the strivings of all prophets towards it taken into account. Spiritually, there is no East or West.

Mr. Dye has given me some of his impressions.

Many of the delegates were graduates of the university or had been for a time students there. The real work was done by a small group of these men, with a larger body of on-lookers.

Most of those in attendance were on the payroll. Real "laymen" were in the small minority.

There was a lack of real consideration of society's basic need of intellectual and spiritual religion.

How much money was annually given towards Chinese temples and worship by families now become Christian and being urged to support the Church?

Traffic was almost impossible on the big new motor roads because of lack of upkeep.

Swarming soldiers, opium, dilapidated towns are everywhere in evidence.

A journey thus through the countryside gives an opportunity for seeing China's problems, and for fellowship along the way. Perhaps this is the main reason for holding Conference: the secondary item becomes the chief result.

The members of the Convention were stirred by an address given by Mr. Dye on the relation of recent cosmic discovery to religion and what is going to happen in the next twenty-five years. Enlarging mental and spiritual horizons was his gift to the meeting.

On the final afternoon Dr. Openshaw rose and remarked to the chairman.

"I haven't used up much time thus far in talking. Will you give me a little leeway now?" Unlike some veterans (and non-veterans) whose harangues are dreaded, Harry Openshaw invariably wins instant and sustained attention by a unique idiom of tongue and personality. He is succinct, fair, interesting, to the point. He made an eloquent appeal for self-support. It was his valedictory to these churches and young Christians who have in so large a measure been nourished from his strength and wisdom. It was a moving address.

Stunt night is always a gay feature of our Conventions. On this occasion three features stood out. The first was the Birthday Celebration of a grand old Christian Deacon Wang whose eighty years of wrinkles fail to conceal the expression of a happy faithful heart. The second was the splendid exhibition of Chinese Boxing executed with precision, grace and agility by Clarence Vichert. For two years he has studied this art under capable masters. With it he wins instant and universal delight from his Chinese friends. The third was Harry Openshaw's speech, the acme of which was: "I have given forty years to China because I love the Chinese and I love the Lord Jesus Christ."

The Conference of missionaries of the West China Baptist Mission convened for three days at the close of the Chinese Convention. A partial list of officers elected is as follows: Chairman: Dr. H. J. Openshaw; Vice-chairman: Mr. D. S. Dye; Conference Secretary: Mrs. Salquist; Treasurer: Mr. W. R. Taylor; Publicity Secretary: Dr. J. Taylor; Reference Committee: Dye, Taylor, Miss Bassett, Phelps, Mrs. Saquist *ex officio*; Woman's Committee: Mrs. Salquist, Mrs. Jensen Misses Argetsinger, Brodbeck and Ada Nelson; Advisory

Board Dr. J. Taylor; U. U. Board of Directors: Mrs. Salquist (and by the Convention Professor Ling of Szechuan Ta Hsüeh) Union M. S. Board of Directors: Dr. J. Taylor; Hospital Boards: Dr. John Lenox; Council on Health Education: Miss Esther Nelson; Personnel Committee (which with 5 Chinese members recommends designation): Dr. Tompkins, Mr. Jensen, Miss Brodbeck, Mr. Phelps, Mrs. Salquist *ex officio*; Union Normal School for Women: Mrs. J. Taylor, Miss Bassett; Woman's College Committee: Mrs. Dye, Mrs. Salquist. The election of the Secretary of the Mission was an important choice. Dr. Openshaw's shoes are not easy to fill. The expressions of confidence in Mrs. Salquist's fine judgment, mellow experience and the respect she commands on every side from our Chinese co-workers should give her happiness in her new task. She will make periodic visits to the various stations pushing forward the work of the pastoral, medical and education committees with special stress upon the women's work. The Reference Committee conducts the business of Conference except when the latter is in Session, just as the Executive and Sub-executive Committee do for the Convention of the churches. The Personnel Committee has previously been a little awkward in that its business had often to be carried on by correspondence with its members in different stations. So it was recommended by Conference that henceforth:

The Personnel Committee be composed of the Secretary of the Szechuan Baptist Convention, the Secretary of the West China Baptist Mission Conference, two Chinese members chosen from and by the Executive Committee of the Szechuan Baptist Convention, two members chosen from and by the Reference Committee, and that full information and advice be sought from the individuals concerned if feasible, and from each of the station councils and executive committees before final action is taken.

Dr. Openshaw gave a brief resume of *Re Thinking Missions* which was followed by a vigorous discussion. Suifu presented a detailed report concerning the criticisms and recommendations of the Laymen in regard to the pastoral, education and medical work, with Suifu's definite criticisms and recommendations—a very fine piece of work indeed, objective, constructive, courageous. These suggestions involve marked changes in policy and method which will demand prolonged study and decisive action, which they shall receive during the coming months.

A paper by Dr. Joseph Taylor was read surveying thirty years of China's recent history as it impinges upon Christian work in West China. Miss Brodbeck described in her inimitable vivid way the crushing effect of the depression upon the middle and upper classes, to say nought of the poor, in America. Conditions are appalling. "So let us not be like a spoiled child always asking for more from parents who long to give but have—NOTHING." Yet if it is almost impossible for missionaries to grasp the fearful gravity of the situation can we censure our Chinese friends?

During a delightful evening in the home of Dr. and Mrs. Crook letters were read from many former and present members of the Mission now at home. An amusing play was read. Questions from persons "in the know" like Charley Tompkins, Dan Dye and Mrs. Salquist drew out the high lights of the Forty Years' Epic of Harry Openshaw. It was thrilling! As we walked home together through the dark streets he stopped and pointed to the high latticed portal of an old kung kuan, under the eaves of which huddled low shuttered rooms, "There we hid when we first came to Yachow, Upcraft and I, with our gowns and pigtails."

On the last night of Conference in the home of Rev. and Mrs. Merrill Brininstool Dr. Openshaw led a Fellowship Meeting which will ever be remembered for its joy of dedication and deep feeling of the presence of God. Mr. Brininstool, after relating how he and his wife had lived with Dr. Openshaw during their first year in China, told the following story:

One night Dr. Openshaw was to lead the foreign prayer-meeting but was prevented. So he handed me his outline asking me to take his place. I did. I still have the very paper of that outline and I should like to read it to you to night:

WHAT IT MEANS AND HAS MEANT TO BE A MISSIONARY

1. Suffering.
2. Disillusionment.
3. Disappointment.
4. Joy: preaching the Gospel, winning men.
5. Satisfaction.

Would do it over again!

"I love that man," said Merrill Brininstool, and with that word he spoke for us all.

Some of the Resolutions will be of interest to readers of THE NEWS:

It is impossible to convey in full measure our sense of the gracious and bountiful spirit of hospitality in which

the Yachow homes have opened their thresholds to welcome their friends from afar. Therefore, since it is impossible, be it resolved that we do not try but only let our shining faces and expanded selves tell the story.

Resolved, That we, the members of the West China Baptist Mission, express to our beloved friend and colleague, Dr. Harry Openshaw, that as we approach the hour of his departure from us our hearts are filled with dismay at the utter impossibility of replacing him. Yet balancing this is the gratitude from every one for the gifts from his mind and heart to us as individuals and to the Mission. And in this loving appreciation is the constant remembrance of the cost so freely given by him and Mrs. Openshaw—the years of separation. This sacrifice of theirs has built an enduring foundation to the City of God in China.

At such a time as this we feel the inadequacy of words to describe the elixir of personality through which has flowed these forty years the vigorous stream of God's power and grace. The rapidly shifting scene in China and in the mission world at home or abroad has never daunted his high courage and intrepid resourcefulness. He has not only kept abreast of every constructive advance in the religious frontier of missions, but amazing capacity for growth and adaptability have placed leadership in his hands. He consolidated the Baptist work in Yachow. He has nourished every type of work in the various stations. Under the touch of his inspiring and far-seeing confidence Chinese leaders have grown, matured; plans have become realities. The shift of large responsibilities from the foreign Conference to the Chinese Convention occurred without appreciable loss of momentum largely because of his steady hand on the helm. Every union enterprise, the University, the Advisory Board, the Szechuan Christian Council, the Orphanage, the Y.M.C.A. the Blind School, the other Missions in West China,—all have found wisdom and impetus in this great heart.

