

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

JULY-AUGUST 1932

## EDITORIAL

### Bag and Baggage.

This issue of the News will appear while most of our readers are having their summer vacation. Some will be among the cool and restful beauty of the hills, some enjoying a change of scene and occupation in a station other than their own and some, alas! will be still in their wonted place of work, unable, like their more fortunate friends, to leave the post of duty.

At this moment, while I try to write a few scraps for the summer editorial, the house is entirely given over to the work of packing. Bamboo boxes and baskets have invaded the rooms and passages and assert their sway like whole regiments of bailiffs come to carry off our goods. Cupboards which are usually closed with becoming modesty stand unblushingly open to the public gaze. Chairs, tables and even the floor itself are all littered with clothes, curtains, towels, bedding and the miscellaneous paraphernalia of travel and holiday-keeping in unfurnished abodes. Keys are in constant demand and, needless to say, frequently lost, only to be discovered later in all kinds of ridiculous and impossible places.

Now this matter of packing up our baggage is a vital and eternal question. We can trace it back in generations of long ago. Even so far back as the time of the Apostles we read that Paul and Luke and Silas were careful about their baggage. When on that last and fatal journey to Jerusalem they reluctantly tore

themselves away from the hospitable home of Philip and his four daughters; the record runs "we took up our baggage and went up to Jerusalem" or, as John Wycliffe put it "we packed up our fardels". The packing for them was doubtless a simple affair. Just a few parchments, a change of clothes, perhaps the cloak that was afterwards left at Troas, possibly a small assortment of medicines and a medical tome with some letters and packages to deliver to friends by the way—such would comprise the "fardels" of the experienced travellers. At any rate we are glad to read that they did not leave their baggage behind.

It seems to me there are three golden rules which should regulate this matter of packing-up:

The first is to take enough

The second is not to take too much

The third is to see that you have it with you on arrival at your destination,

It is important to take enough. You never know when the weather will change and you will need warmer garments. Or you may get wet through in a sudden shower and need to change completely. Then there are some books that nothing can persuade us to leave out and a few items of equipment for games and hobbies. We have heard of a lady missionary who never took any luggage at all when she went home on furlough and whenever she came back she brought nothing but a small suit case and a new lawn-mower. These details are of course a matter of taste but the rules hold good always, even for the greater journey on which we are all embarked. There are some things which are essential to life. Whatever else we decide to take or whatever we think we can dispense with we must have these. St Paul found this true in his own experience, and with the utmost vehemence cries "If I have all knowledge and have not LOVE I am nothing." We might go so far as to say that the only thing that is insisted on as the essential for every traveller on life's way is love.

Henry Drummond ought to know, and here is something he says, "I have seen almost all the beautiful things God has made, I have enjoyed almost every pleasure that He has planned for men, and yet as I look back I see standing out above all the life that is gone,

four or five short experiences when the love of God reflected itself in some poor imitation, some small act of love and these seem to be the things which alone of all one's life abide. Everything else in all our life is transitory, every other good is visionary, but the acts of love which no man knows about or can ever know about, they never fail."

The second golden rule for all packers and travellers is **not to take too much**. It is the rule that is most often broken, for we all imagine our needs to be vaster than they are. The last stage of packing is always to sort out our things and take out a few obvious superfluties to make the loads lighter. The inexorable eighty catties seems all too meagre for our multifarious requirements, yet an excess of baggage may sometimes prove disastrous. Joseph Hocking in his book "Gripped" tells a thrilling story of a forest fire in Australia in which some unhappy victims perished miserably in the flames because they strove to carry in their flight heavy packages of gold which retarded their progress. And similarly in the dangers of the deep. In the recent loss of the River Steamer "I-ling" on the Yangtse we are told that the only loss of life was amongst those passengers who went back to their cabins against orders to fetch their belongings and so were drowned, baggage and all.

In the urgent business of real life there are some things we must dispense with. We may feel with Browning's Pauline.

"I am made up of a most intensest life

"Which would be all, have, see, know, taste,  
feel all."

But it simply can't be done and some branches of art, philosophy, letters and science must be, for this life at any rate, closed books for some of us. Unless we are content to have a mere smattering of miscellaneous information on all kinds of subjects we must leave unexplored some alluring avenues of thought and study. In other words we must choose carefully what to take in our baggage. Life needs co-ordination and concentration around some central purpose.

"What, my soul, was thy errand here?

Was it mirth or ease,

Or heaping up dust from year to year?

Nay, none of these.

“What hast thou wrought for right and truth  
 For God and man  
 From the golden hours of bright-eyed youth  
 To life's mid span?”

In the light of such a searching enquiry it is conceivable that we might find ourselves encumbered with a good deal of useless lumber in mind and spirit as time goes on. When we take stock there is much that we might lay aside as a weight and encumbrance.

The third golden rule is to watch your luggage and not to lose it. Long-suffering porters at railway stations could tell many a fine story of distracted passengers who have gone astray themselves or allowed their baggage to get separated from them. There was one irate passenger who put his flustered head out of the carriage window just as the train was moving off and shouted to the porter “Put my box in the train, you fool.” But the porter's calm reply was not calculated to soothe the passenger's ruffled feelings. “Your box is not such a fool as yourself. You're in the wrong train.”

Coming to greater realities, how can I do better than quote Dr. Walpole, the late Bishop of Edinburgh in his delightful book “Life's Chance”? “Life is to produce love and we must add, life is short. We may not have another opportunity, certainly such a good one. SUPPOSE WE ARRIVED in the other life WITHOUT IT! Suppose that we saw the clear blue of the life into which we were to mount and found that we had no wings, that our soul dragged heavily because it was without the uplifting power of love. No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved.”

Yes that, surely is the greatest damnation. We may lose friends. We may forget half the things we learnt at school. As time carries us along in its pauseless stream we may drop one after another of life's cherished possessions, but on fate could be more terrible than to lose that most priceless of all gifts.

Faith will vanish into sight,  
 Hope be emptied in delight  
 Love in Heaven will shine more bright  
 Therefore give us Love.

## PHILOSOPHER'S GARDEN.

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"See this my garden  
Large and fair!"  
—Thus, to his friend;  
The Philosopher.

"'Tis not too long."  
His friend replied,  
With truth exact,—  
"Nor yet too wide  
But well compact,  
If somewhat cramped  
On every side."

Quick the reply—  
"But see how high!—  
It reaches up  
To God's blue sky!"

Not by their size  
Measure we men  
Or things.  
Wisdom, with eyes  
Washed in the fire  
Seeketh the things  
That are higher—  
Things that have wings,  
Thoughts that aspire.

JOHN OXENHAM.

COMMUNITY SERVICES, CHENGTU.

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At the closing service of the season on Sunday, June 5th the following financial report was presented and adopted:—

Receipts	
Balance in hand Sep. 1st 1931	27.75
Collections	757.86
	785.61
Expenditure	
Grant, Goucher School Fire	50.00
Coolies, fuel etc.	22.84
Printing and Postage	55.15
Balance in hand to be allocated	657.62
	785.61

For the ensuing year the following committee was elected for the arrangement of speakers and services: Archdeacon F. Boreham, Mrs. Neave and Miss G. Manly.

Mrs. Wilford was asked to continue to arrange for the music and the Revd. E. Hibbard to act as treasurer.

The first service next season will be held in Hart College on September 25th at 3 o'clock.

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## UNIVERSITY GRADUATION EXERCISES.

The West China Union University held the annual ceremony of graduation on June 19th and 20th. The Baccalaureate Sermon, which we print on another page, was preached by Dr. James L. Maxwell of the Lester Research Institute, Shanghai.

The University is to be congratulated on its meetings this year. The address by Professor Piper of Syracuse University U.S.A. was a very stimulating one and will well repay careful reading. We are glad to be able to reproduce this in our Summer Number.

There were forty-two graduates which included several women, notably, the first woman graduate in medicine in West China, Miss Ioh. She received a great ovation on taking her degree. Another graduate was Mr. Baranoff, a Russian who took the doctorate of dental surgery, the first non-Chinese graduate of the University, a fact which inspired one of the speakers to voice the opinion that the Union University was on the way to becoming a world-university.

A pleasant garden tea-party in lighter vein was held in the afternoon. There were some songs by foreign and Chinese ladies and a speech in Russian by Mr. Baranoff who was his own interpreter.

