

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

APRIL 1932

EDITORIAL.

The hope that an early peace would be made between China and Japan has crumbled and died as attacks and counter-attacks have succeeded one another in Shanghai. Whether the truce which at present seems to be holding will last until a firm settlement is come to is doubtful. However that may be, prophecies which cannot appear in print for about a month are dangerous and futile. Let us consider rather what rays of sunshine might pierce the gloomy clouds that overhang this unhappy horizon.

Perhaps the most obvious and most longed-for event is the real unification of the country. It has been said often enough by both Chinese and foreign observers that nothing could unite this people but an attack by a foreign power. Now it has come. Deplorable as war undoubtedly is, if it were to bring about a real unity of spirit among the divided factions in the country it would console many troubled minds. It is cheering to hear so much talk of "T'ong pao" but the phrase has become very hackneyed during the years in which it has been accompanied by civil war and divisions in every sector of the country. It is far more cheering to read that such men as Feng Yü Hsiang, Ien Hsi Shan, Chiang Kai Shek and Wang Chin Wei are really allied to meet the common danger. Will this alliance for a war of defence stand the test of peace? And what of Manchuria? Its independence is declared but is by no means assured. Even if Japan conquers enough in the Yangtse area to

bargain with (which is not so certain as was once thought) there is no assurance that Manchuria's independence (supported by Japan) will be the outcome of the barter. The loss of Manchuria, however, if such a thing were to eventuate, would not be too heavy a price to pay for a real unity in the nation and stability in the government.

A storm such as that raging in the Far East now might do much to clear the air of long-endured misunderstandings. It would not be difficult to find cases in history where a bitter and cruel war has in the end led to better relationships and opened the way for closer cooperation. This is not to justify war. Far from it. The nations are, we believe, learning that differences can be settled by arbitration without recourse to wholesale murder. The whole world is shocked by the attack of Japan on Shanghai, and a world-wide public opinion has given voice to its protest. A hundred or even fifty years ago such a thing might have passed by without protest. The spirit of peace is spreading, though from time to time, as at the present, it receives a rude setback.

The League of Nations and the Kellogg Pact for the abolition of war have been thrust on to the consciousness of the Chinese people as great realities in a way that nothing else could have accomplished. They have been talked about, held up to notice, to criticism, to admiration and to scorn, but they have at least entered into a wide new field of apprehension and have become almost household words. This is all to the good. Nor can it be truly said that they have failed in their purpose. They have not entirely averted, it is true, the calamity of war, but they have done at least two things; They have modified its ravages, checked its precipitancy, and they have given a world-wide public opinion a rallying centre on which to crystallize its thoughts of peace and justice. Here is the germ-centre of a real international fellowship. When we consider that these institutions have no physical force behind them, but that all their influence lies in moral persuasion, it is cause for great thankfulness that they have accomplished as much as they have.

Week of Prayer For The Nation.

The Szechuan Christian Council has been deeply stirred by the dangers through which the country has been and is passing. With thorough organization and great dispatch it has organized a week of prayer from March 21 to 27, which culminated in Chengtu with a very impressive United Service of Prayer at the Shu Wa Kai Church. A very comprehensive leaflet has been circulated through the province with lists of subjects for prayer arranged under the days of the week. Contributions are invited for the relief of those in Shanghai and elsewhere who are suffering in consequence of the fighting. S. C. C. has risen splendidly to the occasion and given a real lead to the Christian Church in the highest form of patriotism at this critical time. We hope that all Christian Churches throughout West China will follow this splendid lead.

Welcome To Dr Joseph Beech.

Chengtu and particularly the University Community has given a warm welcome to Dr. Beech on his return. At the University service on March 6th he told the story of the beautiful motor-ambulance which he has brought out. The students of Wesleyan University provided the price of the car and many other friends helped to smooth out the difficulties of transport and customs on its way to Szechuan. It will be a great help in the medical work of Chengtu and district. One of the first uses to which it was put was to take Dr. J. E. Thompson on his way to Chungking when he made a hasty departure for urgent medical attention at home.

THE UNITED CHURCH OF CANADA WEST CHINA CONFERENCE.

Forty years ago the Methodist Church of Canada sent out a tiny band of missionaries to Szechwan with an avowed object to "extend the Kingdom of Jesus Christ by raising up as speedily as possible self-supporting and self-propagating native churches." That church now as the United Church of Canada gives as the aim of its missionary effort "to make all men sharers in the blessings which we have found in Jesus Christ. To this end every form of missionary work should be so carried on as to bring men into living contact with Christ, to produce Christ-like character in individuals, societies and nations through fellowship with and faith in Jesus Christ, the only Redeemer of men and through corporate life in a divine society of which He is the Head, to make possible the establishment and development in every land of a church which will be an expression of its national genius and in accord with its racial heritage: and to encourage and further the evangelization of its people by the Church in the way best suited to the opportunity and need." With such an avowed aim "What have we to show for these forty years of strenuous effort and devoted service?" was the question asked by our mission secretary, Mr. Bell, at our opening session, Wednesday evening, January 20th in the city of Tzeliutsing. He reminded us that "in the forty years the number of Chinese workers has grown from a few untrained evangelists to twenty-two ordained pastors, about one dozen doctors and dentists, six or eight graduates in science and education besides a large number of preachers and teachers of different grades and varying experience. We have nine hospitals, eight boarding schools as well as churches, chapels and schools in about one hundred centres." But it is not in statistics one looks for the measure of success of forty years effort but "to lives committed to the Christian way of living".

Our Church Conference opened two days later and during the days that followed one could not but feel "This is representative of our best effort through the years" for in that body of Christian men and women

“ . . . one traced

The harvestings of truths stray ears singly gleaned, and in one sheaf.

Bound together for belief”.

One of our missionaries who has recently returned to the field after an absence of eight years said Conference gave him fresh courage and impressed him more deeply than anything he had seen or heard since his return. As we looked back over the years we realized how truly :

“Great things are made of little things

And little things go lessening till at last.

Comes God behind them”

Conference was fortunate in the election of its chairman Rev. D. L. Cheng and vice-chairman Rev. W. R. Shiao who presided throughout with tact, wisdom and courage over that assembly of one hundred and twenty Chinese delegates and missionaries representative of both the W. M. S. and General Board.

As has been reported before in the “News” our Conference organization makes it possible not only for ordained ministers, as formerly, to be members but those from other departments of work who after a long period of probation are desirous of becoming members and receive a two-thirds vote of Conference for electing to membership. These, as well as probationers for the ministry, must be recommended to Conference by their own Districts. This year there were six candidates for the ministry recommended but only two of these received the two-thirds vote notwithstanding the fact that they are all men of long training in school and on the district. These two will be ordained at next year’s Conference. In the second group were ten men and women recommended for membership by way of the Life Commitment pledge; of these two only received the necessary vote. These will be received and dedicated next year upon their public affirmation of the “Life Commitment Pledge” which is the following :

“Do you think in your heart that you are truly called according to the will of our Lord Jesus Christ, to be a leader in the Church of Christ? .

“Are you determined to accept the teachings of Jesus as the rule of your life, and as the standard of your relations of your work within the Church? .

“Will you then give your faithful diligence always to serve the Church and Society with an eye single to the Glory of God and according to the command of Jesus Christ? .

“Will you be ready to use your occupation at all times to bear witness to the spirit and to the teachings of Christ, and to make your calling a means of building up the Kingdom of God on earth?”

“Will you be diligent in prayer and the reading of the Holy Scriptures and in striving in word, thought and in deed to pattern your life after the example of Christ?”

“Will you endeavor to carry out within the Church, and in the Community, the command of the Lord Jesus, ‘Love one another’?”

“Will you cheerfully observe the rules of the Church, and the regulations determined each year by the Annual Conference, and honor those placed in positions of authority, within the Church.”

“Will you endeavor to train your family according to the doctrines of Christ, and seek to make yourself and them true examples of the Christian life?”