But thank God this is not an obituary! We know that Dr. Openshaw returns home to America to carry perhaps into larger fields the banners of Christ and the forwarding of His Kingdom in West China. We continue to depend on the gallantry of his allegiance and the guiding vision of his experience.

May the eternal enthusiasm of God and the unconquerable joy of Christ ever be the gift of him who is so beloved by every comrade in this Province.

NEW LIFE IN RURAL COMMUNITIES.

The Jerusalem Council of 1928 sent out a striking message on the needs of the rural community. Since then "Rural Missions" have been decidedly to the fore. Missions and commissions have done much investigating. Volumes have been written on the rural problem of the mission fields. In Japan, India, Korea and China fine pieces of work are being done. Indeed, some of these began many years before the Jerusalem Council. But in general, our tendency has been to talk and theorize about this question rather than to do something concrete. Most of the material available on this problem deals with rural life as it is found in such places as the Indian or North China village. But in Szechuan rural life is organized on a very different basis. The people live on their own homesteads, as owners or tenants, and not in villages. This makes a decided difference in the application of the methods and plans suggested by the Butterfield Commission and others.

In Szechuan the market town is in some respects the centre of community life and organization. That is perhaps one reason why the Christian Church has centred its work in the towns and villages. Otherwise, it is difficult to understand the reason for this town-centred work since all the Home Churches have thousands of churches located in farming communities. As a result the pastor of a rural charge in Western lands naturally spends a major portion of his time among country people. Their problems are his problems; their life his life.

Generally speaking, this has not been true of our Christian organization and life in Szechuan. What are some of the reasons for this failure to touch the rural life of the province in a vital and effective way? It is certainly not true that the missionary and preacher have not thought of the farmer. All our town churches have some farmer members. Is it not possible that the system of market days tends to give us a false sense of the value of evangelistic work done on such days? That is, is the value of the opportunity to preach to the crowds thronging the market-place over-emphasized? We do not mean that it has been entirely ineffective. In earlier

days it doubtless afforded a favorable opportunity to reach large numbers and to dispel popular misunderstanding of the motives and methods of foreign missionaries. But looking back with the experience of years as a guide—and hindsight is always a great help—one feels that concentration in the town has been in some respects a failure in strategy.

A market day street chapel congregation changes moment by moment. Some stay for but a moment—others for a few minutes. Very few remain from the beginning to the end of a talk. They have come to market and have little time to loiter. When their business is done they usually prefer to spend a little while in the tea or wine shops. The writer feels, therefore, that preaching under such circumstances tended to produce a false feeling of work accomplished—the people had been reached; the Word had been preached. In most places the preacher has nine such opportunities each month. For the other three weeks the town or village is, relatively speaking, deserted. And in most cases the preacher is idle too, so far as efforts as efforts to touch the larger community are concerned.

In the second place, the majority of church workers come from the town or village. If they did come originally from the farm, the contact has been broken for many years. This is likewise true of most missionaries. The Church we have been building is town or city centred. Consequently, the training usually given to preachers has been a preparation for city and town rather than rural life.

The above sketch of mission and church policy is not written in a spirit of criticism or fault-finding. But rather that we might realize anew the inadequacy of this method. The town chapel has a real value in touching the life of the town, and it should serve equally well as a base for rural work. But it should be remembered constantly that it is a base from which active and actual work is carried on right out among the farming people until churches are actually established in the country community itself.

The writer looks forward with eagerness to the time when the Church in Szechuan will move out into the country. We have in mind scores of places, ideally located, where an all-round program—well organized and well led—would undoubtedly bring large numbers of people into life more abundant. These places constitute what I regard as natural and normal groupings of people. "Here they live and work together. Here are rooted the family loyalties. Each one is

a world in miniature. The rural world can be made Christian only as these small communities are made Christian."

The people themselves regard these groupings as having individuality. It is a distinct unit, a true community in itself. We missionaries usually think in terms of a market town or village. We frequently do not know that the surrounding country is divided into scores of geographical units known by all in the neighborhood as Djang Gia Ba, Si Lung Wan, Hwang Go Ya, Beh Shui Kou, Wang Gia Ts'i, etc., etc.

Recently the writer saw a roughly drawn large scale map in the study of a preacher who lives in a market town in Changshou county. This map bore such names as the above in addition to many others. Each indicated a small community in which some definite Christian work was being carried on. In some night schools were being carried on to teach the One Thousand Characters of the Literacy Movement. In every group regular meetings were being held in the homes of interested people. The preacher reported that from three to four score people gather in on each occasion. The ideals of a Christian Home, Hygiene, useful hints and information on agriculture - these as well as the Gospel message are subjects for short discourses by this itinerating preacher. And I heard it said, "The people gladly come."

What have been the results for eighteen months of such work? New life has come to the whole district, not to the country people only, but also to the town people. Two years ago we met with a small group of people in that town. Who were they? Mostly old men - church members of many years' standing. A number of them were opium users with little or no vital religious experience or interest. This time, the fall of 1933, we had a group of 70 to 80 men and women meeting for four days. And they all paid their own board. That's a new day too. Before breakfast we had a devotional service. Later we divided into three groups for Bible study. At eleven each morning we met again for talks on the Christian life and message for to-day. The afternoons were given up to lectures, to which outsiders were invited, on Hygiene and Public Health, The Christian Home, Literacy as well as Gospel messages. With the exception of one evening we had fine discussions on a number of social problems. The interesting and encouraging feature of these discussions was that most of the talking was done by the laymen and not by the leaders.

Of this group about sixty might be regarded as newcomers. About one-third were from the town and two-thirds from the country. Of a group of fifteen received as catechumens ten or twelve were brought in by one of the younger newcomers. Most of the farmers are decidedly of the more substantial class, literate and interested in the possibilities of this richer life that is being unfolded before them. On the third evening there were 73 persons present at a candle lighting service conducted by the local preacher, Mr. Gin Iong Yü. The remarkable thing about this group was their spontaneous enthusiasm and the emphasis they placed upon their group fellowship and loyalties.

One realizes that there are dangers inherent in such a large influx of new members into a small Christian group. Wisely planned leadership, careful instruction and daily revealing of the Christ-life are essential if the present movement is to bear fruit. But the achievements to date indicate what can be done to stir a rural community, if we go out to the people. It is hard work, but the people are receptive today, if one goes in the spirit of service. Again and again during those days I heard men say, "Mr. Gin is interested in all our affairs. He wants to help us." Is that not the secret of his success? Two years ago there were thirty-three opium dens in that town, this time we found but fifteen. The people all said, "Mr. Gin is responsible for getting rid of all those opium dens." We need more men of that type. Given such leadership new life will assuredly come to the rural millions of this province.

GERALD S. BELL.

TRYING TO UNDERSTAND JAPAN.

The carrying out of the Joint concern of the American Friends' Service Committee, the secretary of the American Baptist Foreign Missions Board, and ourselves that we stop for a two weeks visit in Japan on our way back to the West China Union University proved to be for us a real privilege, albeit a responsibility. We feel that we have gained an insight into

the thinking of another very important part of the Orient which should be of great service to us in our work in West China. And moreover we hope that the sharing of some of our impressions may be of benefit to others.

We were able to have just a few moments with Dr. Kagawa, as well as conversations with two or three of the men with whom he is working. The blind philosopher-teacher-Quaker, Dr. Iwahashi, we failed to meet; but before leaving Shanghai we received from him a fine letter in which he sent greetings to our students, and stated in no uncertain terms his conviction that the one solution for the difficulty between the two countries lies in adopting Jesus' way of mutual understanding and love. We had one-hour interviews with each of several other prominent leaders, both Christian and non-Christian, and many of these sent messages to our friends and students in West China.