One of the outstanding features of the proceedings was the beautiful singing by women students, notably Miss Florence Pen. The Fine Arts Department under the skilful and sympathetic influence of Mrs. Anderson is proving a valuable asset to the University and to the foreign community.

We give below the programme of the graduation exercises and a list of graduates.

## ORDER OF EXERCISES

Academic Procession, Whiting Administration Building to Lamont Library, Officers, Guests, Official Bodies, Faculty, Alumni, Students.

Piano Prelude, Mrs. Gordon Lo.

National Ceremonial, Leader Mr. Meng Ti Lien.

Opening Address and Prayer, Bishop C. T. Song, Chairman of Convocation and Board of Directors.

Address, Professor Raymond F. Piper, Syracuse University,  
U.S.A. "Science and Christianity in Politics."  
Chorus, Chinese Melody, Women Students.  
Addresses, Guests.  
Solo, Miss F. Pen. 彭榮華  
Address to Graduates, Chancellor Joseph Beech.  
Conferring of Degrees, Acting-President S. H. Fong. 方叔軒  
Alumni Greeting to Graduates, Liu Ten Hsuan 劉騰軒  
Response of Graduates, Mr. Liu Hsiang Chu 劉祥珠  
Presentation of Bibles, Mr. George M. Franck.  
University Song, University Student Body.  
Benediction, Dr. Spencer Lewis.

## LIST OF GRADUATES

## 文學院

	中國文學系			
陳家驥	譚安文	鄭錫周		
	外國文學系			
張愛德	張仁愷			
	社會科學系			
邱常爵	朱錫葆	晉希天	劉子翥	王子熹
	教育學系			
	劉祥珠			

## 理學院

	生物學系			
	吳修性			
	化學系			
鄭元英	胡廷墜			
	數學系			
江大望	劉自若			
	自然科學系			
朱菊芬	熊璧雙	徐淑蘭	呂勇貞	楊嘉良
席存先	白英才	楊先進	彭吉人	黃鴻鵠
文復陽	唐永松	林茂萱	羅人傑	呂毓靈
周福培				



## 醫學院

	醫科			
陶有榮	王傳福	高成煊	樂以成	李榮光
榮同禮				
	牙科			
陳錫璋	蕭卓然	包羅諾夫		

## BACCALAUREATE SERMON, 1932

The light of the Knowledge of the Glory in the God of Face of Jesus Christ.

2nd Corinthians 4.6.

I have chosen this as the text for what I want to say to you this afternoon, but before I deal at all with the subject I must take this opportunity of saying how glad I am to be here in Chengtu on this very auspicious occasion. I have long wanted to pay a visit to Szechuen, indeed on two occasions I actually planned to come but each time special difficulties made the realisation of that hope impossible. I am therefore more than delighted to be here and grateful to your Faculty for the opportunity they have given me to address you.

I want to congratulate you all on the wonderful university you have here and, especially those of you who are just graduated and have come to the end of your studies, on the success you have attained and on the future that may lie before each one of you. Your opportunities have been far greater than were mine when I was a university student forty years ago and you may be justly proud of the institution from which you come. My knowledge in this country extends more particularly to the medical schools. I know fairly intimately each of the larger schools in China but I know none more beautifully placed than this, none where there is a better and more devoted staff nor where the opportunities of the students are greater. You have my warmest congratulations on your university and on your successes and, as I said before, I am happy to be here today. If the standard of my address this afternoon is not as high a

one as you are accustomed to on these great occasions I hope that you will let the love that I bear to your institutions in China cover my deficiencies as a speaker.

I believe that it is the duty of one in my position this afternoon to address more particularly those who are about to receive the honours which their graduation deserves and I shall follow this well established custom though I hope that what I have to say will bring a message alike to myself and to all of you here.

With the close of your studies here you are taking up your life work and your future path lies before you to-day. May I suggest that one of the greatest essentials to your successful and happy walk along any unknown road is light. Without it even in our every day life a road we have never passed before becomes impossible, we stumble or fall or run into all sorts of unseen dangers, but given light the dangers and difficulties disappear. Now I venture to suggest to you that here in this text that I have chosen you have the clearest light, indeed the only clear light, that has ever shone on man's future path.—The light of the knowledge of the glory of God in the face of Jesus Christ.

From the earliest dawn of intelligence, man has been seeking after God. This search has been the supreme aim of the sages and the philosophers and the longing of the ordinary thoughtful man. Men have sought him in different ways through science, art and philosophy, in the wonders of nature all around us, in the inspired words of prophets and teachers and I do not believe that any honest seeker after God has failed to get a glimpse of the eternal truths or of the divine imminence which the apostle Paul assured his hearers is not far from any one of us. But while I hold this to be very true the fact remains that their search ended in failure to bring them to any clear knowledge of God and the light of the knowledge of his glory never reached their paths in anything but a dim glimmer as of the sun behind the mountains.

You live here with your mountains to the west. I lived for years with great mountains to the east and many a time I have stood and watched the day break and the sun rise over their heights, streaks of light, then a crimson glow and finally the round orb of the sun appearing over the mountain tops but still the valleys before me lay in darkness or but faintly lit by the reflected light from the clouds. Not till the glory of the sun was fully revealed did the deep dark ravines become light and clear and the paths over the rocky slopes made safe for travel.

This is but a feeble example of what the Apostle Paul meant when he spoke of the light of the glory of the knowledge of God and the change that light makes on lives and for the guidance of us travellers on this earthly journey.

And for our great encouragement I want to remind you that Paul was a man whose path was never an easy one. This whole chapter is addressed to those who are placed in a position of exceptional difficulty by one himself in exceptional difficulties. Run your eye down the verses—troubled, perplexed, persecuted, and yet he puts before his readers the certain and glorious victory of their faith through the light of the knowledge of the glory of God in the face of Jesus Christ or with that phrase transposed as it is in an earlier verse—the light of the glorious gospel of Christ, who is the image of God.

Now this has a very close application to ourselves. By our very presence in this place for worship and further in our daily lives we confess our knowledge and dependence on God and yet how often we place Him in a position quite apart from the concerns of our every day life, its difficulties and temptations, its business and household cares, its joys and its sorrows. The apostle here puts that knowledge of God in the very forefront of the experiences of daily life and gives us this picture of God Himself so different from the average conception of most of us. And yet how absurd any other position is. The apostle compares this knowledge of God with light. Can we take the day light and shut it up in a box and use a little of it when we want and how we like? Of course not, the daylight comes with a pervading power that is diffused everywhere and the full knowledge of God must in the same day illuminate our whole lives or not at all.

Practically what the apostle says is just this. For the troubled experiences of your daily lives, for the power to overcome and overcome triumphantly in all the problems that you have to meet you must know God in the face of Jesus Christ; and the glorious message of Christ, Christ who is the very image of God, must shine into your hearts, must illuminate every part of them and must become the mainspring of your every action. This was no new message, which the apostle gave. It was merely a reiteration of our Lord's last message to his disciples on that black terrible night when all their deepest hopes and expectations were crashing in ruins at their feet. You remember how the apostle Philip beginning to realise at last that the one on whom their hopes for time and eternity were centred was to be taken away from them in some horrible way, voiced

his anguish in the cry,—show us the Father and it sufficeth us, —give us that final prop on which we can lean. And Jesus, almost one might think in despair at this utter lack of appreciation after all his teaching, replies; Have I been so long with you and yet hast thou not known me Philip? He that hath seen me hath seen the Father.

Now what did our Lord mean by this impassioned cry and what later did the apostle Paul mean when he wrote to the Corinthians in almost the same words? Was it not that a new vision of God was essential, one too that we must all have to meet the problems of life both great and small, if we are to live the overcoming life.

What was this new vision and how was it to be potent in their and our lives? In answering this question let us notice first the use of this word gospel in this message to the Corinthians—the light of the glorious gospel of Christ. This expression and the other one—the light of knowledge of the glory of God—naturally associate themselves together.

