

The West China Missionary News

MAY—1927

EDITORIAL.

RECONSTRUCTION.

When a country passes thru such an experience as is taking place in China at the present time, it goes without saying that, once the disturbance is ended and the nation is able to settle down to some ordered form of procedure, there must ensue much in the line of reconstruction. This we who live in China may expect and should prepare to meet. There need be no fear of such a process if we will but keep our minds open to change and our hearts sympathetic to this people as they begin to rebuild the waste places of their national life. Without these two qualifications, it is doubtful if any foreigner can be of much service to China at this time.

While the country and its government will need to re-evaluate afresh its form of government and its possibilities, it is none the less true that the Christian Movement in this land will also be brought face to face with new situations and new conditions that will call for serious thought and careful counsel. We prefer to call it the "Christian Movement" because that term can be made to include all Christian activities in China. It certainly does include the Christian Church and Christian Missions. At this time we would like to stress the importance of reconstruction in the realm of Christian Missions, as we are more nearly concerned with this phase of the question.

The history of Christian Missions in China seems to point to this fact: after a time of political and military disturbance in the country, there has generally been a numerical loss to the missions at work. Especially is this the case, when, as at present, large numbers of missionaries have been withdrawn from their stations and concentrated at Shanghai or other places. There is something very depressing in an evacuation. Indeed the

feeling of having labored in vain may possess the minds and hearts of those who are called upon to leave their work and travel across the country to the coast. There is a danger of thinking of the futility of the undertaking. If this condition is allowed to prevail and spread, one gets discouraged and it is easy to decide that one's life can be spent to better purpose in some other land. Resignations are written out and some of them are mailed and the household effects are sold off and we turn our faces towards the west. Other interests crowd in upon us and we lose our grip on the purpose that brought us to China. Added to this feeling of depression and discouragement, is the thought that perhaps it is time to leave, for are not young Chinese Christian men and women being prepared to take over the responsibility that has rested so heavily upon our shoulders? Has not the time come for the Christian missionary to make way for these new leaders? Will it not be better for us to seek other work and so leave the funds in the home lands for the payment of salaries of preachers, teachers, and doctors in the Chinese church? It is all too easy so to reason and then act on our conclusions. In the end, there are fewer missionaries to return to the stations.

Then there are those Chinese leaders in whom we rejoice. They are carrying on in splendid fashion. We do not say that they are making no mistakes—they, like ourselves, are human. But they are appreciating the difficulties of their tasks and are endeavoring to overcome them. This experience will be a means of strength to them and the better fit them for further service. These men and women are the hope of the future Christian Movement in China.

With these factors in the case, it is only wise that the missions at work in Szechuan should even now, while the change is being brought about, address themselves to the serious task of reconstructing their work in such a way that the best results may be secured and, eventually, the cause of Christ in this province be furthered.

WILL YOU HELP ?

During these days of uncertainty and stress, the West China Missionary News is trying to carry on. It is no easy task and is beset with difficulty. In the first

place, some of our advertisers are unable to continue their advertisements in the paper. Nearly all foreigners have left the province, and even those who are left dare not hope to get any of their purchases forwarded; and if, perchance, they should be so fortunate as to receive a parcel of goods by boat, it is only after it has run the gauntlet of the multiplying tax-stations that have sprung up like mushrooms overnight. Just read "Counting the Cost" which appears on another page of this number of the NEWS, and this will serve to explain one reason why the missionaries still in Szechuan are not ordering any goods. This state of things has obliged our advertisers to discontinue their page in the paper. Mackenzie and Co. and the American Chinese Drug Co. have been for many years among our best customers in this respect. But they have had to stop for the present.

It is a fact that the subscriptions to the NEWS do not pay for the publishing of the paper. Unless we can continue to secure advertisements we shall find ourselves in debt. We don't want to stop the paper. We believe that it has been a means of union and comity in the development of mission work in West China. What shall we do? Or perhaps, we might repeat the caption of this article—WHAT WILL YOU DO? WILL YOU HELP? One way in which this help can be given is that each one of you pay your subscription for the present year. If that were done we should be more nearly able to meet our printing and posting bill. Please send in your subscription AT ONCE. Don't wait for the other person to pay his. Send your money to Mr. H. J. Openshaw, Chengtu, Sze. who, in addition to some other work, is kindly giving his time to sending out the NEWS. Mr. G. M. Franck, so far as we know, is in Shanghai, and would, we are sure, be glad to receive subscriptions from our readers who are in that city. Give a year's subscription to the NEWS to one of your friends and thus increase the circulation and make it more worth while for our advertisers to continue their page at this time. If you know any firm that ought to be represented by a page in the NEWS, get them to advertise in the paper. In these ways we can all help to keep this messenger of Christ going in the face of difficulties. DO IT NOW.

A QUESTION

WERE the whole world as good as you
— not an atom better—

Were it just as pure and true,
Just as pure and true as you,
Just as strong in faith and works,
Just as free from crafty quirks,
All extortion, all deceit:
Schemes its neighbor to defeat,
Schemes its neighbor to defraud,
Schemes some culprit to applaud—
Would this world be better?

If this whole world followed you—

followed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether?
Malice, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would this world be better?

W. W. CASSELS.

FIRST BISHOP IN WESTERN CHINA.

Such is the title given to a biography of Bishop Cassels by the writer, Marshall Broomhall, M. A. The book is published by the China Inland Mission; and the agents are The Religious Tract Society, 4, Bouverie Street, London. The price is six shillings. There are excellent photographs of the bishop at different periods of his life and some good pictures of places connected with that life. The index is good.

Bishop Cassels was born on March 11, 1858 in Oporto, Portugal and spent the early years of his boyhood there. His father was in business in that city and it was not until the boy William was ten years old that he went to England for his schooling. This he got at Repton and then went on to St. John's College, Cambridge. Then followed a curacy in All Saints Church, South Lamberth. It was while the future bishop was laboring in this crowded quarter of London that he came into contact with Stanley Smith, one of the "Cambridge Seven" and began seriously to think of giving his life to the work of the gospel in China. Hudson Taylor was searching for men whom he wished to send into the interior of that great land, and England was thrilled by the announcement that seven Cambridge graduates had volunteered for the arduous and dangerous task. W. W. Cassels was one of that seven. Others of that group who came to West China were Rev. Montagu (now Sir Montagu) Beauchamp, Cecil Polhill-Turner, Arthur Polhill-Turner: thus out of the famous seven, four of them labored in the province of Szechuan. Rev. Arthur Polhill-Turner is still carrying on his work in the city and district of Suinting. Of those who came west, W. W. Cassels was the only one who was an ordained clergyman of the Church of England, and so he had to travel back and forth to marry couples, all the while advocating celibacy as best fitted for pioneer work in inland China. But he had to stop that advocacy when he was married to Miss Mary Louisa Legg on October 4, 1887. He justified his change in the following fashion in a letter written to Mr. Stevenson, China Inland Mission, Shanghai:

"David enquired of the Lord, 'Shall I go up against the Philistines? and the Lord said Go' He went and prospered . . . 'And the Philistines yet again spread themselves abroad, and David Enquired again', and the answer was *different*, "Go not". He did not make the mistake of thinking that the guidance in one case was to be the guidance in every case. This, however, is the mistake we are apt to make. It was the mistake I was making. I was thinking that the guidance of last year was the guidance of to-day, when it is now evident that the Lord has other purposes for me."

Paoning was the center to which the young missionary proposed to go; he took the road through North China passing through Taiyuanfu, Taiku, Pingyuanfu, and down into Szechuan. The story of how the mission was able to get a house in Paoning and of the their Mohammedan landlady and the young lad to run in and out of the mission compound that used and who afterwards became Archdeacon Ku, is fascinating. There surely were difficulties abundant and disappointments not a few; but Bishop Cassels early showed his pertinacity and would not be said nay. Even tho the tiles were taken off the roof to make him get out he would not budge but put up an umbrella and covered himself with an oil sheet, for it was raining heavily. This determination to win out at all costs enabled this young untried missionary to overcome numerous difficulties. The matter of renting property for foreigners in those days was beset with hindrances that called for a patience that should be based on more than human resources. Cassels simply decided to go forward and then settled down to overcome any obstacles that he met. In the early days of mission work in West China just such men were needed.

But this intrepid servant of the Lord was not content with getting a foothold in Paoning—this was to be his point of departure. He looked beyond that city to others to the north, south, east and west. Market towns were reconnoitred and he became possessed with a burning desire to conquer east and north Szechuan for his Lord and Master. The detailed story of this occupation of this part of the province, and the added work of the Church Missionary Society to the north and west is one of the rich examples of Christian adventure. At times reinforcement would be sent. At other times losses by withdrawal or death had to be met. In and through it all, this pioneer of the cross steadily kept his purpose and when he laid down his burden after forty years of service, most of the principal cities and towns in his diocese were occupied and

Christian chapels and churches were opened for the preaching of the gospel. In order to get the full import of this fact, so briefly stated here, it is necessary to read the biography and then to turn to the map at the back of the book and note the territory won for Christ.

And then, to remember that W. W. Cassels, in all kinds of weather, over all kinds of roads, and in all kinds of inns, at all times of the year, travelled through this wide area in his work as Bishop of this large section of Szechuan! Travelling is getting a little better in some parts of this province; motor roads are pushing out from Chengtu in some directions, but back in the last decade of the nineteenth century and in the first of this, travel anywhere west of Ichang, by chair, pony or boat was nothing less than an adventure. And the bishop always insisted on keeping his appointments. This meant that when the roads were muddy and the rain was pouring down, he had to walk in order to help his chairmen to make the stage. The northeast section of Szechuan is mountainous; but that did not stop our hero. He had made out a schedule of visitation and he intended to keep it—and he did.

Time fails to tell of the occasions when opposition grew so fierce that the bishop had to agree that the foreign workers in his diocese should withdraw for a time. As for himself, he was fearless. He would gladly have stayed on; but he left with the others. Writing on July 14th, 1925 to the members of his diocese (this, it will be remembered was soon after the affair of May 30th in Shanghai) he says:

“I am well aware that the circumstances on this occasion are very different, but I cannot forget that during my time here we have twice been suddenly called off to go to the coast, and in both cases the journey has proved to have been unnecessary.”

“It is very easy at this time to criticise the Chinese, but it is far more important for us to seek to learn what lessons we can from the present upheaval—lessons especially with regard to our attitude to the Chinese leaders, and with regard to the fact that we are not permanent institutions here.”

