

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

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## EDITORIAL.

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### THE FUTURE OF CHRISTIAN LITERATURE IN SZECHUAN.

The time is ripe for a frank discussion of the place and function of Christian Literature in the growing Church in this province. The question calls for discussion because we are, as it were, at the fork of the roads; and this calls for some careful thinking as to which turn we take in the high-way. This question is in no sense an academic one, but is of vital and practical importance. Unless we are willing to face it and try to answer it effectively, we may be stranded amid shoals and shallows for another decade; and only succeed in getting the craft back into deep water to find that the tide has gone by and we are left in a backwater where we may occupy ourselves in much rowing and fussing but make no kind of progress.

As we watch events and note significant turns of affairs we are free to confess that unless the Christian Church is willing to scrutinize her present forms of activity and is also willing to shift the emphasis here and there, she will discover all too late that she is spending funds and using human energy on projects that should have been scrapped some years ago. It should ever be kept in mind that methods of work that were successful ten or fifteen years ago, may have outlived their usefulness and should give way to other forms of united activity. At this point, take the history of the West China Religious Tract Society, perhaps the oldest of the forms of united service that we have in Szechuan. At least it is certain that it was founded as early as 1899 when the First West China General Conference met in Chungking. The history of this Society glows with concentrated zeal which led to a very large circulation of tracts in these three western provinces. It was the helpful friend to all the missions; it

furnished literature of a kind that was very necessary and very effective for the period of pioneering and the introduction of the gospel over a wide area. The degree of illiteracy in the most prosperous period of the Society's history was much larger than it is to-day. Many of those who could read could not read much; but they could read the simple tracts given them by the preacher and evangelists, and they could read it to their neighbors. There you have an ever-growing field and many who never heard a Christian preacher expound the truth have listened to the reading of tracts. In the early years of our service in Szechuan we used to see a knot of country folk standing round a tract that had been pasted on the wall listening attentively while one of their number read it aloud. Some missionaries have made good use of the Wayside Pulpit and have seen to it that fresh and striking texts have caught the eye of the wayfarer as he passed the church. Surely we may all doff our bonnets to the West China Religious Tract Society and bear witness to its great service in the campaign of the past.

But it will not do to stand with our caps in our hands gazing at a past form of Christian service. Rather should we put on our hats and and take off our coats as we get together to form plans for the next advance in Christian Literature. The most important thing about this whole matter is that it should continue to be a united effort. We have proved one thing up to the hilt in West China—it is that we are all ready to *unite for service*. We may approach the subject of one united church for this province with diffidence and with wistful looks back to our own beloved church and its ways of worship, but even the most timid of us can become enthusiastic over a bit of work that calls for cooperation.

What is the field to be covered by a Council on Literature? For we take it for granted that such a council is necessary and must be formed if we are adequately to meet the present situation. It is not possible to cover all the field in one brief paragraph; yet we venture to point out some of the work to be done.

1. There is still a great need for the simple gospel tract—the simpler the better. There is also need of a Life of Christ told in simple sentences. This might be in the form of question and answer.

2. Short biographies of great Christians should come next. These carry their own evidence with them. In this section might well be included stories of some of the Old Testament worthies.

3. Some of the poems in the Bible might well be printed for memorization. Also some of the best modern hymns and prayers.

Brief histories of the religions which have helped in building the civilization of China.

5. Stories of adventure and service might well be included in this division.

6. Then there is the translation into simple story form of some of the fiction that has done so much to influence the boys and girls of the West. To this might be added some original stories written by Chinese here in West China.

7. Of course the preparation of lesson studies for the Sunday School would be continued.

8. The Wayside Pulpit should be pushed and used much more than it is at the present time.

9. Newspaper Evangelism should be tackled in a most vigorous manner. Here is a field that is opening up to us and it behoves us not to neglect it.

10. The publication of Calendars on which are printed some of the chief events in the history of the Christian Church.

11. The publication of reliable church statistics; so that we all may know how and to what extent the Churches in Szechuan are growing.

12. The editing and publication of the West China Missionary News which might well become bilingual in form.

Here is a sufficient program for a vigorous Council on Literature. Such Council should be formed of Chinese and missionaries with an Executive Committee in Chengtu and branch committees in any mission station where two or more missionaries are working. All this is at present suggested and is in no sense final. We hope that it will call forth discussion; and we hope that much of that discussion will take place at the coming Annual Meetings.

#### THE SPIRIT OF CHRISTMAS.

“And the angel said unto them: Be not afraid, for behold I bring you good tidings of great joy, which shall be unto you and all people; for unto you is born this day in the city of David a Saviour which is Christ the Lord.” Here is an antidote for fear. It applies to all people. It is found in the Saviour, Christ the Lord. In this glad message, we venture to wish all our readers a Happy Christmas and a Glad New Year.

### A LITTLE WALK AROUND YOURSELF

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When you're criticizing others and are finding here and there  
A fault or two to speak of or a weakness you can tear;  
When you're blaming some one's meanness or accusing some  
of pelf—

It's time that you went out to take a walk around yourself.

There's lots of human failures in the average of us all,  
And lots of grave shortcomings in the short ones and the tall;  
But when we think of evils men should lay upon the shelves,  
It's time we all went out to take a walk around ourselves.

We need so often in this life this balancing of scales,  
This seeing how much in us wins and how much in us fails;  
But before you judge another—just to lay him on the shelf—  
It would be a splendid plan to take a walk around yourself.

—Exchange.

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### THOUGHTS ON CHURCH UNION.

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Many of us who have read the articles which have appeared in the W.C.M.N. on the subject of a closer union of the churches will have been led to consider what steps should be taken to bring about a unity which is recognised to be desirable. The furthest to which I can get in the way of suggestion is an attitude of mind, for it seems to me this is of first importance in thinking of a movement of such magnitude.

The members of any branch of the Christian Church might say that the easiest way to bring about union would be for all the others to adopt their particular tenets and methods. A little thought, however, would show us that, not only would such a course be impossible, it would also be disastrous, for we should lose, to a large extent, the valuable contributions which each has made towards the progress of Christianity. The fact that there is an increasing desire, not only for closer co-operation, but for a real vital unity, shows

that this is an increasing recognition that differences are not the important things, nor that their power to keep us asunder is as great as the vital power of Christ in our lives would be to draw us together if we gave that power full place. But still, in our individual minds, we dwell upon the differences and resist force which is inevitably drawing us closer to each other.

