

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

SEPTEMBER—1929

## EDITORIAL.

**"The Summer is Ended,"**

"Behold, Shien-Sen, the yellowing fields! Harvest time is here." Our family had paused to rest for a moment on the steep slopes of Mt. Omei as we were returning from a pilgrimage to "the Golden Summit." Below us the rice-fields of Szechwan lay in panorama, ripened and ready for the harvest. To the mountain-carrier who thus addressed the writer, none but joyful connotations were suggested by the gratifying sight, but to the editor on whose desk lay a request to print a certain book-review in the name of "fairness to your readers", Jeremiah's sobering words forced themselves through the fringe of thought: "The harvest is past, the summer is ended, and we are not saved."

**Are we saved?**

During the Spring and Autumn and Winter each one of us is associated with his own little coterie, occupied with work assigned him by his own Church Society. In most instances we are widely separated from those whose ideas or interpretations differ from ours. According to our several dispositions we are driven to follow the strongest and most domineering mind in our group into a certain narrowness of outlook, or else play the steel to his flint. Too close proximity in isolated stations may give rise to mutual criticism and strained relationships, since the same conditions are quite likely to react upon us all in the same manner.

**Summer Opportunities.**

But God has given us the summer months in which to regain our perspective. He brings us together--Anglicans, Adventists, China Inland Missionaries,

Baptists, Methodists and Quakers—and for six weeks we worship and sing together, play on the same tennis courts, eat each other's food and hear each other's sermons. New friendships are formed and old ones deepened. Naturally our acquired faults at first stand out like ugly warts all over us, and it is a wonder that any one can love us. But learning our lesson from our childhood days, we bind the detestable excrescence tight with the silken cord of Christian fellowship, and before we know it the wart, no longer a charge on the circulation, actually disappears! The summer will soon be ended: have we used our opportunities to cultivate Christian fellowship and unity? Now that the harvest is past, are we saved from Phariseeism and unChristlike attitudes toward our fellow-workers?

#### Christian Living, an Art.

Christian living is not a science but an art; and not merely an art, but a *fine art*. There are those, we fear, who (strange anomaly!) are losing the essence of Christianity through their zeal for the faith. They practice the very thing that they decry. Of what merit is it to condemn the inductive and analytical method as applied to Nature and to the Bible, and then proceed to use this very method on a fellow-Christian? Why condemn the biologist or the student in medical research because of his use of vivisection and at the same time hold up a fellow-Christian upon the dagger-point of harsh criticism? God can be trusted to protect His own truth, even as He has done during these millenia. It may be said that the insect, the animal, feels the piercing pain for the moment and then dies, but in the meantime, in the hands of an expert a fact has been learned which helps to save a thousand lives of a higher order. There is a vast difference between this and the unjustified act of a cruel or unthinking child pitilessly dismembering a struggling fly. Our contemporary (unnamed! for our comment is not intended in an unfriendly spirit) no doubt feels itself an agency called of God in the former sense,—the research scientist in preventive salvation, so to speak.

#### Intentions vs. Motives

The motive we cannot but assume, is quite commendable, but so was Saul's when he breathed out

threatenings and slaughter. The intention may or may not have something of personal animus in it like that of Caiaphas; "It is expedient for you that one man should die for the people, and that the whole nation perish not." But whatever the motive or the intention, there are times when man's assumption of omniscience and powers of divine judgement are far from justified, and the harsh critic of his fellow may awaken to find himself like the Pharisee who crucified his Lord. Only the Holy Spirit is authorized of God to convict a man of sin in relation to the Kingdom of Heaven; not you or I. *Our* eyes are too often blinded by a beam of prejudice.

#### Pseudo-Science.

It is not true scientific method which selects one fact, favourable or unfavorable, and ignoring a hundred others bearing opposing evidence, seeks to build thereon a hypothesis which destroys and disrupts. In this marked copy of a periodical which has been sent me with the suggestion to print, I find four examples: Dr. Harry Emerson Fosdick is characterized as "the most dangerous teacher in the Christian Church." Mr. Neander C. S. Chang's booklet on "Five Great Leaders of the People" is claimed to be "a clever piece of red propaganda, an outrage against Scripture, history, truth, conscience and common sense, and most repulsive to the sacred feeling of all Christian people." Dr. H. T. Hodgkin, on the basis of a statement made in 1925 and frequently explained since then, is said to "breathe the same spirit" as Mr. Chang. Dr. John R. Mott is accused of organizing conferences with a "strong tendency to put the Bible aside, to dethrone the Christ of the Scriptures, and to make 'Christ' a moral, social, and political slogan." On the basis of their relations to these leaders, the Christian nature of the Federal Council of Churches of Christ in America, the Y.M.C.A. student movements, the National Christian Council, and the Jerusalem Council are all branded unfavorably.

#### Criticism or Fellowship?

Now the conclusions to which such reviewers have come have oftentimes been reached by the pseudo-scientific method of isolating one seeming fact, ignoring all others of contrary evidence, refusing to listen to

the accused person's own authorized confession of faith, or to see the good fruit of his labours as a whole. Such critics come perilously near to the spiritual predicament of others of olden times who declared inconsistently that Jesus cast out devils by the power of Beelzebub. Nor can one offer any rebuttal which will be accepted as fact. The only way to overcome such misunderstanding and prejudice is by getting at all the facts and by not distorting those which one has. And in dealing with things pertaining to Christianity, the only way is to follow the way of Jesus,—that of friendship and fellowship. When we truly *know* each other, many of these misunderstandings soon vanish; mistakes on both sides are more readily and willingly corrected.

The editor has no brief for the defense of the men who have been mentioned, nor is he conscious of any need for this among West China missionaries. But he knows human nature to a certain extent, and to those who desire to use the columns of *THE NEWS* to undermine confidence in men whose power for good in the main he does not question, he dare not, conscientiously, refrain from stating his position. And his position is this: the Christian faith is not built up by controversy and criticism but by fellowship. Any one can tear a painting to pieces, but very few can produce a work of art. The processes are vastly different. Any one can by unjust words destroy a Christian life, or at least its influence among a certain uninformed number, but no one by using this method has ever been known to build up a weak Christian or to establish a Kingdom of Christian love. The thing is self-contradictory. The Christian *life* is not science but a fine art.

#### The Golden Rule.

The Bible is the inspired record of those facts and principles which holy men of old discovered or had revealed to them by divers processes and dared to declare to the world, whatever might be the cost to them in cherished belief or in persecution. The Bible gives us the data by which man may be saved from his sins and God's Kingdom be established as the prophets foresaw and as Jesus taught us to pray. But this is the *science* of the Christian life, both normative and descriptive. The "check" upon man's inferences as drawn

therefrom was given us by Jesus, and is known as "the Golden Rule." But until these principles have been made effective in life, the Bible remains a science of religion, a source book merely. Art is action based on some science, and fine Art is life "applied to the production of the beautiful" freely and wholeheartedly, as a means of self-expression rather than for material gain for fame. Is our "art" to be that of the detective camera which seeks to photograph every ugly and incriminating detail, or are we to emulate the talent of Jesus who idealized what He saw? Were Fosdick a despised usurer, Hodgkin a thief on the cross, Chang an outcast foreigner, and Mott thrice denier of his Lord, Jesus would have called to the one, "Today I must abide at thy house"; to the second he would have said, "Today shalt thou be with me in Paradise"; of the third he would declare, "He proved neighbor unto him who fell among robbers"; and to the fourth he would say, "Lovest thou me? Feed my sheep." This is the difference between Christ and critics, between the artist and the snap-shot photographer. To call any of these by the epithet suggested is libel. *How much more the ones actually used*; But being in the realm of theology the defamers are not made liable to any earthly court.

#### The Christian Way

It is a well-known fact that when Dr. Fosdick invited the New York opponent who challenged him to public debate on doctrinal issues to discuss these matters privately in an atmosphere more conducive to friendly understanding, the offer was refused. Dr. E. Stanley Jones likewise has been cruelly pilloried by those who have wrested statements out of contexts and magnified seeming omissions in order to prove him a heretic, and in every instance where he has endeavored to get these false accusations corrected, they have closed their columns against him. So I presume the judgement of the editor and others of well-attested evangelical faith who have had opportunity to know of Mr. Neander Chang's work among students in Peiping and Chengtu and are ready to bear witness that the critic's assumptions based on the juxtaposition of the names of Jesus and Lenin are not correctly founded or interpreted, and that he is intensely loyal to Jesus as Savior and as God's Son will be denied outright. Likewise, the editor's

seven-months' close personal association with Dr. Hodgkin and others of the N.C.C. in daily morning prayer, and in those "retreats" so falsely represented would but invalidate his testimony; for he has thus been "contaminated". Yet if ever there were a man or a group of men who more truly accepted Christ as personal Saviour,—yea, and as *Leader*—the writer has yet to discover them. Whether it be better to call Him "Teacher" and profess belief, or to call Him "Leader" and *follow* Him in the ways of love and forgiveness, of cleanliness of life and habit, of truth of lip and kindness of thought, may God be the judge between them and their critics. "All ye are brethren" is the philosophy of Dr. Hodgkin's life and taken together with the first "misquoted Scripture" is the heart of his religion.

Surely it is not in any analytical, critical treatment of our fellow-Christians that the true Christian life-purpose is to be found, but in fellowship. Having taken Matthew 23:8 as the text for the destructive criticism of one revered by many, it were well if the rest of the chapter were read in humble self-examination, while the Holy Spirit brought home with full force verse thirty-seven. Alas, the secret of our broken and wounded Church of Christ as the Master invites us all into communion with Him in this age is always to be found in that last pathetic phrase, "But ye would not!"