“May I seek to stir you all up to very earnest prayer at this time for all who are in authority.”

This reference to Chinese Christian leaders calls to mind what Bishop Cassels was thinking on the question of Chinese leadership back in the early years of this century. One thinks of him as a man of extreme caution and he was—, of the conservative father of a great work. He was. But it comes

upon one with startling freshness to find the following quotations from his letters, written before the West China General Conference of 1908 had been planned :

"The chief thing that has been impressed on my mind is that for good or ill, in the Church or out of it, the Chinese are showing a spirit of independence, and taking things into their own hands in a quite unprecedented way."

"And this spirit seems to be accompanied with a fresh outburst of anti-foreign feeling ; not proceeding, as of old, from the supercilious Confucian who was unacquainted with the outside world but from the more educated and advanced party in China . . . This spirit is no doubt, due to the Japanese successes . . . The state of things demands much care and prayer."

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"I am increasingly convinced of the need of taking our Chinese brethren into consultation, and of trying to look at every question in the light of which it presents itself to them . . . We are not sent here to transplant a fully grown exotic which has already developed its coloring and characteristics from a distant clime ; such a process would ruin the vitality of any tree. Our work is to sow the seeds of Truth, and allow the tree, which is indigenous in every soil and (as St. Paul says) bears fruit in all the world, to adapt itself, as it grows, to its local surroundings whether they are favorable or unfavorable.

"The fundamentals of the Truth are, of course, unalterable ; but the non-essentials must be adapted to varying needs and capacities, and we have no right to impose upon a people of an utterly different temperament regulations which have grown up to suit the character of a Western nation. I seek, then, for a wide spirit of adaptation, and for grace to balance my judgement by that of the leaders in our Chinese churches."

Here one sees the mind of the Christian statesman. While fully realizing the lack of historic perspective on the part of his Chinese brethren and their need of further insight into the mysteries of the Christian religion, this man of God was prepared to join counsel with them and by prayer and conference seek to find the best methods of transferring more responsibility and power into their hands. And this before the cry for self-determination and burst upon the missionary forces in China.

Perhaps enough has been given of the life and thought of this servant of God to afford some estimate of his qualities of heart and mind. Already his perseverance in the face of dangers and difficulties has been referred to. His life of prayer will

force itself on all who will sympathetically read the biography. And it was not simply about the great perplexities in his work, or the need of more missionaries; but to the least detail of his affairs he spent his heart in prayer. In his long journeys—and it is estimated that he spent about one fourth of his career as a missionary travelling through his diocese—he spent much time in quiet prayer for the work and the workers and the members of his own family. Over and over again in his letters he refers to quiet times of prayer. He is said to have prayed workers out to West China. His daughter, Jessie (Mrs. P. A. Bruse) says: "Spiritually his prayers were never in ruts, but always fresh and helpful. He taught us to bring everyday things to God, and also to have broad sympathies. He truly worshipped God with deep humility and awe—as well as regarding Him as a Friend and Adviser. The words "We bow at Thy feet", or "We cast ourselves at Thy feet", were expressions of this".

"He was a humble and loving autocrat" (writes his biographer). Well, if one can combine humility with the functions of an autocrat and then soak the whole personality in love, there is little to be feared. The very nature of the work that Dr. Cassels was called to do, and the lack of trained workers on the field, called for decisions on his part that when delivered might smack of autocracy. But it must be said that he ever carried into his work with others an open mind that was hospitable to all suggestions. While not a confirmed attender at conferences, he gave thought to the topics of those he had to attend and was ever ready to receive light from others on them.

Just here, one may be permitted to express the wish that the author of this biography had given us more of the bishop in his relations to other missions in Szechuan. The first West China Conference is referred to but briefly; the second is mentioned, and there are references to one or two meetings of the West China Missions Advisory Board. But this does not begin to tell of the days spent by Bishop Cassels in council with union bodies in West China. This part of China is noted for its union efforts. But the reader of the biography would hardly come to realize how earnestly and heartily the bishop entered into these movements. He impressed one as being willing to explore any proposed union effort to see if he could find in it any solution of the problems involved. He was one of the chairmen of the West China General Conference held at Chengtu in 1908. It is worth reading the report of that gather-

ing to see what the bishop said and did. One of the proposals that held the mind and heart of the conference was the resolution calling for "One Christian Church for West China". Remembering the caution in the make up of Dr. Cassels, one rejoices at the words he uttered at that time. He, however, realized the serious difficulties to be overcome in working out that splendid ideal. For years, he attended the meetings of the Committee on Church Union, and, I believe, became convinced of the futility of the project. In this conviction he was joined by others who had enthusiastically favored the ideal when it was presented to the Conference. This was characteristic of him. Ever ready to test out any plan of action to see if it had practical help in it. To some of us, he was that rare combination—a practical idealist.

Because of his shy reserve it was not easy to approach Bishop Cassels; one was impressed with his preoccupation and did not venture to intrude. He himself felt this incapacity for making people feel at ease in his company; and yet he was one of the most thoughtful and kindly hosts. As a guest, he made a special effort to manifest his appreciation of what was done for him. His own needs were so simple and so easily supplied that he was never difficult to entertain. What he most wished was to be given time to himself for thought and prayer and the interminable letter-writing that followed him wherever he went.

Finally he took his last journey over the rough and uneven roads of his diocese. He returned home to die. "And so he passed over, and all the trumpets on the other side sounded for him."

WHY WE DID NOT LEAVE CHENGTU MARCH 1927

The departure of our missionaries from Sze Chuan in January and February is now a matter of history and the development of the general situation in China since that exodus began has fully justified the decision to evacuate the province and has demonstrated the wisdom, foresight and intimate knowledge of China and things Chinese on the part of the authorities who recommended and consistently urged the evacuation. The five members of our mission (United Church of Canada) who

are now in Chengtu all have families and it has been a source of no small satisfaction to know during the past weeks that they are all either in Canada or well on their way there. We think it is well that all women and children have left here and also that our numbers have been somewhat reduced so that the Chinese during this period of extreme irritation might not feel that the foreigners were standing in their way or in the road of progress in all efforts that they may wish to make to get control of affairs in China whether of things temporal or of things spiritual.

When our fellow missionaries left us, we fully expected that we would be compelled to follow them in a few days, but we thought it well that some men whose families were being escorted by others should remain behind until it was clear that it was absolutely necessary for all to go. Therefore, it has been in a spirit of willingness to go or readiness to stay that we have lived during the past two months but always desirous that we should not come to a decision which would bring personal harm to us some time in the future nor on the other hand cause unnecessary disaster to the work of the Province which has been built up during the past thirty years by the faithful service of devoted missionaries. Our plan has always been to gather information from all possible sources bearing upon the situation—both here and in Eastern China, then study it in the light of our own knowledge of China and the Chinese, trying all the time to give due weight to the dangers of the situation but seeking not to over-emphasize them nor to allow desire for personal safety to shake our nerves or bias our judgment. Having done all this, we have committed the whole question to the Lord asking Him to guide where we cannot see, and in some way to impress our minds with His Will even when we could not understand.

During the latter days of February all hope of being able to remain gradually dimmed, but we stayed on day by day until the day of opening the University approached. Then we thought, if we can but see the institution opened, even if we were forced to go soon afterward it may not mean that the work will necessarily close, but perhaps our Chinese associates can continue the work. We received telegrams from Chungking and other places urging us to leave and finally one came saying that a general strike had started at Ichang which might cause very grave complications and urging us in the strongest terms to come out. There seemed only one thing to do and we decided to leave and called boats and packed our trunks. On

the morning fixed for loading our boats a telegram came from Chungking saying that the British and Chinese authorities had signed an agreement at Hankow. On receipt of this we consulted together again, and with our Chinese friends and the fact of this agreement seemed to be so far-reaching in its possible consequences that we decided to remain for a while longer to see what the developments might be. A month passed, during which time the work of the University opened and became consolidated, for another term.

The number of students gradually increased until we now have a registration almost equal to last term showing that the students have confidence that the work will probably continue without interruption for the term. On March 26th, we received news of a most unfortunate incident at Nanking where several British and Americans were killed. The next day we received a telegram from the British Consul in Chungking informing us that the gunboats would probably soon leave there for down river, taking all British Nationals with them and asking us if we would hurry out to join them before they left.

We also received the following telegram from Drs. Endicott and Gandier from Shanghai, "Situation is worse than represented. Council and English authorities unanimously urge leave Chengtu and Chungking immediately. We without reserve agree. Signed Endicott Gandier".

Once again the question of our leaving was thrust upon us and we were forced to again review the whole situation and decide whether we felt we had information about the local situation which they had not and which would warrant our remaining in spite of such continual warning. We knew that the Council of our Mission was meeting in Shanghai so that the message received represented their united judgment from the standpoint of Shanghai and the possibility of further trouble in Eastern China.

Accordingly we five met together on Monday afternoon March 28th, and again on Tuesday morning discussing the wisest course of action.

It is needless to say that we were fully aware of the gravity of the situation and of many of the possible consequences whether we remained or left. We also realized that there were possibly many factors from the diplomatic standpoint which entered into the situation but of which we were not aware. We knew there were many who would clamor for war and that was a possibility, and no one wished to be interned in China. We also knew that the reports of the affair at Nanking as they

would be given out to the public would certainly only give one side of the truth and the foreign countries—especially Britain would be blamed for the whole affair. We had many reasons for leaving, the main one being that the other members of our own mission urged us to do so and also Dr. Endicott and Dr. Gandier, who we felt were in this instance speaking on behalf of the Canadian Church, also agreed that we should come out. We knew that we would never be blamed by anyone for leaving our posts under the circumstances but would rather be commended for good judgment. But as we reviewed the situation and came face to face with the unavoidable duty of making some decision, we discovered that the question was not as simple as it might appear on the surface. If we had only our own safety to consider or only the price of the property which we own, or the immediate prospects of our work, the clear decision would be to leave for Shanghai.

It was not in the spirit of adventure that we proceeded with our difficult task of making a decision for none of us are expecting any special honors for what we have done, but rather anticipate about as much criticism as commendation, especially by those who do not know the Chinese as we do or are not as deeply interested in their future.

Nor do we think that we have come to any different decision than any other five members of our mission would have come to under exactly similar circumstances.

What then were the factors that led us to our decision?