If all the divine knowledge to which the Christian world has attained could be accumulated in one mind, and this one mind could view what, to us, seems the vast expanse, would that mind not see a greater harmony than any one of us can see now? Would he not see that all the hopeless jumble of material we have been accumulating is rising into the form of a fair building; the different materials, which separate, seem so irreconcilable, joined, give promise of a beautiful structure. During my last visit to England I was much interested in the creation of a new building estate; periodically I used to visit it and examine the houses under construction, see them at various stages from the laying of the foundations till the finished article. I tried at each stage to imagine what was to be the result. Lying about in ugly profusion were collections of different things in wood, iron and lead, bricks, mortar, stones and tiles. One could not easily reconcile these ugly things with anything that could be attractive or pleasant to dwell in. But one knew that there were those who could bring all these into harmony and out of the confusion would arise something which would be of great benefit to those who used it. The brickmaker, the carpenter, the iron worker and the plumber did their work, largely separately, until the time when others came to unite what they had done, and instead of a hopeless jumble we found a harmonious whole. The secret of this result was, that there was a controlling mind at work and each subordinate worker subjugated his mind to that of the Master builder.

The illustration is incomplete, as all such are. But is it not true that, on a higher plane, we are all trying to carry out the will of the great Master mind; to do that we must follow His instructions and the result must be a coming together and a harmonising of all our different efforts.

The one with that mind which could see all the expanse of our accumulated knowledge would recognise that he was only on the outmost fringe of what was to be known, and that if, on the basis of what was known, we attained a measure of unity here, there would still be in front, in the great unknown, many possibilities of difference and causes of

controversy and division. So, if in this far away corner of China we attained to a greater degree of unity, there is no assurance that it would continue and that there would not be, in a few years, as many divisions as there are in our Western Church.

I do not use this argument as a reason for not trying to get a greater degree of unity than we have at present; it is rather a reason for us trying to find out a basis of union where variations of opinion and interpretation will cease to be causes of division. This basis we shall find in individual participation in the Spirit of Christ to a degree which has never yet existed in any branch of the Christian Church. We must recognise as we have never recognised the truth of Christ's statement that "he that is not against us is on our side." It has been suggested that if union could be on the basis of "primitive Christianity, all later Western accretions being eliminated, some who are now hesitant might become enthusiastic. Was the Christianity of the first century all that could be desired? Would we really wish to do away with all the so-called Western accretions. These questions are not asked in a controversial spirit, but I should like us to ask ourselves the question: are we prepared to forgo all the riches of knowledge that has been added to us during these these 2000 years? Christianity has not been stationary, but has grown in grace, in stature and in beauty; while there is much yet to be attained, we shall not attain by going backward but by going forward.

As I have thought of this subject recently, it has seemed to me that our very difference have been leading us up to a greater sense of unity. I have questioned what has been the contribution of the small body to which I belong to the unity of Christendom; I think I can see that a considerable contribution has been made, even in those things where the differences were greatest the attitude to the sacraments, to war, to the ministry. We think of the unseemly controversies which were going on at the time of the rise of the Quakers, on the question of the communion: who would now say that the pointing out of the spiritual nature, even to the refusal to partake, of the communion, was a mistake? Has not the world benefitted by the attitude to all war? Have we not all been enriched by the plea that the advance of Christianity in the world is not only the work of duly appointed ministers, but that each one who takes on himself the name of Christ has a share in that work?

These points are mentioned, not to exalt the excellencies

of Quakerism, nor to suggest that our contribution to the general stock of good has been more than that of other bodies, but to show that each has been giving something from which all may benefit and that we are finding a unity where formerly we believed there was no possibility of unity. Not all will agree with Quakers in their attitude to the sacraments, but all will acknowledge that if the sacraments are only forms which may be quarrelled over and which have no spiritual basis they will be of little service. Most branches of the Christian Church are coming to believe that all war is contrary to the Christian ideal. The ministry, in its various aspects, is far less confined to those who are formally appointed and ordained. The mistakes all have made have arisen from the antagonistic attitude we have adopted to those who differ from us, and we have insisted on our differences long after the need has passed. We have thought of ourselves as the best reservoirs of the truth of God and we have stultified ourselves by not being willing to receive from other reservoirs which are equally good.

I have been trying to get to the point where I can see what difficulties there are in the way of union so far as I am personally concerned; it is the clearing away of individual difficulties which will enable us to come together, for it is the individual who has in the first place made the difficulties; not that any one of us is of great importance, but the community is made up of individuals.

I find I am afraid I shall have to sacrifice things which I have valued; that I shall lose some of my liberty of thought and action; that the simply faith which I profess may be complicated by theories and creeds which I cannot endorse; I am afraid to think of that small body which has been my spiritual home being absorbed into a greater institution and I wonder if, so absorbed, Quakers would have the same influence that they have had as a separate branch of the Church. These are some of my fear and probably they are shared by most of us. Are these fears sufficient to keep us apart?

It is evident that our individuality, as persons and as separate bodies of believers, will have to be subordinated to the general welfare. At this point it may do us good to think of the sources from which our knowledge and inspiration have come, from Peter as well as from Paul, from such different minds as Francis of Assisi and George Fox, Luther and Calvin, Cardinal Newman and John Wesley; as many different varieties of thought as men. We have learnt from

them all, we have admired them all, but it is hardly likely that any of us now entirely agree with any of them. The leaders of the Christian Church have emphasised the less important differences in the messages of such men rather than the fact that they had the same centre of inspiration. We have all continued to follow the teachings of men about Christ rather than follow Christ. We have paid more attention to theories and creeds than we have to the life Christ lived and which he taught us to live. From this have arisen our divisions, the wars of religion and the still more deadly wars that have been waged by so-called Christian nations against the weaker peoples of the world. From our divisions and their results has come the discredit into which Christianity has fallen during the years of this century of catastrophe. Should not the thought of these things bring us to repentance for having allowed differences of little importance—or even of greater importance—to hinder our work for the Kingdom of God, and make us desire to use ever possible means, make every needful sacrifice to bring about a unity which, with the greater strength accruing, will enable us to bring with greater power the message of Christ to a needy world.