The frank way in which the groups of Friends with whom we met faced responsibility for the attitude of their country toward China was a cause of real satisfaction to us. In circumstances under which many, if not most, groups would have taken offence, these young Friends faced the situation squarely and discussed the pros and cons most earnestly. Really good practical suggestions were made re methods of attacking the problem.

We attended two very interesting meetings of Fellowship of Reconciliation groups. In one of these there was present a young Japanese college graduate who had last summer been over in Peiping purely on a good-will mission, and also a Chinese student who had left his work to come to Japan for two weeks on a similar mission. It was stimulating to hear them compare experiences. The Japanese had been suspected as a spy by government detectives of both countries. Both found a warmer welcome, especially among young people, than they had really expected.

Among the impressions gained during our two weeks of kaleidoscopic experiences are the following:—

(1). There is in Japan an almost pathetic feeling of international isolation. This feeling dates back to the Washington Conference of 1922, when Japan was not granted the recognition which she felt she had earned and deserved. Events of succeeding years have increased the feeling that the rest of the world is against her. A feeling of loneliness ensues; but national pride transmutes this into an outward appearance of bravado, an attitude which seems to say to the

world "All right; we don't care; we can manage for ourselves." This is considered by some to be one of the most dangerous factors in the present situation.

(2). There is also a great fear psychology. *Always* in the back of their thinking is the fear of earthquakes and fire. Now there is a deepening fear of Russia on the one hand and America on the other. Manchuria is necessary not only for her resources, but also as a buffer between Japan and Russia, and a back-door of escape in case of trouble with America. Then there is a great fear of Communism. While we were there headlines in the papers told of the arrest of 600 Communists, but of that number only 30 were actually brought to trial. There is also much talk of an even more severe fascist regime than their present military dictatorship. The day we arrived newspapers were printing articles to that effect. And there is fear of a peasant uprising. During our stay the sentences were pronounced for those responsible for the killing of the premier during the previous year. What they gave was three years imprisonment, of which people say that two may be remitted. In other words, the government is so afraid of a popular uprising that they did not dare give more than a nominal sentence.

(3). There are a number of folk in Japan who are grieved and hurt by the fact that, although they themselves do not approve of what their government has done, and are doing all in their power to stem the tide, nevertheless they seem to be included in a wholesale condemnation dealt out to all Japanese by the rest of the world. From Christians, at least, they have looked for more sympathy and breadth of vision. We heard of one missionary returning from China who would not get off the boat at all while they were in dock at Yokohama, as she would not set foot in such a wicked country! It pleased us much to hear another say that she wished that every missionary in China could have a year of service in Japan, and visa-versa.

(4). In surprised us to find that it is the common belief that the Chinese are far more clever diplomats than the Japanese, i. e. more able to "pull the wool over the eyes" of the rest of the world. This we got from all sides, both from Japanese and foreigners. I will admit that, after our years of experience in the Orient, we were surprised at the frankness of those Japanese with whom we talked.

Following our visit, a letter was sent from Friends in Japan to Friends in West China; and, as it seems to express

in an admirable way the feeling of many of the Christians whom we met, the following quotation from it is given;—

“We recognize that under present circumstances it is very difficult for any words of Japanese Christians to carry to you a satisfying sense of the deep desire which we have for a closer and more real fellowship with you. We can only trust that your experience in the things of God’s Spirit will enable you to discern our desires and prayers and hopes, which are deeper than words”

“While awaiting in prayer the day when our common spiritual hopes can express themselves in more convincing ways, we desire to use all available opportunities to deepen and strengthen our spiritual fellowship through the exchange of messages, and, when possible, of messengers.”

Since our return to West China there have been a number of opportunities to pass on to groups, both of Chinese and of foreigners, a report of our two weeks experiences, and of the messages from Japanese Christians. The Friends’ Yearly Meeting was especially interested, and appointed a committee, not only to reply, but also to carry on a correspondence with Friends in Japan. Among other things it is hoped that the suggestion of Japanese Friends that there be an exchange of students between the Friends’ dormitories in the two places may possibly be accomplished. It is also hoped that S. H. Fang, on his return from England, may find it possible to pay a visit in Japan.

It is our earnest hope that Christians in China, England, the America will bear on their hearts as a real concern the establishing of better relations between these two countries. Ways and means of accomplishing this purpose do not seem easy to discover, but ways do open in unexpected places where there is a real eagerness to discover them.

JANE B. DYE.

Through The Sandalwood Door

DRYDEN LINSLEY PHELPS

Speaking of Evolution, some centuries of winter bus-riding in China will surely cause a glacial erosion of the human form! Frozen friction, that's just it. The survivors, if any, will bear the marks of a bi-lateral accretion of anatomical upholstery.

On a chilly day in late January made beautiful by a great vermilion sun looking through gaunt trees and pale blue morning mists over silver frosty fields we climbed into a motor bus bound for Kiungchow en route to the Baptist Convention and Conference at Yachow. This bus is a symbol of modern eclectic philosophy: many of its parts had been dug out of the mud; and it was held together by the spirit of adventure. Discarded in a roadside swamp of last year's fighting Mr. Li of the "Chengtou Engineering Works" bought the rusty chunks of metal for \$1,200. fitted the jig-saw puzzle together in six weeks and sold it for \$2,400.

At Hsin Chin our snorting omnibus of crime climbed aboard two wobbling river boats lashed together and careened her slow way upstream over translucent jade waters. On shore we visited a glorious old temple full of lovely wood carvings. But her courts and sacred halls are desecrated by mules, manure and ma-fus who chop up the carvings for firewood, even as Napoleon's soldiers cut a doorway through Leonardo's Last Supper.

In Kiungchow Miss Thoering and Miss Lundberg gave us the sweet refreshment of Christian hospitality in the clean and spacious China Inland Mission compound. We visited the Taoist Hell in the City Temple whose picturizations of future agonies (all physical) recall the vividness of the mediaeval imagination carved on Chartres' cathedral facade. A sinner parboiled in a bubbling cauldron of oil; a wayward maiden clasped a red hot hollow iron pillar while a stoker

below blew the coals to white heat; wicked men and women hurled down a mountain of stilettos; a man pulling out the entrails of a bad woman and feeding them to a dog . . . A gay crowd of boys and girls scampered about us on this sight-seeing jaunt.

"How many of them believe all this?" I asked a foreign companion.

"Not many," he replied, "they attend the government schools." But the incident left me wondering. Is this sort of fear in religion any more deterrent than penal servitude in social behaviour?

The next three days over "horse-roads" which melting snows had turned to ribbons of vaseline and quagmires of ochre mud were relieved however by varied and delightful conversations. So Christians have walked to meeting through the centuries whether to Damascus, San Luis del Rey or Yachow. Chester Wood, Daniel Dye, Joshua Jensen, Harry Openshaw - even the versatility of Heaven would be taxed to produce four more different apostles. Yet I love to see these four men walking and working together and *enjoying* it, and each growing by the contact.

Oh the inns! Will some one explain just why a hoary intelligent civilization will put up with such slovenly filth? Is the deep cause a moral one, or a psychological one, or economic? Is this land being thus punished for having worshipped Self-preservation rather than the true life-giving God? Yet in this welter of cobwebs and smells Mr. Dye discovered an interesting windmill lattice design structurally quite unnecessary!

This inn lay just beyond the village outskirts where new gates had been built against robbers. The next morning Dr. Openshaw picked up by the roadside a human skull now dried and white, bashed in at the bottom - by beheading? Would n't it be strange to pick up a human skull on a country road at home? But queer unexpected things always happen in China: one of our carriers refused to move off with his load in the morning. Objected he.

"I'm used to carrying one hundred catty loads. This is too light. Add!"