We have today in China, two very marked classes which are continually struggling for the control of the country. The life history of a country is similar to the life history of an individual, it is the struggle between the lowest and highest nature for control. Many times at present one would judge that the evil nature was in control in China and when one thinks of the possible lengths to which this element might go, one shudders and wishes he was out of the country and in a safe place. But there is a solid strata of good, shrewd, reasonable and friendly people in Chinese society to-day and as we think of them and the struggle they are making to tame the worst element and of the possibility of throwing in our lot with them we hesitate before deciding to leave them to face their fate if there is still any opportunity of rendering assistance to them. Again, we may not agree with the methods that China has used during the past two years to gain her ends to emerge from her present submerged condition to a position of freedom and respectability among the nations of the world. To gain this end

she has allowed her baser element freedom and they are creating havoc and consternation in many places. But China is drawing forth the sympathetic consideration of the world and already both England and the United States have agreed to reconsider and modify existing treaties with the purpose of granting to China most of her demands. It is now China's duty to stabilize her country and tame the wilder element which is running loose. This is a hard task, but it is because we believe that she can do it that we are willing to remain and trust to our contacts with friends to carry us through.

Again, the local situation was a large factor in our decision. Chengtu is a thousand miles away from the seat of the war and three hundred miles from the Yang Tze river which is likely to be the scene of the struggle as far as it affects foreign powers. We are entirely different from any port on the Yangtse, for there we have foreign shipping and gunboats which are just now very irritating to the Chinese. There are no foreigners here at present, except British and American missionaries who are following altruistic pursuits all in the interest of China and recognised by the Chinese as such.

On several different occasions during the past two months we have called on the high officials of the Province and have been unhesitatingly assured that protection would be guaranteed to us even if matters became worse down river. Our Chinese friends both Christian and non-Christian continually assert that they do not anticipate danger for us here. In spite of the terrible struggle going on in Eastern China our work continues, and our students and teachers bear an air of confidence.

It is true in some places in the province radical elements have interfered with Church work, and in some places have occupied church property, but when appeal was made to official authority order has been restored and excesses prevented. Word has repeatedly come from the Nationalist Government at Hanko that Church property must be protected and church rights respected. The moderate element of the Southern government is friendly to church and mission work.

But our main reason for remaining has been to maintain and continue our work. As we review the situation we are persuaded that the departure of the five of us, with others who would go at the same time, would result in the closing of the University within a month. Our Chinese colleagues have urged us to remain for they have said in no uncertain tones that they also believe that the University could not be carried on without us. With the closing of the University would come the general disorganization of the christian work throughout the Province.

Our work would thus be involved by our departure and might receive a blow from which it would take a long time to recover. When men were leaving the Province to escort their wives and families to the coast our Chinese christian people were good enough to keep silent, believing with us that they should not be called upon to face the hardships and dangers of the present very critical period.

But, if we were to leave now, when our families are safe in the homeland, we believe that they would not hesitate to ask us where was the faith about which the missionaries had been preaching. They also tell us that they believe that the dangers are as great for the native Christians as for the missionaries in this province and if it is necessary for us to leave our posts for safety's sake they may also feel justified in doing the same. As one of our number put it, during our discussion when he said "If I were to leave now I would feel that I had no further spiritual message for this people, the soul would be gone out of my work and I might as well retire from missionary ranks".

It is for the sake of our work, our christian people, our student body and the spiritual message which we have come to China to bring that we are staying on. We have in our University today one hundred and fifty young men and young women who are without doubt the finest band of young people to be found in the Province. They are the fruit of years of past missionary work, they are looking to us for teaching and to leave them now would probably upset their confidence in us and the message we bring. And not only would our Christian community be affected by our leaving, but there are many who have not entered the Church who have heard that we claim that we are in China for spiritual ends, but who have also heard said that we are the agents of our governments, of capitalists and imperialists, and they are halting between two opinions and a sudden departure at this time would probably make them decide that our ends were material rather than spiritual after all.

But probably the real cause of our remaining was that we could not decide to go. As our minds moved backward and forward weighing one argument against another, and as we finally came to the point of decision, altho' the arguments seemed to be fairly equally divided between the two sides, yet we could not decide to leave. How often we wished for a clear leading, some thing like the Children of Israel had in the pillar of cloud and the pillar of fire, but it did not come in that way. Rather were we like the disciples when they assayed to go into Bithynia but the Spirit of Jesus suffered them not. Up to date

we have been led to stay, but we are still ready when further light comes or when we are directed in that way to take another course of action which commends itself to us.

After some 4 hours discussion and waiting for the guidance of the spirit we sent the following telegram to the Consul in Chungking and our friends in Shanghai "We deeply appreciate your anxiety on our behalf. We are needed to assist in the work of the church and the Union University and there is probably more danger in travelling to the coast; therefore we do not think that we should leave at present. Local situation is quiet".

We are hoping that the governments of the various countries concerned and the government of China can find some way out of the present tangle and soon we will see more harmonious relations existing and that China will thus have an opportunity to work out that destiny which she so very ardently covets.

A MINISTER'S READING.*

REV. JAMES MOFFATT, D.D.

Gibbon used to say that everyone has two educations, one which he receives from others, and one, more important, which he gives himself.

Ought a Christian minister to have any professional study? Arnold of Rugby thought that a Christian minister or clergyman should not have any professional study.

The layman says that a minister ought to know the subject of religion. He at once knows, from our preaching, whether we have picked up our information from some book that we have been reading lately, or whether it comes from a deeper knowledge. A publisher in Great Britain told me about his minister, "I always know on Sunday what book he has been reading the week before. He just picked up some book that had been reviewed, and absorbed it."

A teaching ministry means that you do not get your information *ad hoc*. It has to come out of a large and deep acquaintance with the subject of Christianity.

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The first and central channel for our education is the study of the Bible.

Many claim that their time is so taken up that they have not time for a real study of the Scriptures. It is not so much lack of time as lack of interest and conscience.

We will never be able to expound the Bible, and explain it as it is needed to do, unless we do two things. In the first place, we must have a love of soundness, a determination to know what we have to know. Secondly, we must maintain an indifference to what we cannot have. We learn in life that we have to accept some needful limitations. Some of us will never know much about science, we must be content to leave certain regions of thought outside of our purview.

In studying the Bible there is one great temptation. (A talk like this is more or less a confessional. What I am going to say will find an echo in a number of men's consciences here.) There is a great temptation to read the Bible for the purpose of getting texts, and to lose the devotional use of the Bible for our own life. You constantly find, when you read the Bible for devotional study, that your mind instinctively knows that there is a good text, something that may be passed on to other people. That is an acceptable way to read the Bible, but it must not be allowed to submerge or set aside the personal study of the Bible, which we need for our own lives.

It is rather useful to have special Bibles, one Bible simply for texts, and another for one's devotional use. I find it a great help to read the Bible in Latin or Greek for devotional purposes. Then one need not be always thinking about texts and sermons.

The best preaching comes with authority and weight from those who know the religion of the Bible, and who bring to any particular text that wide knowledge which is one of the great powers of life. We get from the Bible, as we study it scientifically, a grasp of the Christian religion in its proportions and scale which enables us to handle any particular text with a sense of focus otherwise wanting.

LITERATURE OTHER THAN THE BIBLE.

The study of the Bible is central, but we need to study more than the Bible. There is a great literature in the world, and men today are being taught as much by novelists as by any other people. The novel has assumed, greatly to its own loss as literature, the function of propaganda. There are novelists

like H. G. Wells who ruin themselves as artists because they take it into their heads that they have got the prophetic task of adjusting the world.

Great literature is required in our reading in order that we may study and know knowledge and the human mind. One of my greatest friends in Scotland, the late Dr. James Denney, once said :

“If I may say so without being misunderstood, Christianity itself becomes fatiguing.”

Of all men I knew, Denney was absorbed in theology, but he had a great knowledge of humanity, and he thought that if men studied only Christianity, if they confined themselves only to the precincts of their own religion, they became tired. He found that the intense strain of preaching and of pastoral work required relief, even mental relief, if a man was not to grow stale. More than once he would say :

“I must read more Goethe.”

He knew, for example, the 18th century in England as few men knew it,—a remarkable interest, because the 18th century is not of the evangelical centuries in English literature.

As to an interest outside of theology, I do not care what the subject is. The subject depends largely upon one's personal interests. It may be history or philosophy or literature, economics or science, but I do think we ought to have some subject that rewards the educated man, a subject whose study ventilates the mind.

Manning wrote to Cardinal Vaughan once: “I lay it upon you to study Kant's ‘Critique’ and the ‘School for Scandal.’ You would be helped if you would enter into such things with patience, and learn to laugh.” A novel reminder to a man like Vaughan, who tended to become absorbed in the professional work of the church! Manning saw with keen insight that a knowledge of humor, even of humorous literature, would be a relief to a man who tended to become obsessed with his purely professional study.

We ought to have some plan or subject which is determined by our idiosyncrasies, and some plan or subject which not only fits our own mind, but which also interests the group to which we minister.

MAIN CHANNELS.

There is such a thing as desultory reading, but there is no such thing as desultory study. Desultory reading is a delightful thing when you are tired. It is delightful to wander around

your library and take up a book, any book, here and there, on any subject. It relieves your mind. But desultory study is just the bane of existence.

There are many men, I find, who cannot be said to be idle. They have got books, and they read them, but they have no backbone in their reading. They take up a subject for a few months, and then drop it and take up something else.

We should all have one or two main pursuits, one or two leading channels, into which the rest of our reading flows as auxiliaries and helps. That I regard as almost essential for our mental life. The Bible and religion are our main channel. We ought to have, alongside of that, some channel determined by our education or our surroundings and our preferences, and let our ordinary reading run into that.

The richest kind of preaching, I think, comes from this sort of work. Men who study in this way, who read around their subject, discover before long that the more they read, the more things flow into it. It requires a mind which, when it comes to handle the Bible, has a range and a vitality that are fruitful. The result is that when they are to preach on a certain text or a certain subject they are not reduced to that lamentable way of picking up the last number of a homiletic journal and reproducing it. Their own mind works on it.

I think the multiplication of homiletic aids is a perfect curse to the Christian ministry,—that, and the multiplication of small devotional books, which has led to the neglect of the great devotional classics. These two have been subtly disintegrating the Christian conscience and mind of the teachers in the church. The result is what you at once see in a great deal of the preaching that is heard today in our churches.