#### Love, the Fulfillment.

"All things, whatsoever ye would that men should do unto you—". An editorial in this same periodical notes specifically four colleges which are "nobly standing for the Bible", among them being Des Moines University. Were we to use recent newspaper reports of the student strike there as reliable data, or make inferences after the same manner as those mentioned above, in what esteem could we hold those of the trustees and faculty whose names are mentioned, notwithstanding their names are signed to confessions of faith? Or what could we say in favor of that system of espionage which in essence Jesus condemns in the seventh of Matthew as the preface to the Golden Rule? My Friends and Readers; it is not for us to judge. Each one has his convictions and should be loyal to them. Yet what man or woman of us dares to stand up before God and tempt Him by staking his or her eternal salvation on the

exclusive correctness of his interpretation of the doctrines which men have formulated on the "authority" of the Bible? Nay, there is but one true definition of God, one comprehensive moral law, one requisite to salvation, and but one way to transform the world into a heavenly kingdom, and I find all these included in one short word which I accept on the authority of Jesus whom we all proclaim and in whom we should all be united. And this word is LOVE, truly understood and applied to all our relations in life.

#### Is the Harvest Past ?

"The harvest is past";—Yes, it may be, that the harvest of rice is past; but what about the harvest of hatred and recrimination and heart-ache and blasted careers which must always be reaped from the sowing of undivine judgement? Is there *anything* in the words of Jesus which justifies even the best of us in branding another Christian worker in the terms which have been quoted? As we have been brought together these weeks, face to face with God's Word as written in Nature, do we find inscribed thereon only "the Law of the Jungle"? As we have been coming into contact with these Buddhist pilgrims who include not only mankind but all living creatures in their law of love, and who, whether on trail or in temple greet us with their friendly smile and the most sacred blessing which their religion knows, it is hard to believe that there can be a *Christian* anywhere who will follow a standard *lower* than the one they set.

*We are not saved* if now that the summer is ended, our communion with God in mountain and stream and cloud, among birds and butterflies and all the wonders of creation, and our own experience as sinners saved by grace, have not taught us to sing a melody of love.

L.F.H.

A MELODY OF LOVE.  

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- God speaks to us in bird and song ;  
In winds that drift the clouds along ;  
Above the din of toil and wrong,  
A melody of love.
- God speaks to us in far and near ;  
In peace of home and friends most dear ;  
From the dim past and present clear,  
A melody of love.
- God speaks to us in darkest night ;  
By quiet ways through mornings bright ;  
When shadows fall with evening light,  
A melody of love.
- God speaks to us in every land ;  
On wave-lapp'd shore and silent strand ;  
By kiss of child and touch of hand,  
A melody of love.
- O Voice divine, speak Thou to me ;  
Beyond the earth, beyond the sea ;  
First let me hear, then sing to Thee  
A melody of love.

(J. JOHNSON.)



## NATIONAL CHRISTIAN COUNCIL OF CHINA

1929

The National Christian Council for its Seventh Annual Meeting met on what Mr. Schurman, former American Minister to China, describes as the most beautiful college campus in the world. The setting on the hillside amidst a wealth of foliage, on heights overlooking the broad Chientang river which bends in a great curve to the west, ample buildings, not to mention swimming pool and athletic field, led more than one delegate to exclaim, "Why not make a Northfield or a Swanwick out of the Hangchow Christian College grounds?"

This year's meeting differed from all preceding it in that members were representatives elected by church bodies. Three Hundred and Seventeen Thousand church members, or seventy-two per cent of the total Protestant Christian body thus sent delegates of their own choice. This meant a radical change of basis as obtaining in former meetings. The China Continuation Committee was a self-perpetuating body: the Council also, has since 1922 been self-elective. This year, for the first time, it was a cross section of those who could speak with authority for their various constituencies.

The new constitution, adopted provisionally in this meeting, provides for a biennial meeting of which the membership will be composed of approximately sixty-five per cent directly elected by church bodies and roughly proportionate to their membership. (There are now twenty-three church bodies, including the Church of Christ in China and others which bring together a number of churches.) In addition, national organizations, such as the Y.M.C.A., the Y.W.C.A., the China Christian Educational Association, the Council on Higher Education, the medical and philanthropic work, Christian Literature Societies, the China Sunday School Union and Bible Societies, have representation not to exceed twenty per cent of the total; and with a view to securing the help of those able to make specific contributions and to see that all interests are represented, the Executive Committee was empowered to coopt members up to fifteen per cent of the total membership which is now about one-hundred and twenty-five.

Other important features of the constitution are provision for an Administrative Committee of thirty members which

comes together twice a year and aims at a geographically wide representation and a small Executive Committee composed of the members of this larger committee who reside in or near Shanghai.

The National Christian Council is not a federal council because it is not composed only of representatives of nationally organized church bodies: its membership is not limited to churches. It is organized to secure effective Christian leadership. The National Christian Council has proven its worth in fostering and expressing fellowship and unity, in considering the needs of the church on a nation-wide basis, as a bureau of information, in promoting exchange between East and West of outstanding Christian workers, in serving as a means whereby the Christian forces in China may express themselves unitedly on great moral issues and in representing the Christian forces in China in relation to the International Missionary Council and the National Christian Councils of other countries. It now becomes an even more effective and useful body for carrying out these functions.

The Annual Meeting was preceded by five regional retreat conferences, held at Mukden, Peiping, Canton, Hankow and Shanghai, and a special conference at Shanghai on Christian Literature. Dr. Mott and a number of the National Christian Council Secretaries, and more than half of the delegates had been present at one or another of these conferences.

In North China the representatives of twenty-two church, association and college groups centered their attention on the Christian worker. The printed report of a careful survey showed a great dearth of higher trained workers and the reasons therefor. In addition to this report there was given a detailed account of experiments in developing lay leadership as carried on in the London Missionary Society at Siaochang in connection with the agricultural evangelism at Fenchow, of the training center for country workers in Tunghsien, mass education in Paotingfu, the laymen's training institute in Lintsing and mass education for women and girls as developed in the Methodist field of Changli.

The East China Conference passed some worth while findings on the city church. The following were recommended: a movement for teaching illiterates, a Bible study movement, a citizenship movement, an art movement in which every individual church in the erection and adornment of its building, should give careful attention to the power of art in conveying the meaning of religion, and that every individual church should have its definite form of worship and should promote

individual and group training in vocal and instrumental music, and a fellowship movement.

All the regional conferences passed votes in favor of the Forward Evangelistic Movement. Further study of this subject was undertaken by Commission I during the National Christian Council meetings under the leadership of R. J. McMullen and P. J. Chow. The Commission report defined the two-fold objective of this movement as follows:

1. The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life.
2. The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled."

Dr. Mott followed with a stirring speech, in which he said that large and difficult undertakings call forth "latent energies and drive one back to God". He said that he had learned "to distrust any plan that is not impossible", that we must, therefore, "gird up the loins of our minds, lay a mine of prayer, and go forward." The Council by a unanimous rising vote expressed its hearty approval of the campaign and then spent a period in prayer that its objectives might be realized.

Dr. Cheng Ching Yi is being asked to give full time to this campaign and all of the National Christian Council Secretaries and Committees are asked to organize their work around it as a central objective. Other workers are to be secured, literature prepared and translated, and a Standing Committee to be organized which shall be its inspirational center and correlating agency for the nation. It will sound a call to prayer and make every effort to enlist the whole-hearted cooperation of the churches.

Commission II., under the leadership of Bishop Tsen and Bishop Birney, dealt with the problem of church workers. The findings showed that the Church needs a program which will appeal to the adventure and patriotism of Chinese youth. Student associations and the Student Volunteer Movement are to be asked to cooperate with the churches in presenting the claims of Christian service to young men and women. Religious Education Departments of Middle Schools and Colleges it was urged, should be strengthened so that more time can be given to personal work. The idea of the use of the daily church

school was proposed as a means of bringing direct Christian teaching to students in registered schools. Regarding the voluntary workers, the Commission had this to say: "We recommend that the National Christian Council make a study of successful experiments in enlisting and training voluntary workers, and urge the church to make every effort to reach and use lay leadership". It was recommended also, that theological and Bible training schools should instruct students in methods of enlisting and training men and women for the lines of work which it is hoped will be undertaken by such voluntary workers.

With regard to the need for missionaries, the Commission closed its appeal with the following words:

"The present time calls for urgent efforts: Chinese Christians should increasingly assume responsibility. Even where and when the Chinese Church has attained the self-directing stage of indigenous life, there is still a great and vital need for missionaries with religious experience, vocational training, devotion to service, who are moved with a desire to assist their Chinese co-workers, to push forward to fulfill the command of Jesus Christ. At that time separate mission organizations on the field will no longer be necessary, but missionaries will serve within the Chinese Church on equal terms with Chinese Christians.

"The last command of Christ and the yearning call of the Macedonians will ring in our ears as in the past. The program of "China for Christ" needs to be pushed more vigorously than ever; work is urgent and many workers are needed. Missionaries with the sacrificial spirit are, therefore, urged to come to China and serve.