Finally a high knife-cleft through the pine-clad misty hills gave a natural doorway to the Yachow valley with its emerald setting of fields and river. At the town of Yao Ch'ao still stands the Han Dynasty arch. We fell in with a caravan of petty officers making their way from Chengtu to

attend Liu Wen-huei's fortieth Birthday Feast. Over their two-man chairs were flung gay robes of Tibetan fox and leopard (paid for by the poor's blood). Among the travellers I met Mr. Wang a graduate of Union University and Yenching departments of Sociology going to Tachienlu to be principal of the government Normal School. If the Christian Mission can evidence its staying powers for a few more decades the creations of its spirit will gradually permeate Chinese society.

Across the floating bridge of bamboos and matting into the walled city of Yachow where smiles on every hand greeted Harry Openshaw. Beyond the nearer rampart valley walls tower great snowy mountains east and west. Wild ducks wade along the rivers. It is a different world from the Chengtu plain. Facing the attractive Chinese home of Rev. and Mrs. Brininstool, our hosts, is the Temple of the Tea God where the bearded tea master sits beside the God of Wealth. A great panel hung in the days of the Emperor Kuang Hsü proclaims "The Virtue of Eating and Drinking." On the street one may buy packages of the famous "Fairy Tea of Meng Mountain." Centuries ago a monk planted five sticks of the precious beverage. These leaves were sent as gifts to the imperial Sons of Heaven in Peking who presented them as holy offerings to the Lord of All. They had a magic quality: in water not quite boiled they would hang in suspension touching neither surface nor bottom. One old record claims that tea was known (? in Yachow) four thousand years ago! *The Tea Classic* 茶經 *Ch'a Ching* says that in the days of the later Han dynasty there was a monk named Wu Li-cheng 吳理眞 from the Western Regions 西域 Hsi Yü who on the mountain stone terrace between Yachow and Ming Shan called the Lotus Flower Range set out seven tea plants. Another sick monk met an old man who directed him to the healing qualities of these leaves. He found health therein and for thirty years, according to the *Yachow Historical Annals*, carried on his ministrations for others in the market.

General Liu Wen-huei held his birthday feast, preempting for the purpose the buildings of the Baptist Junior Middle School and Bible School on the beautiful hill outside the city. Over the path hung the words: Chant Blessings Towards the Southern Mountain 頌祝南山 Sung Chu Nan Shan. On the gate to the Christian Chapel was pasted an orange sign: Here is the Hall of Longevity. His ancestral tapestries with embroidered LIU hung in the chancel. Two huge Confucian

ceremonial tapers burned on either side. To the right he stood to receive the kow-tows thrice given of the crowded obsequious guests. (Each petty officer received \$6.00 in hard cash for his presence. The soldiers get 6,000 cash a month besides food and clothes.) A lama advised the crafty general against living in the city yamen so he has taken residence in the mission house on the hill. But its four new brick sentry boxes and loitering guardsmen, to say naught of fat painted t'ai-t'ais on sleek horses jouncing up and down the paths, have altered its former atmosphere of natural charm and homelikeness.

The next day an officer of the 28th army was shot on one of the main streets of Yachow. He had come as a guest. There he lay in his fur coat with rings on his hands, none daring to touch or remove him. Grim sequel to the rites and revels. Another young officer set his eye on one of the fine young women school teachers attending the convention. He came half drunk and spent hours insisting she become one of his wives. Dr. Openshaw handled the cavaliers in cavalier fashion and now he has left town. These fellows and their women fill the city. What the Chinese citizenry suffer from them can be measured only by the boorish insistence with which they seek possession of foreign property, swarm all day on the private tennis court, and the like. Oh China, who and what will free you from this terrible plague?

One morning as we sat down to a waffle breakfast in walked a trim young man Mr. Wen Yü-chieh the private tutor to General Liu Wen-huei's t'ai-t'ais and children. Four years ago, at the age of sixteen, the General sent him to Paris where he has been studying in the College des Lettres. He came to borrow books about Napoleon, for "General Liu wishes to master Napoleon's strategy and diplomacy." We shall put in the young man's hands the account of the retreat from Moscow, Waterloo and St. Helena! He spoke of loving foreign music, and certainly listened raptly when a glorious Bach fugue was played on the victrola. Perhaps this channel of music, and the other of English, may be the ways in which this fine young man may be used to influence the mind of his master.

Yachow girdled by hills and rivers is a home for many religious sanctuaries. Immense far-shadowing lanmu trees spread their quiet arms in benediction over Buddhist, Taoist, Mohammedan, Christian and Confucian courts and altars. One afternoon Pastor Hsü led Mrs. Phelps and me to a pic-

turesque group of meditation halls about a latticed court on the hillside. Through grey trunks one looked over the city past the Baptist Church tower to misty blue snow-crowned ragged peaks. Here Buddhist and Taoist and Confucian laymen come for quiet study and meditation. "This is their spiritual home," Hsü remarked. Down in the city is their domestic home. It is called The Society for Mutual Good 同善社 T'ung Shan Shae. Founded some fifteen years ago, there are branches in Szechuan and elsewhere in China. Possibly it may be one of the fruits of the "The Religions Movement" begun by the grandfather of the poet Liu Yü-po of Chengtu. A decade or more ago it suffered government disapproval for monarchist sympathies. But all that is a story forgotten now.

Beneath towering trees the shaded central court leads to guest halls on either side containing scrolls, paintings, a library of religious books, carved furniture. The small dining room and kitchen to the rear were spick and span—nothing Chinese like them in Yachow. This is a club for religious fellowship formed of some twenty gentlemen, probably the finest religious spirits in the city.

The main central hall on the ground floor contains a great mural of Ch'en T'uan, a Sung Dynasty Taoist scholar "who found the Truth." He reclines at length, his head and coiled top-knot resting on a set of books. At his head and feet are the characters writ large, TING CHING 定靜 REPOSED SERENITY. "This means to come to rest in the Truth," explained Pastor Hsü; "just as the water of a mountain stream flows into a mirroring pool wherein one may behold the image of his real nature. So 'Ting' means that quietness of heart in which one may see the person that he can become." I remembered then the words of that other Teacher, "The Kingdom of Heaven is within you," and the yearning prayer of Tennyson,

O that a man might arise in me,
That the man that I am might cease to be!

Scrolls on the pillars carry this message:

Comprehend the meaning of character;
Draw near in affection to the people;
Aim towards the Highest Good.

Take care of the heart's life;
Nourish the inner spirit;
And thus serve Heaven.

On the second storey lies a more sequestered meditation hall. On the tablet of the central altar are written:

THE FRAGRANT ABODE OF THE BOUNDLESS THRONG OF HOLY BEINGS. These are great red characters on a powdered gold background. On either side hang admonitions of self-discipline, a Buddhist-Confucian Ten Commandments. Double rows of meditation mats lay on the floor. Three gentlemen sat there in rapt oblivion, undisturbed by clicking camera and hurrying footstep.

What novel values might be gained for both sides if Christians would enter into spiritual fellowship with these men. The day of wider friendships in Christ is coming. Let us march with it!



A BEWILDERED SOUL.

Psalm 73.

REV. J. TAYLOR.

The times are out of joint. The forces that make for progress are unable to get together. Confusion continues to become more confused. We are unable to see life and see it whole. Our knowledge is fragmentary. We fail to correlate the facts of life as they crowd upon us from day to day. At times we feel as if a cessation of the means of communication would be good for us. News comes so fast that we are bewildered. Newspapers, radio and all such means of learning about the world we live in tend to confuse rather than clarify our thinking. An earthquake in India; a Yellow River flood; trains crashing in France; an aeroplane accident—all these rush in upon us as it were over-night. We get lost, mentally, in the continual stream and are carried along without once being sure of our direction. Then again, we are confronted with so much inequality in life. A few people

seem to have cornered what are generally regarded as the good things of life, while the great mass of the people are in need of common necessities. It is impossible for the individual, left to himself, to see any sense in all this—not to speak of justice.