So I think our first lesson is that the light of the knowledge of the glory of God is through the light of the glorious gospel of Christ. And after all what was the good news that Jesus brought but a fresh, complete and final revelation of God. Is there anything more striking than the contrast of the message of John the Baptist, the last of the old Testament prophets, with the message of Jesus. Even the outward difference of the two men was so great that it became a jibe in the mouths of our Lord's keen and sharp witted enemies, the Pharisees. To John with his ascetic ways they contemptuously referred as having a devil, Jesus they called a winebibber, a friend of publicans and sinners. The message of the two men was even more strikingly different than were their habits of life. John summed up in his message the teachings of the ancient prophets, Jesus brought a new gospel only glimmerings of whose glory had from time to time lightened the stern denunciations of the holy men of old.

The central theme of the gospel that Jesus brought was the new revelation of the person and character of God. It was summed up perhaps more strikingly than any where else in those marvellous parables of the 15th chapter of Luke, and especially in the last of the three. It is often called the Parable of the prodigal son and sometimes the parable of the elder brother. It is really the Parable of the Father. The prodigal after all is a very commonplace figure, very true to life and so common that the very phrase has found place in our ordinary conversa-

tion. The elder brother too, also, is a specimen only too often met in this narrow and sordid world of ours but the Father is unique. Think of the marvellous picture that this man makes with his constant watch for the erring boy; picture the old man running to meet him; listen to the absence of one word of reproach to the young fool who has made his heart sore for years; think of the reception which most of us would have avoided, saying it would turn the boy's head, but largely because of the blow that such publicity would give to our own pride. Not less unique is the way the Father meets the elder brother. He does not deny the truth of the bitter words which the sour man accuses his brother, but he condescends to plead, and how wonderfully he does it, the joy of reconciliation.

And this is God. This is the revelation that Jesus came to bring of God, put in story fashion, and this is carried as a connecting thread through all the gospels, through all the written account of the life of Christ. He came to save his people from their sins by revealing God. His message that he received of his Father. Every act of his daily life on earth is—"I do always those things that please the Father." His words are—"as the Father has taught me, I speak." And when the final struggle comes he says—"the cup which my Father has given me, shall I do not drink it".

The whole message of Christ is the gospel of the revelation of God the Father; and the light of the glorious gospel of Christ gets the brightness of its eternal glory from being the light of the glory of the knowledge of God, as Paul puts it; Its essence being the glorious revelation of the Fatherhood of God.

But our text does not finish here. There is another factor in it without which even this message would lose much of its power. Christ came not merely to tell men about God, any revelation thus given would be limited indeed as compared with the marvellous revelation that it really is.

Our text speaks of the light of the knowledge of the glory of God *in the face of Jesus Christ*; and again the light of the glorious gospel of Christ, who is the image of God; and the writer to the Hebrews, perhaps inspired by Paul himself uses the same words when he speaks of Christ as *the express image of God*.

I cannot help feeling that the lack of a full realisation of this has much to do with our own failures in the Christian life. What does the knowledge of God actually mean to us? If it is merely that God is a Spirit, infinite, eternal and unchangeable

in his being, wisdom, power, holiness, justice, goodness and truth--as some of us learned to repeat as children, we may believe all this and yet to a great extent keep him out of our daily lives. But to believe that God and Christ are inseparable in their attributes, that Jesus in his life on earth was living the image of God among men, that he proved this most of all by the deeds that he did while in bodily form on earth and to which deeds he referred his disciples as the proof of this statement, all this we cannot from our hearts believe without its entering into all the activities of our daily lives.

Christ says to his disciples that God the Father can be seen in such full measure as man's finite nature can realise in him and in him alone. Complaint is sometimes made of the Christian's tendency to anthropomorphism in his thoughts of God--in other words in conceiving of the deity in human shape and with human attributes. Now this is precisely what our Lord told his disciples to do and to me it is the glory of our Christian faith that God is thus brought close to us, yet, as we see him in Jesus, without in the least possible way belittling the divine and the infinite. Christ tells these despairing disciples that to have seen him was to have seen the Father and that the divine attributes were revealed in all his (Christ's) works. We have to remember too that this was Christ in the days of his humiliation. We could perhaps understand it better if it had been our Lord in his resurrection body who had said this, but no, it was the Christ who loved to name himself the Son of Man who gave this revelation to his disciples.

Of course we must not push the analogy too far. The divine is far beyond what the finite mind of man can grasp, but so far as our human consciousness can grasp it, our Lord deliberately tells us that the picture of the divine is revealed in Himself here below and in his works on earth.

What picture does this give us? Infinite purity--which of you convinceth me of sin, yet infinite tenderness for the fallen--the friend of publicans and sinners; infinite patience with his disciples yet with a scorn of all make-believe and sham, especially in a religious guise; infinite tenderness for the weak and humble, yet with a cutting contempt for pride of place and abuse of power; with the rights of a king, as he avows before Pilate, yet to his disciples he says--I came not to be ministered unto but to minister. This is he in whom was the resurrection and the life, yet he it was who died on the cross for our sake. This surely is a true picture of Christ and, if it is, this is the picture of the love and the nature of God the Father.

Christ to his disciples appeals not merely to what they have seen of and in his person, but still more to the works which he did. Is it not a little strange that our Lord claims this supreme revelation as in his works rather than as in his words—those wonderful words of life; we recall his marvellous sermon on the mount, so unique and still so far beyond us, the discourses on the Bread of Life and The Living Water, and the marvellous parables that fell as gems from his lips, yet he seems to turn from these to the daily acts of love and tenderness, which the disciples had seen him do. I think the explanation is easy, Christ himself never used a glib or thoughtless word but we do. Words so often mean so little to us, perhaps even less in the east than in the west, and perhaps the easy protest of one of his disciples, one of those who loved and was loved best, of his readiness to die with him, was still ringing in his ears. It is surely not so difficult to be a saint in words and yet be far from being a follower of Christ in deeds. Did he look forward to the day when men would claim divine inspiration for their particular creeds and yet refuse to regard as brethren those who by their deeds showed that they loved him quite as well, but who confessed him in other phrases. Think how still more acute our foolish church differences would be if our Lord had made his words the supreme proof of his revelation of God.

But no, it was on his works and on his works alone, that Christ bases his claim to reveal God in his reply to the despairing Philip. What were they? Surely there is no need to enumerate them—His love for the children, his tenderness to the widow, his care for the physical as well as the spiritual needs of his disciples, and above and beyond everything else his tender pity for all who were suffering; the blind see, the deaf hear, the lame walk, the lepers are cleansed, the dead are raised, the devils are cast out and to the poor the glorious gospel of salvation is preached.

Is it surprising that Paul with all this in his mind used these wonderful words—the light of the glorious gospel of Christ, the image of God—or that he repeats it reversing the order of his thought the light of the knowledge of the glory of God in the face of Jesus Christ.

Now what is it all to mean to us? We must of course apply the lesson in detail each to ourselves, but surely what it does mean is this that we have through every hour of every day the presence of a loving Father with us and as we lose ourselves in his love so shall we in our small way do his deeds till we grow into the likeness of Him who never did anything small or mean but whose every action, even more than his words was a revelation

of the love of God, what would the world be like if all we who confessed the name of Christ lived thus in his likeness.

It means that every divine spark within us, every good impulse is fed and can grow only as it reaches after the divine example shown us in the works of Christ.

And here too is the solution of every doubt. The changing views of science will leave our faith entirely untouched, for it is altogether on a plane that material things cannot touch. We shall need no encouragement in that faith from the vague confessions of astronomers of their researches into the universe however interesting these may be. For once we have seen God in the face of Jesus Christ, and when in however feeble a way we are doing the works of Jesus we shall personally realise the Fatherhood of God and any arguments about the existence and nature of our Father will seem as absurd as similar discussions would appear to any of our children,

In closing I would urge you who are stepping out along life's new road to-day to seek no other aim than that of walking in the light of the knowledge of the glory of God in the face of Jesus Christ; thus your way will be safe, your road light all the way, and journey's end find you among that blessed company of whom it is said:

They shall hunger no more neither thirst any more; neither shall the sun light on them, nor any heat.

For the lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.



## A NEW STEP IN RELIGIOUS EDUCATION IN WEST CHINA

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In the past few years real progress has been made in religious education work in China. When the Northern Government proscribed classroom religious instruction in registered schools, the China Christian Educational Association began immediately to plan better courses and programs which would be more interesting and more vital to students, and which would make such an appeal to them that they would elect to participate. The demand by the new government in Nanking in 1927 that all private schools register and follow government regulations gave a greater incentive to new effort, and is not a little responsible for the progress that has been made.