During the last two years our desire as a mission to enter “The Church of Christ in China” has been growing. The recent presence in our midst of Dr. C. Y. Cheng, moderator, clarified our thinking to such an extent upon the whole question that this Conference gave a unanimous assent to becoming one of the uniting churches of that body.

An encouraging feature of Conference was the number of independent lay representatives, i. e. other than mission employees, and their interest in seriously considering the problem of support and leadership of the church in their districts.

Conference was not prepared to lower the standard of qualifications of those entering upon study for the ministry, but reaffirmed the ruling that one must have at least Senior middle School graduate standing.

Discussions of policy, method, work and finance were not the whole order of the day as proceedings were varied by addresses, one by Dr. Liu on the “Past, Present and Future of Medical Work”, another by Rev. A. C. Hoffman and Dr. Sparling on “The Christian ministry” and one by Mrs. Dzen of Tzeliutzing on the work of the women’s Society. Reports from the various department of work called forth much valuable discussion and not a few resolutions!

The Literature Department was represented by Rev. W. R. Shiao and Rev. R. O. Jolliffe, former as editor of our church paper “Christian Hope” gave a very fine address on the place of the Christian Magazine in the life of the Church. Mr. Jolliffe roused the Conference to enthusiasm as he laid before them

plans for a Forward movement in mass Education for illiterates. The Literature Department is ready to function in the production of suitable material for such a project using the "Fu In Ih Du" (of which Dr. Cheng says he considers there is no better text for such a purpose to be found in China) as a basis. To quote re mass Education "Naturally it must be deeply and truly evangelistic in concept, aim and practice. Our purpose must be to bring men and women into fellowship with Jesus Christ as Saviour of men. But it will be linked up with all our available forces for service so as, to touch every phase of community life while its effect upon the Church would be to give our people a vision of what the Church really stands for, what its aims and ideals are and thus imbue them with a glowing and growing ambition to translate the message and spirit of Jesus Christ into lives of real service to their people

"This one thing to know and another to practise and hence I conclude that the real God function.

Is to furnish a motive and injunction.

For practising what we know already".

Wasn't it Cobden who replied on being told that a certain project was impossible "Then if that is all we had better set about it at once".

The report of our Conference Educational secretaries, Mr. H. S. Yang and Rev. R. S. Longley gave cause for encouragement as they see a steady improvement in the majority of both girls and boys schools. Uniform examinations are taken by all the schools on the ten districts. The Bible is being taught and taught out of school hours. The boys schools show a higher standing in Chinese language and literature but the girls work higher in the other subjects and in Scripture.

Mr. Li Min Liang, graduate in agriculture, reporting for rural Evangelism deeply interested the Conference in an account of what was done during the year in making contacts with the farmers in our districts and of plans for the future in this work. Mr. Li is alive to the spiritual values as well as the practical in his particular mode of contact. His line of work will find large place in the Mass Education program.

The director of Health Education kept us in constant mind of his department by the many posters, charts and pointed, very pointed, health facts that looked down upon us from every possible wall space. The Conference passed unanimously the recommendation from the Szechwan Christian Council that Dr. Crawford continue as director and that Dr. Chao be appointed to assist in the work of the W. C. Council on Health Education.

The Home Missionary Society is one of the most alive organizations within our Conference and the meeting given over to the report of that society and the work of its pioneer missionary Pastor Mao proved one of the spiritual experiences of conference. This year the number of workers has been increased by one making, three in all.

This report would not be complete without mention at least of the activities of the Anti-Christian forces in their effort to break up conference. It was at the noon hour of the second day they first manifested a fighting interest and this found vent in the tearing down of charts and Conference announcements, the pasting up all over the walls and windows of their own posters "uphold the teachings of Marx and Lenin" "Down with the Christian Church" "Down with the Opiate of Religion". The leaders had a good time making fiery speeches and as soon as some of the missionaries appeared appealed to their followers to kill such on sight in the streets, if Conference heeded not their warning to disperse and leave Tzeliusing immediately. Outside the school they addressed the girls urging them to leave such a place and the Anti-Christian forces would look after them! That day and the next Conference carried on as best it could between times and the third day a guard from the official took their stand at the entrance to the conference room and sessions went forward with no further interruption. A very interesting feature was this that two of the Chinese delegates went voluntarily to headquarters and talked with the leaders of this group of "Reds". Another incident of interest was the feast given by some of the gentry in a public garden, to a group of the missionaries thus showing in a public way their friendliness. What was a very real organized attempt on the part of anti-christian forces to wreck the conference ended in a weak little fizzle largely due we feel to moral suasion, though the presence of an armed guard had a salutary effect no doubt. The agitators had no support or sympathy from the people of the city whose attitude of friendliness remained unchanged throughout.

The writer is very conscious of the inadequacy of this report failing as it does to give the very real sense of unity in purpose of those preachers, teachers, doctors, nurses, lay delegates met to consider the work and life of the church, and conscious too that the mistakes, the discouragements and disappointments of which there were not a few remain unrecorded; but of these we dare believe that "we learn wisdom from failure much more than from success, often discover what will do by finding out

what will not do and probably he who never made a mistake never made a discovery".

“Heaven is not reached
by a single bound,
But we build the ladder
by which we rise
From the lowly earth to
the vaulted skies,
And we mount to its
summit, round by round”

FLORENCE NEAVE

“NATIONAL DEFENCE.”

This is the title of a book written by Kirby Page, Editor of “The World Tomorrow”, and published by Messers Farrar & Rinehart, New York. It claims to be “A Study of the Origins, Results and Prevention of War.” The study is, in particular, one of the World War, 1914-1918. It is a piece of well-written propoganda on behalf of peace. It is also a careful study of WAR as a means of settling international disputes. Its author is unalterably opposed to war and has spent a good deal of his time in preaching against it. His fervor in the cause of peace has dripped from his pen on to the pages of his manuscript and even the printing press has carried some of it over on to the printed page. Dr. Page is one of the most wanted platform speakers in the United States of America—one cannot say that he is one of the most popular lecturers of the present time; for thousands of people are willing to listen to him and yet come away unconvinced by his logic and statistics, for they still belive in war as a last resort for clearing up international quarrels.

The book is written primarily for American readers, as Dr. Page is most anxious to convert his fellow-country men to an unqualified belief in a peace program for their nation. Yet those who hail from other lands will be rewarded in the reading of this volume. They must be prepared to give some time to

this work, for, including the index, there are 403 pages to be gone over. It may as well be said at once, that a hasty reading of "National Defence" will not bring a full reward to anyone who merely glances at the pages here and there, leaves out altogether the pages of statistics, and skips over paragraphs that seem to criticise their own country. The author has read widely and culled freely. He quotes "chapter and verse" for each of his statements: indeed he quotes so much and at such length that one becomes somewhat impatient and wishes the author would tell one what he himself thinks. But don't let impatience get too strong a hold upon you—you certainly will get to know what the author thinks—and his plan for a campaign of Peace.

Dr. Page deals with his subject under four main-heads: Part I. Causes of the World War; Part II. Results of the World War; Part III. Existing Perils to World Peace; Part IV. A Strategy of National Defence. Under these main divisions, he then proceeds to deal with Nationalism, Imperialism, Militarism, Chauvinism, War Debts, Racial Antagonism, Economical Rivalry and other seeds of war. He lets leading statesmen and publicists, authors and preachers speak for themselves. One could wish that he had let them speak either more or not at all—for there is an insistent feeling in one's mind that perhaps the author has clipped some of his quotations rather short; certainly what he does quote is pertinent to the point he wishes to make. However, it would be futile for the reviewer to begin quoting from these quotations—it would leave an imperfect impression of the whole.