You must remember that knowledge is an end in itself, and that the mind that knows, and knows how to know, is one mind which produces most richly which is required for our teaching and preaching.

With regard to special study for sermons, I always remember an incident told by Southey.

A good Quaker lady went to listen to Southey, and asked him how he spent his day.

“Oh,” said Southey, “I get up at six in the morning. For an hour I read Portuguese. Then for half an hour I read French, my watch beside me on the table. For an hour I read English prose. For half an hour I read Italian, and so forth.”

The Quaker lady turned to him and said: “And, friend, pray when dost thou think?”

That is a question which might be put to many of us in our professional activities today. We have our diaries filled up with engagements. We may not be studying Portuguese from six o'clock in the morning, like Southey, but we are filled up from morn to eve with engagement after engagement, and the Lord might send to us very usefully, some prophetess like that Quaker lady, to ask us:

"Pray, friend, when dost thou think?"

It is in thinking that the fruitfulness of our ministry will lie.

CONTINUED DISCIPLINE.

We have to read, as well as think, for our work. The reading of course requires discipline. We are responsible to no one for the use of our time and for our pastoral work, there is no one to examine us. In college those uncomfortable people we call professors examine us from time to time to see how far we have gone, but in the Christian ministry we have no one to examine us. We are independent in our studies. There is no one to know what you are doing, except that critic upon the hearth, your wife, sometimes. That, to many, is a most intoxicating freedom. There is a great amount of self-indulgence that saps one's grip upon his soul. We all know what it is some morning to go into our work room knowing we ought to be doing something, but we say, "I do not just feel in the mood today for writing a sermon or for reading the book that I ought to be reading," and we take up a newspaper or a magazine. That form of self-indulgence slowly saps the grip we ought to have on ourselves, and we lose hold of ourselves.

I would like to recommend here one of the most searching papers upon the Christian minister's training that has ever been written, by the late Dean Church. He wrote a paper called "Self-Discipline." That is one of the points he makes,---the need, when we are not supervised by any outside authority, of watching our minds and the way in which we handle our time.

The temptation, of course, comes also not only in the way in which we use our time, but in the disorderly habits that often cling to us, the lack of concentration which arises partly from the fact that we have not got some plan which has for us any definite interest.

One of the great values of getting a line of study and a line of interest is that almost every month you can get some real contribution to your subject that you must read and follow

out. The temptation to most of us is that we just drift about.

Bishop Wilkinson of St. Andrew's once wrote to Mr. A. C. Benson :

"Don't get into the habit of vaguely turning over religious books!"

Hard work is required: the application of the mind to books and subjects that really matter, and overcoming a repugnance to what is dry. I suppose we all learn, from being educated at college and school, that one of the first lessons is that we have got to do what we do not want to do at the moment. When we get life into our own hands in the ministry we are often apt to spare ourselves, and yet that is one of the habits to be kept up, forcing ourselves to work when we do not feel inclined to work.

That is the moral basis and the discipline of character, and it comes out in our work. We must pay good attention and the greatest attention, instead of giving the vague, casual kind of notice that we are apt to give to what comes to our notice because it has drifted in to us by the recommendation of some one or the review of some journal.

Says the apostle to the Hebrews: "We run the race set before us, looking—." That is one of the deep words in the Epistle to the Hebrews. Let us run looking, because the motive power is the direction of the mind and the heart. All life is forwarded by its attention to the highest things. We run looking, and the life that is not looking, the life that has no bent and concentration in it, is a life that really does not get far forward.

That applies particularly to our studies in literature and for the ministry.

PREACHING OUR RESULTS, NOT OUR METHODS.

There is one other point that I want to speak about in addition to our general methods of reading, and the need of special lines especially the need of studying the Bible. There is the temptation that comes to us all to preach our methods and cases rather than our results.

There is a text in the Old Testament: "One thing I desire of the Lord, and that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." One end in life is this double function, to behold the beauty of the Lord and to inquire in his temple. That is, adoration and criticism, the

worship of God in the heart and asking questions. To ask questions is just as vital result of seeking God as beholding the beauty of God.

Now, these two are apt to be held apart. We all know in our congregations, I imagine, people whose temperaments are more or less inclined to one or the other. We have people of the mystical temperament, or, at any rate, people who, if not mystical, say to us, "Just give us the simple gospel! Do not disturb us with questions! We want to behold the beauty of the Lord. We want to see God. Do not disturb us with what is going on in criticism!" There are other people who say, "We want to inquire in the temple. We have problems. We want these problems discussed from the Christian pulpit, and we have a right to them." So they have, except that I am always glad to think that the word "problem" does not occur in the New Testament. There is no problem of immortality in the New Testament: there is the power of the endless life. Nevertheless, there are problems, and people have a right to have these things discussed even in the pulpit. But I always have felt that the best place to do it is in the Bible class, where you get the young people.

One way to safeguard your young people is to make them feel that their minister knows as much as and more than the agnostic critics. The level of education in our young people is much higher than, perhaps, we realize.

It is fatal if people in the church find that the level of intelligence of the Christian minister is below the level of ordinary culture. That is how Greek religion failed. Greek religion lost its hold because men felt it was not capable of meeting the best knowledge of the day in philosophy. Today there is no better work to render than to make our people feel, whether they are young or old, that to inquire in the temple is one of the legitimate functions of the Christian spirit, and that the answers to the questions, the insurgent questions of today, are best given in the temple, and not outside, in agnostic publications;

You had in America once one of the most thoughtful and penetrating of men in Channing. We had in England a man who rather resembled Channing, though he developed differently, Coleridge. Coleridge once made a striking remark about Channing. He said:

"Perhaps I have been more absorbed in the depth of the mystery of the spiritual life, Channing more engrossed in the loveliness of its manifestations."

Coleridge felt that Channing had a real gift for beholding the beauty of the Lord. He said, "I have been more adsorbed in the mystery, in asking questions, in inquiring in the temple." But both of these require to be met in our congregations, and they are both met by the Christian minister if he is doing his proper work, because they both come from the same source.

What I regard as almost essential in our study as Christian ministers, gentlemen, is to believe that the same God who arouses the devotional instinct is the God who permits the question. The questioning spirit is as much the spirit of God as the spirit that leads the soul to kneel and to adore.

One of the difficult things in our Christian ministry is to meet that double requirement among our people; It can only be done with great care, with wide reading, and, above all, with a great confidence in the religion which we teach and preach. The more we follow out some study such as I have been indicating today, the critical study of the Bible and also of God's manifestations in other spheres of life, the more I think we shall be able to meet wisely and effectively this constant double appeal from our people, an appeal that we shall make our service a channel of real worship, and also that in the Christian church there will be provision for those who desire to inquire.

WHAT TO READ.

One of the great helps in reading is that the more you read upon a subject, the quicker you can master books. If you know the subject, you know what is possible to be said upon it and you can hurry through a new book and find if the author has anything fresh to say. You can read quicker.

In regard to the Bible and religion and other general studies, suppose one begins with history! The Bible comes up in history. In history we ought to know two things: in the first place, we ought know how our religion began, the formation of the church. Then, we also ought to know the main outlines of the re-formation of the church.

An Anglo-Catholic friend of mine said to me: "Why do you talk about the Reformation? Surely Christianity is not like a reformed drunkard!"

I said: "We talk about the Reformation because we mean re-formation. We believe that the church in the Reformation had to be formed over again."

We ought to know the formation of the church and the

re-formation of the church. And whatever else we know, or do not know, everyone who is serving a church ought to know the historical traditions of his own church in his own country, to be able to explain why he is where he is, and why he is what he is.

In regard to the study of the Bible, get a good commentary for your Greek text and start in!

In studying a Gospel we often do wrong. We start a Gospel, and we get obsessed by the synoptic problem. The Gospels were written originally not for people who had any other Gospel. The people that Luke wrote for did not have Mark here and Matthew there, and they were not always saying, "How does this differ from Mark?" The Gospel was written for people who had no other book. Often it is best for us to take a Gospel for what it is, and not with one eye upon the differences between it and what has gone before. It is the practical nature of a Gospel that is so vital. A Gospel was written for a special church, or for a group in the church, excepting Luke, and we must study it not as written for an individual, but for a community. Fruitful work is being done today by men who saw that the Gospels were written for communities, for people who were busy with practical questions of fellowship life.

That is what has revived the study of Shakspeare. For a long time people studied Shakspeare, from Coleridge downwards, forgetting that Shakspeare wrote for the stage, and that the best commentary upon Shakspeare is to see a play of his well acted. Lately I have been doing a lot of work for a one-volume commentary on Shakspeare. One of the plays I had to do was the "Merchant of Venice." I happened to be in London and saw it acted by Moscovitz, the great Jewish actor. When I saw it acted by that company it was a revelation of things in the play which I had not seen when I was working on the text, and I had to go home and scrap about a fourth of my commentary. The play was written for the stage, and it does not show itself in print.

So it is with the Gospels. The Gospels are out of focus if we regard them as a literary study, but if we regard them as written for a community, with practical need, then we get them in their proper focus, and they become more living than when we regard them simply as one or two or three volumes telling more or less the same story.

Expository preaching is largely, I am sorry to say, gone out even in Scotland. It used to be the thing that in the morning you lectured and at night you preached, but nowadays,

with the modern conditions of life, you cannot depend upon the same congregation being there continually, and people do not like long courses of sermons. Well done expository preaching is very fruitful. It requires to be done well, but it is worth doing. More and more men are finding it possible to do it in our country. The value of expository preaching is that you keep in touch with the history and the traditions of the church, whereas using a text simply as a motto for a sermon produces a feeling of unreality. You are not dealing in an honest way with the words. You often make them mean what they do not mean. I have heard great preachers do that: preach great sermons upon texts that are wrongly used. The intelligence of people in our congregations is rising. The least feeling of unreality in the pulpit is disastrous for the preacher.

FROM OUR EXCHANGES.

CHRISTIAN LITERATURE FOR MOSLEMS

BY REV. MURRAY T. TITUS, MORADABAD, INDIA

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I. WHAT THE MOSLEM READS

ALTHOUGH there are scarce twelve million readers among the 240,000,000 Moslems (only five per cent), it is amazing how great an influence is exerted by the press over the followers of Mohammed from the Rio de Janiero to Manila Bay, and from Samarkand to Capetown. The sun literally never sets on the world of Islam, and the whole twenty-four hours of every day witness sons and daughters of the "household of faith" who have learned to read and enjoy the varied output of its press from *Al-Keshkul* (the Arabic *Punch*) to *Al-Koran*.