May I here, in lighter vein, use a homely illustration? Many of us have had the experience of one those picnics where each brings his, or her, contribution to a common table; we sit round and partake of the things which have been bountifully provided and we find the meal better and more varied than we would one of our own providing, we do not—as a rule—indulge in praise of what we have brought ourselves, but we tell our friends how much we have enjoyed what they have brought; we pass by our own and eat of the contributions of others. If we come in the same spirit to a spiritual communion we shall find a similar result. The Methodist and the Baptist, the Anglican and the Quaker can sit in each others homes, converse and find there is true unity of soul because we shut the differences out, or if we talk of them we look at them as different aspects seen by differently constituted minds, and not necessarily as mistaken views. If we do see them as mistakes it may be that our minds are not broad enough to see the aspect which is seen by our friend.

Having seen the desirability of Reunion of the Christian Church and the necessity of presenting a united front to the world, the practical difficulties remain; difficulties of organisation, of the forms of worship, the methods of administering



the sacraments, the ministry, to say nothing of the difficulties of theological beliefs both little and great. How are we to build all these up into a harmonious whole? How are we to get the innumerable pieces of the jig-saw puzzle put together to make a fair picture? May we not find when we have reached a measure of reunion that there is a remnant of "Little Frees" who insist on going their own way?

What our Lord desires for us: "that we all may be one" cannot be impossible for Him to bring about if we partake sufficiently of His spirit. What we desire sufficiently, and which is not intrinsically impossible, we should be able to accomplish. Sacrifice there must be, the name of Anglican and Quaker and Methodist may have to be blotted out of the Book of Remembrance, but what will it matter if each has faithfully followed the Master! While there must be sacrifice there should not be any undue demand for it, there should be great liberty for thought and action. Few of us would say of another that his beliefs and practices were wrong, we might say they were not as good as our own. That being so in the re-united Church there should be liberty to hold such beliefs and carry out such practices until more light has been received.

I do not know that reunion will come quickly and it would probable be wrong to force the pace. But I do believe that we should look to it coming and work for it, that we should have so much of the Spirit of Christ that we shall not be able to retard it, that we each should be prepared for sacrifice and determined to give liberty to those who do not see as we do.

The attitude of mind which is essential is "the mind of Christ", His grace, His graciousness, His love. The supreme question to be thought of and answered before we move forward, is: Have we sufficient of it?

W. HENRY DAVIDSON.

MISSIONARY WORK AMONGST THE  
TRIBES OF YUNNAN.

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During the past eighteen months I have been gathering information about missionary work amongst the miscellaneous tribes scattered throughout Yunnan and forming possibly one third of its population. The task has proved of extraordinary interest and at the instance of the Editor I will briefly set out my findings.

I. The tribes amongst which work is being done or, with which missionaries are in touch, are tabulated in the following table where they are classified under their families and groups. In this table I largely follow that used by Major H. R. Davies in his excellent book on "Yunnan, The link between India and the Yangtze."

- (a) Miao Family: Hwa Miao 花苗  
Peh Miao 白苗  
Ts'ing Miao 青苗
- (b) Mon-Khmer Family: Min Chia 民家  
Wa . . . . . a head-hunting  
tribe.
- (c) Tibeto-Burman Family:  
I. Lolo Group: Li-so or Li-su 黎蘇  
Ko-p'u 果普  
Kan-i 乾夷  
Heh-i (Black Nosu) 黑夷  
Peh-i (White Nosu) 白夷  
Hong-i (Red Nosu) 紅夷  
La-hu 喇五 or Lo-hen 樂黑  
Wo-ni 窩泥  
Pi-o 必窩  
K'a-to 卡多  
Pu-tu 不都  
K'u-ts'ung 苦聰  
(The Pi-o, K'a-to, Pu-tu and K'u-  
ts'ung are said to be branches of  
the Wo-ni)  
Li-mi. 利米

西番

II. Hsi-fan Group: Mo-so or Mosu 摩夢

III. Kachin Group: Kachin

(d) Shan Family: Shan or Tai also named Pai-i 擺夷

There are further tribes which I cannot classify but which appear to belong to the Lolo Group. Ch'ieh-ti 切底

A-hsiong 阿雄

Pu-k'ong 補空

Hsi-me-la 西模拉

T'uli 土利

II. Missions working amongst the Yunnan tribes.

(a) The China Inland Mission who have about twenty missionaries giving full time to this work, some twenty to thirty native workers wholly or partly paid by Mission funds and nearly three hundred part-time voluntary workers (i.e. leaders in villages.)

The Chinese towns from which or from near to which the great C.I.M. work is directed, are:

Wu-ting 武定 and Sa-pu shan 洒普山 (N. of Yunnanfu) the Mecca of the C.I.M. Hwa Miao work. Other tribes reached from here are Peh Miao, Li-su, Kan-i, Heh-i and Peh-i.

Luchuan 祿勸 (N. of Yunnanfu) Hwa Miao, Lisa, Kan-i and Heh-i.

Fumin 富民 (N. of Yunnanfu) Hwa Miao.

Iliang 宜良 (S. of Yunnan-fu) Hwa Miao.

Lufeng 祿豐 W. of Yunnan-fu) Hwa Miao and Hing-i

Posi 婆兮 (S. of Yunnan-fu) Ts'ing Miao and Peh Miao.

In the far west of Yunnan the C.I.M. have some intriguing centres. There is Chenk'ang 鎮康, directing work amongst the Lahu (Chinese say Loheh) the Lini and Lisu. In this district there are about 3000 baptized members and two day schools. Two other centres in the far west are Paoshan 保山 and Luchang 魯掌.

In all the C.I.M. have some 20,000 members and enquirers, a number of junior primary schools and one or two higher primary schools.