Here are some questions that are asked on the jacket of the book and the reader is assured that "These and many other perplexing questions are fully answered in this enlightening book" (The author did not write this quotation!) (1) Shall we seek security in increased armaments or shall we put our reliance in a peace system? (2) What kind of preparedness offers the greatest degree of safety and highest quality of justice? (3) To what extent has the war system furnished security in the past? (4) What are the existing perils to world peace? (5) Is the United States in peril of invasion by a foreign foe? (6) If our fleet were dismantled and our army disbanded, would Germany or England or Japan proceed to land hostile troops upon our shores? (7) What proportion of our insecurity is derived from greed and how much from fear? There are others of like nature, but perhaps these are sufficient to indicate the nature of the book.

It must be kept in mind that "National Defence" is an argument and an appeal addressed to the people of the United States. This fact gives added interest to Dr. Page's proposal that the Government of the United States should establish a Department of Peace coordinate with the War Department and the Navy Department. At the head of this new department would be a Secretary of Peace, with ten regional Secretaries, forty centers abroad and twenty research specialists. Quite an item in the budget of this Department of Peace would be that for literature on the subject which would include a monthly International Peace Review; special Peace Booklets; Peace Posters and Exhibits; Peace Libraries; Radio and Moving Pictures; Exchange Students and Professors; an International University, and many other agencies. All this would cost the Government \$100,000,000 a year. When compared with the budget of either the army or the navy, this is a small amount.

Then the author sets forth, A Twenty-two Point Program for Patriots which includes quite a number of the activities of the present day pacifists. The last point is the most radical, and it is probable that here Dr. Page will part company with most of his readers; it is as follows—*Go on record now as stating your present purpose not to sanction any future war nor participate in warfare as an armed combatant.*

As one reads this book and confronts the statements quoted from most of the statesmen who were in office when war was declared; of others who were called upon to draw up the terms of peace; and of those who have had to carry on the governments of the world since the Peace Treaties were signed—then notes the dire straits in which nearly all the countries of the world have been landed in this year of grace, 1932, one feels a deep longing for a time and a place where swords shall be turned into ploughshares, spears into pruning-hooks and there shall go no galleys of war. The picture entrances and one at least hopes for that millenium of peace—then the weekly copy of the North China Herald is handed in by the gateman; one rips off the wrapper and finds that Japan has taken Chinchow; telegrams arrive which tell of the bombardment of Chapei and semi-rioting in the International Settlement at Shanghai. The realist pokes his fingers into one's ribs and says: "Old boy, things are what they are." Everyday life presses in upon us all and we take up the burden and carry on.

Yet we as missionaries—of all people—need to know what is being done to beat back the tide of war. We are set for the pub-

lishing of the Gospel of Peace. We are allied with the Prince of peace; and it is our duty at least to know and study this whole matter. We simply must apply our minds to this question. We ought to read more about both peace and war. And we ought to do as much as we can to turn the minds of the people into the paths of peace.

J. T.

THE CATHAYAN KALEIDOSCOPE

by

Dryden Linsley Phelps,

Principal of the Ming Teh Baptist College

West China Union University

Indescribable suffering fills Chinese hearts today—a bitter mixture of rage and helplessness. They seem numbed by the narcotic of disillusionment. A few weeks ago a small group of the government's highest officials returned to Nanking. Their first act was to climb the flights of steps to Sun Yat Sen's mausoleum templed among the hills. But it was a sad little party. Wang Chin-wei was so physically weak he had to be carried in a sedan-chair. Passing behind the tomb he stopped suddenly overcome with emotion. Tears rained down his face. The party gathered about him in silent sympathy.

Yesterday the students of this University gathered to discuss the latest news. They came out as from a funeral weeping. With thousands of others, boys and girls, young and old, they gathered before the government bureaus demanding of the reigning warlords that some of the Szechuanese troops be sent down river to help. Many of them have been urging their demands by sleeping and fasting there. A recent military census of regular troops in this one province, not counting local militias everywhere, totals EIGHT HUNDRED AND FIFTY THOUSAND SOLDIERS. Yet to the students' request the *tu-chiins* reply:

"If we Chengtu generals send our troops down river they will simply be nabbed by another general in Chungking." And the mockery of this is; it is probably true!

The students' parade banners bore these words: "Soldiers who don't go away to fight are TRAITORS." The generals, fearing the crush of student public opinion and the insistence of their demands, seem to have circulated this "news": "The Chinese 19th Route Army has won a great victory. Ten thousand Japanese Killed..." "A few hours later the facts nullified this optimism.

Some years ago a western newspaper reporter noted the growth of national spirit and intercourse in China by remarking:

"Now, when you step on a Chinaman's toe in Shanghai you hear the squeak in Chengtu." You do!

On Thursday evening the third of March at exactly six o'clock the staff and students of this University met in prayer. At that very moment, it was understood, fifty-three nations were meeting in Geneva to discuss the Sino-Japanese conflict. Bishop Song led all in prayer for China—and for Japan. He said:

"Let us pray for Japanese Christians who hate militarism as much as we do."

A letter has just come from Wallace Wang our splendid Baptist student now studying for the ministry in Peiping. He writes:

"Dr. Cotton of Ohio has just arrived here from Japan. He relates how a man came to Kagawa and said: 'A Japanese who criticized the government's military policy in Manchuria has been assassinated. If you don't keep quiet the same fate awaits you.' So Kagawa is silent." I doubt the truth of the last sentence. Some weeks ago at Tsinan in China Kagawa addressed a conference of Chinese Christians. His first sentence was.

"I must apologize for my country... you must forgive us Japanese Christians who have not yet conquered the military party..." I quote from memory.

The news has come that the Red Army in central China has captured Hankow and the Wuchang cities. Recently a high Chinese official remarked:

"If the present Nanking government fails in satisfactory negotiations with Japan, the students of China will go Red."

A recent editorial in THE CHINESE RECORDER said that if Christianity fails to grapple with and overcome China's three present enemies: Militarism, Communism, Poverty, it may be paralyzed for generations.

The news of the burning of the Far Eastern Library in Shanghai by the Japanese comes like a burning coal on livid flesh. This Far Eastern Library belonged to the Commercial Press, the largest Publishing house in the world. Precious manuscripts and priceless unique collections in French, German, English, Japanese, Chinese, Sanscrit are ashes. The Countless fonts of type are dust. One thousand Hsien Histories which the American Library of Congress crosses mountains and seas to procure were burned. The new Chinese translations by famous scholars of the English Encyclopaedia were half completed: the manuscripts have all perished. One of the only three remaining sets of vast ancient Chinese Encyclopaedia is now but a blackened pile of cinders.

Are the fruits of militarism worth such a cost? A Japanese editor remarks:

"Let us send more troops, airplanes and battleships at once to Shanghai to solve the problem." Has the good man gone insane, or are his words a species of *phobia*? A letter from Rev. W. Robert Taylor, Baptist Treasurer in Shanghai, dated 8 February, 1932 states:

"From the sound of the big guns that are now booming it would seem that Japan is beginning another big offensive. They apparently are using bigger guns today. From the number of shots and bombs that have fallen in Chapei during the past eleven days, it is not conceivable that many buildings are standing intact. The property loss in that place will be millions and millions of dollars in addition to the great loss of life to both military and civilians. Japan is wreaking a terrible vengeance and making for herself a most unenviable name. You might pile all the Chinese atrocities against foreigners for the past ten years, and it would not be commensurate with the untold suffering that Japan has caused during the past week.

The Municipal authorities have received about eighty Chinese prisoners from the Japanese authorities. They are at present in St. Luke's hospital and in such a terrible state physically from exposure and ill treatment that it is impossible to take their testimony. They are being held in this institution under a very heavy foreign guard so that they may appear as witness of some of the terrible suffering that has been imposed upon the Chinese civilian population."

A letter of similar import has arrived today (10 March) from Rev. Mr. Boynton, English secretary of the China National

Christian Council. A Japanese correspondent explains these acts and justifies them in this way:

"The Chinese are uncivilized. Therefore the restraints which control other nations in their dealings with one another such as the League, the Washington Conference, the Nine Power Treaty, the Kellogg Pact, do not apply in the case of Japan's acts towards China." Yet culturally the Japanese stand in their relation to China much as the Americans do to their European Anglo-Saxon progenitors. The statement is therefore tantamount to an admission of a barbarous cultural ancestry historically recent.