One day while pacing the deck of a P. & O. steamer in the sultry neighborhood of Aden I caught sight of the title of an English book that was being eagerly devoured by an Indian Moslem fellow passenger dressed in Occidental mode. Finding a deck chair empty by his side I sat down and we began to discuss the opinions of H. G. Wells as set forth in the volume he

had been reading, "Outlines of History."

My new acquaintance told me of his interest in the scientific literature of the West, in its philosophy and history as well as in French novels, and ended by asking if I thought "Main Street" gave a correct picture of the life of contemporary America. He expressed the opinion that the journalistic press of the Occident was altogether too much under the influence of capitalism and the liquor interests for it ever to become the serious champion of prohibition and the abolition of war. He was convinced that Turkey would one day show the world how beautifully Islam could be adjusted to modern conditions; and then—with a knowing look in his eye—Christianity would have to watch out! "Already," he said, "our scholars, Khwaja Kemal-Din with his 'Sources of Christianity,' and Maulana Mohammed Ali with his critical English translation of the Holy Koran are making a splendid start in showing up the inadequacy of Christianity to meet the need of the race, and the value of the Koran as a sure guide for men in all the affairs of life."

This gentleman said that he was spending a few years in Cambridge and London in preparation for an administrative post in the Government of India, and in his spare moments was reading everything in English and Continental languages that he could get his hands on! It was clear, however, that he carefully avoided getting his hands on any real Christian literature—anything that would give him the true Christian viewpoint and perspective. He was as innocent of the works of Dr. Glover, and the interpretative volumes of the Student Christian Movement or the Association Press "as a Bedouin is of soap."

Turn now to another picture. It is the evening hour, and turbanned crowds are surging through the narrow, stiflingly hot streets of an Indian bazaar doing the daily marketing. Above the hum of voices rises the shrill cry of "*Pai-ai-sa-a Akh-ba-ar*" sung out by the ubiquitous newsboy who offers his Lahore Urdu daily for sale to the Moslem passers-by, who eagerly consume the telegrams that come from the ends of the earth. As they sit together in the coffeeshops they discuss the race question in South Africa, Britain and Turkey's Mosul oil squabble, the coming Caliphate conference in Mecca, Ibn Saud's management of the *Hajj*, and the widening breach between Hindus and Mohammedans in India itself.

Just before the call to evening prayer sounds from the minaret of the near-by mosque we note a little group of befezzed gentlemen gathered before a tiny Urdu-Arabic book-shop. As one stands by observing, a father asks for a cheap edition of

the Koran for his little son who is just learning to read; another purchases a copy of a prayer-manual compiled by a well-known sheikh, noted for his piety, which in one section contains prayers in Arabic with the Urdu translation written between the lines, together with the ninety and nine most beautiful names of Allah for repetition, while another section is replete with numerous prescriptions for charms guaranteed to fulfil the desires of those who use them, though the reputation of the author is carefully guarded by the ironical use of the ever-present Islamic phrase, "*in-sha'-Allah*"—if God will! Another of the group asks for a book of Sufi poetry; while a fourth chooses a copy of a cheap Urdu *Novel-Kitab* from an imposing pile that does sentry duty at the entrance.

Verily, the Moslem world is reading—voraciously devouring printed matter of all kinds in all the gamut of languages ranging from Chinese, Malay, Bengali, Persian and Arabic to German, French and English. The literature it reads is increasingly of the progressive type dealing with modern education, the uplift of women, the removal of polygamy and the veil, and the spread of nationalistic ideas; it is also religious, that is, consciously Islamic, and tinged with a religious fervor, even in the daily papers, that is quite unknown to the dailies of Christendom. Mohammed is glorified, and the hope is solemnly expressed that Islam will one day be acknowledged as the religion of all mankind.

II. THE MESSAGE OF THE CROSS FOR MOSLEMS

In its contact with other faiths Christianity has found none with which the printed page has played so large and important a part as with Islam. For many centuries practically the only contact with Moslem peoples that interested the people of Christendom was ruthless warfare, and yet, as far back as 1530 the great scholar Erasmus expressed as his conviction what may well be taken as the expression of the highest Christian strategy of the present day in dealing with Turks and other followers of the Prophet. This medieval writer declared, "The best way and most effectual to overcome and win the Turks would be if they shall perceive that thing which Christ taught and expressed in His life to shine in us. *For truly it is not meet nor convenient to declare ourselves Christian men by this token if we kill very many, but rather if we save very many . . . In my mind it were best before we should try them in battle to attack with epistles and some little books.*"

Three hundred years elapsed before the Christian world began to take Erasmus seriously, and it is only within the last

century that anything like adequate steps has been taken to meet the growing opportunity to provide Moslem readers of the world with literature from the Christian press. In this period two distinct types of literature have been prepared for Moslems, one the frankly polemic or controversial; and the other non-controversial or expository.

The former was written by men of great ability and learning, such as Pfander, Rouse and Talib-ud-Din, but it savored too much of the Crusader spirit, and frequently defeated the very ends it sought to serve. In these latter days much of what the earlier apologists wrote has had to be either discarded or revised to comport with the revised attitude of the present day, which seeks to deal no less frankly with Moslems, but with more tact and love.

Literature of today, reflecting the newer attitude of heart and mind of Christian missions to Moslems, seeks to appeal as never before to the heart of the reader by laying emphasis on the essential truths of the Christian message, without unduly antagonizing him by straight thrusts at the weaknesses or objectionable features in the life of Mohammed and his religion. The singular confessions of a Moslem convert in Lahore make the value of this type of literature apparent. He had been reading a tract on the sinlessness of Christ, and the beauty of His character. This led him to search the Koran by way of making a comparison between Mohammed and Christ. Here, also, he found, what came to him with the force of a new discovery, that even the Koran itself declares that Christ was without sin, while it distinctly states that Mohammed was a sinner, and that he prayed for the forgiveness of his sins! This discovery, he declares, led him to become an earnest student of the New Testament, with the result that he finally became a devoted follower of Christ, and is today one of the leading Christian laymen of northern India.

Bishop Linton of Persia bears testimony to the value of some small tracts, prepared originally in North Africa, which he gave in the Persian translation to some of his friends. These bore such good fruit in the way of producing earnest enquirers, that he told the incident to a friend and expressed the opinion that if these tracts, prepared originally in Arabic in far-away North Africa had been so used of God in Persia, it would seem that there was ample reason for gathering together a good selection of the most useful tracts in use in Egypt, translating them into English, and publishing them as a basic copy for translating into all the many languages of the Moslem world.

The suggestion proved to be such a good one, that in less than six months after it had been made, a collection of some thirty tracts had been translated and printed in English by the enterprising superintendent of the Nile Mission Press, Cairo, under the suggestive title, "What God Hath Used." These have already been translated again and published in Urdu in India, and inquiry about them is constantly being made from other countries.

It is impossible to estimate fully the value of the printed page in furthering the cause of the Gospel among Moslems. The work of colporteurs who distribute and sell tens of thousands of copies of the Scriptures among them year after year; the work of native pastors and foreign missionaries who likewise sell and distribute countless pages of books and tracts prepared especially with the Moslem prejudices and difficulties in mind; the work of Bible women and women evangelists in the harems, who carry gospel portions and tracts for the women who read to hide away and study "behind the veil," and become "secret disciples"; the thousands of Moslem boys and young men who study in Christian schools and colleges and are in daily attendance on the Bible classes—all these influences are at work to produce through the agency of the printed page a proper understanding and love for Christ that will one day burst forth into unrestrained praise of Him who alone is Lord of Life.

Perhaps the greatest need at present in the Moslem world is for good clean stories of adventure for young people, and high-grade periodical literature for children, youth and women. Some attempts are being made to meet this but they are very inadequate. For the Arabic-speaking world the *Occident and Orient*, a bi-lingual journal, is published monthly in Cairo; while in India the *Treasure Chest* is likewise published monthly in English and several vernacular editions. But a fair commentary on the situation throughout the Moslem world is supplied by the following statement about the situation in North India which I wrote for the "Survey of Christian Literature in Moslem Lands" in 1922:

In Lahore one Moslem Press issues a special paper for children and another for women. Both owe their existence to Christian inspiration, but both were started by a Moslem woman. While the material is prepared chiefly with the Moslem child or woman in mind, yet the character of the stories for children, and the articles for the wife and home are of such a high tone that many mission schools for girls in North India are regular subscribers!

All of this goes to show how great is the challenge to the Church to assist in providing the highest type of literature of

this sort in what is an almost virgin field, where the voice of Christ may speak and be heard for the liberation of woman, and the lifting of ideals among Moslem childhood and youth.

One of the most hopeful and helpful steps that has been taken for the production and circulation of the best types of Christian literature for Moslems, since the day Erasmus turned the attention of the Christian world to "a more excellent way" of attacking the Turks than that of using implements of warfare against them, was that taken in April, 1924, on the Mount of Olives by the Jerusalem Conference, which created a Central Literature Bureau with headquarters at Cairo. Although full effect has not been given to the proposal, still enough has been accomplished to warrant the judgment that the aims for which it was established are sound, and that in due time the effect of its working and its impact on the Moslem world will make itself felt. The objects for which the Bureau was created, and for which support is sought are as follows:

1. "To assist among missions to Moslems throughout the world in the plans for coordination and cooperation between existing producers of literature, in order to remove useless duplication of effort.
2. "To promote production and authorship in each field, and the sharing by as many as possible of the productive energy found in any one field
3. "To promote plans for the better circulation of literature produced, whether in one field or between various fields."

Of all the objects, none seem to be more important than the latter, for it is amazing with what remarkable facility the Moslems have scattered themselves abroad in the earth, and a central bureau seems to be the only possible agency that could meet the need for supplying Arabic literature for the Moslems of New York and Madagascar, Gujerati and Urdu tracts for the Indian Moslems of South America and South Africa, besides books in Pushtu and Malay for the Afghan camel drivers and the Malay pearl-divers of Australia!

Missionaries to Moslems have ever felt the need for Christian literature. Henry Martyn had no sooner set foot in India than he began his preparation for the translation of the Bible into Urdu for Indian Moslems, and later paid with his life the cost of translating the Bible for Persian Moslems. Naturally this was the first literary work that had to be done in Moslem lands. But we are beyond that stage now in most countries of the Crescent. Everywhere Moslem minds are open for the reception of Christian truth that challenges the highest literary skill of

writers to present Christ and His great sacrifice in a way that will quietly, but surely accomplish the work of redemption of one eighth of the human race from false and incomplete conceptions of God the Father, and Jesus the Saviour, who alone has power to give Moslems to drink of that water which will become, even in the midst of their arid plains of spiritual existence, springs of water "bubbling up unto eternal life."