(b) German workers (The Vandsburger Mission, affiliated with the C.I.M. who took over the Tai work formerly developed by the American Presbyterian Mission) are labouring to the south of Yunnanfu where they have work amongst the Ts'ing Miao from Anning 安寧, Imen 易門, Oshan; 峨

山 the Lolo from Oshan, Sinping 新平, Yuankiang 元江; the Woni from Oshan and Yuankiang; the Tai from Mosha 磨沙 (in the Sinping hsien) and Yuankiang; the Kado from Sinchai and Enlo, belonging to Chenyuan hsien 鎮沅.

The Mission has organized Churches amongst the Miao, Lolo and the Tai. Their largest tribes work is amongst the Kado with about 3000 enquiring families but with no organized Church yet. There are ten foreign missionaries giving their full time to the work, twenty native workers and a number of voluntary workers.

(c) The Methodist Mission (English) which occupies the whole North-Eastern corner of the province. It has been the definite policy of this Mission, which shares with the C.I.M. the honour of being the pioneers of the tribal work, to develop native workers so that this year though there are only two foreign missionaries giving full time to the work there are over a hundred native workers amongst whom are four ordained ministers and two university graduates. In addition to these from 250-300 men give their services free. There are over sixty organized Churches, sixty junior primary and four senior primary schools and a Christian community of 20,000 people. The tribes reached by this Mission are the Hwa and Peh Miao, the Heh and Peh-i and the Kop'u. Much of this work is in Kweichow and the principal centres are Stonegateway 石門坎, Sifangching 四方井, Weining 威寧, Chaotung 昭通 and Hsui-tien 勐甸.

(d) In the south of the province bordering on Tongking are the South Yunnan Mission (Danish) with headquarters at Kiangch'eng hsien 江城. This Mission has work amongst the following nine tribes: K'ato Pi-o, Ch'ieh-ti, Nosu, Hsi-mo-la, Putu, Puk'ong, A-hsiong and K'u-ts'ong. Churches, with a membership of about 5000 members and enquirers, have been organized amongst six of these tribes and there are about 200 scholars. Five missionaries labour in this district which covers five counties (Kiangch'eng, Szemao 思茅, P'u-erh 普洱, Mokiang 墨江 and Yuankiang 沅江), but most of the work is done by the people themselves there being only five paid native workers. An estimate of the number of the above nine tribes is half a million people.

(e) A lady missionary of the Church of God Mission is working in the Ah Dong district (Tibetan) one day north of Atuntsz 阿墩子. In March of this year Atuntsz was not occupied by a resident missionary but the Yunnan-Tibetan Christian Mission have a large building there which in the

near future they hope to use as a Gospel Hall and Dispensary. The work in Atuntsz is chiefly among Tibetans (who should not be classed among the aboriginal tribes) and Chinese but there are a few Mosu and Mohammedan families. Missionaries of this Mission are resident in Yei-chih 葉枝 and K'ang-p'u (?) five and six stages respectively to the south of Atuntsz where work is directed amongst the Lisu and Mosu. Bible Institutes have been established among the Lisu and one part-time school. There are about 600 Church members. One native worker gives his whole time to the Mosu and nine to the Lisu. The tribespeople with whom this Mission is in touch number about 5000.

(f) The Pentecostal Assemblies of God have work among the Lisu in the Weihsi 維西 region and along the Salween river. They are also working among the Mosu in the Lichiang 麗江 district. To the south of Lichiang the British, German and Dutch Pentecostal Mission are working among other tribes.

The Pentecostal Assemblies of God are working in other parts of Yunnan (among tribespeople) but I have been unable to procure any details.

(g) The American Presbyterian Mission have work among the Tai in the far south corner of the province but I have no particulars.

(h) The Pentecostal South Yunnan Mission work among the Pi-o tribe round Mokiang. 墨江

(i) The Swedish Free Mission (Pentecostal) have a small work among the Peh Miao at Alussu 阿魯司.

There are a number of independent missionaries engaged in tribal work but of the extent of the work I have no particulars.

That some of these tribes are not yet civilized is evidenced by the news that in April of this year in the Shangpa district (not marked on any map in my possession but in the extreme N. W. between the Mekong and the Salween in latitude 26-27 near to the Burmese frontier) there was an uprising among the Lisu against the Chinese officials. About forty Chinese were killed and two independent missionaries who were working there fled to the Burmese side of the Salween. The Chinese in charge of the Shangpa post office was killed.

From the above it will be seen that missionary work is being done by at least nine Missions amongst twenty-six tribes and that there are roughly 60 missionaries, 165 native workers, 50,000 Church members, 77 schools, 73 organized

Churches and 550 voluntary workers. These figures are by no means exhaustive but they will serve to give readers some idea of the vastness of the work. I would estimate that in Yunnan Protestantism is in touch with from half a million to three quarters of a million tribes-people.

W. H. HUDSPETH.

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### THE CANADIAN MISSION PRESS AND LITERATURE DEPARTMENT.

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The Canadian Mission Press was established at Kiating in 1897 by Rev. Dr. V. C. Hart, and in 1904 was moved to Chengtu by Rev. J. Endicott (Dr. James Endicott). The establishing and developing of the Press grew out of a desire and urgency for the supply and distribution of the printed Gospel message in its relationship to the building up of our Church in West China, no facilities for the printing of Christian Literature being within one thousand miles of the area committed to the responsibility of our Church.

As the missionary force in West China increased so grew the work and importance of our Mission Press. It early began to assume the functions of an inter-mission institution, first through its relation to the West China Religious Tract Society—doing its printing, a large share of the distribution of its literature and collection of local funds for the carrying on of the Society's work. When the West China Missions Advisory Board came into existence it called upon the Press to be its printers, and since then, with but few gaps to the present, have issued monthly from our office its publication *The West China Missionary News*. The West China Educational Union was inaugurated in 1906 and functioned until the government in recent years took over the curriculum of the Schools. The Press became not only the printers to the Educational Union but its publishers, and tens of thousands of text-books were issued each year to the various mission schools of West China. With the founding of the West China Union University in 1910 the Press became printers to the University and has since assisted with its many publica-

tions. And so it has continued, the Press becoming linked with practically every avenue of missionary work opening in West China.

At the inception of the Press it had, as staff, but the full time work of one foreigner, with a small body of Chinese helpers. Thousands of tracts, posters and booklets were printed each year and sent out to the various mission stations in West China for distribution.