What is the meaning of all this insane chaos? The Japanese, the most courteous and charming of peoples, comparable only to the Greeks and their early Italian neighbours in their love of the beautiful, revering literature, are suddenly metamorphosed into plundering ravaging vandals destroying libraries, temples and homes, and whose specious explanations portray the mental age of a child.

The Japanese themselves give the answer: "We are fighting for our very existence." I believe that is literally true. Poverty is increasing in Japan. She woke up too late in world history to grab land; so she's trying to seize trade. Her fatal error lies in supposing that by bayoneting people she can impel them to buy her products. "It can't be done" claims a Chinese economist. Japan's policy is in the hands of her militarists. This class relies on but one solution for every problem: military force. The fruit of Japan's fearful blunder comes from two seeds: Western militarism; and her own Samurai tradition transmuted and degraded into modern arms.

But there is another way. This morning I asked a group of non-Christian government university students:

"Suppose Japan had come to you without warships, airplanes or marines and had said: 'In our country we lack land, oil, iron, coal. Will you allow us to cooperate with you in a commercial way in Manchuria?' Would you be willing?"

"Yes," they replied, "we would."

That, I think, is the way of Christ, and the way of intelligence.

NOTES ON HYMNOLOGY.

"It is because to-day learns wisdom from yesterday that it can teach wisdom to to-morrow."

The two streams of song, which at the Reformation flowed from Luther and Calvin—conveying and enforcing Christian truth, and the paraphrases upon the psalms—unite in the hymns of Dr. Isaac Watts. It is admitted now that this writer, Watts, did more for the church in this line of Christian usefulness than any other. He gave a new impulse to the service of God's praise, and worthily bears the name of the "Father of English Hymnody." Let us consider him and his work in this article.

Isaac Watts (1674-1748) was the son of a school-master of Southampton, who among a large company of Nonconformists suffered persecution at the hands of the Stuarts. Isaac was a precocious child and was encouraged by his mother, along with his brothers and sisters, to write verses for which she would offer a prize of a farthing. Little Isaac, conscious of his own gifts, declined to take a prize, and handed his mother this couplet by way of explanation:—

I write not for a farthing, but to try

How I your farthing writers can outvie.

On account of being a Nonconformist he received his education at a Dissenting Academy in London, where he applied himself to study with uncommon diligence and success.

On a visit to his home, when he was about 20 years of age, he found fault with the hymns of the day in the hearing of some of the leading members of his father's church at Southampton. The reply was: "Young man, give us something better." And thus it was that Watts began to hew new paths in Hymnody, not only by his own creative impulse, most significant in his day and time, but with a postulate all his own. Although the transition he effected was a gradual one, still it was a case of "the old order changeth",

Let me quote some examples of hymns sung before the days of Watts, and of which he so justly complained. The hymns at that time were "deaconed off and sung one line at a time":

'Tis like the precious ointment

Down Aaron's beard did go;

Down Aaron's beard it downward went

His garment skirts unto'.

This next one contains truth, whatever may be said of the poetry. This was arranged for singing from the following Scripture passage, "The race is not to the swift, nor the battle to the strong".

The race is not forever got
By him who fastest runs,
Nor the battle by those people
Who shoot the longest guns.

Of the following specimen it has been said: "Though our readers may smile at it, their fathers did not:"

Ye monsters of the bubbling deep,
Your Maker's praises spout:
Up from the sands, ye codlings, peep,
And wag your tails about.

It was this poverty in spiritual values which really gave birth to our modern Hymnody, of which Dr. Watts was in the deepest sense its founder. His version of the psalms and his original hymns supplanted all previous ones, and for many a long year held undisputed possession of the Nonconformist church against all comers. So venerated were his hymns and psalms that even in the nineteenth century there were persons who refused to sing any others and actually sat down if any others were given out. This unique position of Dr. Watts was due partly to the excellence and suitability of his hymns to the purposes of public worship and partly to the nakedness of the land at the time he wrote. Here is a stanza of the first hymn written by Watts, in revolt against what had been used:

Behold the glories of the Lamb
Amidst his Father's throne;
Prepare new honors for his name,
And songs before unknown.

When Watts published his first book of Hymns and Spiritual Songs, in 1707, no hymns had been sung in England since the Reformation, so wedded were the people to the psalms. Watts sympathetic approach to the needs of the people, and his reverence for the old manners and customs of the day, made him peculiarly fitted for this task.

One characteristic of Watts's hymns is majesty. He is bold, massive, tremendous. This was not his only style of writing; some of his hymns are very pathetic. For example, "When I survey the wondrous Cross" and "Alas! and did my Saviour bleed." Grandeur was his forte, but he could be as simple as a child and as tender as a mother. The same hand that wrote

Wide as the world is Thy command,
 Vast as eternity Thy love,
 also wrote the familiar little cradle song,
 Hush, my dear, lie still and slumber ;
 Holy angels guard thy bed.
 Truly he may be called the "King of Songs" of his time.

The following three hymns are considered to be the finest
 written by Watts :

1. Great God, attend while Zion sings
 The joy that from Thy presence springs :
 To spend one day with Thee on earth
 Exceeds a thousand days of mirth.
2. O God, our help in ages past,
 Our hope for years to come,
 Our shelter from the stormy blast,
 And our eternal home :
3. When I survey the wondrous Cross
 On which the Prince of glory died,
 My richest gain I count but loss,
 And pour contempt on all my pride.

VIDA S. SIBLEY.

AMONGST THE MIAO IN KUEICHOW

G. P. LARUE.

"Drink of milk, please Mummy." "Sorry Gerald, but this is all you can have as there is just enough left for Bobby and Baby Sister." Gerald is so fond of milk, water just doesn't do. But what negligent parents not to see that the milk supply was adequate for three small children! Yet ourselves and our neighbours are milking three cows which is all we are able to get, and our daily milk supply therefrom averages between two and three quarts.

You ask "What are the reasons for this condition?" They are chiefly five.

First: We find it difficult to buy cows. The natives themselves use them only for ploughing and as ours is a poor district, animals are few. Too, they think it cruel to deprive the calf of the milk and are loath to sell.

Second: The small quantity of milk given. We feed our cows as much as a good milker eats and when milking time comes find that, by dint of much persuasion she has been induced to give three or possibly four cups. This is about the record of the best cows we can buy.

Third: Brief period of lactation. As a rule about six months only.

Fourth: Infrequent breeding. We find they will not breed during the period of lactation and often not for three or four months after. This means that a cow milks approximately six months out of one and a half to two years. This makes it extremely difficult to keep a continuous milk supply. At the present time we have a herd of seventeen cows and calves and find it inadequate.

Fifth: True to type, the cows will not milk unless the calf is allowed to start the flow and brought out at least once more before the milking is completed. Should the calf die the milk supply automatically ceases. There are some exceptions but this is the rule.

Under these circumstances can you imagine our joy when we found that Mr. Dickinson was ready to part with two small Holsteins for us to take back to our neck of the woods? We are hoping for great things as a result, and trust that the introduction of foreign stock may be the beginning of a new era in the history of dairying in Kueichow.

The people among whom we work are called the Miao. They are not Chinese, but members of one of the many aboriginal tribes who once inhabited the lowlands of China. Since the advent of the Chinese they have been driven back into the mountains of the South and West, and there they still live today, a distinct people, not absorbed by the Chinese, still observing their ancient customs, speaking their own language and wearing their distinctive tribal dress.

Our work is in the north-west corner of the province of Kueichow. It is a very mountainous district. Our people are all farmers and it is doubtful if one could find a more poverty stricken district in the whole of China. Our natives wear clothing made of coarsely woven unbleached hemp, live in mud-huts with thatched roofs, sleep on the ground and live on a diet consisting mostly of corn and beans.