Commission III. on Religious Education under the leadership of D. W. Lyon and C. S. Miao, urged the use of educational and psychological methods in evangelistic work and improvement in Sunday School methods. Miss T. C. Kuan, The National Christian Council Secretary, who has been devoting her time since last fall to the problem of Christianizing the home, was helpful in the formulation of objectives for reaching the home in China. The National Christian Council was asked to carry out the following in this regard:

1. To promote spiritual life in Christian families and publish suitable material for this purpose.
2. To promote associations for discussions of home problems and to publish suitable materials for their use.
3. To encourage theological seminaries and Bible schools

for men or women to emphasize religious education in the curriculum.

4. To seek help in personnel from organizations affiliated with the National Christian Council in promoting religious education in the home."

Commission IV, with E. W. Burt and Dr. T. C. Bau as leaders, presented a report on the Relation of the "Younger and Older Churches". The meeting passed votes for a financial survey in China which had been asked for by the Jerusalem Meeting of the International Missionary Council and a nationwide survey of the present situation of the churches in China preparatory to receiving a delegation from the missionary Boards to work out a policy for future cooperation.

Commission V., on Literature, with Dr. C. L. Hsia of Shanghai and Prof. T. C. Chao of Yenching as leaders, grappled seriously with the problems of the production and distribution of Christian literature. It was voted to organize a Standing Committee to correlate the efforts of existing organizations that will have a budget sufficient to enable it to meet the need for the publication of Christian literature of wide variety. After an extended discussion the following creative vote was passed:

"Resolved that the National Christian Council place on record its conviction of the great importance and urgent need of a literature agency, under the direct control of Chinese Christian leaders, and that this organization should have complete freedom to develop its own type of service to the cause of Christian Literature in China. Such an enterprise would require hearty support from the Christian Movement in China and from Christian friends abroad; while, in order to insure success, financial provision should be made on a ten-year basis. In view of conditions in China at this hour, and the urgent demand for Christian literature, such financial assistance would have to come, for the time being, largely from abroad. Further resolved that the National Christian Council should be prepared to render to such an enterprise the same service as that recommended in this report to be rendered to other Christian literature agencies in China."

The sending of fraternal delegates from the National Christian Council of Japan has now become an established custom. This year Dr. Kozaki, Chairman, and Dr. Axling, Secretary, were present in the Hangchow meeting. Dr. Kozaki, out of fifty years' experience in the pastorate, spoke of how the Japanese Church had had to meet many of the difficulties which the Church in China is meeting today. He went on to

say, "There are only one hundred and seventy thousand Protestant Christians in Japan, but their influence is not indicated by this figure. In the field of non-Christian literature and more especially in the writings of Kunami and Kagawa this Christian influence is seen. Also even by the Imperial family, the center of conservatism, Christianity is being recognized at this time. At the coronation five Buddhists, one Shintoist and one Christian, were invited to be present. I, myself, received a gold cup and the Bishop of the Methodist Church, a silver one. This was the first time that a man was recognized in Japan for his value as a religionist. In this way it can be seen that Christianity is entering into the heart and life of the Japanese nation." Dr. Frank D. Gamewell was introduced to the Council by the chairmen, who said, "He came to China before many of us were born". Mr. C. E. Wilson, Secretary of the English Baptist Missionary Society, speaking in a happy vein, brought a call to greater cooperation between Chinese and foreign missionaries and between churches in China and church boards in the West.

Any report of this year's meetings of the Council should not leave out the meetings of the Church of Christ in China which were held at least four times between regular sessions. Dr. Mott helped the group to face the difficulties and sacrifices necessary to make this movement a success but showed how there must be advance toward organic union. "The United Church of India and the Church of Christ in China are two movements of tremendous significance", he declared.

Bishop Lindel Tsen, of the Canadian Episcopal Church Mission of Honan, who was recently honored with a Doctor of Divinity from Wycliffe, was further honored by being made chairman of the National Christian Council for the coming biennium. Dr. R. Y. Lo, editor of the Chinese Christian Advocate, and Dr. Wu-I-fang, President of Ginling College, were elected vice-chairmen. The extent of the work of The National Christian Council can be seen from the budget for the coming year, amounting to nearly \$100,000, and a staff of ten secretaries, all employed for full time.

The closing devotional meeting, led by Dr. E. W. Burt and Dr. C. Y. Cheng, brought the conference to deeply understand their motto, "O, Lord, revive thy church, beginning from me." The delightful fellowship of the seven days spent together is to go on through the years as its one hundred and thirty-eight delegates and secretaries return to forty-one cities in thirteen provinces to make actual the vision and high resolves formed in the conference. On each one's heart was the five year program of evangelistic effort.

## THE PEATS TAKE AN AUTO TRIP IN MALAYA.

We were gone nine days, traveled six hundred miles and visited three of our Methodist Mission stations, Malacca, Seremban and Kuala Lumpur. Committee work and auditing were the reasons for the trip.

A drive through this part of the country is most interesting. The roads are perfectly fine wherever one goes excepting stretches here and there which are under construction or repair. Here great steam rollers were at work and immense trucks hauling stone, sand and granite from the quarries from the hills. The road coolies are mostly Tamil men and women. These women with their very black skins, bright coloured clothing, with rings in their noses as well as on their toes, seem out of their environment.

Sometimes the road runs through jungle for miles then out into a cleared section where the jungle has been or is being cleared away in order to plant rubber, tapioca, banana, pineapple plants, or coconut palms. The jungle had only recently been cleared away in some places and the ground was still partly covered with charred trunks and trees which had not burned and the bare ground in and around them had been cultivated a bit and trees and plants set out. In some places, two crops, such as young rubber trees and pineapples were growing in the same field. Through this region very few houses were seen, mostly shacks up on their stilts making temporary shelter for the coolies while clearing the jungle. Because of the dense undergrowth of the jungle the only way it can be cleared is for coolies to go in and cut every thing down that can be cut. The growth is so dense that the trees cannot fall but lean against each other. Trees, trunks and vines are cut in two and left until it all dries thoroughly and then fire is set to it and every thing is burned that will burn. One can imagine this thick mass of dried branches, vines and dense undergrowth of palms, bracken and every kind of plants as well as huge trees, makes a wonderful fire. The only thing that can stop it, once it is set going is the living jungle. As these jungle trees grow to immense size, many great charred stumps and trunks remain which are gradually being cleared away, but the ground is cultivated about these and other trees and plants are set out.

In the older rubber estates the ground is practically clear excepting here and there a huge charred trunk of a giant jungle tree raises itself as in defiance of the approach of civilization. These great rubber estates are like well kept forests, excepting that the trees are in rows. The trees are tall and stately with bright green leaves and it is very pleasant to drive through them on smooth roads with the cool shade of the rubber trees on every side.

Often the only sign of life is a coolie here or there tapping the rubber trees. Tapping is cutting the bark very slightly in a diagonal direction, from which the latex oozes out, runs down and is caught in cups held by a wire attached to the tree. The rubber business seems to be on the boom for nearly every tree had its little white girdle of latex which looks like thick milk, running into the cups. Along the road we met coolies carrying pails of the latex, saw sheets of rubber hanging out to dry, and great truck loads of the smoked, dried sheets being taken to store houses or to the nearest shipping point.

We passed through huge coconut groves. The coconut palms are very tall and stately but not very firmly rooted. Many of them grow in the sand near the sea and the strong winds have partly uprooted many of the trees and some lean in every direction and at every imaginable angle, some with part of their trunks lying quite flat on the ground and others with quite a distinct elbow with the top always reared quite upright, all heavily laden with nuts. The coconut trees seem to be ever-bearing. One tree will have blossoms and bunches of nuts in all stages of development from the smallest possible little ones, to the largest, as large as one's head, ready to be gathered. The ripe nuts are gathered every two or three months. The coconut is a valuable food among the natives. They drink the milk and eat the raw coconut meat. Large quantities of the coconut meat is shipped abroad. This is called copra and is valuable for its oil.

As we neared Malacca our road ran between rice fields cultivated very much the same as in China. The old water buffalo was very much in evidence. He looked very familiar to us—like an old friend in fact. The rice crop was being harvested.

The Malaya in and about Malacca seem to be more prosperous than in some other places we have seen. Their houses as a rule were well built and had a tidy prosperous appearance. The Malay house is always built up on piles several feet from the ground. The poorer ones have ladders but the better ones have quite nice stairways, sometimes inlaid with brightly



coloured tiles. The roofs are quite steep and usually thatched. The Malay does not clutter up his house with furniture. He sits and sleeps on a mat on the floor, but they are becoming quite fond of bedsteads and one often sees these beds with scrupulously white spreads and many brightly coloured cushions. There may be a few chairs but ordinarily they are hanging on the wall to be out of the way. They are evidently considered a superfluous piece of furniture. A Malay can sit on his heels hours at a time with no seeming discomfort. A story is told of a very modern family which possessed a rocking chair and piano. It is said that the women folk pounded the keys of the piano with their knuckles while the head of the house sat upon his heels in the rocking chair rocking back and forth at a terrific rate with a broad grin on his face!

The lack of furniture in these houses is somewhat compensated for by the ever present window curtains. The houses are quite open, the larger openings serving as windows are usually curtained with brightly coloured materials or lace curtains. These are usually clean and white and draped in the centre with gay rosettes.

The houses as a rule are set back from the road in a grove of trees often with a little flower garden in front. The Malay seems always to have plenty of time on his hands and there is usually a group of men, women and children in their bright coloured clothing lounging about, which gives quite a bit of colour to the picture.

All orientals in Malaya are allowed to live their own lives pretty much as they please so long as they observe certain sanitary laws and other regulations. Their religion is not interfered with in any way and the British Government makes grants especially to the Malays toward keeping up their mosques. The Malay as a rule is a Mohammedan and in some ways very religious. Generally speaking the mosques are quite attractive with their arches, pillars and minarets, sometimes all white and sometimes showing a lot of colour wash, the favourite tint being a bright blue.