In addition to the development of the production of Christian Literature the Commercial side of the work of the Press grew apace—Bookbinding, Envelope-making, Ruling and general Commercial printing. At that time Shanghai and Hankow, where the nearest commercial printing could be done, were months away. Machinery was added, and in the course of time three foreign workers came to the Field to devote their time exclusively to the carrying on of the work of the Press in its various departments. The staff of Chinese helpers grew to almost one hundred. The Press became not only the printers to the Religious Tract Society but to the Bible Societies turning out each year millions of pages by way of Scripture Portions, Hymn-books, Tracts, Catechisms, etc. in Chinese in Tibetan, Lisu, Miao and other languages.

1923 to 1926 saw the beginnings of a change in the life of the Press. For reasons, which it is not necessary to deal with here, the work of the West China Religious Tract Society began to decline and it became imperative for our U.C.C. Church and Mission to organize and develop its own Literature Department. A Literature Department not merely in connection with our own United Church of Canada Mission, but a Literature Department which embraced our Chinese Church, and which included among the personnel of those engaged in promoting its work Chinese colleagues. At this time the Press, as such, became linked with the Mei Tao Literature Department. At this time, too, the Press began the policy of the gradual "cutting down" of Commercial work, referring this type of work to native printing shops on the street, which by now had become more efficient in doing certain types of English printing jobs.

During the past ten years the Press and Literature Department have pioneered and experimented in—

**SUNDAY SCHOOL LITERATURE.** In 1927 this work was almost at a stand-still in West China. For the whole of West China, at that time, less than three thousand Sunday School

Helps of all description were in use in the various Mission Sunday Schools. Our newly-formed Editorial Department began the preparation and introduction of the Graded Sunday School Lessons and Helps, with the result that today from eighteen to twenty thousand per week are being used in the Sunday Schools of West China, products of our Literature Department. Three Series of Sunday School materials have been issued to date, and we are now busy on the Fourth which we hope to place in the Sunday Schools for the first Sunday of 1936. These Lesson Helps cover Beginners, Primary and Senior, and with Teacher's Manuals in Chinese and English.

**TRACTS AND TRACT DISTRIBUTION.** With the developing of our Editorial Department we have now been able to turn out fresh quantities of absolutely new Tracts each year. Last year, 1934, we turned out from our presses over two and a half million tracts. These Tracts embraced Evangelism, Mass Education, Agriculture and Hygiene. For three years our Press and Literature Department have been working in co-operation with the Field Missionaries of our own Church, following the program of our Forward Movement Committee whereby at certain times each year, places, as yet unopened, but in the responsible area of our Church, receive visitations from Bands, comprising Field Missionaries and Native Helpers, who organize and engage in campaigns of intensive evangelism. In connection with this scheme we have annually contributed over three-quarters of a million tracts, caring for all editing, printing and transportation charges.

**MASS EDUCATION. AND GENERAL LITERATURE.** In the realm of Mass Education we have prepared a series of booklets under the title of Fu Yin Ih Tuh, and these, with others, go out to all parts of the three provinces. Monthly we issue a pamphlet called the Mass Education Monthly. From time to time, during the year, we prepare booklets for Study Groups, Bible Classes, etc. We plan to develop more extensively along this line when the Fourth series of Sunday School Graded Lessons, now in hand, have been completed.

**NEWSPAPER EVANGELISM.** This is a project we are now investigating and, with the hope that in the not distant future we may be able to commence work. With so many local newspapers in the control of the military it is, of course, difficult to get a start.



**INTER-CHURCH LITERATURE ORGANIZATION.** Our Literature Department has felt that one of its duties is to co-operate in initiating the organization of an Inter-church Literature Society for the Province and is at present to help further such.

**WIDER RELATIONS.** As a Press and Literature Department we never rendered a bigger contribution to the Church life of West China than we are at the present time. A number of Literature producing Agencies down-river have allowed us re-printing rights on their materials. We co-operate with the National Christian Council in the publishing of its various Tracts: We co-operate with the Literature Department of the North China Rural Service Union by preparing illustrations for its bi-monthly periodical *The Christian Farmer*; we co-operate with the Committee for Christian Religious Education in China by taking responsibility for the preparation of certain Sunday School materials, and by our providing the illustrations for a goodly proportion of its Religious Education publications; during the past three years we have prepared the Stewardship Posters now published by the Religious Tract Society, Hankow, and also translated and prepared several books published by the Christian Literature Society, Shanghai.

**REGARDING THE FUTURE.** Upon the merging of the Press with the Literature Department one foreign worker was taken from the active Pastoral work of our Church and placed in charge of the Editorial Department. To this Department, also, the Woman's Missionary Society have contributed one foreign worker. The Press staff of three foreign workers—exclusively in Press work—has been reduced to one full-time worker, and one half-time worker—a reduction of fifty per cent. We this year, as a Mission, have been asked to evaluate our work and see where staff can be cut down. This the Press did three years ago when one of its foreign staff was retired from the work because it was felt, in the light of the staffing of other Departments of our Mission work, the staff of the Press should be reduced to its absolute minimum. Thus we have now working in connection with our Press and Literature Department the services of but three missionaries giving full time work—one of which is contributed by the W.M.S., and one half-time.

The most serious problem in looking to the future is that we are using up the capital funds of the Press in Literature activities, and this will inevitably lead to the elimination of

this form of work in ten or fifteen years. The need for expansion in Literature, and the fact that our funds from home have been eliminated, have made it imperative that we take a course which will inevitably lead to the elimination of the Press.

**IS THE PRESS STILL NECESSARY?** At the present time, and for a long time to come, we feel that Press is an integral part of the Literature Department.

(1). Of all the printing shops in the city there is but only one that we know is in any way an independent Press. Practically every Press in the city is controlled and subsidized by the various military cliques of Szechwan. Then, too, the stability of the printing shops of the city—of all the printing houses in existence five years ago we know of only one that remains today.

(2). For expedition in our work no printing house, subsidized and controlled by the unstable military factions of our province, would give the necessary right-of-way to the expediting of the printing of Christian Literature.