But in spite of these adverse circumstances the Miao have made a good response to the gospel. There has been work among them for thirty odd years and our own little church at Kopu has a membership of over four thousand. These are scattered among one main station and twelve out-stations, each with its own native evangelist and lower primary school. We also have one higher primary school for the whole district. Our work is by no means pretentious and in many things we are much behind the times, but such as it is it is entirely supported by the people themselves, for which we are very glad.

One of the biggest problems of work is the illiteracy of a great percentage of our people and the lack of Bible teaching. Our district is mountainous and the people scattered, making teaching difficult.

We covet your prayers that we may be increasingly useful among these people in spreading the knowledge of our glorious Lord.

G. P. LARUE
KOPU, KUEICHOW.

AN EVANGLISTIC TRIP TO TANING,
TANING CHANG AND TAN MUH SHU PING

BY JOSEPH E. M. OLSSON

A party consisting of my wife and her woman, two experienced evangelists, especially engaged for the trip, and myself left Kueifu for Ta Ning Hsien. On account of the disturbed political conditions this region to the north of Kueifu has not been visited for several years either by Chinese or by foreigners. As there have been more peaceful times recently we have been very keen to start on a trip up to those parts as soon as we had a chance.

We carried with us a good supply of gospels and tracts which we began to sell and distribute as soon as we had left our home town. The road to Ta Ning is a very rough one consisting of narrow mountain paths and tracks over stones and rocks. There are not many large centres and markets along this road. Never-the less there are a great many people to be reached as there are a great many smaller centres and groups of houses as well as individual homes along the road. It is 180 li between Kueifu and Ta Ning, but it took us four days to cover it.

When we arrived at Ta Ning we were received into the home of an old Church-member, Mr. Tang. His son, who now is a Yamen secretary attended our boys' school here in Kueifu years ago. This young man is not baptized, but it was a joy to hear him pray. The love to the Lord and His word that was born in his heart while attending school has not grown cold. Blessed be our Christian Schools! At the evacuation time the contact was broken between them and the church here. We had a place on the street then which was given up when the missionaries left for the coast. Just as well perhaps, as several large buildings were burned in the city during the domination of the *shen ping*. The Yamen, the Roman Catholic Church and premises, etc. were burned down in those years. I need not say that it was a great encouragement to the few friends we have in the city to get a visit from us. During the day-time we were out in the city preaching and selling books. We had planned to open a dispensary in order to get contact with the

people. This became wholly unnecessary, because we hardly got out on the street before we were followed by a big crowd of people. As they have not seen a foreigner for a number of years, we were a great attraction in the place. My wife did not go out much after a while, but a large number of women and school girls came to her, so indeed we had no difficulty in making contacts.

Later we moved to Ta Ning Chang thirty li further up the river. This is a busy salt market. That is, salt is produced here, like in Yujn An Chang. Here the people listened gladly, and our books were eagerly bought.

After a few days we moved on again sixty li further up to Tan Mu Shu Ping. From this place much coal is shipped down to the market where lots is needed for the salt furnaces.

For the first thirty li after leaving Ta Ning Chang one passes a number of smaller centres along the river. This part has hardly been touched by the gospel as we know of only one missionary having gone beyond the market before and that was Sir Montague Beauchamp, now twenty years ago. The people were most friendly all along there. The last thirty li we passed through rather wild and rugged parts where the scenery was unusually impressive. We found in that region the most wonderful rock formations that I have seen anywhere. The rapids are many, so going up river is as slow as it is swift coming down. At Tan Mu Shu Ping which used to be a busy thriving market we also had a good time selling our books and preaching the word. This place has shrunk considerably because of the bandits and the shen-ping menace.

During this whole trip we found open doors and open hearts everywhere. Our books were readily bought and tracts gladly received. The people listened eagerly to the good news wherever we came. It is an open and ready field which I trust will be worked with vigour in the near future. The unspeakable horrors that the people have passed through in later years no doubt makes them receptive to a message of love, peace and goodwill.

JOSEPH E. M. OLSSON

KUEICHOWFU

UNITED METHODIST MISSION.

The Annual Meetings of the United Methodist Mission in West China were held at Chaot'ong during the latter half of January. On Sunday the special preacher was the Nosu pastor, Peter Wang, B.A. who took as his subject. "The first Adam, a living soul; the Second Adam, a quickening Spirit." A Sacramental Service followed, which was attended by a large company. The English Service for the missionaries (a very small band this year) was conducted by the Revd W.H. Hudspeth M.A. who preached a helpful sermon on filling up the sum of Christ's afflictions (Col. 1. 24)

Unfortunately the Revs A. Evans and J.E. Sandbach were both unable to travel from Yunnanfu on account of illness. Messages of sympathy were sent to them, and a resolution was passed welcoming the Revd. and Mrs J.E. Sandbach to Yunnan.

It was decided to send to the Nanking Government a telegram expressing the sympathy of our united meeting in this time of crisis for China.

A farewell letter from the Revd. C.E. Hicks (who returned to England in the Autumn by doctor's orders) was read and deeply appreciated by all. A resolution was passed referring in particular to the lasting fruits of Mr. Hicks' work in the training for the ministry of almost all of our present preachers.

It was decided unanimously to re-open the Middle School which was temporarily closed last April. Mr. Tang Fuh Ts'eh B.A. a graduate of Chengtu Christian University was elected to the Principalship.

In connection with the preacher-training, it was resolved to recommend to the Home Committee the sending of two men for a three year course of training at the Methodist College in Wuchang; it was further resolved to ask that one of the younger pastors be sent to Nanking for a one-year refresher course.

Pastor Tang who, with the Revd. A. Evans, represented our district at the preliminary conference of the United and Wesleyan Methodist Churches held in Hankow last June, gave us some account of his visit. The question of the ordination of Chinese ministers and what form such a service should take

arose indirectly from Mr. Iang's experiences in Hankow. It was decided to refer this matter to the Home Committee for advice.

Baptisms during 1931 were reported from the five circuits Yunnanfu and Kopu districts, Long Chnan, Nosu Area, Miao Area Chaotong and district, totalling 350 souls. Reports from the various outstations also showed that numbers (not shown in statistics) are being attracted by the preaching of the word.

Appointments of missionaries for 1932 are as follows:—

YUNNANFU: Revd. A. Edwards
 LONG CHUAN Revd F. Cottrell
 CHAO TONG CIRCUIT Revd. J.H. Goldsworthy (Chairman)
 and Revd. J.E. Sandbach
 CHAO TONG HOSPITAL Nurse A. G. S. Smith
 CHAO TONG GIRLS' SCHOOL Miss L.O. Squire B.A.
 ON FURLOUGH Revd. W. H. Hudspeth & Revd. K.W. May

“THE THEOLOGY OF CRISIS.”

BY. H. EMIL BRUNNER.

This is not a review of the above book. It is rather the appreciation of a writer who has succeeded in lifting one up out of one's mental ruts and, by the use of modern language and thought forms, helping one afresh to realise the power of the Gospel as preached by St. Paul and the Reformers. As an introduction to this work one cannot do better than quote one who is in close touch with the Barthian School of Theology and who has full right to speak on the subject. “This is the first direct word definitely designed to introduce American and British readers to “The Theology of Crisis” as expressed by the Barthian School. Barth and Brunner and their collaborators, in the opinion of many on the Continent, have done more to revolutionize religious thinking than any other men since Luther and Calvin. Their teachings are a resurgence of the faith of the Reformation in thoroughly modern form but in all its amazing power. Count Keyserling has expressed the opinion that the future of Protestantism belongs to this group. Professor

Brunner is one of the original and most noted representatives of this school, and perhaps its best interpreter."

The book is divided into five chapters. Representative quotations will be culled from each chapter and these will now be allowed to speak for themselves without any comment being made upon them.

Chapter. 1. "The Crisis of Theology".