HANDICAPS OF A MISSIONARY WIFE

BY ONE WHO HAS EXPERIENCED THEM

We work under one of the best organized, most efficient churches in America, and as liberal as the average Protestant church with its workers. The Board is as keen as any for the comfort of its missionaries. It is desirous of getting men and women who must be supported by church funds, thus discouraging honorary workers. Its workers are not allowed to take remuneration above their salary for any work done outside of the mission.

My fellow workers come from middle class people, many of them from the farm, and have put themselves through college. The majority have experienced financial difficulties in youth and have largely made their own way. All this goes to produce a type of missionary who is inured to hardship and able to live frugally—most excellent qualifications for missionaries.

On the other hand this type might best be described as those who relish a bit of penance, although they are farthest from Roman Catholics. They rather glory in their ability to get along on little, in minimizing their hardships. In seeing things for which to be thankful they outdo Pollyanna herself. This most certainly is the stuff out of which to make pioneers whether in new fields or old.

There is a grave danger however in this type of mind. They get so used to doing without conveniences and with out-of-date appliances and equipment that they not infrequently fail to keep abreast of the times not only of the West but even of the very East where they live. In their devotion to the principle of plain living and high thinking they turn with disdain from luxuries and often from the comforts of life which

would add perceptibly to their efficiency. They are so eager to to use every cent for their beloved work that they are sometimes guilty of working in unsanitary conditions. They often feel compelled to walk in the tropical heat because there is no allowance for Ford or a carriage, and in some cases not enough even for street car or donkey.

This may sound very ideal in these days of a luxury loving generation but it is not unadulterated excellency. It is decidedly bad for the work and the workers in many instances and for the home church in others. When one's mind is filled with the necessity of having to practice continually the most extreme economy, not only in work but in personal affairs, the mind is so encumbered that one cannot do his best work. The missionary is sometimes underfed and is unable to take any adequate rest from his work, because of the prohibitive cost of travel. He is unable to buy books and magazines needed to keep abreast of the times. He endeavors to "carry on" but too often this means "marking time." In these days of big movements in the foreign field he is incapacitated to take the lead which he should take and which the natives of almost any Eastern land are anxious for a strong leader to take. Many excellent missionaries get so accustomed to their fate that they settle down to be leaders of small groups, instead of arousing the Church at home to its possibilities.

Every missionary should be a statesman, in the best sense of the word. This requires, among other things an adequate budget and the ability to use it. There are missionaries who think it a virtue to turn money back to the home church. When I came to our field I was confronted with the fact that the wives of the mission were expected to keep their homes, rear their children, if they happened to have any, in the fear and admonition of the Lord amid all the hellish surroundings of a non-Christian land, keep open house for natives and missionaries alike, master a foreign language and to do any job in the mission that no one else wanted—all without any resources whatsoever except the family allowance. Missionary wives are "just asterisks," as a friend of mine calls them, because they are not of sufficient importance to appear even on the mission roll. The men with wives are marked with a star—indicating "married."

We live in a capital city with about a million population. It is the metropolis not only of the country but of the neighboring countries as well. It is a fashionable and cosmopolitan center and is a favorite resort for tourists from the West. This all makes the cost of living high.

Our salary is \$1,700 per annum with house rent free. We have one child for whom our Board makes an allowance of \$100 a year while the child is under 11, after that it is \$250 a year, till the child reaches 21, when the allowance ceases. When we subtract our tithe, 170 dollars, and another \$170 which we pay yearly on insurance policies the amount left for living expenses is \$1,360,

This makes an average income per month of \$113.33, exclusive of the child's allowance, \$150 of which goes for tuition and books in an American school. As the child is under ten the allowance lacks \$50 of being sufficient for tuition and books. After the child has passed eleven years, there will be \$100 left for clothes and other expenses, unless the price of tuition increases.

My monthly balance sheet shows the following expenditures which represent the average for six consecutive months the past year.

Food and laundry	\$55.44
Milk	6.33
Electricity	3.55
Service	20.00
Dry goods	17.73
Repairs and replenishing	2.88
Drugs40
Post	1.58
Miscellaneous	3.23
	<hr/>
	\$111.14

The miscellaneous column contains a bill of \$3.75 for sewing—the total outside help in six months. It also includes one pair of shoes bought in six months. The dry goods item includes all my own clothes for years. My husband still wears a pair of shoes for best which he bought in 1912. I vowed, when I came to the foreign field that I would follow the advice of the “Lady of the Decoration” and try to keep within hailing distance of the fashions. This necessitates much remodeling of clothes but even then I cannot possibly help looking *passee*.

The difference between our average monthly income, \$113.33, and the expenditures, \$111.14, is \$2.19. This sum has to buy part of my husband's clothes and help run our Ford, given by friends at home. Owing to inadequate funds, we are allowed only a garage and \$75 a year for the expense of our Ford when

used in mission work. Fortunately gasoline has come down from \$3.15 to \$2.00 per tin within the last two years.

In order to reduce our living expenses, I tried to do my own cooking, but as I had a young boy to clean the house to whom I paid \$7.50 a month and as the sub-tropical climate is so enervating and as our houses have such primitive kitchens it seemed a misguided use of one's time and strength not to add enough to \$7.50 to get a man to cook and to clean. This set me free to devote my spare time to work among women.

There remains only one way to reduce expenses materially and that is by disregarding the scriptural injunction to "be given to hospitality." Many young American men and women are teaching in our mission or are employed in business or government schools and it seems wrong to shut one's door to them. But hard as that would be it does not cut to the quick as does the necessity of refusing the grace of hospitality to native friends. Consequently it has been our custom to shut our eyes to the cost and to keep open house for the young people of all nationalities who come our way. What matter if the cotton covers for our box divans are faded and threadbare and carpets are in similar condition long before the end of our seven years' term? It is compensation enough to be told by the young folks that our house is known to be open to them at all times, and to feel that this is appreciated.

Difficult as it is to make ends meet, and though much energy is thereby consumed, we would not worry were it not for our daughter's future education. The \$250 a year allowed until she is twenty-one will not go very far toward her college expenses. The last Guide Book for Foreign Students in the United States put out by the Institute of International Education gives much valuable information concerning all phases of higher education in the United States. In the chapter on Living Conditions, the following table of expenses is given for universities in various sections of the country :

	EAST	MIDDLE WEST	WEST	SOUTH		
	<i>Cornell</i>	<i>University of Minnesota</i>	<i>University of Illinois</i>	<i>University of California</i>	<i>University of Washington</i>	<i>University of Virginia</i>
Room	\$200	\$85	\$108	\$130	\$90	\$115
Board	400	225	260	300	243	250
Tuition	300	70	75	150	150	250
Incidentals	180	253	175	230	198	45
Total	\$1,080	\$633	\$618	\$810	\$681	\$640

These facts show why the mission family is faced with a period of separation. It is a not uncommon program for the mother to go home for a period of several years while her children are being educated. The father goes through a period of forlorn grass-widower-hood. This condition which Christian people would condemn for any one else at home is condoned by practically all mission boards and churches as being necessary for missionaries. It would not be necessary if the missionary's salary were sufficient or if the child's allowance were enough to provide for board at a good college or university. Is this situation right?

COPIED FROM THE KWEH MIN KUNG PAO OF
MONDAY APRIL THE 4TH.

“A TELEGRAM FROM THE FOREIGN OFFICE FOR
THE PROTECTION OF FOREIGNERS.

A telegram has come from the foreign office to all Commercial, Military and Political parties as follows; Institute necessary measures for the protection of all foreign life and property. As for schools established by foreigners, until the government has instituted some new method of dealing with these there must be no interference with them which would cause trouble. This order should also be communicated to the general public.”

Translation of Commander Liu Hsiang's telegraphic instructions to the following Commanders of Szechuan for protecting Foreigners and Property.

Commanders Liu Wen Huei,—Den Hsie Heo, Chengtu.
“ Liu Ih Chiu.—Ya Chow.
“ Tien Song Yao.—Tung Chwan.

Sirs,

I beg to inform you that the American and British Consuls have asked me to wire you to be careful to look after the following mentioned people and properties.

There are six British residing in Chengtu.

There are sixteen Americans residing in Chengtu.

There are six British in Yachow, and also the Union University in Chengtu.

Will you please pay great attention to this matter.

Signed, LIU HSIANG.

Translation of Instructions issued by Liu Wen Huei, Commander of the 24th Nationalist Army, to all who under him are in charge of districts, re protection of Foreigners and their property.

“With reference to General Chiang Chai Shih’s instructions No. 930, I beg to advise you that all of you (Military Officers and Magistrates) must protect the Foreigners and their property carefully. I have heard that in some districts foreigners have been treated badly and their property destroyed.

I am sure that those who did this did not understand what our idea is. Our idea is to push down Imperialism, but not the people.

The foreigners residing here are Missionaries. We must treat them well as our friends.

If we are rude to them or destroy their properties, the Imperialists will laugh at us, and we lose our face.

I therefore hope that you will be careful to look after their properties and protect them as well as you can, and trust that you will notify me of the date of receipt of this my instruction, and what arrangements you have made in this matter.”

Signed, LIU WEN HUEI.

April 3rd, 1927.

FARTHER AFIELD.

Siamese as Missionaries

ARRANGEMENTS were completed early in October for the formal opening of a mission station at Luang Prabang, on the Mekong River, on the Siamese Indo-China boundary, the station to be manned entirely by Siamese nationals. The Siamese missionaries are Rev. Toma Wong and Elder Boon Tah and their families. They were to start from Nan, a mission station of the Presbyterian Church (U. S. A.). The party was expected to arrive at Luang Prabang about Nov. 12th. Luang Prabang is an inaccessible town in the dense jungle hinterland of north Siam. It has been visited by missionaries at various times, but this is the first time that an attempt has been made to establish permanent Christian work there. That it is being done by the Siamese, rather than the missionaries, is a favorable commentary on the development of the missionary spirit of the Siamese Church.