(3). The use of outside printing agencies raise the question as to whether our Mission and Church should acquiesce in the printing of its Literature by unscrupulous firms whose margin of profit is only derived from sweated child labour, Sunday work, and unsanitary working conditions.

(4). The greater part of West China, despite the one-day air service linking Shanghai with Chengtu, is still months away from the coast in matters of transportation. The average length of time to transport literature from Shanghai to Chengtu is about four months.

(5). As the Press has been the means of building up through the years the one large distribution centre for Christian Literature in West China; and as the Press has been the nucleus for developing a literature department including Church and Mission, so it is hoped that before the time comes for the Press to cease work there will have been established by the Chinese Churches in West China a strong indigenous Literature Department.

J. K.

THE LITERATURE OF THE WEST CHINA  
COUNCIL OF HEALTH EDUCATION.

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One of the eight aims of the West China Council on Health Education, is the publication of literature. Our output has only been limited by our budget and the many objectives for translation work have been delayed owing to a paucity of funds for such productions.

At the outset, the Council determined that one class of literature which we have called "fugitive literature" should be stressed. By fugitive literature we mean a class of literature which would be broadcasted as far and as widely as possible with as little productive expenses as possible. We had hopes that this literature would be widely distributed, and widely read and there was no hope in the minds of the literature committee that the sheet tracts, upon which such literature was printed, would be of a permanent nature. We hoped to get them out by the thousands, and scatter them widely. The material was to be plain, using as few characters as possible, and as pictorial as possible, upon cheap paper. To ensure as wide a circulation as possible it was also decided to subsidize the literature to the extent of one dollar per thousand copies. In this way during the last five years we have sold for distribution, in—

1930	267,000
1931	513,000
1932	819,000
1933	665,000
1934	660,000

The results for 1935 are not out as yet, but we feel sure that they will be well up in comparison with the 1934 figures.

We stressed the "eye gate" education and with two or three exceptions, where pictures would not have been aesthetic, we have had drawn outstanding pictures or the message we wished to present. This has proven a great boon to the tract issues and has greatly helped to get our health message across.

In the beginning we aimed to produce one tract a month. Our tracts, to date, number 45, all of which are still in circulation and some of which are very much in demand.

In addition to the sheet tract we printed "hand bills", upon coloured sheets, to be pasted up in conspicuous places. When out on itinerating trips we have used these to great advantage and our track could be followed by our hand bills, pasted up all along the road. Of these we have prepared some seventy odd, and their printing has run into the hundred of thousands, but we have not kept as correct a count of these hand bills.

Within the last year we have had lithographed, enlarged pictures of our tracts, which serve for wall charts. These can also be used in lecture work, the lecturer using the wall picture to lecture from and then present the tract for sale or distribution. There are now over twenty varieties of these wall pictures.

To a limited extent we have prepared physical fitness test charts which are being used by the schools in the province. These while not as complete as some of the higher grade schools demand, fill a great need for the majority of schools.

Health Habit records, planned for the recording of health habits for one month, have also been prepared, and used to good advantage in many schools.

Our School Hygiene survey has been used extensively in many schools to check up on the hygienic and sanitary conditions in the school.

We have printed several booklets, such as the "feeding of the baby," "baby weight and height chart."

We have on hand a book of eighty pages, already to print on the "Care and of the Expectant Mother".

Our work in literature has only been curtailed by our lack of finances to carry on the work.

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## A SIMPLE AND PRACTICAL METHOD FOR FARM POULTRY IMPROVEMENT IN SZECHUAN.

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In spite of the fact that China has not more than one-half of one hen per capita, and the United States of America five hens per capita, China each year exports millions of dollars worth of egg powder, frozen eggs, and barrelled eggs without shells. Tariff walls against imported eggs are running up higher in several of the importing countries.

It seems inevitable, that, in keeping with the spirit of the New Life Movement, and the desperate attempts to raise the "Standard of Living" of the farmers and the lower classes, one phase of improvement must come by way of the diet. It is not unlikely that there will be a determined effort during the next decade to put on a nation-wide campaign in China, in which the urge is made, "ONE EGG PER DAY FOR EVERY CHINESE." When this starts, there will not be enough eggs to go round.

Probably, most of the eggs produced in Szechuan are consumed within the province, which indicates that the "Standard of Living" in Szechuan is a fraction higher than the provinces nearer the coast that sell their eggs to the manufacturers and exporters.

As a practical method for improving the farm poultry of Szechuan we wish to submit the following practical method as a starter.

#### LOAN OR RENT A PUREBRED COCKEREL TO A FARMER FOR A MONTH

Visits in the fall of the year to Chinese farm-steads on the Chengtu Plain, reveal the fact, that the Poultry kept, consists of all the chicks hatched in the spring—cockerels and pullets, and sometimes an old hen or two. These birds, in the main, scavenge their way to maturity. Facts of breeding would indicate that the farm poultry flock from the spring, at least until Chinese New Year, is made up of approximately half young cockerels and half pullets. Very few people take the question of breeding for egg production seriously. When the old hen becomes broody, either in the fall of the year or in the spring, fertile eggs are secured for hatching regardless of the parentage of the eggs. When we consider that the average Chinese hen lays no more than 80 eggs per year, and the average for the United States is 160 per year, with the record for the best hen standing at 354 eggs per year, and with some large flocks of poultry making over 200 eggs per year, it does seem as though there should be some hope for excellent results from better breeding. The fact that a bird has a record of 200 eggs does not necessarily mean that her daughters will return the same high production, but it does mean that she may produce sons, some of whom may transmit character to her grand-daughters, thus improving the flock average through the male bird. It should be remembered that in the first step towards improvement in

the farm poultry of Szechuan, that the Purebred Cockerel is the greatest single factor for success.

Since "the male bird is half the flock," and this is especially true to our local conditions, it is wise for us to think of ways and means of bringing improvement to the farmers' poultry flocks. The pedigreed, or blooded stock is important, if our accepted beliefs concerning the character of egg-production inheritance are true, chances for improving production through breeding are lessened when a cockerel of inferior ancestry is used during the breeding season. A desirable bird is immensely worth-while according to his pedigree. The cockerel may be used a second year as a cock bird—especially where pullets are used for breeding purposes. Line breeding would be a very legitimate practise for poultry improvement in Szechuan, especially in the early years of poultry improvement, and since there are so few purebred cockerels available in the province. In order that this simple and practical scheme for poultry improvement may be effective, I would suggest this method of procedure.