In this old Hebrew poem we meet with a man who, we are sure, would understand us and sympathize with us; for he has been in circumstances similar to our own. He was unable to get life into its true proportions. He believed in God. And he went further; he knew that God is good. "*Truly* God is good to Israel." That was his starting-point; that was his rock-foundation. But he confesses that his feet nearly slipped when he beheld the way of the wicked—those who left God out of their lives and yet seemed to be prosperous. He piles figure on figure to describe them. They seem to have no worries; they plan as if they owned the earth. Yet they never seem to suffer! It is all too much for our poet; he cannot fathom it at all. His experience seems to belie his faith in God. And he knows very well that if he should give voice to these thoughts of his he would "offend against the generation of thy children." Life appeared to this man as void of meaning—he could not "rationalize" it.

Then he did the right thing; "I went into the sanctuary of God." That is, whether he went into any sacred building or not, he got near to God. The light of God's presence enveloped him. He could hear more distinctly. Life took on an orderly appearance. Wicked men were shown to be what they really were. *They* were the ones that stood in slippery places. Just that was what the poet needed, clearness of perception; a norm of values, which brought an anchorage for his soul.

Read this poem over from beginning to end. Start with the rugged affirmation of the first verse. Then follow on through the intellectual and moral difficulties; press on into the sanctuary. Wait there in quiet meditation and prayer. Let God explain things once more. Then finish up with the beautiful certainty of verses 23-26. "Nevertheless I am continually with thee Thou shalt guide me with thy counsel God is the strength of my heart, and my portion for ever." There are no vacant places in life. God is continually with us. Even though at times we may stumble. He will not permit us to fall. When all that is transient and mortal fails us—then, at the last, God will be our portion for ever.

Among The Churches.

SOME SHUN KING NOTES.

"The wall shall be built in Troublous times."

Helpers' Training School. In accordance with the resolution of the Diocesan Standing Committee the school was opened here, pro tem., the session lasting about three months (Oct-Dec.). Owing to the present troubles only five students out some ten who had been selected were able to attend. The lectures were given by Rev. J. Wang who had lately returned from Nanking Central Theological School, The Rev. A. M. Stibbs, and the Acting-Principal. The Rev. Gordon Aldis gave instruction in singing. The students worked well in spite of the tense situation at times and it is a matter for thankfulness to God that the school could be carried on at all! Some practical work was done in the preaching hall and at markets. Two of the students have since left for P'ing Wu to do vacation work.

As regards the situation so far the advance of the troops sent to deal with the communists seems to have been slow. Pastor Wang has now been able to return to Ying Shan, and Pastor Wang Kung Ngai is at Ch'u Hsien. Pastor Keo has for some time been at Paoning where things are quiet though there have been times of scare, the reds being still only thirty li away. The 28th army troops are at Kuang Yuen—the reds have retired to Yuen Pa Tsi, some fifty li on the East Road but others still occupy the hills to the south of, and quite close to, the city; and the road from Paoning to Kuang Yuen via Sin Tien Tsi is still blocked. Y Long city has not yet been taken from the reds. Sin Cheng Pa has been evacuated by the reds; the premises to which the faithful old evangelist aged 80 odd, who was driven away by the invaders, has returned, were in a sad state.

Dr. Gray was at Paoning for Christmas. He hopes to leave for the country (K'ien Hsing Chi'ang, etc.) for needed evangelistic work shortly.

It is feared that one of the colporteurs and a few others have met their deaths at the hands of the reds in Ying Shan district.

C.H.P.

The Editor, St. Valentine's Day, 1934.
The West China Missionary News.

Dear Mr. Editor,

How thankful must every reader of *The News* be that the living silence of which Mr. Sewell speaks is not so absolute as to deny us the stimulus and inspiration of his own experience now become articulate! Like the ancient sages of old, he knows how to be silent and he knows how to speak. I am grateful to him with all my heart for the light he has thrown on this varied problem of man's approach to God in worship. I wish that every one who has experience and ideas would thus express them for the benefit of us all.

No, Bill, the Sandalwood Door cannot even "seemingly" close to exclude any, and especially those who have found interest and reality in spontaneous worship. Rather, it is a swinging door to welcome any method by which God may enter the human heart. Glance again at what I said in the January issue, page 22: "Within the Chinese religious heritage what should be discarded, what borrowed outright, what transmuted?" I trusted that the tenor of my request for help should include any and all religious experience in worship. For instance, Pastor Hsü of the Chengtu Baptist Church interpolates at many points in the morning worship extended periods of silence and meditation. He learned the deep value of this I think from his Buddhist friends. I recall that at first during these times how restive was the Baptist audience, untrained in this mode. Then gradually came a relaxed quietness, receptivity to the divine presence; and now those moments are among the most precious of the whole service.

I appreciate Mr. Sewell's "there is *also* . . ." for that means that while he and others of his temperament and experience in a certain mode of worship find interest and reality in one way, others find those very qualities in different ways. And he is quite correct in being sure that I do not imply that a pre-arranged order is the only way. I think I made that clear.

I am, however, unable to discover the logic of the reasoning which would seem to suggest that "spontaneous" prayers, testimonies, things read, etc., may always contain more value for the group as a whole than those same materials or worship when carefully prepared by a trained and qualified leader or leaders. As a fact, sometimes they do; sometimes

they do not. In a Friends' meeting, and they are not all *silent* meetings by any means, for instance, I can conceive that words spoken or songs sung may fit the mood and need of the one suggesting them, but not of others. So also is it in arranged services. But on the other hand in countless cases the songs and the words, whether spontaneously rising from an individual worshipper in a Friends' meeting or planned beforehand by a leader, *do make articulate the experience and need in other hearts*. Is any one ready to deny the measureless inspiration and help of the Catholic Mass or the cathedral service in England and on the continent to thousands of worshippers? I who am a Baptist brought up in services often meager in emotional enrichment have felt many a time a surge of power and beauty in these orders of worship utterly beyond my little chalice to contain. These approaches to God gather up the religious experience of the ages, the beauty that has been uttered and wrought by man touched by the divine fire. It were indeed a fearful loss to toss all this aside, and for each person to begin again as it were from rock bottom.

One can agree with everything Mr. Sewell has said, and still say "And yet there is more!" I am deeply grateful for the others who have given to us of their riches in suggestive symbolism, heart-uplifting music, architecture, poetry, drama . . .

While we are pondering these matters, it is enlightening to observe a remarkable trend in the history of religious experience which seems to be almost universal. I mean that union of the deepest personal mystical experience of God (which would apparently find all outward expressions irrelevant) with a very rich symbolism of worship. This is true in Catholicism; it is true in the Meditative School of Japanese Zen and Chinese Ch'an Buddhism. The two phases seem to complement, balance, fulfill. I am glad that it is so.

One day I was reading with a Chinese friend, a man of wonderful wisdom and religious experience, a Ming Dynasty commentary on Lao Tzu's *Tao Teh Ching*. I told him about Mr. Sewell's ideas concerning worship. He said, "Right here is what we Chinese think about all that," and he pointed to a passage which described the futility of trying to define or encompass the Eternal Spirit of God with any *one* set of methods.

So let me thank Mr. Sewell for his fine letter. May it stir other to make similar contributions.

Cordially yours,

DRYDEN LINSLEY PHELPS.

THE WEST CHINA UNION UNIVERSITY.

The Editor of *The News* has kindly offered space for information about the Union University. The opportunity thus afforded is too good to miss; and it is hoped to record, month by month, some of the more outstanding happenings. It is also intended to summarise the main activities of the various departments of the University in turn, giving an indication not only of what is being accomplished but also of underlying policies.

The administration of the University is a good point at which to begin, especially as it has recently been modified in accordance with the requirements of registration with the National Government. Ultimately, control rests with the Board of Founders, but for whose financial support the University could not continue. This Board is composed of some distinguished co-opted members and representatives of eight co-operating missionary societies: the American Baptists and their Woman's Society, the Church Missionary Society, the Friends' Service Council, the United Church of Canada and its Woman's Society, the Methodist Episcopal Church and its Woman's Society. The main income of the Board is derived from these missionary societies, as well as from such trust funds as the Hall Estate. The executive of the Board meets regularly in America, but its annual meetings are held in the U.S.A., Canada or Great Britain. It is linked up with the Founders of other Christian Universities in China through the Associated Boards.