In the summer of 1931 in Shanghai a religious education conference was held with people from all parts of China. Rev. S. F. Gan and Rev. D. B. Fu represented Szechuan. At that time the National Committee for Christian Religious Education in China (N.C.C.R.E.) was organized and the Religious Education Fellowship was initiated. The purpose of the latter is "to link together throughout China those who are interested in religious education, and to promote the extension of religious education in the Church." The duties of its members are as follows: "(a) to pray for each other; (b) to share with each other the problems and the results of their work; (c) to form local fellowships wherever practicable."

Membership in the fellowship is by nomination by another member and approval of the officers of the fellowship. The annual fee is one dollar for each member. This entitles the member to receive all the material sent out direct to each member by the secretaries. I have already received the first bulletin and several booklets. The bulletin is a twenty-nine page booklet full of interesting things, such as: "Living Issues in Religious Education"—a message from the chairman, Frank W. Price, "New Materials in Preparation" (fifteen different projects are described briefly), News of R.E.F. Members in China, and other worth while sections. The national fellowship has to date a majority of foreign missionaries as members, but it is hoped that the number of Chinese members will gradually increase until they outnumber the foreign members.

At the general conference held in Chengtu last fall when five leaders from Shanghai were with us, a considerable portion of time was given to discussion of religious education. It was felt that our religious education work in West China could be very greatly improved if there were opportunity to know one another and what others are doing, to discuss and plan together, to learn what is being done in other parts of China, to have materials available which have been found to be useful, and to belong to a group of those vitally interested in religious education.

Accordingly it was voted to organize the West China Religious Education Fellowship (W.C.R.E.F.) on the same lines as the Religious Education Fellowship described above. A committee was appointed to organize this fellowship and to act as its executive committee. It was decided that we should ask the R.E.F. to regard our fellowship as a branch of theirs and to give our members all the privileges of membership in the national fellowship. In this way each person who joins will belong not only to our local fellowship but also will be a regular member of the national group.

This committee has decided that its first work after issuing a call to membership in the West China fellowship, is to make as careful a survey as possible of religious education work in West China and the problems that stand uppermost in the minds of those connected with this work. After that is done, we will have a basis upon which to decide what the next steps shall be. It is our hope that the W.C.R.E.F. will become very worth while to all those who are desirous of advancing the work of religious education in West China.

If you are interested in this fellowship, will you please write the secretary, L. E. Willmott, Chengtu? And any Chinese worker in the Church who you think would like to become a member, will you please tell him about it?

L. E. WILLMOTT.

## HISTORY OF CHRISTIAN MISSIONS IN SZECHUAN.

DR. R. G. KILBORN

*I Protestant Missions.—*

In 1868 Dr. Griffith John of the *London Missionary Society* and Mr. A. Wylie of the *British and Foreign Bible Society* spent most of the summer of that year in Szechwan selling books and preaching in many of the principal cities as well as in Chengtu. Both were men of wide experience in China, both had an excellent knowledge of the language and were versed in Chinese literature and they were discreet in their dealings with officials and people.

The object of Dr. John's work was to open up work in the Province but lack of men and money prevented this object being carried out until twenty years later when in 1888 work was opened by Rev. W. Wilson with Chungking as headquarters of the *London Missionary Society*.

In 1877, the *China Inland Mission* commenced settled work in the Province by the opening of Chungking, the pioneers being Messrs C. H. Judd and J. McCarthy. In 1881 premises were rented in Chengtu by S. Clark, and four other cities were occupied between 1886 and 1889. With the subsequent development of the work, Eastern Szechwan, was apportioned to the Church of England section of the C.I.M. working under Bishop Cassels. The Western section of the Province was worked by other denominations of the C.I.M.

Their work has steadily grown. In 1919 the C.I.M. reported 122 workers with a native membership of 4743.

*The Methodist Episcopal Church in 1881* extended its work to this Province. Their Board was led to take this step by the offer of the Rev. J. F. Goucher, D. D. of Baltimore to give \$5000.00 a year for two years for the opening of this work. He eventually gave the same amount for the third year. The Rev. L. M. Wheeler, D. D., who had had nine years experience in Fowchow and Peking was appointed Superintendent of the new Mission. He sailed from San Francisco Sept. 6th. accompanied by his wife and daughters. His eldest daughter, Miss Francis Wheeler became the first representative of the *Woman's Foreign Missionary Society* in Chungking. Dr. Wheeler was also

accompanied by Rev. Spencer Lewis and Mrs. Lewis. Dr. Wheeler spent the first winter and a part of the spring in a tour of investigation of Szechwan. He left his family in Kiukiang and Dr. and Mrs. Lewis at Chinkiang.

On Dr. Wheeler's trip up the Yangtse River his boat was wrecked in the rapids. He rented another and proceeded on his journey. Chungking was chosen as the headquarters of the Mission and a Chinese house was rented. It was so late in the spring when Dr. Wheeler returned to Kiukiang it was decided not to move West till autumn.

They left Ichang on the last day of Oct. and reached Chungking on the third of December, after a journey of thirty-three days.

Scarcely were the two families settled in their Chinese quarters than the women came in crowds to call. Mrs. Lewis and Miss Wheeler took turns in receiving them.

After several months of house hunting, property in a good location was purchased on Dai Kia Hang. In 1884 the first public service of the Mission was held; about the same time a room for street preaching was opened and a school for boys started. Miss Wheeler also opened a school for girls.

Dr. Crews who with his wife had arrived at the close of 1883 soon opened up a small dispensary work.

Dr. Wheeler being compelled to return to the United States on account of his health, the Rev. F. D. Gamewell D. D. was transferred from North China and appointed Superintendent and arrived on the following December. Miss Gertrude Howe from Central China also arrived and the ladies secured property near that of the parent Board, for a residence and a girls' school. In 1885 they purchased land in a commanding site two or three miles away from the city. It was planned to have there three residences, schools and a hospital.

But a storm was brewing. The foreigner was being too conspicuous. It seemed as if he had come to stay. It was reported that the residences in the country were built upon the neck of the dragon. About this time students came up for the triennial examinations and soon set afloat all sorts of rumors. The old dragon awoke and on July 1st 1886. The possessions of all foreigners were carried away or burned and they themselves compelled to take refuge in the Hsien and Taotai yamens. After being confined there for half a month they were allowed to go down river on a high flood.

The Mission was broken up; of the three families and two single women only Dr. and Mrs. Lewis returned after furlough.

Rev. H. Olin Cady was sent out a few months after the riot, finally reaching Chungking in 1887 in company with Dr. V. C. Hart, who spent a few months that summer visiting the field. In 1888 Dr. Lewis returned and soon after was appointed Superintendent of the Mission. Work was gradually resumed. Building operations were begun and from the heaps of ruins rose the walls of a double foreign residence, the first foreign protestant building erected in West China. In 1890 Dr. J. H. McCartney was sent out to reopen medical work.

Chengt'u was the second station opened by the M. E. M., Mr. Cady being sent there in 1891.

The evangelistic work of the mission grew slowly in the years previous to the Boxer outbreak of 1900 and in April 1901 there were reported but 252 members. The next few years saw more encouraging growth and in 1919 there was a membership of 3814 with a group of foreign workers numbering 66.

The *Bible Societies* have been an important factor in opening up mission work in this Province. The British and Foreign Bible Society was the first to itinerate in this Province. Mr. A. Wylie made his first trip in 1868. He was the first foreigner to traverse much of the ground and the first Protestant missionary to enter most of the cities. It was not till 1898 that the Society opened a depot, it being located in Chengtu. Mr. W. N. Ferguson was placed in charge.

Mr. James Murray was appointed agent for the Scotch Bible Society in 1888. Mr. J. Wallace Wilson had begun work for the Society in Chungking and Mr. Murry took up his residence there.

A Sub agency for the American Bible Society was opened in Chengtu in 1904 with Mr. H. C. Ramsey as agent, one was also opened in Chungking the same year, Mr. W. H. Hooker being the agent.

The work of the Bible Societies would make a volume in itself. These devoted men scatter the seed broad-cast as they travel to the most remote places of this Province and prepare for the establishment of other work. Their work goes hand in hand with that of the missionary societies. Their work cannot be tabulated.

In 1904 the *Christian Literature Society* opened a depot in Chengtu. Their first years sales of books were \$11.449 but on account of the cost of transporting books, and the losses enroute this depot was closed three years later.