CHINA

Christians Fighting Vice

THE autumn bulletin of the National Christian Council of China contains an article on what it calls "a threefold campaign against gambling, prostitution and concubinage," which was inaugurated at the suggestion of a Chinese friend of the Council who made it financially possible. Reports had come in from fifty-six places. Churches, schools, Y. M. C. A.'s, labor groups, business men and others joined in these demonstrations, no less than thirty-six of the groups being outside distinctively Christian circles. Almost every denomination working in China was linked up at some point. The main emphasis of the work seems to have been on enlisting local workers in more active speaking and in the organization of fresh societies to combat these evils. In some cases the campaign was connected in a special way with the Week of Evangelism. In other cases series of lectures were inaugurated:

Christian Loyalty in Hunan

REV. A. H. BIRKEL, of the American Presbyterian Mission in Chenchow, Hunan Province, writes: "On two long trips of about 400 miles I was able to visit practically all the chapels in our extensive field. The ruins of burned houses, neglected fields, and depleted village populations all told the horrible tale of brigandage, suffering and death. Although all the church members in these bandit areas have passed through years of grave danger and suffered severe losses, some having been killed and others taken captive by the outlaws, it was gratifying to see how nobly these congregations have held together. I wish you might have heard and understood a sermon preached by our local Chinese evangelist from Phil. 1 : 20 on magnifying Christ with boldness, 'whether it be by life or by death.'"

Chinese Comments on the Church

REV. JOHN T. BICHFORD, of Shunteh, North China, tells of a non-Christian Chinese gentleman who recently said to him: "Your religion is going slowly in China, at present, but give it ten years more, and it will go like wild fire. I have been wondering why Christianity does not spread more rapidly at present and I have come to the conclusion that there are three changes that will have to come in the Church itself: The first is that the converts must not flock to the foreign compound, but must stay in their own families and among their old neighbors, and show by their lives that their belief is real. The second is that the Christians must tell their doctrine more. The third is that the Christians must prove to the people that they believe in their doctrine by giving more money."

Prayer of a Chinese Youth

MISS MOORMAN, of the Central China Mission of the Southern Baptist Church, has sent this prayer written by a young teacher in a government school in Yangchow, who has been a pupil in her Bible class for several years:

O Lord! Our Father in Heaven! I pray thee for thy blessing upon thy world, which was, is and will constantly be in trouble and full of sin. We know that nothing is so weak as human hearts; people have long now lost their reasoning, even their conscience, and even conscience is incredible. So I pray thee, Lord, to give me light that I may take thee as the guide in getting along in the dark, and thus not be lost. I also pray thee, Lord, to give me strength that I may cleanse myself from all filthiness of the flesh and spirit, and stand unmoved from all the temptations of the world and if possible fight

against them. I also pray thee, Lord, to give me knowledge, the true knowledge which comes from thee alone, that I may know what to do in thy will, and have the spiritual understanding which I have hitherto been ignorant of. And I also pray thee, above all, to give me ability so that I may do something for thee and save some lost souls from this utter bitterness of sins, if it is thy will to accomplish any little of such service through my hands. I pray in the name of Jesus Christ. Amen.

Year's Gains in the Y. W. C. A.

THE annual report of the Young Women's Christian Association in China enumerates as follows: "Some of the concrete gains during 1926: In addition to starting the year with the first Chinese national general secretary, there are now five of the thirteen city Associations with *general secretaries who are Chinese*. The year has seen the thorough grounding of the new system for *secretarial training*. The Association is especially helping to secure for China highly-trained directors of Christian social service, and directors of health and physical education. Over one hundred Chinese young women have now graduated under Y. W. C. A. auspices as thoroughly trained physical directors. These who have not married are making a remarkable contribution to China's standards of health and play, in government or mission schools and Y. W. C. A.'s. The school started by the Y. W. C. A. has just completed its first year as a department (still financed by the Y. W. C. A.) of Ginling College for Women, so the profession has been put upon an academic basis. The local *volunteer workers* in the China Association are, save in a very few instances, all Chinese. This year in spite of travel difficulties they and the staffs have managed to hold two or three regional conferences which have brought them a new feeling of possession of the Y. W. C. A. as their own, to develop along Chinese lines.

Standards for a Husband

MISS ALICE B. BRETHORST, of the West China Union University in Chengtu, Szechwan Province, tells of a Chinese Christian girl who said that she had thought deeply of the whole question of marriage and had decided that she would remain single unless she met a young man who could fulfill the conditions that she laid down. The first one of these was that he must be a good Christian and of strong character, with a good healthy body. For the second one she stipulated that his parents must be Christian, too. "I told her," says Miss

Brethorst, "that I thought the latter was rather a difficult stipulation. To this she replied: 'I know Chinese society. If his parents are not Christian, I shall have to worship his ancestral tablet when I go to his home. I have never worshipped anyone but God and will not bow down to anyone but Him.' It is girls like this who will build up a new social order in this hoary old land, not only establishing model homes but bringing the men up to a much higher moral standard than they have ever known."

INTER ALIA

We understand that Dr. E. W. Wallace, and son Edward, are to leave for furlough in Canada in April, and that Mr. L. E. Willmott, of Renshow is to take over part of Dr. Wallace's work in the China Christian Education Association.

Dr. S. H. Liljestrand has been at the Peking Union Medical College for medical treatment.

Miss Tyler has gone to Taiyang to teach and Miss Marie Brethorst to Changli for the same purpose.

Miss Emma Brodbeck has gone to Japan to teach in one of the schools of the American Baptist Mission in that country.

Dr. L. F. Havermale is helping in the National Christian Council and the China Christian Educational Association in Shanghai. Dr. Havermale is making research into the matter of transfer of property from missions to the Chinese Church.

Dr. Leslie Kilborn is said to be at Tsinan, Shantung, putting a new textbook on Phisology through the press.

While itinerating, Dr. Spencer Lewis reports that he saw fields of poppy growing near the roadside in the vicinity of Da Mien Pu.

Messrs Gentry, Johnson, and Canright, together with their families, are at present in Peking studying at the Language School in that city.

Mrs. D. S. Dye, Mrs. J. Taylor and Mr. S. S. Clark have been invited to teach in the Shanghai Baptist College.

Miss Ruth Harris is accompanying Dr. J. H. Franklin, Foreign Secretary of the American Baptist Foreign Mission

Society to South China and is expected later to go to the Philippines.

Dr. and Mrs. W. R. Morse have been in Peking where Dr. Morse has been receiving medical attention; it is reported that they have since returned to Shanghai.

THE SITUATION.

At the end of another month, we are still here in Chengtu and able to get out another number of the News. We cannot chronicle any further exodus on the part of missionaries in Szechuan, except such as were left in Chungking and went out with the British Consul when he left; or with the American Consul when he left on April fourth. So far as we know at present, there are no missionaries of any of the Protestant Missions in Chungking.

We were sorry to receive word that Dr. P. Jouvelet, acting Consul for France, and his brother, Postal Commissioner here in Chengtu, had received orders to leave and have now gone. We understand that similar instructions have been received by the Japanese Consul and that he is preparing to leave and take with him any of his nationals who may be in Chengtu. At one time it was reported that all the nuns of the Catholic Mission in Chengtu were leaving, together with some of the foreign priests; but we are glad to report that such is not the case and that these fellow-workers are staying on.

It has not been possible to learn much of our friends in far away Batang; but since we last wrote word has come from Mr. Robert Cunningham of the China Inland Mission at Tatsienlu; we quote a few sentences from the letter:

“Here we are quiet and thankful for the quietness—We do not take it for granted but thank God for it. The news Batang is not good. The Tibetans have risen against the Chinese garrison and we fear that the foreigners may suffer. The Tibetans are adopting the mob system and that is always dangerous.”

It must be increasingly difficult for the missionaries both at Batang and Tatsienlu to get money at this time.

A curious effect of the departure of nearly all foreigners

from Szechuan is the increasing scarcity of kerosene oil and its quick jump in price: Some time ago, we learned that the Baptist church in Yachow had changed the time of meeting for its Sunday evening service and mid-week prayer meeting. They now meet at 4.30, P.M. in order to save oil; lately we heard that the Kiating Baptist church had made the same change.

There is fighting in the vicinity of Pih sien and Kuanhsien between the soldiers and the local "tuan" (Militia). It is said to have started because the soldiers tried to enforce further taxes and this so enraged the citizens that they turned on the military and fought them. The struggle seems to have started at Pih sien and then have spread to Kuanhsien. Various reports have been circulated as to the progress of the struggle; but it does not seem to be known definitely how the thing is going. It is significant in that it reveals possibilities in the local militia. Imperfectly organized and badly equipped as they are, they may be driven too far by the exactions of the military until they turn and fight.

Perhaps the most significant event of the month is one that is not yet concluded, at least so far as Chengtu is concerned. It appears that the military authorities here sent a representative down to Hankow or Nanchang, or both. He had conference with the leaders of the Nationalist Party at those centers and then returned to Szechuan. From what has been reported, and from what appears in some of the daily papers, one gathers that at each of the port cities at which this delegate called on his return journey, a campaign against communists was begun. Wanhsien, Chungking and Suifu experienced such campaigns. In Chungking, it is reported that over a hundred persons were killed, including "several tens" of school girls. But it should be said that not all these were killed by the soldiers' firing, but some were trampled to death in their rush to avoid the shooting.

Here at Chengtu, this returned delegate, has been made "Mayor" of the city and the leaders of the communists have run off—that is those of them who could get away. Others may be in hiding. The end is not yet. One wonders whether this is symptomatic and reveals a desire and a resolve on the part of the Kwomintang to rid itself of the left wing of the party. We must wait and see.

We have learned the fact of the unfortunate affair at Nanking but know little or nothing of the details. Newspapers are extremely irregular in their arrival and now that the consuls and gunboats have left Chungking we do not get much over the

wireless. Yet we do get bits of news and letters are still coming through from Shanghai and foreign countries. So far as we can learn, Szechuan seems to be one of the quietest provinces in China at present. We can assure our friends that Chengtu certainly is lots more peaceful than Shanghai. If some of the good folks now exiled in Shanghai could only get up river and come on to Chengtu, we are sure it would be restful to them.

THE RETURN OF DR. ROCK.

Some of our readers may remember that Dr. Joseph Rock, who came to China in the interests of scientific research under the American Government, was in Chengtu in the early part of 1925. He had come up through Yunnan thoroughly equipped for a journey into the country lying in the region of the source of the Yellow River. He was accompanied by nine members of the Mosu Tribe who were his helpers. After a stay of some weeks in Chengtu, Dr. Rock and party left for the North. Now after twenty-five months absence this intrepid traveller has returned to Chengtu.