These are quite open and clean and not filled up with hideous idols and trash as are so many of Chinese temples. The floor is usually of marble on which the worshippers sit while the Koran is read to them by their religious teacher. When they pray they always bow toward their Holy City, Mecca.

From jungle, clearing, coconut groves and rice field, it is somewhat of a jar to be suddenly whisked into the streets of Malacca, a fifteenth or sixteenth century town. The streets are

particularly narrow and crowded with ox-carts loaded with coconuts and bananas; wheel-barrows, rickshaws, automobiles and great trucks laden with rubber. These with the many pedestrians of all different nationalities and costumes make an interesting street scene. Malacca is on the sea 170 miles from Singapore with a harbour of very secondary worth. About the only ships that touch the port are small coasters and these anchor nearly a mile from the shore. The first authentic account we have of Malacca is contained in Chinese records: "In the year 1409 the Imperial Envoy 'Chung Ho' brought an order from the Emperor and gave to the chief of this country a silver seal, a cap, girdle, and a long robe, and raised the place to a city, after which the land was called 'the Kingdom of Malacca'". The Portuguese landed here in 1509. The Dutch "ousted" them in 1641. After severe fighting in 1795 the town and fort of Malacca surrendered to the British. Britain's hold has been steadily tightening on the land ever since.

Leaving Malacca the road runs for quite a distance along the sea making a wonderful drive. After riding for several hours through more fully developed rubber estates the appearance of the country changes. Distant hills come into view and our road soon was winding in and out among beautiful hills, which brought us to Seremban. Seremban is situated in this hilly country and the view reminded us of the Chungking hills. Here we stayed a night in the home of one of our missionaries. The next day went on to Kuala Lumpur which was only a few hours ride from Seremban. K. L. is 250 miles from Singapore, a new town and the capital of the Federated Malay States.

Kuala Lumpur has a marked tendency towards Malay or Indian architecture. The Railway station and other public buildings are of white stone or marble which with their many arches, domes, and minarets glistening in the bright sunshine, make a very pleasing picture.

In all these towns we have both educational and Church work. We have large churches, small churches and places in which we are just starting church work. Our Anglo-Chinese Schools have thousands of carefully selected bright boys mostly Chinese. There are some few Indians and boys of other nations in attendance. Much of the territory is raw, new country, consequently much of our work is new and only partially developed, but possibilities and opportunities are correspondingly great.

The Chinese come from nearly every part of China, and not only far exceed other nationals in number, but generally

speaking, also in natural ability and self reliance. Wherever they are found many of them seem to take kindly to the Gospel. This is very evident in Malaya.

4, Fort Canning Road,  
Singapore, S.S.  
April 30th, 1929.

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A RED LETTER DAY  
for the  
CHUNG HUA SHENG KUNG HUI.

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The advance of Christianity in Szechwan is one of the romances of missions. Thirty-seven years ago the first missionaries arrived in this district and took up their abode in various parts of the Chengtu plain. One of them, Miss Gertrude Wells, is still in active service. The area which nominally comprises the West China Diocese of the Chung Hua Sheng Kung Hui is larger than Great Britain. We say nominally because it is only fair to state that there are now a large number of non-conformist friends who have flourishing Churches in the Province, and to avoid overlapping, the Sheng Kung Hui does not take up work in cities where another mission has already settled. Nevertheless the Bishop finds it necessary to spend most of his time in travelling in order to pay one short visit to each Church during the year. The diocese is divided into five deaneries, and in these five deaneries three Anglican Societies are at work--The Church Missionary Society, the Church of England section of the China Inland Mission, and the Bible Churchmen's Missionary Society. The district allotted to the C. M. S., which forms the Western Deanery, stretches from Chengtu the Capital of the Province, to Songpan in the Northwest, and East to West from Tzi Tong to Mowchow, comprising Longan.

On Saturday June 29th 1929 there was great rejoicing in Western Deanery, when in St. Thomas' Church, Mienchuhsien, the Rev. C. T. Song B.A., who has long been recognised as a man of unusual talents and spiritual power, was consecrated

Assistant Bishop. This was an interesting and significant event in the history of the Chung Hua Sheng Kung Hui, and a cause for very great thankfulness especially to one veteran missionary mentioned above, who remembers the first convert to Christianity in this district, and now has been allowed to see the first Chinese Bishop.

Signs of preparation for great festivity and prevailed over the mission compound for many days. The Consecration was to be followed by the first gathering of the Western Sub-Synod, thus enabling many delegates to be present for whom two such long journeys would have been extremely difficult, if not impossible. By Friday afternoon the outer courtyard was gaily decorated with red silk hangings, and the arrival of the visiting Bishops, accompanied by Bishop Mowl and the Bishop elect, was greeted by the inevitable volley of fireworks that characterizes all important occasions in China. The next morning a thrill of expectancy was in the air, and a sense of quiet happiness had taken possession of all hearts. The Procession into the Church was led by the Churchwardens and other Officers in ordinary Chinese costume, after whom came three licensed women workers accompanied by Miss Wells under whom they were trained. Then followed the licensed men workers, Clergy and Bishops in their robes. The atmosphere of devotion and reverence, the wholehearted way in which the congregation took its part in the service, and the very helpful sermon preached by Bishop Norris, were all deeply impressive. Most inspiring it was to hear some of our stirring militant hymns sung to the well known tunes but with a rhythm and emphasis which were plainly those of another tongue; for if the Chinese rendering of the old familiar favourites is not entirely faultless to Western ears, yet to those who know and love the singers it has at least a charm of its own.

Not the least memorable event of the day was the arrival, after various ups and downs (in more senses than one) in a much talked of motor-bus, and six hours too late for the service, of a party of friends from Chengtu. Their coming was greatly appreciated, and their readiness to undertake such a long and uncomfortable journey for such a purpose is only another mark of the friendliness and comradeship that exists between the various Churches and Missions in Szechwan; besides being one more token of the love and esteem in which the new Assistant Bishop has long been held.

Sunday the 30th. was observed as a Quiet Day, and was a time of refreshing to many tired Chinese workers from lonely outposts.

A fortnight earlier a similar event took place in Paoning, on the Eastern side of the diocese, when The Ven. Archdeacon Ku was Consecrated. The Rt. Rev. L. H. Roots, D. D. Bishop of Hankow, Chairman of the House of Bishops of the Chung Hua Sheng Kung Hui, and the Rt. Rev. F. L. Norris, D. D. Bishop in North China, had taken a long and difficult journey of nearly two months in order that these two Consecrations might be held amongst the people to whom the new Assistant Bishops are to minister. What this has meant for the life of the Church cannot yet be fully realised.

The rapid spread of the Nationalist movement in Szechwan has made it absolutely necessary for the Church to have more Chinese leaders, and the chief work of missionaries in the future will be in helping such leaders behind the scenes. The attitude of the Mission in relation to the Church must be "He must increase, I must decrease". This fact is recognised by all denominations of missionaries. God help us to work together for the development of the growing Churches of the land. The present time in China is a day of youth. The Churches are young. The Nation, in spite of its ancient traditions, is young because it is newly born. It has all the energy and enthusiasm, all the loveliness and waywardness and irresistible appeal of youth. China's young manhood and womanhood, with their newly awakened love of adventure, their hero worship and their readiness for sacrifice, must be won for the service of Christ and China.

E. S. STEWART,

“MASON OF KWANGCHOW” BY F. HOUGHTON, B. A.

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This is a simply told story of a “beautiful life, and a great work”. Herbert John Mason was indeed a “more than ordinarily devoted and gifted servant of Christ”. While the book is of very small compass, covering fifty-two pages only, it is nevertheless an important contribution to missionary literature. A fifth part of the book is occupied with the story of the training and call of Mr. Mason. We are introduced to a man, who, while he “naturally lacked the spirit of adventure” was to go long distances and do great things in the impelling power of the love of Christ.

In the second fifth of the book the scene is changed to China and has to do with a period of twenty years. Twelve of these years were spent in the North Western province of Kansu and we are told of various experiences amongst those of high and of low estate. Following these years came his marriage with the daughter of Mr. and Mrs. Parker of Kingtsekwan, Honan, and eight years of service in the vicinity of that city. Strictly speaking, these twenty years of labour were years of preparation for the following twelve. For it was in the last twelve years of his service in China that he was used of God to develop the work that has resulted in the bringing into the Kingdom of Jesus Christ, thousands of his Chinese brothers and sisters.

The remaining three-fifths of the book brings us into the thick of the fight. In 1913 Mr. and Mrs. Mason were appointed to Kwangchow, Honan. This city was opened in 1899 by Mr. Argento of the C.I.M, who worked there until 1908. The story is told of sufferings endured in 1900; sufferings which eventually were responsible for broken health and consequent retirement. The foundation, however, was well and truly laid, for the Masons found “a living, growing company of believers”, numbering about three hundred and fifty. The questions that faced them are those which face all missionaries—namely, what attitude should they adopt? what methods should they employ? These last thirty pages of the book give the reply of Mr. and Mrs. Mason to the above questions and the results accruing. We read, “The phenomenal progress of the work in the Kwangchow district during the next few years was due

under God to the patience and restraint, the self-effacing leadership, of Herbert Mason". One illustration of this self-effacement will suffice." The Masons arrived at an out-station where the people had purchased not one bell, but three bells, .....those three bells were not tuned to be rung simultaneously, and the result was a horrible discord. "Tell them how bad it sounds", was the first suggestion. "But the Chinese like it" said Mason, "otherwise they would not do it";. Indeed the Chinese never knew what Mason himself liked. As to methods, in the suggestions to all workers of the C.I.M., emphasis is laid on the "raising up of self-supporting and self-extending churches"; and in accordance with this, it was Mason's method to cultivate self-expression and independence on the part of the Church. We read "Mason never interfered with the arrangements that were made". Again we are told, "He never engaged the services of a paid helper." Also "Church buildings were always provided by the people themselves." Sometimes it would have been easier to appeal to the mission for funds; sometimes easier to point out mistakes made through inexperience or to take the lead. "But Mason saw that in so acting he would have done irreparable injury to the church. He would have fostered a spirit of dependence .....and would have killed initiative in the leaders."