"Protestant Theology of our day is in a state of rapid dissolution. This is true of the United States even more than of the Continent or of England. The clearest evidence of it is the decay of theological consciousness. Theologians of to-day are busy confirming the prejudice that theology is something unimportant and secondary, or even harmful to living religion. The modern slogan, "Not doctrine but life, not dogma but practice," is itself a doctrine, even a dogma, but it is not a Christian doctrine nor a Christian dogma. It is the dictum either of an ethical pragmatism or of mysticism. This attitude is characteristic of contemporary theology and religion."

Chapter 2. "Truth and Revelation".

"Man finds God in existing things. He is merely another name for the essence of existence. Against this doctrine of immanence grave philosophical doubts may be urged. But we pass them by and consider still graver religious objections.

1. A God who is identical with the depths of the world or the soul is not really God. He is neither the Sovereign of the world nor of man. He is too close to both of them to be really their Lord. Indeed, He is merely another aspect, the hidden portion, as it were, of the world and of myself. Such a religion, in its final analysis, is nothing but ancient paganism, a deification of the world and self.

2. Such a God is not really personal. What is not personal cannot be my superior but must be my inferior. For the personal is above the impersonal. A God whom I shall have to know through an interpretation of the world or of myself is less than I am because I give utterance to him who himself is dumb, as it were. He becomes a personality only through me.

3. This religion of immanence is not really based upon faith. Faith is an answer to a call, a response to a

challenge. An immanent God however, neither calls nor challenges me. He does not demand a decision. In fact a decision is not even possible. The religion of immanence excludes decision because the Divine is supposed to be identical with the deepest self of man. Man is not asked to choose one or another alternative, for man is already in God and God in Him. Man is on the safe side before he makes a decision.

4. But, for this very reason, man never becomes a real personality. For decision is the essence of personality. Only when man comes to a crisis and is compelled to choose between life and death does he become a personality. At the very moment when God challenges him to make his decision man is given personality. Faith and personality are identical. Apart from faith, which constitutes man's decision, personality is not to be found. Man becomes personal when his own will is broken into by the will of the Lord.

Chapter 3. "Life and Salvation".

"What man can do here on earth by his ethical endeavors is not without value, not unnecessary—but indeed very necessary. By these endeavors, however, he does not realize the Kingdom of God, for they do not remove the contradiction (N. B. The consciousness of a distinction between "mere vegetating and living a life full of meaning"). On the contrary, such energetic moral activity, directed at external conditions, good and necessary as it is, carries with it great danger. It may lead to the opinion that by such means the great need of the world, which is deliverance from its evil, is being satisfied;—and so it may become an obstacle to an appreciation of the real evil, which is the necessary presupposition of real help. The situation demands a penetrating insight into what we are, through a true apprehension of the ultimate hopelessness of all human activity. This appreciation of our helplessness and hopelessness and of the need and desire of deliverance, the New Testament calls repentance. Repentance is despair of self, despairing of self-help in removing the guilt that we have brought upon us. Repentance means a radical turning away from self-reliance to trust in God alone. Yes, to repent means to recognize self-trust to be the heart of sin."

Chapter 4. "The Problem of Ethics".

"Morality is a matter of inner life and not of outward behaviour. All non-Christian ethics viewed from this central point is a sort of behaviorism, since it is more concerned with the action than the actor. To quote again a word of Luther: "It is not good works that make a good man, but a good man who does good works"; that is, first the man and then his works; first the stand and power and then the leap; first the pure blood and then the healthy body; first the heart and then the acts. The change of heart which takes place through faith—I repeat, through real faith and not a counterfeit—is the supreme ethical fact without which one can hardly think or speak of ethics, goodness, or goodwill."

Chapter 5. "Progress and the Kingdom".

"History is not the evolution of salvation, as the Hegelian idea has it; history is the evolution of mankind needing and obtaining salvation through faith in Christ. But, while history is viewed pessimistically as the world of sin and death which must perish, an absolute optimism is to be found in the assurance of salvation, not by gradual betterment through evolution, but by God's will through Christ; an optimism which no modern theologian possesses and which is more and more disappearing where the modern gospel of the so-called Kingdom of God is taught. The optimism of Christian faith is that of the fifteenth chapter of the First Epistle to the Corinthians, the certainty that the mortal shall put on immortality, that the eternal world will come, that God Himself will be seen face to face, in an inconceivable but real personal presence. It is this hope which made our fathers strong not only in prayer but also in work, which enabled them to do things of which our generation only talks—real things. Our present Christianity abounds in activities but lacks action. The anti-evolutionary optimism of Christian faith is the true basis of a really active Christian life."

H. A. MAXWELL

CHUNGKING JOTTINGS

Miss Dorothy J. Kirton, Liangshan, and Mr. E. H. Lambert, Tachu are visiting in the China Inland Mission Home, Chungking.

Mrs. R. L. McIntyre and her son Herbert (who was born in Chungking) have recently passed through on their way to Isinglungchang, where they will start work, under the China Inland Mission.

Miss Welzel and Miss Dora Heuile of Pichieh, Kweichow, passed through the city en route for furlough in Germany and Switzerland.

Mr. A. H. Olsen and Miss Hazel V. Williamson were married in Shanghai, February 26th. and will take up work under the C.I.M. at Chihshiu in Kweichow.

Mrs. (Dr. R. A.) Peterson is expected in Chungking about March 13th. It will be remembered that Mrs. Peterson was called to San Francisco a very short while ago by the serious illness of her mother, who passed away two weeks after Mrs. Peterson reached home.

Miss Annie Wells of the M.E.M. has just finished holding a most encouraging and successful Station Class in Pi Shan—there being an attendance of about fifty women. Miss Wells in her usual indefatigable way, immediately proceeded to Din Jia Ngao to hold another class.

Mrs. Howard Veals and two children who have been absent in Chengtu since October last by reason of little Marion's illness, have now returned to their home at Ia Ri Dang. Mr. Veals left a few days after for a trip round the schools in Fowchow and Chungchow Districts which come under his supervision.

Mr. & Mrs. R. Ballantyne of the A.P.C.Co have just returned to Chungking from their holiday home in Scotland.

Mr. & Mrs. B. M. Barry are expected to arrive shortly, having sailed from Shanghai on March 7th. They are accompanied by their daughter Irene, (who is "Babs" grown-up).

There are not a few who say Chungking is the best port on the Yangtse and certainly it has many attractions—greatest of all its nearby beautiful hills. Chungking is now the proud possessor of a splendid Water-works. The plant is situated on the high spots beyond the old Tung Yuan Men near to the

Consulates; from its intake on the Little River at Da Chi Keo with the splendid engines and machinery connected therewith to its great settling tanks and filters, it is all well worth a visit. The officials there claim that the plant has been five years in coming to its present state—three years of preparation and planning and two in actual work. However that may be it is certainly a fine achievement—even though estimates of said officials as to the daily water output varied from two million to four million gallons!

At present the water is being sold to water carriers through distribution shops of which eight are in operation and which are to be increased to fifteen throughout the city where the pipes are laid. The charge is 300 cash per tiao. Later, connections to private houses are to be made. It is also proposed to supply electric power for lighting to the city from the water works power plant which uses its engine to pump water in the day time and to supply electricity at night.

A great celebration took place in the city on Saturday the 5th. The streets everywhere being hung with flags, the ground littered thickly with the remains of firecrackers and at night rejoicing masses everywhere—a “great victory” over Japan being announced in the Chinese Wireless and Press. Excitement ran high—the higher in that this glorious “victory” followed close on the heels of a defeat and retreat, the news of which on the previous day had caused great depression. Not only was the victory proclaimed but also a prominent Japanese general was reported amongst the slain. Two days afterwards it began to leak out that there was some doubt of the veracity of the news, and the third day after, everyone knew that there was no truth in the news of either a victory or the death of the Japanese general. But the flags have waved and the crackers fired and it's all the same!