The story of his adventures—for no other word is adequate to describe what he has gone through would (and probably will) fill a good sized book. He went north through Szechuan and reached Lanchow in Kansu. Then, after securing letters and escort from the authorities in Kansu he struck into the mountains through which the Yellow River flows. He mapped a good section of "China's Sorrow" and followed it as it winds its way among the mountains until he reached the "Grass Country" where the Tibetans and other nomads pasture their flocks and herds. His experiences with the lamas and the heads of different factions among the tribes people make an exciting story.

Dr. Rock's real objective was a certain sacred mountain—Amnieh Machin, which is covered with eternal snow. In order to reach this peak, or rather peaks, he had to get through hostile territory. The tribe of Goluks in whose district the mountain is situated were by no means friendly to the white man and threatened violence. But by the advice of a Living Buddha in one of the great lamassaries, Dr. Rock was able to make a dash for the mountain and return without any harm to himself or his escort. This journey took eight days. The doctor was able to measure the peak (which was said to be higher than Everest) and got several good photos of it. He

finally proved that Amnieh Machin is not as high as Mount Everest. This mountain is sacred and the tribe that lives near to it say that there is, in the central peak, an old gentleman riding on a white horse. In the "Horse Year" many from the surrounding districts go to the mountain to worship. This they do by riding round it. This mountain had never been visited by any white man until Dr. Rock succeeded in getting to it.

In order to sense the loneliness of this journey and the remoteness of the country from ordinary places of civilization, one has to see the cavalcade of mules and yak which Dr. Rock had to organize and conduct. These we saw only in photographs but even after his caravan had been cut down, he arrived in Chengtu with 13 Kansu horses and 30 mules.

Dr. Rock was collecting specimens of the flora and fauna of this upland region for the American Government's Department of Agriculture. When he got these specimens, he had to pack them and send them to Washington by registered post. In order to do this, he had to get logs down the river, several days journey, have them sawn and made into boxes. He had to send four days' journey for nails. Then each box was carefully packed and sent off **By REGISTERED LETTER MAIL**. Dr. Rock's postage for one week was \$1200. He got to the place where money was of very little use to him, altho he took a good supply of it in with him. He had to resort to a system of barter where he could use the cloth he had taken in with him for this purpose. In addition to carrying all the things that a scientific traveller and his assistants need on such a journey, he had to carry fodder for his animals. He reports that he was not sick even for one day on the whole journey.

After hazarding his life up there on the roof of the world, it came as an anti-climax to find that he was in even greater danger on the road from Sungpan to Kuanhsien. As he was nearing the latter city, he was faced by the "tuan" who have been at war with regular soldiery for some time and he barely succeeded in preventing their firing at him and his party. Because of this condition of affairs, Dr. Rock, instead of coming directly from Kuanhsien to Chengtu, was obliged to make a detour thru Shin Fan to Sintu and so down the North Road to this city.

To those of us who have had the privilege of listening to Dr. Rock's story, it appears that this traveller has succeeded in doing what Sir Francis Bacon made as one of his ideals—to add to the knowledge of the world. Real geographic information

has been secured. Maps that were wrongly marked will now be set right. And contributions of trees and flowers will enrich other countries.

After resting in Chengtu for three days, Dr. Rock, accompanied by Mr. D. S. Dye of the West China Union University left with the Japanese Consul and party for Chungking on April seventeenth.

WEDDING BELLS

On Saturday, April 9th, there took place in the spacious social hall of the Friends' College, the first event of its kind, when Miss Violet Li, a member of the Woman's College, was united in marriage to Mr. Shu, a 1925 graduate of the West China Union University.

A Ford automobile, elaborately decorated within and without with a profusion of flowers, was sent to the bride's home in the city to bring the bridal party to the Friends College.

At one o'clock, Miss Lucy Liu, the College organist played the "Lohengrin Wedding March, and the groom attended by two University students, took his place in the front of the platform. As the organ pealed out the strain, "Here comes the bride", two charming little flower girls, walked up the aisle scattering rose petals, followed by the bride, who was attended by two bridesmaids, both College girls, and two little pages, who held up the bride's beautiful white net veil.

Mr. Yang, Principal of the Union Middle school, was in charge of the service, assisted by seven other members of the University Faculty.

The promises and rings were exchanged according to the Friends' custom, eighteen of the College girls sang several appropriate pieces and the bridal couple, liberally pelted with unhusked rice and beans, marched to the reception room to receive the felicitations of their many friends. Dinner was soon after served to about one hundred and fifty guests.

Mr. and Mrs. Shu temporarily resided in the Sewell residence, where in the evening their friends went to call on them.

The College girls and other friends remained in the room with the bride, so when the men friends came to tease the bridal party with the customary vulgar jokes on such occasions, they found their plans somewhat frustrated. After all the guests had seen the bridal chamber with its beautifully decorated bed, they were all invited to the large living rooms, where games and all kinds of fun were provided for every one. After tea and cakes had been served, the guests left at an early hour.

Mr. and Mrs. Shu have been appointed by the Friends' Mission to Tungliang, where they are to serve the Church as leaders, a work for which both are well qualified. Tungliang has had some difficulty with the anti-Christian movement, but these two young people seem nothing daunted by that but are eagerly looking forward to their work in that difficult field.

Many were the wishes expressed that day, that co-education in the West China Union University may be the means of establishing many more happy Christian homes where both the **man** and **WOMAN** are highly trained, for after all is said and done, the nation that has the largest number of model happy homes, is the nation that has solved most of its great social problems, especially if those homes are Christian in thought and life.

The prayers and best wishes of the many friends of Mr. and Mrs. Shu go with them.

ALICE BRETHORST.

COUNTING THE COST.

I am only a roll of Rubberoid starting on a journey from Chungking to Chengtu.

Leaving the first named city by the splendid steamer Chi Lai I was somewhat squeezed, but no one objects to being squeezed in China for that is the custom of the land. For this nice comfortable steamer ride of over eight hundred li they only charged me two dollars and eight cents

On nearing the city of Kaiting, it was found that the water was too shallow for the steamer to go all the way, and so it was decided to transfer me along with the remainder of the cargo to a native junk. Rather humiliating, but alas it is the way of the

country. In transferring me a careless coolie dropped me into the river. This was not so bad as the water is warm in August. In the efforts to rescue me however, I was rather roughly handled, and poked with hooks and poles, and became so battered and torn that I scarcely recognised myself as the nice neat bundle that had started on this trip. Getting finally settled down on the small junk we started off again not nearly as comfortable as I had been. On this short journey of three hundred and sixty li I had much to put up with.

Under the New Nationalistic Government, proclamations are put out saying "no illegal taxation", but alas that is only on paper for the practice is the same as of old and more so.

The boat on which I was travelling was held at Kiating for just *four months* whilst the foreigners were debating with the authorities whether or not these illegal taxes should be paid. During this delay the captain used the modest sum of one hundred and forty dollars to feed his men. After leaving this city without paying the taxes, we were held up many times as taxes were demanded. In some cases they had to pay in order to get away.

There were sixteen tax stations that tried to collect from us, and alas, some succeeded. There were two boats travelling together and on the two were loaded one hundred and fifty boxes and packages. To get through it took seven months, and cost the sum of *one thousand one hundred and forty one dollars and seventy four cents*. Three hundred and six dollars and fifty cents of which was paid in illegal taxes, and the balance to pay the boat captains for their delay.

My share for this short trip was *five dollars and fifty cents* whereas the long steamer journey only cost *two dollars and eight cents*.

Another small box containing two years' back numbers of the "Ladies Home Journal" and a few dolls that were all spoiled by water, cost *three dollars* for this last short ride.

A PAGE OF FUN.

A PRAYER FOR HUMOR

The following is said to have been found in Chester Cathedral :

Give me a good digestion, Lord
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best :
To get some happiness from life,
And pass it on to other folk.
Give me a healthy mind, good Lord,
To keep the good and pure in sight,
Which seeing sin is not appalled,
But finds a way to set it right.
Give me a mind that is not bored,
That does not whimper, whine, or sigh;
Don't let me worry overmuch
About the fussy thing called I.
Give me a sense of humor, Lord ;
Give me the grace to see a joke.

PREPAREDNESS

American public opinion holds that if Cain had not had a club he would not have killed Abel.

European public opinion holds that if Abel had had a club he probably would not have got killed by Cain—Edwin L. James in *The New York Times*.

“The example was recently cited,” notes the *Record of Christian Work*. “of the zeal of one woman who was at the forefront in all church work, and whose tombstone bore the inscription : ‘This is the only stone she ever left unturned.’”

OBSTACLES TO AMBITION

Gruff Father to Son : “Why don't you get out and find a job ? When I was your age I was working for \$3 a week in a store, and at the end of five years I owned the store.”

Son : “You can't do that nowadays. They have cash registers.”—*Boston Globe*.

Colfax Conwell of Pueblo, Colo., writes: "On Sunday afternoon in a discussion by our family of Isaac and his sons, our little daughter contributed the remark that Esau swapped his birthright for a dish of potash."

"I suppose you are going to raise potatoes in your garden?"

"I was, but when I read the directions for planting I found it would be impossible. They should be planted in hills, and my garden is perfectly level."

The following, from Life, is good, if out of season: "Spring is heah at last!" exclaimed Sorghum Planter, of northern Virginia, to his wife one morning. "I heard th' honk o' th' nawth-bound fivvehs all night long!"

A Scot, seeing a sixpence lying in the road, rushed forth to secure it, with the result that he was run over and killed. The jury brought in a verdict of "Death from natural causes."—Tid-Bits.

Minister: "Can you tell me what a gentleman is, little boy?"

Little boy: "Yes, sir, he's a grown-up boy that used to mind his mother."—The Outlook.

Teacher: "How many make a dozen?"

Grocer's son: "Twelve.

"How many make a million?"

"Very few."—Progressive Grocer.

Teacher (shaking George by the arm): "I believe the devil has hold of you."

"Ss-s-so-do-do I" stammered George.—Congregationalist.

DEATH.

On April first, at Kobe, Japan, Margerite Dorothy (Peggy) beloved daughter of Rev. and Mrs. Frank Dickenson, West China Union University, Chengtu, Sze., aged three years.

The NEWS joins in sympathetic expressions of condolence.

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