What about results? Was he despised because of his self-effacement? The recorder says that "The Masons were loved and honored as no autocrats ever could be." Were the methods attended by success? "Within a few years the eight out-stations were multiplied five times.....There are now about two thousand communicants in the district". There are also stories of remarkable prayer lives, attachment to the Bible and evangelistic zeal, which in themselves form sufficient justification for the methods. The book supplies a striking object lesson of the practical application of the aims and purpose of the C.I.M., and upon which increasing emphasis is now to be laid throughout the whole field. This little book also brings us into contact with a man, who departing, has indeed left behind him footprints in the sands of time".

Reviewed by THOMAS COOK.

"Mason of Kwangchow" by F. Houghton, B. A.  
Published by The China Inland Mission,  
Newington Green, London, N.  
Price 6 d.

### NANKING GOVERNMENT ENCOURAGES WEST CHINA MISSION WORK.

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In reply to a letter from the Rev. Mr. Longley of the United Church of Canada Mission of Luchow, Sze., reporting the return of mission property to the owners, Mr. Samuel V. S. Shen, representing the Ministry of Foreign Affairs of the Nanking Government, writes as follows :

"I am in receipt of your letter of the 21st of March from which I learned that your house has no trouble to be returned to you. Herewith I send you by separate cover two sheets of posters, please find. When the soldiers left your house, then you can paste them up at the gate, but not when the soldiers are still in it, for it will not produce any effect.

As a rule, the church of God always grows after some troubles. I hope from now on all the doctors, preachers, nurses (nurses are perhaps the most important persons for they have the most time with the patients) will be filled with the power of the Spirit to lead the rich to know Christ. I suggest that there will be devotional services for the nurses at least once a week.

On the other hand the school teachers should have like services, that they may do personal work among the students in order that Christ may be seen in their personalities. Excuse me for giving such common advice, that shows that my spirit joins you in your service and my prayers go out to your sphere of labour. May He greatly bless and multiply your work."

Our Chungking correspondent passes this on as an encouragement to those of us who may sometimes doubt lest the anti-religion spirit fully pervades the new government of China.



## CHRIST IN CHINA.

In his book, "A History of Christian Missions in China", Professor K. S. Latourette of Yale University has presented the reading public with what the publishers say "will be the authoritative work on Christian Missions in China for the next twenty years." In their enthusiasm, they even characterize the volume as "a full and complete history of Christianity in China." It is questionable whether this fulsome praise will help to sell the book or not. Its claim is all too inclusive and a thoughtful reader while giving full credit to the author for a stupendous piece of work may be allowed to doubt the words on the jacket of the book. This matter of giving exaggerated views of a book on its paper cover is being overdone and can only lead to scepticism on the part of those who read them. This particular volume needs no such boosting. What it needs is that people should read it. It is well worth the time and effort; and one needs a good amount of time, for the main part of it covers eight hundred and forty-three pages. This is followed by an excellent bibliography of fifty-four pages. We are not competent to pass on the thoroughness of this list of books, magazines and pamphlets dealing with China, but we confess to having gained a good deal of information regarding writers on the subject. It only remains to say that the index occupies thirty pages to reveal the fact that this volume runs close to a thousand pages. Perhaps the most disappointing thing in the whole book is the map at the end. Surely such an authoritative piece of work on such a subject was worthy of better and more maps which might have helped the ordinary reader to see the slow but continual conquest of China by the Christian forces.

The method of Professor Latourette is revealed in the Table of Contents. After an introduction, the author gives "The Religious Background of the Chinese." These are, briefly stated, (1) the existence of myriads of spirits; (2) lucky and unlucky days; (3) honor to ancestors; (4) polytheism; (5) a tendency toward theism; (6) a strong ethical sense; (7) an interest in improving society; (8) a lack of mysticism. To such a people came Christian missionaries.

Chapter III is given up to the outstanding characteristics of Christianity and the bearing of these upon the possible acceptance of Christianity in China. When one has read thus

far in the book, one is led to the conclusion that sooner or later Christianity will be opposed by part or all of the people to which it came. Under another heading, the coming of the Nestorians to China is dealt with. Then follow the Roman Catholic Missions. In this part of the book, the author brings out clearly the thought that the foreign missionary enterprise of the Christian Church has coincided with the strength and spirit of adventure and discovery of the nations of the West. It is no accident that some of the earliest missionaries came from Portugal, that later others came from Spain, to be followed by others from France; and that England and North America came later into the enterprise. It simply means that when these several nations became in turn strong and developed their maritime and mercantile interests the Church either followed or accompanied their caravans and fleets to the Far East.

Perhaps the greatest help which the writer has gained from the reading of this book is that of becoming better acquainted with the history and growth of Roman Catholic Missions in China. Professor Latourette traces this development from the earliest days right up to recent times. This is a piece of work that has long needed to be done; and the fact that it has been done by a Protestant scholar and student gives one a great hope that other workers in the field of Christian mission history will copy the author's example. As Dr. Latourette says, it is unfortunate that there has not been in the past a more mutual appreciation on the part of Romanists and Protestants in their common work for the spread of the religion of Jesus in non-Christian lands. True, there are wide chasms of thought and interpretation between these two sections of the Christian Church; and the methods of work have varied, yet the purpose of both is to present the Lord Jesus as the universal Saviour from sin and the enduring way of life. It has to be said that there have been beautiful examples here and there of confraternity between the missionaries of both sections, but we still wait for the day of organized cooperation by these two bodies. Perhaps it is too much to expect that they will become united under one organization whose chief aim shall be the preaching of the truth as it is found in our common Lord and Saviour, Jesus Christ. Yet we welcome every indication, however small, of a better understanding of each other.

The progress of the Protestant Missions makes good reading. It has been by no means uniform and became smirched at times. The unfortunate interference on the part of mis

sionaries in the law courts of China cannot be condoned. While they are not as deeply involved as some of the Roman Catholic missionaries, they have availed themselves of this privilege all too often. Part of the virulent attack on Christianity at present can be explained when one remembers that Christian missionaries have often taken part in shady proceedings on behalf of those who have become connected with the church in order to further their ends in some local yamen. Yet, even with this very serious hindrance, the work of God has gone forward. If there are any such beings in China as discouraged missionaries, we very earnestly recommend them to read "A History of Christian Missions in China" from cover to cover.

That brings us the question of the price of the book. It is five dollars, gold. With the present low salaries paid to most missionaries in China, one has to debate the question as to whether one can afford to get this book now. The present rate of exchange is against one's exchequer. One can afford to get so many books each year. Shall one make a plunge and use the price of several books in purchasing one. I have no hesitation in advocating this plan. Get this book if you can only get one book this year. But that is an expensive suggestion; and some other plan should be thought out. Here is one. Let each Mission Board purchase enough copies of this book so as to permit one being placed in each central station for the use of the workers in that station. Let libraries and Book Clubs get copies and so make it possible for more people to read the book. Let those who can afford the book get it, read it, and then lend it. This is recommended in the face of the adages and stories in the funny papers anent the fate of borrowed books. Experience does not validate them.

J. T.

## A CHRISTIAN SCHOOL, IN A BUDDHIST TEMPLE, ON A SACRED MOUNTAIN.

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Dr. Glover, in an Article on the Decline of the Pulpit, said: "Men who believe in Jesus Christ are still hearing His call to the ministry; and if they are not always great thinkers or great rhetoricians, historically it is great believers who win converts--men with experience and faith behind what they say."

The great need within the churches today is a revival of piety and faith; a faith which puts Jesus Christ on a higher plane. The church will rise in power, in appeal and victory, when new value is found in Jesus Christ. There lies the secret strength of the Church.

It was for this reason that the Szechwan Baptist Convention called some of its preachers, teachers, and laymen to the Sacred Mountain, Mt. O Mei, for a few weeks of study--to deepen their spiritual life, revive their faith and produce a new sense of Christ, as living, available, the same Eternal Saviour of the World.

Each station was asked to send five students, but the actual number grew to 26, three of whom were women, sent from our four Central Stations. A special fund was drawn on to aid for travel and extra food expense. Each student paid three dollars for food.

As these 26 students, together with several teachers, gathered at the Shin Kai Si Temple, it was found that it would be impossible to conduct a good school with such bad environment. The Temple has always been a general gathering place for servants, visitors and farmers, with gambling, drinking and opium smoking all too common. The hypocrisy of the priests and the formal worship of the Temple was all too evident. But the presence of the Bible School seemed to act as a whip to drive out all sorts of vices, and the work of the school went on without disturbance, the priests themselves at times 'listening in'.