In China financial responsibility and the power of appointing and dismissing the president rests with the Board of Directors, who also direct the policies of the University in accordance with the regulations of the government. The Board is composed of representatives of the various Christian bodies co-operating in the University, and of the alumni, together with some co-opted members. At least two-thirds of the total membership must be Chinese. The Executive Committee meets every month, while the full Board is called twice a year.

The General Faculty, which consists of the chief administrative officers, professors, and other members of the teaching staff who may be elected, is the body which, under the president, is responsible for the actual running of the university;

The president, Dr. Lincoln Dsang, who holds his position direct from the Board of Directors, is the head of the University. Associated with him are the Chancellor, Dr. Joseph Beech, who acts as liason officer between the field and the Board of Founders, and the Vice-Chancellor, Dr. G. W. Sparling. The cabinet, or executive committee of the General Faculty, which meets weekly or oftener, if necessary, advises the president and administrative officers in carrying out their duties.

How the General Faculty and administrative committees are related to the various colleges of the University and to the different departments will be outlined at a future date.

As announced in a previous issue of *The News* Bishop John Gowdy has been staying at the University for a short time. It has been a privilege to have him among us reminding us of a sister institution: the Fukien Christian University. Bishop Gowdy was president of this college before the appointment of Mr. C. J. Lin. We are also linked with Fukien through the association of the American Methodists and the Church Missionary Society with both universities.

Szechwan may soon have a hospital for lepers on the University Campus. Such at least is the hope of the staff of the College of Medicine and Dentistry. During the summer of 1932 Dr. James L. Maxwell visited West China, and formed one of a university expedition into the Nosu or Lolo country of South-western Szechwan. One of the objects of the expedition was the determination of the frequency of leprosy in this part of the province. The observations made have resulted in the conclusion that leprosy is probably as common in this corner of Szechwan as in what have hitherto been regarded as the worst infected parts of China. Both Chinese and Nosu are affected. In addition, as was already known to medical men, there are quite a few other centres in West China in which leprosy is endemic.

As a result of the representations made by the members of the expedition to the University, requests have been sent to the Mission to Lepers for sufficient funds to build a leper hospital on the University grounds, and also for an annual grant towards its maintenance. The latest word, received through Dr. Maxwell, is that the Mission to Leper is looking with favour on the University's request. If it is granted, it should be possible, very shortly, to do something really curative for a selected group of these unfortunate people, instead of, as now, doing mere palliative work for the relatively few.

RECEPTION TO LAMAS FROM TZAGULAO

JANUARY 22, 1934.

D. C. GRAHAM.

During the summer of 1933 the great earthquake destroyed the famous pagoda at Tzagulao. Since the rebuilding of this beautiful structure would incur a very large expenditure, over twenty of the lamas in this temple came to Chengtu about the first of January, 1934, and accepted an invitation to Nien Gin, or conduct the ceremonies of reading the sacred books, in one of the Buddhist temples of Chengtu. A few came from other places. One lama came from Tatienu, twenty-one from Tzagulao and five from Ma T'ang and beyond. There were five laymen, making a total of thirty-two. The group included the abbots and one assistant abbot. They repeated the sacred books twenty-one days for Liu Shiang, and several days for other generals.

Under the auspices of the West China Border Research Society a banquet was arranged in honor of the lamas in the gymnasium of Hart College. The cabinet of the Society and the members who had visited Tzagulao were included. There were in all two Chinese ladies, five foreign ladies, twelve Chinese men, and fourteen foreign men. With the thirty-two lamas and lay Buddhists from the borderland, there was a total of sixty-five. Among these guests was Pastor Mao of Li Fan and the evangelist Ren of Tzagulao. The lamas were dressed in their ceremonial robes, and brought with them two base trumpets fully ten feet long, two short jointed horns called salas, one drum and a pair of cymbals.

The lamas were expected at ten-thirty, but they finally arrived at one-thirty. First, on the steps of Hart College, pictures were taken of the lamas and their lay companions, then of these friends and all the other guests. Then the entire company went to the third floor of Hart College, in the large room on the west end, where they chatted and drank tea. Rev. A. J. Brace, who was primarily responsible for

this gathering, spoke a few words of welcome, in Chinese, to the visitors. The abbot, through an interpreter, replied thanking the hosts for the friendly reception.

At a quarter past two the entire company proceeded to the gymnasium. Here a sumptuous repast was enjoyed, half Chinese and half foreign. Chinese, Tibetans, and foreigners ate and chatted together.

After the banquet the group visited the archeological museum, which now has over ten thousand objects. The lamas were deeply interested in both the Chinese and the Tibetan collections, and said that some of the Tibetan paintings and curios are fine specimens of Tibetan art. They were very appreciative of the respect and care that are being shown these objects, and praised the beautiful building in which the museum and library are situated.

Soon after the arrival of the guests, on the steps of Hart College, and after the visit to the museum, on the porch of the Administration Building, the lamas played some religious tunes. Nobody with a fair mind and an appreciation of music would criticise the playing of these lamas. It was harmonious, reverent, and alluring. It made a very favorable impression on both Chinese and foreigners.

The reception was a great success, and much credit is due Mr. Brace for so carefully and tactfully planning it.

CHUNGKING NOTES.

Miss Searle and Miss Greenfield came to Chungking from Kiangtsing for the Bethel Band meetings. Miss Dix returned with them to help in the work for a short period.

Mr. and Mrs. Stibbs and John from Nanchung have been spending some time at the China Inland Mission home.

Bishop and Mrs. Gowdy arrived from Chengtu Jan. 18. Mr. Rape escorted them down the river from Suining. Bishop Gowdy gave a very helpful talk on "The Holy Spirit" at the regular weekly prayer meeting on Thursday, the 25th. He presided at the sessions of the Annual Conference of the Chungking Area of the Methodist Episcopal Church, opening

Jan. 29th. At the conclusion of the conference, Bishop and Mrs. Gowdy left for their home in Foochow, Fukien, having made many warm friends on this their first trip to West China.

The marriage of Dr. Gwendolyn Cook to Dr. Snowball took place at the China Inland Mission Home on Tuesday, January 30. Dr. and Mrs. Snowball will remain in Chungking for the present for language study.

Dr. Beech arrived by plane January 24th to attend the Methodist Conference. He found it a thrilling experience to have tea in Chengtu and supper in Chungking on the same day. He returned by car accompanied by Mr. and Mrs. Carmen Brace, Mr. Gordon Jones and Stephen.

Mr. and Mrs. J. F. Peat, who were for many years very efficient members of the Methodist Mission in Chungking, have returned to their former home for a visit and have been warmly welcomed by their many friends here. Since leaving here at the time of the evacuation, they have spent several years in Singapore and the past year at Wuhu and Nanchang, China. They find that many changes have taken place in Chungking during their absence but their friends find that the Peats have not changed and it is a great pleasure to have them in the city again. They plan to leave for home in the spring spending some time in Europe.

Mr. and Mrs. John Carpenter of Liangshan have been in the city for some time for dental work.

KIATING NEWS ITEMS.

J. C. Jensen escorted the Kiating children back to the Canadian School after the Christmas vacation and stayed for dental work, going direct from Chengtu with the local delegates to the Baptist Convention in Yachow.

Miss Mao, Principal of the Suifu Girls' School, Astrid Peterson, and Chester Wood went through Kiating early in January on their way to Chengtu. Mr. Wood also attended the Convention and Conference in Yachow.

Gradually the foreign community left for Council and Convention. First Dr. Allen and family, later Miss Harris

and Miss Coutts, then Mr. and Mrs. Quentin—all to Chengtu. Mrs. Jensen went to Yachow in company with the Suifu party consisting of Dr. Tompkins, Mr. Vickert, Miss Archer, Dr. Criswell and the Chinese delegates: Travellers encountered such novelties as frozen rice paddies and frosted ferries. The members of the C.I.M. were the only missionaries left in town for some three weeks.