The *American Baptist Union* opened work in Szechwan with one station at Suifu early in the year 1889. In the spring of

1894 two other stations Kiating and Yachow were occupied. In 1914 they opened work at Ningyuan., but it was not till 1909 that they secured property in Chengtu and began work. The whole mission has been driven from the field three times in its history of thirty-three years. First by the riots of 1895, second by the Boxer uprising of 1900 and again at the revolution of 1911.

In 1919 the mission reports a force of 49 workers and 1263 communicants.

The *English Friends Foreign Missionary Association* entered Szechwan in 1889. Premises were at first rented at Tungchwan. As soon as the people and officials realized that foreigners intended to settle there, they communicated with the Viceroy and he instructed them to make residence impossible. Mr. R. J. Davidson had rented the property. The landlord who had rented the property was put in chains by the magistrate and informed that he would not be released till the hated foreigner had departed. Mr. Davidson was denied access to the official. He finally consented to cancel the agreement and left the city.

They then decided to open work in Chungking, and in 1890 premises were rented there. In 1893 two large pieces of property were purchased and in 1895 another was added.

The Friends had not given up their intention of establishing work in Tungchwan, and in 1900 property was bought and missionaries stationed there. Regular street chapel and Sunday preaching were established and schools and medical and women's work pursued. In the summer of the same year this station was evacuated on account of the Boxer outbreak in in the North and it was not till 1902 that the mission was in a position to again locate missionaries there.

In 1904 the Friends decided to open work in Chengtu, looking to work especially among the literary classes. Property was bought and buildings erected and Mr. and Mrs. R. J. Davidson were transferred from Chungking. The Friends decided in 1904 to occupy the city of Suiling as it occupies a strategic position on the road from Chungking to Tungchwan.

In 1904 the Friends reported a membership of 56 and in 1919 429. The number of foreign workers on the field at that date was 32.

The formation of the West China Mission of the *Church Missionary Society* was the beginning of a new policy; although the Society had been at work in China for over forty years it had never extended its operations into the interior.

The opening of work here was due to the initiation of the Rev. J. H. Horsberg. He worked for several years near the coast but the need of the interior was so laid upon his heart that he applied to the C. M. S. Committee for permission to come up the Yangtze and see what opening could be found in West China. Permission was granted and a large part of 1888 was spent in travelling through this Province. As a result of this tour Mr. Horsberg decided that a great untouched field of labor lay amongst the masses in the Northern part of the Szechwan plain.

In 1891 the Mission decided to send out Missionaries and in the autumn of that year a party of fifteen lay missionaries left England and in the spring of 1892 reached this Province and were distributed among the stations of the C. I. M. to learn the language.

Every effort was made to secure houses in more than one town but without success. The officials were bitterly hostile. When a house was found it had to be given up. They found it was possible to itinerate from place to place, staying in inns from a few days to a few weeks, preaching everywhere and getting into conversation with many as they travelled along the roads or stayed in the inns.

In 1894 Mr. Horsberg succeeded in obtaining a house in Chongpa and at once took possession. The people in the city became greatly excited and tried to persuade him to leave. This Mr. Horsberg refused to do as the agreement was signed and the deposit paid. Finally the excitement died down and he was allowed to remain in peace. After Chongpa the cities of Sintu, Mienchuh, Miencheo, An hsien and Shihchuen were opened.

The opening of Miencheo was largely due to the Chinese contempt for women. Miss Entwistle and Miss Weils had been staying in an inn. The inn keeper was friendly and through his influence a small house close to the inn was secured. As soon as the official learned of the transaction he sent his secretary to try and persuade the ladies to leave. They refused to move and he remarked.—“Oh well it is not worth troubling about women.” The work of the Church Missionary Society has gone quietly forward with the minimum of interruptions. In 1903 they reported a membership of 127 and in 1919, 964 with 56 foreign missionaries.

The *Canadian Methodist Mission* began its labors in this Province in 1892. The Methodist Church of Canada had felt for some time that it should enter a new field. In 1889 the Executive of the Board met to consider the matter. Two letters

were in their hands, one from Dr. D. W. Stevenson who was a medical student and expected to be ready the following spring. The other was from Dr. O. L. Kilborn who was teaching Chemistry in Queens University, Kingston. In a letter to the Board Dr. Kilborn said.—“Another young man and myself are anxious to go as foreign missionaries . . . April 1891 Mr. Hartwell and I will be ready. Will the Society send us together to China in 1891? We would work together—Mr. Hartwell as preacher, and myself as doctor—in pushing forward the cause of Christ in some of the as yet untouched Provinces of China . . . If no one goes before, I believe we two would gladly lead the way—if our church will accept us.”

Although the finances of the Society did not warrant any immediate action these offers were most favorably received. In Oct. 1890 after careful consideration the Board resolved to open work in China.

Dr. V. C. Hart was home from China on account of ill-health. Two years rest had restored him. He was approached and offered his services to the Board. The offer was at once accepted and he suggested that this Province be the field, with Chengtu the center of operations. This was decided upon and Dr. Hart was put in charge of the Mission.

The pioneer party arrived in China in 1891 but on account of riots in the Yangtze valley were unable to proceed into the interior till Feb. 1892. They reached here in May, three months after leaving Shanghai. Arriving here they spent a few weeks with Mr. H. O. Cady. A large compound had been rented and partially repaired and into this they moved. In the spring of 1894 they decided to open a new station and Kiating was chosen, because of its strategic position.

There had been rumblings of a storm for some time, and on May 28th, 1895, it burst and during the day and a half which it raged all mission property in Chengtu, both Protestant and Roman Catholic was completely destroyed. The night of May 29th, eighteen Protestant missionaries and eleven small children were gathered in the yamen of the Hua Yang Hsien, magistrate, also two French missionaries. The next day the Roman Catholic missionaries demanded that they be moved to the Viceroy's yamen and their demand was granted.

The missionaries spent ten days in the yamen under most unsanitary conditions. The city was in an uproar most of this time. Orders had arrived from Peking that the missionaries were to be protected, but the weakly worded proclamations which the Viceroy posted failed to quiet the people. It would take



too long to tell of the various devices used to increase the hatred of the foreigner. Bones were dug up and reported to be those of our victims. Chicken blood was sprinkled on the few walls which remained of our homes and reported to be the blood of children slain by us. A boy was brought to the yamen in a tin box, which they said had been found under the floor of the C.M.M. church. They said he was dumb when found. These and many other stories were circulated by the officials through their underlings. Finally one night after midnight the refugees were crowded into two small house-boats and sent down river.

Kiating also suffered but to a less extent than Chengtu. The workers there had to evacuate and go to the coast to refit.

The three Protestant Missions received as indemnity for their losses both personal and mission a little under 40,000 taels, while the Roman Catholic Mission received 800,000.

Again in 1900 all the Chengtu workers had to vacate and go to the coast in accordance with consular advice. The cause of this exodus was the Boxer outbreak in North China.

Evangelistic work has from the first been an essential part of the work of the Canadian Mission but from the beginning medical work has been a prominent feature and medical men and women have formed a large percentage of the total force of workers. The Woman's Missionary Society of the Canadian Methodists opened the first Medical work for women, by women in the Province.

Educational work, until the beginning of 1905 was limited to Day Schools in each central station. In 1902 a missionary was definitely appointed to educational work by the Home Board and sent forward. When his appointment was made the mission was looking forward to the establishment of higher educational work in this city. Several more men were soon under appointment.

When Dr. and Mrs. Hart returned from furlough in 1897, they brought with them the first machines, type and other material, for a printing press. A small brick building was erected in Kiating in which the machines were set up and the first mission printing done in West China.

In Oct. 1904 the press machines were moved to Chengtu and in 1905 they were housed in the present buildings. The book-room which, first established, as an independent institution was in 1906 attached to the Press.

The need for a dentist had been felt for a long time. One of our doctors had a little knowledge of dentistry and was able to make temporary repairs, but frequently men and women had

to leave their work and go to the coast. The need was made known at home and in 1907 a dentist was appointed to China. The steadily growing need soon made the appointment of more dentists necessary and now there are four dentists on the field and one under appointment.

In 1910 the Canadian Mission took over the work of the London Missionary Society thus adding three more stations to the seven already opened and practically doubling their responsibility.