The students of the Middle Schools are all drilling regularly, having officers teaching them. On Mar. 10th, at a mass meeting, an urgent petition was sent to Genl. Liu Hsiang to allow the students to proceed to the front on a mission to save China. The streets were paraded and slogans yelled out at intervals.

F.F.J.

LUCHOW

Once again schools are all opened and pretty well filled up, some of them crowded. It would seem to be up to Mission schools to decide whether they continue the old Mission regulation term periods or change over entirely to the Government system. As it is now, they take the longer summer holiday, then follow the government longer holiday at the mid-winter period. Some schools tried to open earlier, but found neither teachers nor pupils on hand.

The preachers of our district are now making a sincere effort to raise some finances locally, to help make up the large deficit which they have, in connection with their salaries.

The city Red Cross is now very anxious to get help from our Mission Hospital, particularly the doctors, to help run the Red Cross Nurses Training School and other work which they claim to be doing.

Mr Olsen of the C.I.M. managed to secure suitable property at Chih Shui before leaving for Shanghai, to get married and is to bring his bride to their new quarters and their new work very soon.

On the East road from this city, one is struck with the extra amount of opium that is planted this year, though I have not noticed so much on other routes.

So many opium victims, now constantly keep making inquiries as the best way of breaking off opium. Seemingly the first and main thought in the mind of the inquirer is, what magic medicine can he get? and he has to be reminded plainly, that medicine can be but the least important factor in the breaking off process. There is no doubt that at least on this subject, above all other tract topics, there is special necessity to inform them, that Divine aid is practically the only course open, in order to bring about victory.

One night as our boat reached anchorage early, we went up into the town and spread out our gospels and tracts and amongst those gathering about, were some boys and girls. One rather bright boy of thirteen began asking some questions, very pointedly. Did I believe in idol worship? and when I asked him what he thought about it, he said it was all superstition and from that point of view he thought he was justified

in concluding that all religion was false, but he finally admitted that if there was false, there was pretty sure to be true but it was quite evident that he had been pretty well stuffed in school somewhere. He was however, very nice and friendly.

It would seem, however, that rabid anti-religionists, are few and that their progress cannot be very reassuring to them. It does seem to be difficult, for some reason or another, to get people into our chapels for religious services. That again is peculiarly off set by the fact that everywhere, even in the towns where we have chapels and schools, people continue more than ever, to buy gospels. Just before Christmas, we were in one town where we sold over seven hundred copies in several hours of one day. Then this present week, we visited the largest market town of this district and in one hour and a half, we sold over nine hundred copies. That was all we could scrape together, so we couldn't sell any more there. While those gospels are sold very cheaply, at the regulation price, still the fact that people are ready to buy them, must indicate something worthy of consideration and it must lead one to feel that these people do feel that it is worth while to study this gospel. With them, of course, go many tracts that also carry their distinctive message.

A. C. HOFFMAN

WEST CHINA UNION UNIVERSITY

CHENG TU, MARCH 9TH, 1932

To All who are interested in
The West Union University,

Our President Rev. L. G. Dsang left us to attend the General Conference of the Methodist Episcopal Church, to be held in America in May, on Febrarry the twelfth. He had anticipated attending an All-China Conference of the Church, in Nanking previous to leaving for America but due to the fighting between China and Japan, it was found necessary to postpone that Conference indefinitely. He met Dr. Beech in

Chungking on the day of his arrival and was able to talk over affairs of the University with him before leaving for down river.

Registration for the Spring term began as scheduled on February the nineteenth with Classes opening on Monday the twenty-second. Quite a large number of students were present for the opening ceremony which took place at eight o'clock in the Assembly Hall. After the usual ceremonial opening of the meeting, Mr. S. H. Fong, who is Acting President during Mr. Dsang's absence addressed the students. He gave a very timely address on the Conflict between China and Japan impressing upon the students their duty under such a crisis. At the close of Mr. Fong's address the students bowed to the members of the Faculty present, announcements were made and another term's work had begun.

It is almost invariably true that a number of students who have been present in the Autumn term fail to appear for registration in the Spring. New students are not admitted in the Spring so those who wish to come in on trial come in the Autumn with the result that our numbers and usually less in this term. The decrease is about ten leaving over two hundred and thirty students. There are always some who are tardy about registering so that we do not yet know the final number.

Dr. Beech arrived at the University on Thursday, March the third. His journey from Shanghai had been a slow one but that was due to the bringing of an ambulance which he had secured from America and had brought up the river and from Chungking to Chengtu under his personal supervision. It is a strictly modern Ford Ambulance, beautiful in appearance and strong in structure. It was contributed by the students of the Wesleyan University, Middletown, Connecticut. The cost of its transportation to Shanghai was contributed by Mr. Edsel Ford while duties were remitted at Shanghai and other treaty ports by the various officials in charge. This ambulance will be at the service of the hospitals of the city and will no doubt prove a great asset to their work during the coming years. It is completely fitted with every modern convenience, having two padded emergency cots, enclosed cabinets for emergency supplies, a heater for the winter connected with the motor and an electric fan for the summer, with a cot on rollers which can be taken out and moved along the street. On Sunday evening and again on Wednesday Dr. Beech told to the students the story of the ambulance which now becomes part of the permanent equipment of our Christian work in Chengtu.

On Thursday March 3rd a meeting of the Senate of the University was held for organization and reports. We had hoped last term that we would be registered with the National Government before this which would mean that the Board of Directors would take authority in the university and that the Senate would no longer be called to meet. But no recent word has come in reference to the question of registration due no doubt to the confusion caused in government circles by the opening of hostilities between China and Japan. We are afraid that, while the government is so seriously engaged with external affairs, the question of registering our university may secure but scanty attention. According to their report all that is now necessary is that government inspection should be carried out and a report sent which we believe would be favorable and would make it possible to finally consummate the registration. But a brighter day will come soon and we will get the necessary attention and favorable word will be received and that for which we have so long labored will be secured.

The Senate opened with Bishop Song in the Chair. Dr. Morse gave a paper reporting the work which he had carried on in the Research Laboratory in Harvard University in Anthropological Research. Dr. Morse worked hard while there and was granted an honorary position of Associate in Anthropology in Harvard. Dr. Morse in his address made many practical suggestions for the future of Research work in our university which we hope will be acted upon in the coming years. The assistance provided by the Harvard Yenching Institute Fund has made possible the development of Research work and we expect that quite rapid progress will be made in this department during the next few years.

At the close of Dr. Morse's paper the Senate proceeded to organize and Bishop Song was again elected Chairman and Dr. Taylor vice-Chairman. Other officers of the university were appointed as well as the various committees found necessary in an institution such as ours.

The students have been deeply moved by the reports of recent events at Shanghai. They are pleased with the excellent and effective resistance which the Chinese troops of the nineteenth army have against the invading Japanese army. On Thursday evening March 3rd, the day for the meeting of the Assembly of the League of Nations called specially to consider the Shanghai affair a Prayer meeting was held in the Assembly Hall led by Bishop Song. A large number of students and Faculty attended and hearts were united in prayer that wisdom

and insight would be granted to the members of the League as they sought for a permanent and peaceful solution of the outstanding questions between China and Japan. When word was received of the withdrawal of the Chinese from Shanghai, a meeting of our student body was called and it was decided to join in the parade in the city organized by the schools to present a petition to the government and the military generals to send troops to Shanghai. On Monday, the seventh instant, no classes were held and the students went in a body into the city. They report that promises were given that troops would be sent but no date was fixed. Our students are soundly patriotic and anxious to do what they can to assist their country at this time of crisis.

Yours sincerely,

G. W. Sparling.

HART COLLEGE,

MARCH 21st, 1932.

Dear Mr Editor;—

Your last issue of the "News" carried the announcement that Omei bungalow owners were starting an orchard project of foreign apple trees. The writer of the article starts the article by this paragraph.

"One further step in making Sze Chuan the orchard of China".