All kinds of difficulties were met and overcome in securing needed equipment. The student group also presented peculiar problems. There were marked differences in age, capacity and ability. The oldest was 57 and the youngest 19. Some were of College and High School grade, while others had rich experience and some were as green as a Spring apple. Yet with

all these differences we found each doing his best, at lectures and in private—all seeking for better training.

When the first bell rung at 6:00 A. M., they were ready to observe the Morning Watch. When classes were on they did not ask to be excused. No matter how hard it was to digest some of the lectures, they took down what they heard and kept their note books in good shape. There were four full classes each morning and one in the afternoon. In addition there was, the Morning Watch, devotional and sunset meetings, with special lectures once a week. Some of the courses were so popular that the students requested to lengthen the hours.

The school was well organized and the several committees worked well. Pastor Lan will long be remembered for the good meals provided; the comfortable rooms and beds made Mr. Fu, of Kiating, popular; while Mr. Fu of Chengtu, as General Business Manager, deserved a gold medal. The writer prepared the teaching schedule etc., and participated in the teaching.

There was splendid cooperation between teachers and students and a fine spirit of love and fellowship. A student association was organized and managed their own affairs. Thru this organization a picnic, a hike, a feast and two entertainments were taken care of, and the spirit of friendship was greatly increased. They published a small souvenir booklet with the names and addresses of teachers and students, for the purpose of future correspondence. I quote a few sentences from the preface: "For the purpose of deepening our spiritual life and broadening our knowledge, in order to better serve our country, we attend this school. As we have lived together for four weeks, having the same ambition, in intimate friendship with faculty and students, a real fellowship in Christ has grown up, which we hope may be continued forever."

This experience on the mountain helped us all to purify our thoughts, aided us in seeing God in Nature, and gave us a new vision of our Master. A Chinese proverb says: "Spring water is purer in the mountains". Also it is fitting to say: "Quiet observation of Nature helps us to obtain the central principles of Nature." This time has also been a time of self-examination, when we have discovered our weak points, and asked the forgiveness and help of God. It is well said: Sitting quietly provides opportunity to think over the faults and shortcomings of the past." Jesus was with us when we had our school. He was present in the Buddhist temple where idols are worshipped. He it was who made the school successful.

The holding of the school was somewhat of an experiment, but both teachers and students agree that it was well worth while, and that a similar school should be held again, though not at the temple. We are thankful for this opportunity to better equip our fellows for service.

The closing session was filled with a deep devotional spirit. There were three inspirational talks and all consecrated themselves anew to the service of God and work for their fellowmen.

During the last week of the school a pleasing feature was the wedding of one of the teachers of the school, Miss Wu Bo Kuang to Dr. Chwang Chi Kuang. They go to Suifu to be associated with Dr. Tompkins in medical work, and we pray the Father's blessing on them in their new sphere of labor.

*(Signed)* DONALD FAY.

Mt. O Mei, Sze.

August 14, 1929.

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### THE HELP OF THE HILLS

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"I will look unto the hills. From whence cometh my help?  
My help cometh from the Lord, which made heaven and earth".

Into thy bosom, thou high rock hills,  
Wearied and worn with the world that I flee,  
Gladly I come, for thy quietness stills  
Tense, throbbing tumults that sent me to thee.

Capped with chaste clouds, clear lakes at thy feet;  
Girded with garments of green grass and tree;  
Sound is the slumber, the sleep soft and sweet,  
Given to guests who come up unto thee.

Fare, fare thee well, thou faint forested forms,  
Source and the symbol of strength unto me;  
Seeing thy sides shroud with sunshine and storm,  
Helps me to Him who made heaven and thee.

(HARRY WEBB FARRINGTON,  
SUNDAY SCHOOL JOURNAL)

## FIELD GLEANINGS

TUNGCHWAN SZE.—The building of the new men's hospital is going on well, in spite of some drawbacks in the shape of collapse of certain edifices. Dr Lucy Harris is overseeing this work, assisted by Mr. Su YUD-k'wei.

Dr Lo P'in-san of the men's hospital recently paid a visit of a few weeks to Chengtu. He is now leaving us to spend the rest of the year doing medical work in that city. He has been an essential part of Tungchwan for so many years, it seems very sad to us to have him go away. If it had not been for our financial difficulties, he probably would not have gone, but all the same we hope that after half a year at the capital, he will come back to us better equipped and fresher than ever.

The same applies to our Boys' School Principal, Ho Chin-han, who is going to Kuling and probably other places as well, for health and refreshment.

We grieve also to lose Miss Fan, the Girls' School Principal, who leaves us to enter the West China University. These three leaders nobly bore the brunt of the anti-Christian agitation in Tungchwan, when all the foreigners were absent.

Miss T'an takes Miss Fan's place, Mr. Tsao Kwang-hui will be acting Principal while Mr. Ho is away, and Dr. Harris is looking after both men's and women's hospitals.

Miss Ruby Wu, after a long period of training at Hankow, arrived in the Spring, and will be a most valuable asset to the medical work in its various departments.

We were very glad also to welcome Miss Riley back to the nursing work here, after doing good deeds at Chengtu and Mienchu.

L. Wigham arrived here after long wandering in this and other districts, even as far as Chungking, towards the end of April. Since then he has been in the city, helping in the ordinary Church and Mission work; also holding a series of special meetings for the young men and women connected with the Church, seeking to help them in their difficulties, and show them how they can make best use of their lives.

Miss Tebbutt also wandered a good deal during the Spring, Tungliang being her farthest point. Since her return in April, she has been visiting homes and helping in many ways. She is occupying our Chinese house at Kao Swei Chin, in the city, where she hopes to establish a good centre for work among women.

Mr Wigham has only got two rooms in the Fu Tin T'ang residence back from Marshal T'ien. We believe he has hopes of getting the rest back sometime. While on this subject, it may be recorded that the South Gate residence at Suining has been occupied by one of Yang Sen's Commanders.

We have had some pleasant, though all too short visits. Dr. W. H. Davidson spent a week end on his way to Chengtu for dental purposes. Mr. W. R. O. Taylor called in and had breakfast one morning en route for England, where he hopes to meet Mrs. Taylor and his family. He appeared to be in a hurry. And then we had four Bishops in Tungchwan for a night, two English, one American and one Chinese. It was but a flying visit, and two of them paid a still more flying one later, when going down river after their trip. The Bishops, on their first appearance, were accompanied by Mrs. Mowli and Miss Cox. We all spent a very pleasant evening with them on the Archangelskys' lawn.

#### *Mount Omei :*

Approximately ninety missionaries, including their families and associate workers made Mt. Omei their summering place this year. This is quite a contrast between the 175 before the exodus and the twelve of last year. The season proved a quiet one, though bandits molested some Buddhist pilgrims near the foot of the mountain. Many acquaintances from Chengtu's official class, students of Chengtu University and other institutions, and the Postal Commissioner divided their time of vacation among the many beautiful temples on other sections of the mountain.

A heavy mail --it is claimed--went out from Sin Kai Sze on August 13th to tell the world the good news which the Omei community had discovered at a tea given the day before. Mr. and Mrs. Robt. Taylor, Mr. and Mrs. O. G. Starrett, and Miss Streeter were the hosts and the community turned out "en bloc". "It's the nicest engagement party I ever attended", one guest remarked, "because every one is so pleased!" Who were they? Oh, excuse me; haven't you heard? Miss Edith Loree of Chengtu, and Dr. Rudolph Crook of Yachow.

#### *Douglas Heights : Junghsien,*

This resting place reports but ten sojourners,—Tzeliutsing, Junghsien, and Tzechow being represented. Bungalows were found to be in fair condition, but the United Church of Canada summer school building had been looted of every bit of furniture, besides doors and platforms.



Rev. A. C. Hoffman refreshed us over a week-end with the latest news from Canada whence he sailed the end of May. And the following week we were favoured with a visit from Rev. R. S. Longley en route to Kiating and Omei. Both of these gentlemen, upon their respective visits, gave us helpful messages at our English service of worship on Sunday afternoon.

The tennis and the volley-ball courts were never overcrowded, but we did have good sport and plenty of exercise and what more does one wish for recreation? Chinese service of worship was largely attended every Sunday morning. The natives seemed hungry to hear again the good news of a Heavenly Father's love. School teachers with their pupils from near by schools were constant attendants.

Community tea with a choice literary programme following was held every Saturday afternoon alternating at the various homes. Since there were so few of us we may enumerate the members of our group: Misses Nelson and Proctor of Tzechow, Misses Ward and Rouse of Luchow, Misses Hambley and Haddock, Dr. W. E. and Mrs. Smith, and Rev. W. E. and Mrs. Sibley, all of Tzeliutsing. We can very heartily recommend this elite and restful resort for anyone desiring a quiet summer.

*Lan Yoh Miao: Lungki via Kwanhsien.*

Dr. C. M. Stubbs writes from Lan Yoh Miao as follows: "Mrs. Stubbs and I have just had the most wonderful four days tramp of our lives with tents, right off the beaten track in the mountains. We three are all thriving and have had a number of visitors. At present Mr. S. H. Fong, Wang Ti Ren, and Dsan Da Chin are here."

A fuller account of special features of the trip referred to will be given in our next issue.

*Behludin—1929*

The season of 1926 on Behludin saw all the bungalows occupied and many guests in them. Bright hopes were entertained of further expansion and plans were laid for the same. That was a wonderful time. Then came the exodus of 1927, when four brave men came up to the hill for two weeks. The memories of the gay crowd of the preceeding years must have haunted them. They found that the bungalows had been broken into and things stolen. Well, it was a time of breaking into other buildings than bungalows on a hill. In 1928 it was considered safe for more people to get away for a summer holiday and quite a number of the bungalows on Behludin were occupied. The folks had a quiet yet merry time.