The work of the Canadian Mission has had its periods of discouragement and encouragement but the growth has been steady. In 1906 they reported a membership of 302 communicants and in 1921 a force of 184 missionaries and 2449 communicants.

In 1903 The *Foreign Christian Mission* opened work in Szechwan. Dr. Carson Rijuhart, after the tragic death of her husband and child in an attempt to cross Thibet, returned to Canada broken in health but not in spirit. A few years in Canada restored her to a measure of health. She returned to China in 1903 with Dr. and Mrs. Snelton. For a time they settled in Da Kien Lu. They were reinforced in 1905 by Mr. and Mrs. Ogden. Shortly after this they moved their headquarters to Batang. The object of this mission is to open Thibet to the gospel. They now have a missionary force of twelve with 7 communicants.

The *Y. M. C. A.* have two centers in Szechwan, one in Chengtu, opened in 1905 and the other in Chungking where they began work in 1921. The *Y. W. C. A.* also have three workers in Chengtu.

In 1899 the first *West China Conference* was held. Its results were far-reaching in its influence upon all Missions in Szechwan, also the whole of West China. A *West China Religious Tract Society* was resolved upon and a *West China Advisory Board* was formed. One of the most important undertakings of this Board was the division of this province into districts, which were allotted to the societies working in the province. This delimiting of the work has effectually prevented overlapping and has resulted in the most cordial and harmonious relations between the missions.

In 1919 there were 543 foreign missionaries in 51 cities of this province.

"The Christian Occupation of China" reports in 1919, 490 Chinese workers who give all or part time to evangelistic work. Of these 35 are ordained ministers. There are 76 mission

stations, 12,954 communicants with a total christian constituency of 32,942. In 1922 there were 16,258 communicants.

There are 408 Lower Primary schools, 59 Higher Primary schools and 15 Middle schools. In these schools there are a total of 18,664 boys and girls under christian instruction.

The *West China Union University* and the Normal Schools afford opportunities for higher education and teacher training. The Union University is the only christian institution of College grade within a radius of 1000 miles. This University is maintained by a union of the American Baptist, the Methodist Episcopal, the Methodist Church of Canada, the English Friends and the Church Missionary Society. In 1910 University teaching was begun in the two Faculties of Arts and Science. A Medical Faculty was formed in 1914, and a Faculty of Religion in 1915. In 1918 the five faculties of Arts, Science, Religion, Medicine and Education were reorganized, The department of Dentistry was formed into a Faculty in 1920.

There are 26 Protestant Mission hospitals with a total of 1041 beds. There are four Training Schools for Nurses. The Roman Catholics are reported to have five hospitals and seven dispensaries in the province.

Our membership grows almost disheartingly slowly, but are we discouraged? This province is awake but the awakening is only the dawn riots, rebellion, and civil war have kept them groping along. The dawn is breaking and I believe it cannot be long till the sun will burst forth in all its revivifying power and the seed which has been sown broadcast amidst difficulties and discouragements will grow and blossom into fulness of life.

In took Robert Morrison seven years to see his first convert baptised and twenty-five years to see ten communicants. He said "God and Robert Morrison can win China for Christ" we who are continuing the work he began will, with God's help, win Szechwan for Christ.

Men and women who gave all to this compelling task, and who have been called to a higher service are with us in spirit and are urging us forward. May a double portion of their spirit be given us and impel us forward till the millions of this province are won.

R. KILBORN.

## NOTES ON HYMNOLGY.

The Hebrew Hymn Book, familiar to us under the name of the Psalms, was only shaped through several centuries into its present form. The Christian Church has still more slowly been at work, since the first century, in shaping its collection of hymns.

"A Hymnal is a strange book, with a strange fate. It represents the accumulated psalms, hymns and tunes of several centuries, carefully winnowed and selected for each generation by a commission of experts who usually have to exercise their utmost ingenuity to include all the favorite hymns and hymn-tunes of their denomination, without exceeding the normal size for such a book. To such a commission the preparation of a hymnal is a large and absorbing task."

Hymnaries are usually divided into such sections as: "God", "Church of God", "Life in Christ", "Gospel Call", "National and International", "Times and Seasons", "Doxologies", "Psalms", "Canticles". In our study of the actual hymns we shall commence with hymns of "Worship".

Holy, holy, holy, Lord God Almighty!

Early in the morning our song shall rise to Thee;

Holy, holy, holy, merciful and mighty,

God in Three Persons, blessed Trinity!

At the time of writing this the author (Reginald Heber) was missionary Bishop of Calcutta, India, where he died that same year. This is considered to be one of the noblest and most majestic odes ever addressed to the Divine Being. The tune to which it is commonly sung is very appropriately called "Nicaea", after the first great ecumenical council of the Christian Church, at which the doctrine of the Trinity was formulated. Tune and words unite to fill the soul of the devout worshippers with feelings of awe and a sense of the divine Presence. The fourth stanza makes an excellent doxology.

The God of Abraham praise,

Who reigns enthroned above,

Ancient of everlasting days,

And God of love.

Jehovah, great I Am!

By earth and heaven confessed,

I bow, and bless the sacred Name

For ever blest.

This hymn was written while the author (Thomas, Olivers, one of Mr. Weley's preachers) was on a visit to London. While there he attended a service in a Jewish Synagogue and heard Signor Leoni sing an old Hebrew melody. He was so delighted with this that he determined to write a Christian hymn that should be adapted to the tune. The hymn is something of a paraphrase on the Hebrew doxology, which rehearses in poetic form the thirteen articles of the Jewish creed. The precentor at the Foundry helped the author to adapt the music (which he got from Leoni) to his needs and most appropriately he called the tune "Leoni".

Some facts in the author's life add to the value and interest of this hymn. Olivers was left an orphan at four years of age, and as a waif fell into wicked hands, and by the time he was fifteen it was said he was the worst boy that had lived in Montgomeryshire (Wales) for thirty years. He was forced to leave the town where he lived, and later heard Whitefield preach on the text, "Is not this a brand plucked out of the fire?" He was deeply convicted and profoundly converted. One of his first acts after conversion was to return and pay all his debts. This done, he set out to join John Wesley and was associated with him for many years in more than ordinarily intimate relations. He died eight years after the death of Wesley, and was buried in the same grave as Wesley, at City Road Chapel.

A few have criticised the structure of this lyric, claiming that it is unattractive on account of its short lines; but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view than after deliberate examination. It is referred to as being "One of the noblest hymns in existence, and will doubtless be sung by spiritual worshippers of every denomination, with profit and delight, as long as the English language is understood."

All hail the power of Jesus' Name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all.

This hymn has been called "The most inspiring and triumphant hymn in the English language", and was written by Rev. Edward Perronet, who lived in the days of the Wesleys and was intimate with them. There are two tunes which were written especially for this hymn, "Miles Lane" and "Coronation". These are both splendid tunes and inspire feelings of exalted adoration and triumphant worship, which are aroused by the singing of the hymn by a great congregation.

One of the most dramatic instances of its use was found in the experience of Rev. E. P. Scott in India. His friends had urged him not to venture near a certain barbarous inland tribe whom he wished to evangelize. But he went forward with high courage, never wavering in his duty, and trusting to God to protect him. When at last he reached their country among the hills, he came upon a company of these savages. Immediately they surrounded him, pointing their spears at him with threatening scowls. He had nothing in his hands but his violin; and so, closing his eyes he began to play and sing this hymn. When at last he opened his eyes he expected to be killed instantly. But his life was spared through the singing of the hymn. Their spears had dropped, and they received him first with curiosity and interest, and then later with eagerness, as he told them the gospel story and won their hearts to the will of Jesus Christ.

VIDA S. SIBLEY.

## THE SZECHWAN CHRISTIAN COUNCIL

### FUNDS FOR SHANGHAI WAR SUFFERERS

The Szechuan Christian Council at a Spring meeting planned a carefully prepared letter to the various churches and missions of the province who are in affiliation with the Council, pointing out the need of gathering funds for the unfortunate war sufferers of Shanghai and vicinity. Many subscriptions have come to the Secretary for this purpose, and through the kindness of Dr. H. J. Openshaw have been forwarded to the N.C.C. in Shanghai without exchange fess. The Secretary is pleased to acknowledge the following subscriptions;—

Easter Day United Service, Chengtu.	\$22.60
Fang Chen Kai Girl's School (U.C.C.M.)	50.00
Suining Friends—per Mr. Wigham	13.
Chengtu Friends—per Mr. Fang	16.
Tungchwan Friends—per Mr. Lu Yao Chen	8.
Tungliang Friends—per Mr. Walker	4.