One cannot but admire the folks who have actually gone down into their pockets to pay hard cash to start this new venture in agricultural improvement for the benefit of the farmers who live in the vicinity of the famous mountain resort. It is however, to give the next move on the part of the farmers around Omei that I write this brief note.

A. P. Quentin wrote saying that he had been fortunate enough in getting the forty-two trees located on the best land of two of the farmers. In order to encourage the farmers to care for the trees and emphasize the prospects of good fruit in

the future he took along a few 'Northern Spies' to show them what a real apple looked like.

Again under date of March 17th, he writes REAL NEWS.

"I have just gotten word that our mountain friends have, since last week gotten 500 young apple trees (native stock) and planted them ready for next year's grafting. . . . They hope to put in another 500 young trees next year. I think we have got them going".

Oh! that every community where apples can be grown would following the example of these simple Chinese farmers.

We made an offer to the readers of the "News" to Give, free of charge apple scion wood for grafting in February. While four disciples of the scheme took the opportunity to get approximately enough scion wood to graft 10,000 trees, I am sorry to say no readers of the "News" caught the spirit, or saw the vision or wanted the gift.

Why not follow the example of the poor farmers around Omei--and be ready to follow in their trail.

One small box of apple trees and grape vines were taken by Mr La Rue, back into the Miao country on the border of Kweichow and Yunnan.

Come those of your who do not live as far away as 22 days from the capital get in on this improvement scheme.

Our improvement scheme is in line with suggestions of Prof. Lossing Buck, Nanking University, who has made a survey of 2,866 farms in seventeen localities and seven provinces in China.

Be sure and get in next year.

Our offer still stands.

Dick

A NOTICE TO THE CONSTITUENCY OF THE WEST CHINA RELIGIOUS TRACT SOCIETY

It is probably known to you that the W.C.R.T.S. has during the past few years, diminished in its scope as a Society in the full sense of the term. As means of transit have improved, and other sources of supply have become available, the output of literature from the Society has lessened. This is evident from the fact that the last Annual Report issued viz. for 1923—24, shews total issues of over two million, whilst the books of the Chungking Depot for 1931 shew an output of 241,200. Income from Grants from Mission Boards, and from subscriptions and donations has now almost ceased. Meanwhile as no Annual Meeting has been held, and no election of Officers made, the last Committee with the necessary changes in personnel, has continued to keep some oversight of affairs, and is responsible for the present Notice. There not having been for some years, any General Secretary, the residence provided for him, has been rented out, and has thus supplied the main source of income for overhead expenses. The present income from this is \$1000 per annum. There being no Editorial or Examining Committee, there is no production of literature as from the Society, but it is now chiefly a Depot in Chungking, for the supply of Tracts and Books published by the other Societies, especially the R.T.S. of China, Hankow. The Income for the two years 1930—31 from all sources was \$3452.00 including Sales of Stock \$1528. The total Expenditure for the two years, was \$3224.00 including \$1590. purchase of Stock. The present statement is placed before the constituency in W. China, as having an interest in the past history and work of the Society, not as an appeal for contributions, but rather as inviting suggestions as to its future. All such will be carefully considered by the Committee in the light of all the circumstances. It may be added that suggestions already in view are along three lines.

(A) To sell the property of the Society and close down. This is practically negatived by the fact that the residence is leased on a 10 years agreement.

(B) To enter into correspondence with a view to possible absorption into the parent R.T.S. of London, as in the case of the Central China Society, though of course under entirely different circumstances.

(C) To carry on as a Depot for W. China arranging to have in stock larger supplies of all such publications of the R.T.S. Hankow, as there seems to be a demand for in the West. To make free Grants of Tracts and Leaflets for broadcast distribution, and to offer books and booklets of earlier stock, at greatly reduced prices. In general to seek to serve more effectively as a Distributing Centre for West China. It is mainly along *this line that the Committee is at present acting.*

January 13, 1932

The West China Missionary News
Chengtu, Szechwan, China
Dear Editor:

Your readers doubtless will be interested in the note which is given below.

Sincerely,

DANIEL J. FLEMING

*Missionary Fellowships in Union Theological
Seminary, New York, N. Y*

Missionary Fellowships and Scholarships in Union Theological Seminary, New York, for the year 1932-1933 were assigned to Japan, India, Singapore, and Egypt.

Usually five Missionary Fellowships (yielding \$750 a year) and two Missionary Scholarships (yielding \$450 a year) are usually available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual Christian service, not undergraduate students. Applications for 1933-1934 should reach the Seminary by January 1st, 1933. A number of fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar of the Seminary.

UNIVERSITY BOOK CLUB

The List of the Recent Accessions :

Buck, P. S.	East Wind : West Wind
Ferber, E.	American Beauty
Foster, L.	Larry
Horton, W. M.	A Psychological Approach to Theology
Mathews, S.	The Growth of the Idea of God
Morton, T. R.	Life in the Chinese Church
Raven, C. E.	Jesus and the Gospel of Love
Scott, E. F.	The Gospel and its Tributaries
Sheridan, C.	Naked Truth
Simonds, O. C.	Landscape-Gardening
Silver, A. H.	Religion in A Changing World
Worchester & McComb,	Body, Mind and Spirit
Young, F. B.	My Brother Jonathan

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CHENG TU NOTES

Mr. & Mrs. D. S. Dye of the American Baptist Mission left Chengtu during the last week of March. They are planning to visit Europe on their way to America on furlough.

Dr. & Mrs. T. H. Williams motored to Chusien on the morning of April the sixth. From there they travelled by small boat to Kiating and then transferred again to proceed on to Chungking. They report that excellent time was made and that the expense was not as great as a boat and raft all the way from Chengtu, now that the water is so very low. They are travelling to Canada direct, leaving Shanghai on the 'Empress of Japan' on May tenth.

Miss Coutts of the United Church of Canada, Woman's Missionary Society has also left Chengtu during the past few weeks. She is now stationed in Chungking for her second year language study.

Mr. & Mrs. LaRue of the China Inland Mission, Kopu, Kweichow; Mr. Jeffery, Chukentan; Rev. & Mrs. C.J.P. Jolliffe, Jenshow; Miss Nelson, Tzechow, and Mrs. Lutley of Sintu have been among the many recent visitors in Chengtu.

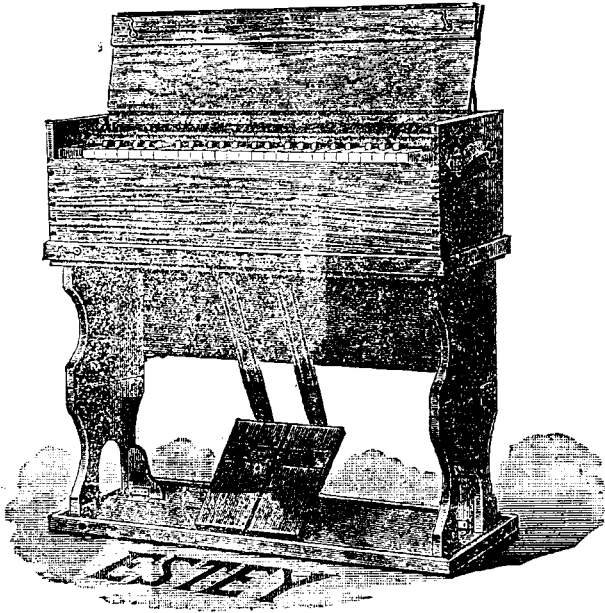
Miss Mae Hickling of the U.C.C.M. had an emergency operation for appendicitis on Monday, April 11th. We are glad to report satisfactory progress.

We regret that Mr. L. C. Marvin, of Chukentan, has been confined to bed for the past month and trust that a speedy recovery will be his.

BORN

WALMSLEY—To Mr. and Mrs. Walmsley, of the United Church of Canada Mission, Chengtu, on Saturday, April 9th, 1932, a daughter.

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