This year, still more bungalows are occupied and not a few guests have been with us. The season has been unwontedly dry. In the old days, Miss Collier used to refer to Omei, Kwanhsien and Behludin as the summer "watering places." This because of the abundance of rain and cloudy weather. A visitor to Behludin once said that there were two difficulties on the mountain—to get your clothes washed and then to get them dried. Both these dicta have been falsified this year. Cloudless skies and sunshine have persisted even after some have prayed for rain. When one stops to muse a minute the phenomenon of one praying for rain at a summer resort is unusual. Perhaps Behludin can claim to be unique in this respect. But the simple truth is that the whole earth seems to have been in the same difficulty as White Deer Summit.

Now when one elects to summer on the *top* of a mountain 6300 above sea level it becomes apparent that some artificial means of obtaining water must be resorted to. Behludiites trust to the roofs of their bungalows for a large part of their water supply. This means good eaves troughs and well kept water butts. If each bungalow has these in good repair and plenty of them there need be no great scarcity of water. So that the main problem is of easy solution. Because of a lack of these simple means some families on Behludin this year have had to imagine they were having a bath. It should become the first duty of every owner of a bungalow to see that their roofs, eaves troughs and water butts are in a constant state of repair. If they will do this, neither they nor their tenants nor their guests need worry about the water supply. This is written out of an experience of several years on the hill top.

Early in the season Messers Morse, Agnew and Canright left the mountain for a trip to Maochow and beyond. They were joined at Kwanhsien by Mr. Torrance; but Dr. Canright had to leave them because of difficulty with his eye and had to return to Chengtu for treatment. The other three made the trip and returned in good condition, one of them sporting a beard. Dr. Manly found his way to Behludin by a circuitous route and was full of enthusiasm regarding his journey through the mountains and his having scaled the heights of Jiu Fung. Others went over to Tien Tai and back in a day. But the majority stuck to home territory and contented themselves with rambles on the hill and play on the tennis courts.

The Annual meeting of the Behludin Association was held at the home of Dr. and Mrs. Lindsay. Reports were submitted and plans were laid for next year. By that time more of the bungalow owners will be back in Szechuan and it is fully ex-

pected that all the bungalows will be occupied. All this, of course, is more or less dependent on this political developments in the country at large and in this province in particular.

Last but not least, the Sunday morning service in Chinese has been held when not only those who live on the mountain but the farmers from near by came to listen and to learn something about the religion of Jesus Christ. At four-thirty in the afternoon a Vesper Service was held when all English speaking friends could gather for a quiet hour of worship and meditation. This meeting has helped us all to commune with God in the presence of these wonderful mountains, ever the same but constantly changing to the view. Clouds and rain and sunshine play upon them all the time yet they abide and give forth their quietness, their strength and their peace.

J. T.

#### *Tribes Country :*

DR. D. C. GRAHAM spent a few weeks exploring country beyond Mupin, west of Yachow. A fuller account of this expedition may be forthcoming in the future, but among other interesting items he writes as follows: "There is a sheer precipice below. Step carefully," said the guide. We were walking on a path about a foot wide with only a few inches of grassy soil between the path and the precipice. A coolie who was carrying a light load soon grew so weak that, on reaching more level ground, he refused to go farther. Later we were told that his father had been killed by falling over the cliff over which we had just passed. We walked over many sheer precipices on the Mupin trip, some of them overhanging roaring mountain torrents.

Between Mupin and Yao Chi a coolie cannot carry two boxes on the ends of a carrying pole. Horses and cattle cannot pass over some parts of that road. All loads must be carried on men's backs.

The bridges called 'P'ien Ch'iao' must be seen and walked over to be appreciated. There are perpendicular rocks overhanging a rushing mountain torrent. Trees that fall into the stream are battered to pieces. Round holes are chiselled into the rock, about three feet apart, and poles are stuck horizontally into the holes. Rails or rough boards are laid down across these poles. Sometimes, but not always, the rails and boards are bound to the poles by vines or twigs. Several people

fall off, or through, these bridges every year and are drowned. On one of these bridges when we crossed it, three out of four consecutive poles were loose and ready to drop.

If any body thinks he has seen the worst roads in the world let him visit the Mupin district. He may have to revise his opinion. However, new and better roads are being constructed and travel in the Mupin District may lose some of its thrills."

PROF. DANIEL DYE utilized his summer in the interests of the Union University museum of Chinese antiquities. We are fortunate in being able to present a resume of his journey in this issue.

MR. PLEWMAN continued his explorations in the "Grass Country" and will in the future furnish us with fuller details of the strange customs observed by the people in that section.

MR. EDGAR, another free-lance explorer among our missionary body, has just returned from Australia where he spent his furlough period. His unexpected explorations in the interior of that continent were warmly commended by the "Royal Geographic Magazine" of a few months ago. The readers of "THE NEWS" will welcome any article from his pen, for past experience has proved the value and accuracy of the data gathered by him along the Tibetan borderland. For the present Mr. Edgar will work out from Tachienlu, while Mrs. Edgar will remain at Kiating until official governmental permission is given for her to join her husband in the far interior.

#### *Chungking :*

Mr. Alfred Davidson of the Friends High School at Wen Fung T'a reports encouragingly as follows: "We had a fine school last term of 120 boys and I think good work was done. Our electric lighting plant will be in working order for next term and we shall start it running free of debt. We have already in hand almost the whole amount of the \$3000. required. We are boarding the floor of the second attic and hope to take in twenty extra boys. I think towards this and extra necessary fittings and furniture we shall get a grant from the Government Educational Fund of about \$2000, though neither of us are very certain of the wisdom of taking Government grants, but those in charge of the Fund wish us to apply for this grant. The school has a fine name and the credit is mainly due to F. L. Yang who is highly respected by the best people in the city."

*Suifu:*

The Suifu streets are soon to be widened and macadamized? At present the main streets look as though a cyclone had struck them. The fronts of most of the houses and stores are torn down. Even stone archways centuries old are being removed.

The China Inland Mission has been holding conferences on the Suifu Hills. Mr. Gibb, assistant secretary of the China Inland Mission, and Dr. Parry, superintendent of Western Szechwan, have been in attendance.

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### A SUMMER PILGRIMAGE

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Chengtü—Miencheo—Kwang Yuen—Han Chong—Kwang Yuen  
—Paoning—Tungchwan—Chengtü. : July 9—Aug 21, 1929.

Visitors from Shanghai—when *they* succeed in getting away from that city and finding their way or being escorted into this province—chide us with “provincialism”. They flatter us! These several years I have been convinced that we at the Union University as well as those in other parts of the province, and vice versa, can scarcely lay claim to being provincial in such a province as Szechuan. We know more of our township and less of our county, but when it comes to the province! It is too many days across! The gateways are too far and we are content to know a little of the Chengtü Plain and the Yangtse Gorges and this is our Province!

Some of us are so constituted that we must get a certain amount of data ourselves in order to understand and appreciate. For several years I have had an itinerary mapped out that included a short section of the old Imperial Highway that connected Chengtü and Peking, but it was only this summer that it has been accomplished in a very modified and amplified way. This Imperial Highway had an importance and it still has an appeal that other routes to and from Szechuan did not and do not have. This trunk line has led through one of the most important series of gateways and it has functioned more or less continuously since the conquest of Shuh by the pre-Han Chinese up to the fall of the Manchu. This route retained its preeminence up to the days of the telegraph, the steamship and the Republic. Brigandage and famine and war have contributed to the conversion of this front door into a back door; but ghosts of the past still haunt. The story of the “Three Kingdoms” may not

be a modern Baedeker, but it should be in one's chair. This highway—stone-slabbed and 12 feet wide still lined with Imperial Cedars in many places—has known courtier and merchant, banker and traveller, monk and pilgrim, tribute-bearer from beyond Tibet and viceroy from Peking, art and culture, superstition and labour, but today it scarcely takes cognizance of the handful of burden-bearers of Tunghwan salt for Shensi and of border medicinal herbs for Szechuan. It was along this route that some of our earlier missionaries like the R. J. Davidsons with a seven-weeks child found their way into the province.

The editor asks for impressions and I submit these telegraphic notes. I plan to give a lecture in Chengtu on the "Hill-Water (山水) of the Northeast Gateway of Szechuan" sometime during the academic year. I shall try to illustrate with slides and maps some of the things that are so sketchy here.

The trip covered 1000 miles or 3000 li, with 33 days of travel and 10 days of stops. We visited missionaries C.M.S. in Miencheo, C.I.M. in Kwangyuen, Hanchong and Hsin Dien Tsi, F.F.M.A. in Tunghwan. Besides these "foreigners" we visited the Archangelskies in Tunghwan. We spoke in two Sunday services and met former students and acquaintances. But for six and seven days at a time we were among strangers. We observed and needless to say we were observed by the very curious who practically never saw foreigners.

We crossed six more or less important streams which sooner or later find their way into the Yangtse at Suifu, Luchow, Chungking and Hankow. We slept on these streams and crossed the intervening hills by day—save between Kwangyuen and Paoning—and found ourselves not more than 150 feet above Chengtu and sometimes 500 feet below Chengtu at night. The little towns are in cups in the hills, hot in the evening but cool in the morning. Only once did a pass approximate 2000 feet above Chengtu. But this does not mean that access to this province is easy. One of the outstanding features is "kwan" and it finds its place in names—"barrier". Another feature is number of "fortified hills"—old and new. The Chinese may be lovers of peace—who does not appreciate peace—but these hill tops and the "Three Kingdoms" story suggest something other than the peace that flows like a river.