Suifu Baptists—per Chester Wood	20.
Chengtu Baptists—per Dr. Openshaw	8.
	141.60
Forwarded April 35.1932	
Received later ;—	
C.I.M.—Chengtu	1.00
Jia Chang Hsien Baptist Chapel	4.
Rev. R. B. Porter—C.M.S.—Tachuhsien	1.21
Jenshow Canadian Church	12.
Suifu Baptist Girl's School	35.
Chengtu Baptist Church and S.S.	5.19
	\$200.00
Mienchuh Church—C.M.S.—Miss Armfield	5.00
Friends—per Miss A. I. Hutchinson	20.00
	\$225.00
Total remitted to Shanghai	

June 7, 1932

A. J. Brace, Secretary

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#### UNIVERSITY NOTES. JUNE 2ND

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The first meeting of the Board of Directors of the University for the current year was held about the middle of May. As this was the first meeting it was necessary at the beginning to receive reports from the various constituent bodies represented on the Board and to organize for the year. This Board is composed of three representatives from each of the participating Church Bodies, one representative from each of the participating Mission Bodies, four representatives from the Association of Graduates and four co-opted members making a total of thirty-one members. The President of University is a member without vote, while the Chancellor and Vice-chancellor have been invited to be present as corresponding members.

The duties of the Board of Directors are defined in the main as follows. (a). It shall be the duty of the Board of Directors to formulate and direct the policies of the University in harmony with the purpose as stated in the Constitution. (b). The Board shall have power to elect the President of the University for such term of service and under such conditions as they may determine; to authorize the establishment of faculties or departments and determine the general fields of study as recommended to it by the University Faculty, to appoint the officers and teachers recommended for appointment by the University Faculty and by the Committee on Studies, to fix the salaries if chargeable to the budget, and to authorize other university expenditures; but in so doing the Board shall not exceed their assured income. (c). The Board shall have power upon recommendation of the Faculty and through the proper administrative officers to confer degrees or request the degree granting authorities to grant them and to fix the rate of tuition and other fees. The Board shall also have power to enter into agreement with the Board of Founders, and the Church Bodies in West China, regarding the financial contributions and personnel they will supply to the University. They shall have power to secure in China contributions for carrying on and expanding the work of the University. (d). The Board shall have power to enter into agreements with the Board of Founders for the loan or lease of so much of their equipment, buildings and properties, as may be mutually agreed upon for the efficient conduct of the work of the University, to provide for the care, upkeep, and maintainance of all such properties, or enter into agreement with the Board of Founders for the same. They shall not alienate or place encumbrances upon the properties, or use them except as shall be agreed upon. (e). The Board may recognize schools and colleges under Christian auspices as affiliated institutions of the University provided such schools and colleges do not become a charge upon the University budget without the concurrence of the Board of Founders.

With these duties as outlined above before them, the Board met in the Educational Building of the University, opening at 2 p.m. May the twelfth. The election of officers was by ballot and Bishop Song was elected Chairman and Mr Yang Shao Chuan vice-chairman. Mr. Hsu Yao Kwang was elected Chinese Secretary, Mr Gerald Bell English Secretary and Dr Loh Pin San Treasurer. An Executive of nine members was elected to carry on the business of the Board during the interim between meetings. Rev Dsang Lin Gao was again elected President of the



University with Mr Fong Shu Hsuan as Acting-President during his absence.

Dr Beech presented the budget as prepared by the Finance Committee for the discussion of the Board. As presented this budget showed a deficit of over five thousand dollars and the Board had the task of devising means whereby the budget could be balanced. After some discussion the question was referred to the Executive committee with power. The Executive have since had two meetings and have considered the financial report very carefully. They found it necessary to reduce the amounts granted to certain faculties and have decided that tuition fees for new students shall be raised beginning with the autumn of 1932. The salaries of teachers cannot be raised until some more money is secured. The question of raising the fees of students who have already been registered in the university was considered but it was decided that before deciding to do so it would be wise to consult with the students. Consequently the Cabinet will meet with the officers of the student body to whom they will present our financial difficulties and seek their cooperation. It is also hoped that a beginning can soon be made in securing subscriptions for the work of our university locally. The members of the Board of Directors all manifested a keen interest in the university and are undertaking their responsibility with enthusiasm. One phase of the university's progress now rests with this Board and when thinking and hoping for advancement we will no longer look to the Board in a foreign land but to a body of men here on the field.

The Spring term has seen two Athletic Meets, the first being that of our own university and the second a city-wide one. This year our Chinese members of the staff took more interest and responsibility than on any previous occasion. The Meet was under the charge of a committee composed of students and members of the staff with very little of the work of preparing for the meet resting on any missionary. We are glad to see this new arrangement and hope that soon the full management of athletics can be left with the students with only a small amount of advice from teachers.

The city Athletic Meet was held for two days in the public park near the Imperial city. The reports that come of this Meet are all very satisfactory. A good spirit prevailed throughout and no clashes of any kind occurred. There was no disposition on the part of any one to exclude or minimize the effort of our students because they came from, what some choose to call, a foreign institution. The boys stood on their merits as athletes

irrespective of their affiliations. Our delegation was well received and we have heard it said that their good behaviour was commented upon by many present. The ethics of the athletic field as displayed by our representatives was an example to many and favorably reported. The contestants represented many of the Schools of the city and the training school of the twenty-ninth army. The most serious rivals of our men came from the army and it is thought by some that athletics will yet appear as a contest between the army and the schools. Our men captured more prizes in the Track events than in the field events. The sports were divided into three classes, first the track events, second the field events and third the endurance events in which men entered for ten or five different things to see who could qualify in general athletic ability and endurance. Our students did better in the track capturing five first prizes out of eight events with three seconds and three thirds. Out of a total of eighty-eight points in track we took forty-five, out of a possible seventy-seven points in field events we took fourteen and out of sixty-four in the third class of endurance events we took thirty-four. Or to sum up, with a possible score of two hundred and twenty nine our students received ninety-three or forty per cent. When we remember that they were competing against the whole city we see that this is an excellent score. But above all, we are pleased at the reports of real sportsmanship displayed and the desire to win honors for the university rather than or themselves.

Among the contestants from the twenty-ninth army was one who manifested exceptional ability as a long distance runner. Mr. Dickison and Dr. Crawford who witnessed his running were so pleased with form and ability that they requested that an invitation be given to him to come to our Campus to give an exhibition race. Accordingly, arrangements were made and General Tien Song Yao of the Twenty-ninth army and General Deng Hsi Heo of the Twenty-eight army were invited to be present. General Deng has manifested keen interest in our athletics and this year presented three silver shields to our athletic team. Both Generals came to the exhibition race and after having tea at the home of Dr Phelps came over to the Campus where the runner was waiting with some others of his own division and some of our students against whom he was to run. Several of the entrants were given thirty or forty yards of a handicap but soon after the race started it was quite plain that our visitor far outstripped the others in appearance and speed. He had an easy victory and amid the cheers of the

hundreds of spectators came running in past his Chief in command, well in advance of the one who took second place. General Tien was much pleased with the exhibition and we hope that his men who may be training as athletes will realize that we are pleased to see the interest that is being taken in taken in this form of physical development which China so much needs and that we are ready to give honor where honor is due. We hope that next year more from the army and from other schools will show marked ability and that Szechwan may yet become recognized in China as the source of some athletes who will receive nationwide recognition.

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UNION MIDDLE SCHOOL, CHENGTU

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CHENGTU, MAY 23RD, 1932.

*Dear Friends,—*

The Union Middle School has been registered with the government for a number of years, and its graduates have received diplomas issued by the government. But students entering this school must have government-stamped diplomas of graduation from Junior M. S. before we can record and forward their names to the educational bureau. If there are those who have finished their junior middle school work in a school which is not registered, and who wish to study in the Union Middle School, we will receive them as "auditors", and they will receive exactly the same treatment as regular students with the exception that when they graduate they will receive neither a diploma from the government nor a certificate from the school. They will therefore be unable to enter any reistered university or professional college. We cannot issue a transfer certificate either, so that if they wanted to transfer to another school they would be unable to do so. This arrangement begins in the fall of 1932, as has been announced for the past two years.