On Feb. 10th the Suifu folks and the Jensens returned, the former continuing their journey by boat the same day, all except Mr. Vickert who had come down to enjoy the thrills of a raft ride and left by bus for Chengtu the next morning.

Kiating is looking forward to a rather quiet Chinese New Year as fire crackers are forbidden for fear that communists might start something under cover of the noise.

The City is awaiting with keen anticipation the return of the Canadian members of the Community.

L.B.J.

THE CHINA YEAR BOOK - 1933.

This is the fifteenth issue of this valuable book. Each year the Year Book seems to grow in power and influence. This is understandable when one notes the list of contributors. Not every editor is as fortunate as Dr. Woodhead in securing such valuable articles on so many interesting topics.

This number is a mine of valuable and up-to-date information that all who live and work in China should have at hand. There are twenty-seven chapters and an appendix. While no one may be expected to wade through all of the statistics contained in this volume, we all need to know where to find such tables. For if we have them on hand and will make use of them, much loose talk and writing on things Chinese will be eliminated. Missionaries going on furlough might well put this book in one of their trunks where it can easily be gotten at. Then when they are asked for *facts* about

this country, they will not be left to draw upon their imaginations or their general impressions. This information will give body to their addresses and make their speaking more effective. As a class, we missionaries are suspect, because we are too often tempted to deal in glittering generalities. Here in the Year Book is the true antidote for wordiness and vague impressions.

Those of us on the field are so immersed in detail work that we tend to lose an ordered view of China as a whole. Some of us have to look up detailed information for use in our classes; others are called upon to write papers for learned societies. We want to be exact. We ought to be correct. But where can we find figures to substantiate our statements? Here is the Year Book for 1933. The latest and most exact figures may be found upon our desks if we get this book.

But the reply comes from hundreds of missionaries - "all you say is true but we can't afford this book. Our salaries have been cut and may be cut again; our work appropriation is growing less year by year." This reviewer is in complete sympathy with all this. Therefore he would suggest that each Mission Secretary should be provided with a copy of the Year Book; certainly every school library should contain this volume. And each station with more than four missionaries in it should club together and get a copy for station use. In this way a large number of this Year Book would be available to the individual missionaries.

Chapter VIII on Public Health; Chapter XII on Religions; Chapter XIX on Education and chapter XXIII on International Relations are all of direct interest to missionaries who wish to keep informed on up to date topics. Especially valuable is the article on Catholic Missions by Father Paschal M. D'Elia, S. J.; and it is well worth reading, for ordinarily the Protestant missionary knows all too little about the work of this section of the Christian Church in China. The article on the Sino-Japanese question should be read in order that we may get the pith of this subject and be able to relate the different phases of it. Perhaps it would also help all of us to clear our thinking about the Kuomintang if we read Chapter XI (Just here one notes a misprint. There are two chapters in the table of contents marked 'XI', but in the body of the book, the chapter on religions is numbered XII.)

The book is well indexed; has six appendices, and is published by The North-China Daily News and Herald, Ltd., Shanghai. Price \$20.00, postage extra.

LIFAN FLOOD AND EARTHQUAKE RELIEF

A.J.B.

A few months ago an appeal was made through the Missionary News on behalf of the sufferers in the Ming valley as a result of the earthquake fatalities and the later flood when the dam broke above Weichow causing terrible loss of life and great destruction of property flinging thousands of people into abject poverty and near starvation.

At the recent Canadian Mission Conference, Pastor Mao of Lifan reported fully on the great catastrophe and measures of relief already taken. He expressed the keen gratitude of the people who had received help and told of plans for further use of the funds on hand. He indicated that the danger of further flood is imminent when the water rises again as only a segment of the great dam gave way. He says that when the mountain side slipped into the valley above Weichow a great lake was dammed up eighty feet high, holding back some acres of water which is still largely by the dam caused by the slide. The fear is that next flood time of the river there may be a worse catastrophe. Marshall Liu Hsiang has sent a body of geologists and engineers in to examine and make a report at once of measures that may be used to prevent a recurrence of such terrible floods.

At the Conference the Home Mission Treasurer in reporting on the funds received, both for the Lifan Missionary work and the special relief fund, spoke with feeling of a letter that had been received through Miss Harrison of the Canadian W.M.S. of a sixty dollars subscription for the relief funds, from the native Christian women of the United Church of Canada in Africa who had heard of the suffering from flood and famine in China and wanted to help a little. This story of assistance from African Christian women, themselves very poor, visibly affected the Conference who broke into feeling applause.

The subscriptions received to date by the Treasurer for the Relief Fund are as follows:—

Jenshow Church	\$ 23.00	
Miss Steele	10.00	
Si Shen Tse—		
Children's Church	2.15	
Junghsien Church	10.00	Additional reported by Pastor Mao
Tzeliutsing “	40.00	sent him for help in Weichow-
Chungking “	12.12	Hua Meh Middle School
		\$50.00
Penghsien “	54.88	Goucher and Su Chi do 20.00
Women of Africa	60.00	Shin Min Kung School 20.00
		<hr/>
Samuel Liu—		\$90.00
collected from		
missionaries—	61.00	
Kiating Church	15.00	
Luchow “	11.85	
	<hr/>	
Total	\$300.00	A.J. Brace, Treasurer. Feb. 17, 1934,

THE VISIT OF THE TIBETAN LAMAS

A.J.B.

Twenty one Lamas from the Tzagulao Lamasery near Lifan have been visiting Chengtu for more than a month. Their main reason for the visit was to raise funds for the rebuilding of the beautiful gilded tower destroyed in the earthquake of last year. This tower is about one hundred and fifty feet high, and modelled after a great Buddhist Tower in India. It is said that in Tibet among many beautiful towers none are so beautiful as the gilded tower of Tzagulao. The recent earthquake broke off twenty feet of the gilded dome and shook the great building to its foundations. Marshall Liu Hsiang subscribed five hundred dollars, Marshall Deng three hundred, and many other subscriptions were received. The Generals engaged the

Lamas for a special three weeks prayers in a new temple recently erected in Chengtu by General Niu of the 28th Army. It is reported that large sums were raised by the military through the medium of the Lama incantations, and the subscribers were taxed as receiving protection from the advance of the Reds because the Lama prayers were for the success of the present military operations, which doubtless have been successful, but rather due to the unified military advance since Liu Hsiang assumed command.

While in Chengtu the Lamas visited the Movies for the first time and also heard a radio for the first time, at Mr. Plewman's, going into ecstasies at hearing music in Shanghai and Nanking. They also wished to visit the University. Accordingly the officers of the West China Border Research Society invited them out to meet Chinese and missionaries who been into Lifan and Tsakaolao, and sixty-sat down to a dinner served in Hart College in a combination Chinese and Western style. Other Lamas had arrived and with their band made an imposing group of thirty-two dressed in the reds and browns of their Yellow Order. They visited the Museum under the direction of the Curator, Dr. D. C. Graham. They were much surprised at the great collection of Tibetan curios and assisted the Curator in properly cataloging some of the recent additions. They were photographed along with their Chinese and missionary friends, and gave a band concert on the steps of the Administration Building to a large and appreciative audience of University students. The ten foot horns in action, each held by two men, and each blew in turn by two men, was something unique in Chengtu. Nothing like it had been seen or heard before. The blare was terrific, but strange to relate blended in a most wonderful way with the sweet music played on the smaller horns.

They suggested to Dr. Graham that a corner of the fine museum might be fitted up as a shrine for visiting lamas, and that before long the Panchan Lama expected to visit West China on his way to Lassa. Pastor Mao of Lifan was present and expressed himself much pleased with the reception given the Lamas as it will have a beneficial effect on his work where formerly he had experienced bitter opposition. The Border Research travellers "Inside" also feel that Pastor Mao's and Yang Shao Chin's influence has been very helpful. The latter Mr. Yang is a brother of the Head Lama, and was official interpreter for the party.