*First.* Make sure that you purchase a Purebred Cockerel of either the Rhode Island Red or White Leghorn breed. (The West China Union University Poultry Husbandry Department have a limited number for sale). It may be that the Chungking experiment station have other purebred breeds of cockerels for sale.

*Second.* Get a farmer to agree to either renting or taking the loan of one purebred cockerel for a month.

*Third.* The farmer must agree that, for the period of breeding that he will not allow any Chinese cockerels to run with his hens. All Chinese cockerels should be removed from the breeding pen at least 10 days before the Purebred Cockerel is put into the pen, or let loose in the farm yard.

*Illustration.* Wednesday, Nov. 10, all Chinese cockerels removed from the farm yard—including those of nearby neighbours. December 1st, a purebred cockerel is released to companion with eight and not more than ten Chinese hens or pullets. None of the eggs for the first week of December should be used for hatching purposes. Beginning with the eighth day, all the best eggs should be set aside for hatching—using broody hens from the farmers own flock or those bought or borrowed from nearby farms. *Farmer A*, will in this way be able to hatch out all the chicks that he wants for his own farm, and have some to sell.

Re-arrangements should be made with *Farmer B*—all cockerels taken away from his place in late December—about

the twentieth, and the Purebred Cockerel, that has been on Farmer A's farm, moved over January 1st. By following through such a scheme, six farmers could at least have the advantage of using one and the same cockerel for the one breeding season, and six farmers would eventually be led to see the advantage of FARM POULTRY IMPROVEMENT BY A SIMPLE METHOD, that of using a PUREBRED COCKEREL.

Five or six farmers could form an Association for Poultry improvement on the (會) basis—and buy the cockerel out right, which would be the best way when once the scheme has proved itself to the farmer.

FRANK DICKINSON

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#### RESOLUTION REGARDING DR. WEIGLE'S VISIT TO CHINA

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The North American Administrative Committee on behalf of the World's Sunday School Association wishes to place on record this statement of its sincere appreciation of the splendid service Dr. Luther A. Weigle has rendered in China on behalf of the World's Sunday School Association and the cause of Christ in that great land.

The first invitation for Dr. Weigle to visit China came to the Association from the National Committee for Christian Religious Education in China several years ago. It has been repeated with insistence each year until finally Dr. Weigle, with the consent of President Angell of Yale University and his colleagues in Yale Divinity School, generously offered to devote his sabbatical year to the answering of this call.

The time could not have been more propitious. The problem of training leadership for the rising indigenous church has become of vital concern in every land. To the study of this problem in China Dr. Weigle has brought his great ability and long and rich experience in varied relationships.

In formal resolutions and personal correspondence the National Committee for Christian Religious Education in China and various other bodies concerned with the problem of leadership in that land have expressed warmest appreciation of the service rendered by Dr. Weigle, and it is a source of deep satisfaction to the World's Sunday School Association that its distinguished chairman could thus make such an outstanding contribution at this critical time.

The North American Committee expresses its gratitude to the foreign mission boards which have cooperated financially in meeting the expenses of travel incurred by Dr. Weigle on this trip.

The secretary of the committee is directed also to express the sincere gratitude of the Association to President James R. Angell of Yale University and to the faculty of Yale Divinity School for their generous approval of Dr. Weigle's decision to devote his leave of absence to this notable service on behalf of China.

The committee is sincerely appreciative of the cooperation and courtesies extended to Dr. Weigle in the course of his visitation; to the National Sunday School Association of Japan for gracious hospitality to Dr. Weigle and his family as they passed through Japan enroute to China; to the National Christian Council of China, to the National Committee for Christian Religious Education in China, and the team appointed to make the preliminary survey which contributed so largely to the advancement of Dr. Weigle's mission; to the various universities, colleges, theological seminaries and other educational institutions that cooperated so heartily in the accomplishment of the purpose of Dr. Weigle's visit; and to all others who have helped to make the visit to China of this distinguished Christian leader such an outstanding contribution to the cause of Christian education.

ROBT. M. HOPKINS,  
*General Secretary.*

September Nineteenth  
1935

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The Upper Room

THE VOICE OF THE SHEPHERD.

Reading: John X. 1-18.

J. Taylor.

The story is told of a visitor to Palestine meeting a shepherd and his flock on the hillside. The stranger accosted the keeper of the sheep and said: "I have been told that your sheep will follow no one but you, is that so?" "Yes"



said the shepherd "that is true." "Then I wish to test your statement, if you will allow me. I propose that we change clothes and then I will call the sheep to see if they will follow me." The exchange of raiment was effected, and the disguised stranger proceeded to give the call of the shepherd to the sheep. But of no avail—those creatures simply kept on with their grazing. Then the true shepherd sent out a call and at once the whole flock followed his lead! This story may be apocryphal; but even so it tells the story.

Just what was it in the real shepherd that made his sheep follow him? Suppose another native shepherd had called those sheep, would they have followed him? Those who have investigated this matter say that they would not. Why? Well the tones and cadences of the true shepherd were different from those of the other shepherd. It is all a question of *voice*. It is through the voice that we can recognize our friends even in the dark. The child, frightened by the darkness is at once soothed into quietness and trust if its mother calls to it even from another room. When it hears her voice it knows that help and comfort are near. In a crowded street in China one can recognize a fellow country man, even though he be using the most fluent Chinese. I have been able to pick out a fellow missionary in a dark street just by hearing him speak—and he was using the broadest patois of the district. It was not the words that led me to him but the sound of his voice.

With these preliminary remarks, let us come to this passage in John's gospel where our Lord is speaking to those around him. In that company is the ex-blind man; for Jesus is still in Jerusalem, and he wishes to build up the faith of his newest disciple. The man needs saying from his half doubts into a fuller and stronger faith. So Christ uses the metaphor of the sheep and the shepherd. This would at once appeal to that believing soul.