The prayer for water was vocal. People prayed for it in the range of hills that was most likely to give it. Still the hills are the most effective rain-makers. We got a picture of one layout of gods that were being "sunned" until they repented. This hill country between Miencheo and a day before Hanchong

is today a revelation of the precarious lease on food that these people have. When we returned to the Chengtu-Hancheo Plain we breathed a sigh of relief. Here life is as much or more assured as in any place on the globe. Here we have far-flung mountains as catchment for our water, and there life is dependent upon local water and its fickle distribution. Steep slopes involve a hasty run-off. The soil and the slope of the strata determines how much and how long the earth-sponge retains the water. Then if the next rain is deferred or too much or too little falls famine or partial famine is a possibility. As a matter of fact the population is insignificant compared with that of the Chengtu Plain. (Between Miencheo and Hanchong, twelve days journey, the cities, towns and markets are scarcely more than those between Chengtu and Kwanhsien, a day's journey.) The adjustment of crops to soil and water possibilities is one of the most interesting. These run the gamut from millet, a very dry crop, to rice a very wet crop. Then when a drought comes all along the line there is 10% or 50% harvest. If they had not ventured so much this year there would have been a higher yield all along the line. Crops from America, as maize, have done much to make much more life possible in China and in this region. But enough of this at this time.

The old buildings and monuments were of exceeding interest. We went to the old Han inscriptions in the "living rock" that have never been riven by man. They are so inaccessible that no destroyer has taken the trouble to mar. I had to wade to get there but I found one family that has been cultivating a handful of trees, a few hills of grain and "rubbings" for three hundred years. I passed through the "Stone Door" and from this point or rather a little above and beyond we turned back on our trail after looking up and along the highway to Sianfu. Our experiences with the military in the temples were usually pleasant and courteous. The temples are practically all being used for other than religious purposes. Schools are held in many. The priesthood is evaporating, or it is being absorbed into civilian life. This is especially true in Shensi. I only saw three improvements or repairs in temples on the trip. Construction and monuments are very different due to climate and materials, but essentially they are the same. Bamboo, stone, wood, clay and their abundance or their relative abundance have modified structures that are essentially and fundamentally the same until it takes a close observer to see that when stripped to the skeleton they are essentially the same—with

rectangular wooden bent and frame. But enough of this at this time.

The military generals deem that Miencheo and Hanchong, twelve days apart, are the last cities of importance. The gateways can be controlled sufficiently well and the folk between can largely look after themselves. It is true that Kwangyuen, and Mienhsien have walls and drilling soldiers. These are five days apart with the border between them. Between these is another walled city, Lin C'hang Cheo. It would be a real feat to bring an army in or take an army out through this border country where a bunch of Chengtu chairmen can hardly find "rice" that satisfies them. (Mrs. Dye's three-man chair was the only chair of the kind save one that we saw for ten days on this trip.)

Hanchong is somewhat comparable to Chengtu on a plain while Mienhsien is at the head of the plain of the upper Han and is situated somewhat like Kwanhsien. This city should have connections with Hankow but banditry in the gorges makes this uncertain. A "marked" copy of the N.C.H. reached Chengtu, Miencheo, Kwang Yuen, and Hancheo within three days of our departure from each. In other words, these cities are as far from Shanghai as Chengtu, Yachow, Tachienlu, and beyond. Hancheo is a far larger and more important town than Tachienlu but the three C.I.M. missionaries in either station are almost equally isolated. Sugar is two and a half catties for a dollar and salt is four or five catties for a dollar. The commodities are about the same in up-to-date-ness or otherwise. In some ways Hanchong is where Chengtu was twenty years ago.

As one visits the churches in these older places of work like Kwang Yuen, Hanchong, Paoning and sees the more largely self-supporting work and the goodly congregations, one comes to appreciate the early pioneering of the C.I.M. and the yeoman work that they have done and the work that they are still doing. To read the histories of Hudson Taylor and of Bishop Cassels and to meet Sir Mongagu Beaucham "in action" in Hsin Tien Dsi is like reading "Three Kingdoms" on such a trip. I would like to say this word of appreciation in no prefatory way of Christian effort and accomplishment in this sector. West Szechuan is too likely to forget East Szechuan.

Each paragraph might be extended into an hour's lecture, but one way to stick to impressions is to come to a full stop with a period.....

D. S. DYE.



## HOME-SIDE NEWS

*United Church of Canada Mission:*

Advanced degrees have been awarded to the following West China missionaries during their furlough period. At the University of Toronto Convocation,--

George Sparling,	Master of Arts.
Howard Veals,	Bachelor of Paedagogy.
Ernest Edmonds,	Bachelor of Paedagogy.

The Rev. George Sparling also received the honorary degree of Doctor of Divinity from Wesley College, Manitoba and the Rev. W. J. Mortimore was similarly honored by Victoria University, Toronto. Miss Mary Gormley, of the W. M. S. formerly stationed at Penghsien also obtained her M. A.

Mr. Frank Dickinson writes from Cornell University, Ithaca, N. Y., as follows: "I am having a glorious time getting re-filled with new ideas, and have had wonderful help from the folks here. Am just trying to clear things up which have piled up—such as exams, term reports and a thesis. All is going along fine, but I need more time which cannot be bought by either "t'ong uan" or silver—or even gold. We have a very heavy program of travel and visiting before we get back to Chengtu, but we are looking forward to having a very nice time as we wend our way back to the old hunting ground. We are glad to get the news from the field from time to time indicating that things are still moving along in the right direction—slow evolution—and hope that the local provincial situation will soon back out of the mess of militarism and do something in a constructive way. Convey our heartiest greetings to all the friends. Next Sunday we plan to motor over to Utica to see the Liljestrands. Ray Larkin is coming to Cornell for summer school and will get into town Sunday."

The latest reports as to sailing dates were forwarded on June 28th and are as follows :

From Vancouver :

Aug. 8th. Emp. Asia. Dr. C. W. Service and Miss L. Riddell.

Aug. 29th Emp. France. Dr. W. Crawford and family.

Sept. 12th. Emp. Russia. Dr. Arnup, L. C. Walmsley, H. D. Taylor and their families, Miss M. Hickling.

Oct. 3rd. Emp. Asia. Miss I. K. McIntosh, H. J. Veals, J. A. Walker, F. J. Reed and their families. Dr. and Mrs. Stewart Allen.

Oct. 17th Emp. Canada. E. W. Edmonds, A. J. Brace, J. Kitchen and families.

Nov. 2nd. Emp. Russia. Dr. G. Sparling and family who will escort Dr. Arnup to Szechwan.

From San Francisco :

L. E. Willmott and family.

Via England,

F. Dickinson and family.

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Woman's Missionary Society sailings are as follows :

Aug. 29th. Emp. France. The Misses C. Brooks, M. Gormley, M. Brimstin, and E. Peters, and also the W. M. S. president Mrs. J. MacGilveray (Probably).

Sep. 12th. Emp. Russia. The Misses L. McRae, M. Coon, W. Harris and M. Cramley (new).

## WESTERN SZECHWAN POSTAL DISTRICT.

*Notification.**Letters received without envelope.*

The public is hereby notified that the following four letters received here without envelope are kept at this office undeliverable:—

<i>Written by whom.</i>	<i>How it was addressed to</i>	<i>Remarks.</i>
Loving daughter: Helen, Gremside,	My very dear mother	
Very loving mother	My darling Besse	
Unknown	Unknown	Type-written. Titled: Seaman's Christian Friend Society

You are all requested kindly to sign and make annotation on the attached paper if any of the letter mentioned above belongs to one of your members, so that same may be delivered accordingly.

*Books and magazines returned without wrappers.*

The public is hereby informed that through robbery of Chengtu-Kiating mail at Kiukiayen, near Jenshow, Sze, on the 20th instant, the following books and magazines (or remnant of the robbed mail) returned without wrappers are lying at this Office undeliverable:

<i>Name.</i>	<i>Date of issue.</i>	<i>Number of copies</i>
Thereapeutic Notes	July, 1929	2
Conquest by Healing	15th June, 1929	2
Szechwan Baptist Convention	1929	4
The Evangelical Christian	July, 1929	1
The Baptist	6th July, 1929	1

Those, who have sent the above-mentioned books and magazines, are requested kindly to call at the Chengtu Head Post Office in person to take delivery of same.

Post Office,  
Chengtu, 29th August, 1929

(Signed) LO YAO-CHING,  
for Commissioner

## ANTI-OPIUM POSTER.

Our smaller reproduction of the down-river Anti-Opium poster is now available. Price \$1.50 per 100. Shanghai price is five cents each, so we are getting out a much cheaper issue for use in Szechwan. Has a quotation against opium from Sun Yat Sen. Printed in five colors. Be sure to get some of these.

## HEALTH TRACTS.

With the approach of the warm weather, it would be well to scatter some of the health tracts, such as "Thirteen Rules of Health," and "If you don't kill the fly, the fly will kill you," etc. In two colors, price 25 cents per 100.

## FOUNTAIN PENS.

The Chinese are increasingly using fountain pens. We have very serviceable pens at \$4.50 and \$7.00 each. They are acceptable gifts to either foreigners or Chinese.

## LEAD PENCILS.

Any schools using large quantities of lead pencils can get special prices in gross lots by writing

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