THE BOY SCOUTS OF THE CANADIAN SCHOOL

The Chengtu Troop of the Boy Scouts of the Canadian School are now a going concern. Since last September they have been in training, and word recently came from Canada that they were being registered under the Jurisdiction of British Columbia, and the B. C. Scout Commissioner wrote a cordial word of welcome and promised to aid the local Troop in every way possible.

Last month the regular tests in rope knots, flag composition, Scout Promise and Laws were successfully passed, and a public Enrollment was held in the Chapel of the Canadian School, when the parents and friends of Scouts and Cubs, together with Captain Boreham and her fine Corps of Girl Guides were in attendance. The Principal, Mr. L. C. Walmsley, was welcomed and invested with the Golden Scarf as Honorary Scout Master and gave the opening address on "Values in the Scout Law". In a very thoughtful and witty speech for ten minutes he impressed the Scouts with the seriousness of the Scout Law in character building. Then the Scout Master, A. J. Brace, an Associate Scout Master, Tom Freeman, initiated the Tenderfeet by the investiture of scarf, stave and hat after they had taken the oath of allegiance to do duty to God and Country, help other people every day, and obey the Scout Law. Bill Jolliffe, as Cub Master and acting Patrol leader of the Eagles since Will Small left for home, introduced the Tenderfeet for initiation, and assisted them sign the roll after the ceremony. The Troop stood in silent prayer for their brother Scout, Don Walker seriously ill in Peking Hospital, and also for Neil Bell who has been sick for over two months. In the case of Donald each Scout wrote a letter of good cheer to him when he left, on each day to be opened and read. The reply from Donald was cheerful and hopeful.

The following three patrols are thoroughly organized. Eagle Patrol—Will Jolliffe acting Leader, with Peter Quentin, No. 2, Oscar Liljestrang, Paul Jolliffe, Ted Best, and Don Crawford.

The Owl Patrol—Jack Small, Leader, Dave Hibbard No. 2, Julian Brace, John Wilford, Howard Plewman, and Don Walker on furlough.

The Beaver Patrol—Glen Walmsley, Leader, Junior Liljestrand, No. 2. Hobert Kilborn, Neil Bell, Bill Phelps and Ern. Jenson, with Donald Bridgman of Penghsien as honorary member.

The Wolf Cubs known as the "Dragones", and resplendant in their green and brown colors, are Bill Hibbard Leader, Donald Willmott No. 2, Bruce Dickinson, Bob Hibbard, and Bobbie Agnew and Omar Walmsley. The Scouts meet every Tuesday afternoon and are already at signalling and other duties to make them competent later as First Class Scouts, determined to "Be Prepared" for all their work in life as they follow the Scout Motto and daily salute with the three first fingers to indicate they are following the three sided promise, and wear a knot in their ties to remember the good deed to be done daily.

INTER ALIA.

"Many readers will be glad to hear that the Chancellor of Victoria University, Dr. E. W. Wallace for many years associated with Chinese Christian education - is definitely progressing towards convalescence after a serious illness. Few leaders of the church have been able after such short time to make a deep impression on the life of the church and any interruption of his fine service would have meant untold loss. But he is steadily coming back - thank God!"

The foregoing quotation is taken from the Canadian correspondence in the *Christian Century* and we are sure that all our readers will heartily enter into the correspondent's thanksgiving to God.

Toronto, Canada, will this year celebrate its centennial, that city having been incorporated on March 6, 1834.

Congratulations are extended to Rev. and Mrs. Merrill Brininstool of Yachow on the birth of a daughter, Grace Elizabeth, on January 8, 1934.

Galen M. Fisher, General Director of the Fact Finders' Commission, in summing up the salient findings of that body, common to all the countries studied, gives the following list:

1. The naturalization of the Christian movement in the various countries where work has been undertaken.

2. The transfer of responsibility for the conduct of the work to the hands of competent Christian nationals.

3. Adjustments in the allocation of funds, personnel and effort to meet the changes in relative emphases called for by present conditions in the world.

4. Cooperative efforts in on mission lands by the various Christian bodies undertaking work in them.

5. The development of policy in relation to missionary personnel, especially considering number, proportion, qualifications and special preparation.

How many of these findings have been carried out in West China? Number five relates more particularly to the Home Base.

During the New Year holidays in Suifu, a city-wide Athletic Meet was held for three days. Rev. Clarence Vichert was one of the two head referees.

A letter written by William Small in Hankow on the morning of Saturday, January 20th was delivered to his parents in Chengtu on the evening of the same day.

The NEWS goes to press on the fifteenth of each month. May we ask our contributors to keep this fact in mind when sending their contributions.

The address of Miss A. Harrison is: Fang Dzen Gai, Chengtu, Sze. She is the Business Manager of the NEWS.

“As part of an anti-religion movement Chinese public school teachers at Hweilichow, Szechuan, invaded the minor seminary at Ningyuanfu. They haranged the students, ransacked the building, examined the text-books and demanded an explanation of the seminary. On leaving they admitted that the school, conducted by native clergy, was a model for seriousness and discipline.” *From Fides-Day, quoted in the Chinese Recorder.*

Our knowledge should be perfect and actions square,
Our courage should be steadfast and hearts be fair,
Through sacrifice must new life be born,
Though our sole reward be a crown of thorn.

Li Bi, A. D. 656.

Mr. John Stewart Service, son of Mr. and Mrs. R. R. Service of Tsingtao, and Miss Caroline Edward daughter of

Colonel and Mrs. Edward Hugh Schulz, were married on November ninth, 1933, at Haiphong, French Indo-China. At Home, the American Consulate, Yunnanfu, China.

Congratulations to Dr. and Mrs. G. B. Lo on the birth of a daughter, Sara Lueile, on January 26; weight 5lb. 12 oz.

The Misses M.E.G. Heusner, E. Schroder, and I Seidenberg, C.I.M., Sunking, Sze., are leaving for furlough in Germany. Miss Seidenberg has had only one furlough in twenty-four years. She goes to stay with her brother on the beautiful North Sea island of Wangerooge.

Many are the new days in this era - most of them have to do with Depresson. But now we have a new day that is altogether exhilarating; a Chair or a "*ban-den*" in the University for a Chinese professor supported by a Chinese in the province of Szechuan. The matter awaits a more full statement till we have the right man for the support.

Rev. E. G. Toyne of Luchow has been in Chengtu for medical treatment. Mr. Toyne is nearing forty years of service in Szechuan. On his return from Chengtu, Mr. Toyne to go to Tungki to help in the work of that newly opened field.

Once more the three Bible Societies working in China report an increase in sales. New Testaments, 78,371; Bibles, 63,921; Single books of Scripture (mostly Gospels) 9,260,255. The increase for 1933 is 3,000.

NOTICE

BUNGALOW AT BEHLUDIN FOR SALE OR RENT.

Ample room. Good location. Price very reasonable, and terms of payment to suit purchaser. Further particulars on request.

E. N. MEUSER, CHENG TU

WEST CHINA UNION UNIVERSITY

Feb. 19, 1934

The accession list for January 15 to February 15 is as follows:

Herbert, A. P.	The Water Gipsies
Redwood, H.	God in the Shadows
Redwood, H.	God in the Slums
Byington, E. H.	The Quest for Experience in Worship
Oxnam, G. B.	Preaching and the Social Crisis
Garrison, W. E.	The March of Faith
Canfield, C.	Bonfire

ALICE W. LINDSAY

Librarian

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BEAMAN'S.

A REST HOUSE FOR TRAVELLERS

Dear Friend:

This will inform you that the number on my house has been changed from 338 to 382. I have not changed my location and am still at the corner of Rue Chapssal and Joffre. If you will kindly pass this notice on to others with the information also that my place is still going on as usual and that all who wish to come and stay with me while in Shanghai are received gladly I will appreciate it very much.

W. F. BEAMAN
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The Cornhill Insurance Co., Ltd.

The Pearl Assurance Co., Ltd.

The Employers Liability Assurance
Corporation Ltd.

The Union Insurance Society of Canton Ltd.

The Canton Insurance Office, Ltd.

The Sun Life Assurance Company of Canada