The tuitions fees have recently been fixed by the Board of Directors at \$16. a term—\$32. a year. The amount of money

required by each student for a *term* will be approximately as follows :

Tuition fees	\$16.00
Physical examination and Athletic fee	.50
Dormitory fee and Board	23.00
Books (approx)	5.00
Personal Incidentals (approx)	4.00
	\$48.50

And in addition the following :

For 2nd & 3rd yr. Science Students-Lab fee	2.00 a term.
For 2nd and 3rd yr. Arts and Normal Students-Lab fee	1.00 a term.
For all 3rd yr. students. -diploma fee	2.00

All new students wishing to enter the Union Middle School this fall *must* try entrance examinations, which will be given in September 1st and 2nd. After this date there will be no opportunity to try entrance examinations. School will open and classes commence on Sept. 12.

The Union University has closed its Preparatory Department, so that now this function is taken by the Union Middle School. The preparatory department of the Union Middle School will not accept new students this fall, and will, therefore, automatically close next year.

Yours sincerely,

(Signed) S. C. Yang

Principal.

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NOTE.

The Editor will welcome contributions of news telling of personal movements or missionary work in any stations in West China.

Contributions should reach the Editor in Chengtu not later than the 20th of the month.

## CHUNGKING NEWS ITEMS.

On May 19th the Annual business meeting of the Chungking Missionary Association was held at the home of the Revd. W.A. McCurdy, Dzen Gia Gai. Officers for the year were elected and several items of business were transacted.

It was decided that the weekly prayer meeting should continue, the time and place being adjusted so as to be more convenient for the members of the community across the river who have contributed greatly to the success of the meetings in days past. Following the meeting a delightful social hour was enjoyed.

Among recent visitors in town were Dr. Tompkins, Suifu, Revd. Mr. McAmmond, Foochow and Miss Mackintosh, Foochow, all for dentistry and Mrs. Wesley Morgan, Foochow, for medical attention.

Mr. and Mrs. Batstone, the latter the daughter of Dr. and Mrs. Parry of C.I.M., have reached Ichang on their return from furlough. They are detained there waiting till the river rises.

The Chungking Community has been inspired by the presence in town of groups of C.I.M. men on their way to their ultimate destinations. These are the West China division of the two hundred missionaries asked for by the China Inland Mission to extend the work of evangelization into new regions and to strengthen stations already established. On two occasions these new-comers led the weekly prayer meetings most acceptably. Our prayers go with them to the fields of their labours. Some of their destinations are so far to the North and West that they will scarcely arrive before Autumn.

The news of wrecked vessels on the Yangtse River is appalling. The I-ling was wrecked about May 26th and sank in less than two minutes with the loss of over forty lives. The captain and guard, who were the only foreigners on board, were saved. This wrecked near Kao Gia Dzen above Chungchow.

The H.M.S. Peterel was wrecked near Kueifu about the same time, but was grounded and will be able to proceed when the water rises.

The Wan Liu which left Chungking May 31st was wrecked above Chang show the same day. She was grounded and it is

hoped that she will be repaired before the water rises. Passengers were transferred to the Kiawo, which left the same day, but anchored above the Wanliu. The U.S.A. Oahu went down and stood by the two vessels. While anchored, shots were fired from the shore.

Among the passengers on the Wanliu, were Mr. I.H.D. Findlay of the N.B.S.S. going to Shanghai for Medical attention, and Mrs. Walter Palmer, of the Standard Oil Company.

Miss Webb and Miss Croley from Ireland are spending the summer in Chungking, as the guests of Mr. Morrison.

Two members of the East China W.F.M.S., M.E.M., are expected to spend the summer on the Chungking hills, as the guests of Miss Jones.

Dr. J. L. Maxwell of the Henry Lester Institute, Shanghai, arrived in Chungking June 3rd, en route for Chengtu and the Tribes country. Mrs. Maxwell came as far as Chungking with him, returning on the same vessel. Dr. Maxwell addressed the U.C.C. Missionaries at the home of Dr. William Sheridan, at their regular Sunday evening gathering, outlining the work being done for Lepers in China.

On Thursday, June 9th, a meeting of the Chungking Missionary Association was held at the W.F.M.S. Dai Gia Hang, to welcome Professor Piper from Syracuse, in New York, U.S.A. Professor Piper is making an exhaustive study of Comparative Religion. He addressed the Association, choosing as his subject "Certain Aspects of Japanese Buddhism". A social tea hour was enjoyed. Professor Piper will spend the summer at Omei.

*Dear Mr. Editor,*

Will you kindly notify your readers in your next edition that the C.I.M. Home in Ichang will be closed during July and August. Mr. and Mrs. Squire intend visiting their son in Shanghai.

Present steamer rates are:—

Intermediate Ichang to Hankow \$45

Hankow to Shanghai \$50

First class Ichang to Hankow \$60

Hankow to Shanghai \$66

95 prisoners broke out of jail in Ichang last night: 20 reported to be shot, few captured, most escaped.

A gang of coolies insist in handling passengers' baggage and charging their own price. The writer has appealed to river police and Navigation Bureau where officials talk big but do

little. So we smile (or try to, but its a bit sickly smile) and pay up, but have come to a fairly reasonable term of 200 cash per package for putting into sampan and the same amount for tracking us to next steamer and putting stuff on board. SUCH A COUNTRY!

Ichang, May 26-1932

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### FOWCHOW

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Mr. Smith who is in China in the interests of the Chicago University Museum spent a day in Fowchow last week. He left the following day on a trip up the Kweichow River to Penschui.

Miss F. F. Jack gave us a hurried call recently on her way down river to Shanghai.

The organization of our Fowchow *Wei Sen Hwei* has just been completed, with Dr. S. Y. Dzao as President. The work is to be carried on under four departments—the Home Department, the Publicity Department, the Dispensary, and the Management Department.

On Saturday afternoon June 11th the opening meeting was held in the large Lecture Hall in the church compound. The Hall was crowded beyond capacity the overflow filling windows, doors and the open space to the side. On the platform were representatives of various civic organizations. Appropriate addresses were made and a most interesting and instructive program of songs and plays was given. Quite a number of the better class citizens were present. The organization plans to hold public meetings each month.

H. J. Veals and E. W. Morgan have recently returned from itineraries of the Fowchow and Chungchow Districts. They have been on the road a good deal of the time since March. They have worked separately this spring, each joining up with one or more Chinese fellow workers. In this way more time has been given by the itinerant preaching bands to the outstations of the two districts. In the meetings held with church members *Self-support* was the question to the fore. The response in nearly every case was encouraging. The *Mei Dao Hwei* has joined the Church of Christ in China this year and

the members feel that the time has come for a decided step forward in shouldering responsibility for a greater measure of self-support. Along with this, in some places in particular, is manifested a desire for a deepening of their spiritual life. These are typical symptoms of a *real* Church.

Another feature of these itineraries was a Special Literature Distribution Campaign. This campaign is carried out under the inspiration and supervision of the Literature Department of our church. Four new towns where regular Christian work is not being carried on are selected; four visits are to be made to each place during the year; five special tracts are prepared for each visit; these tracts folded into *sets* are distributed on market days; during each visit we try to get into touch with interested persons with the hope of later forming classes. Of these tracts one is on Public Health, one on Agriculture, one on Mass Education, and two on Evangelism. Our preaching bands visit these selected towns, distribute these sets of tracts—a total of *ten thousand tracts for each place*—and wherever possible give addresses.

The campaign has been immensely interesting and it has been encouraging. The people everywhere have been most friendly. And they seem to be interested in the tracts. Again and again small groups were seen gathered about some one reading them and scores of baskets carried them home to be read there. This gives one a large congregation to preach to. Our Chinese workers are becoming enthusiastic. The Chairman of this district said to me yesterday, "And we had a fine chance at night in the inn to answer questions about the Christian Religion." He made another significant remark, that "One needs a good education to do this work, to be able to answer properly the many questions the people ask." I agree. So far we have been fortunate here. Our trained Chinese preachers have been along, and on two occasions our Chinese medical doctor.

E.W.M.

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## BEAMAN'S.

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