Four times in this passage, Jesus uses the word *voice*. Let us note them. "The sheep *hear* his voice." "They *Know* his voice." "They *know not* the voice of strangers." "Other sheep I have . . . they *shall hear* My voice." What a progression! "Hear; Know; Know not; Shall hear."

The first assurance is that his sheep hear his voice. That is, they have heard it so often that even though the winds were howling along the hillside, or the thunder was rumbling around them, they could hear and distinguish the voice of the good shepherd. So that they came to know his voice and could go on feeding even though a babel of voices was

filling the air. But the voice of strangers they do not know. That is they took no notice of a strange voice; they were not distracted from their grazing; they were not bewildered and thus led off on the wrong road. They attended to their business of eating even though a crowd of strangers shouted at them, but at the first call of the true shepherd up went their heads and away they went after their shepherd. Then the fourth use of the word—"they *shall hear* my voice." This is said of those who were not yet members of the flock of Christ. What assurance! Why should we be discouraged if we call to dull ears and unheeding hearts? "I, if I be lifted up, will draw all men unto me."

Surely at this time in the history of the world, we need to remind and refresh ourselves with this message of Jesus. For, just at present, the world is filled with the din of voices. The press with its scareheads is full of voices recommending their nostrums; the radio is full of other voices calling almost literally to the whole world. It would be an interesting discovery if we could know how much time each day—and night—is spent in "listening in." The telephone has become an infliction as well as a blessing because people want others to listen to them. Just now in England, and recently in Canada, the public platform has been kept hot by politicians wanting to talk to their constituents. Mussolini raves from the top of a cannon in his frantic endeavor to stir up what he is pleased to call the patriotism of the Italians so that he may have his way with Ethiopia, even in the teeth of the whole civilized world. Hitler screams his dogmas and theories to a crown of 50,000 Germans in an endeavor to screw their courage up to the sticking point. Huey Long and Father Coughlin exhaust their own vocabulary and all the dictionaries within reach in their attacks on the Government. Now the former has been stilled by one of his fellow country men. Even the pulpit has raised its voice and we have all manner of 'ologies and theories and schemes for the reform of society.

No wonder men are unable to distinguish between the right and the wrong voices. A whole nation can be led astray by the shouting of some conscienceless demagogue. Voters can be herded into the polling booth against their better judgement by the melifluous voice of some paid politician.

"*My* sheep hear *My* voice." Would it not be wise on the part of Christians if they would listen once more to the voice of Christ? He is so clear and certain. His voice need not

be mistaken. In the Sermon of the Mount he enunciated his principles, he described his followers—the members of the Kingdom of Heaven. To the distressed and discouraged of his time he gave out the invitation: “Come unto me . . . I will give you rest.” He told the ecclesiastics and the rulers what they should do. He spoke peace and forgiveness to a prostitute. He told about his Father and how God so loved the world as to send His only-begotten Son to die for it. Sacrifice and service are the foundation stones of society. To love God and our fellow men is the fulfilling of all law, whether Jewish, Confucian, Roman or Anglo-Saxon. He assured his disciples of a home with God throughout eternity. He died with a prayer of forgiveness on his lips. He commanded his followers to go into all the world and preach the gospel—the good news—to all people. “They shall hear my voice; and they shall become one flock and one shepherd.”

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### EPIDERMOPHYTOSIS.

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“Oh, You have it too eh?”

“What??” I asked,

“Well, you’re not in swimming today, so I supposed that you had it also”.

This conversation was common enough this year at the popular summer resort, and many were the people who thought they had, or actually did have “Athlete’s foot”, for that is what Epidermophytosis is, or more commonly still, ringworm of the feet.

Possibly it is a very good thing that this popular but erroneous impression has gotten abroad for it has caused the thinking public to take more notice of the feet. And it is true that this disease is not spread, as was commonly thought, in swimming pools and locker room floors. As a matter of fact, experimentation up to date has shown it to be spread automatically.

Epidermophytosis is a disease caused by fungi, which are so plentiful in the universe that it is very easy, where, given the medium, for this fungus to readily settle and

multiply. It is not contagious as we are apt to believe, but the real cause of the disease is ever with us, in our shoes, or stockings.

Of the three score years and ten, which man spends upon the earth, forty of these years are spent "with the shoes on". It is a fact that we are not as hygienic about our feet as we are about our hands. Most people wash the hands several times a day. It can be truthfully said that most people wash the feet several times a month. Is it any wonder then, that our feet become the victims of ringworm, or epidermophytosis?

Or think of the way we wear shoes. How many people even change the shoes several times a week. There are those who wear half a dozen pairs of shoes, at a time, that is concurrently, but they are not many. If we were to change our shoes say three times a day, and thus give the feet a change and the shoe a chance to ventilate the risks of ringworm of the feet would be much less.

As mentioned above, the organisms which cause this disease are a mould subdivision of a fungi. Moulds like decaying matter upon which to grow. Thus the interspaces between the toes, especially when these are not kept thoroughly clean, make an ideal medium for the growth of the fungus. And the modern shoe as worn to-day is an ideal place in which the fungi can grow, multiply and infest the interspaces of the toes. If one were to treat the hands as we do the feet, placing upon them "shoes" we could expect "athlete's hand" just as readily as "Athlete's foot." If we were as kind to our feet and as considerate of them as we are of our hands, there would be no epidermophytosis.

The reason why the great war had so many soldiers with this disease was the manner of living of the soldiers, the lack of facilities to wash, the heavy boots they had to wear, and not the fact that, as we have been lead to suppose, they had been infected with some disease. Their own conditions were ideal for the development and growth of the fungus which causes the disease.

And this leads us to venture a warning about the flood advertisements which have infested the papers of late about "B.O." and a host of other supposedly things which the papers vividly and polychromatically spread in the popular magazines. By and large, one can take the advice that any ordinary soap, judiciously used, will do all that is claimed for the special brands, and expensive medicines which one is exhorted to purchase in these advertisements. There is no

need for Anne to rush of in tearful fluster to mother to tell her that John does not like her any more, but if Anne will systematically use the ordinary soaps at her disposal, she will as easily save herself that tearful episode, as if she spent sums of money on the so-called salvation scents which are guaranteed to bring John home again with the old broad smile.

And this is just as true of foot hygiene. Wash the feet. Wash them oftener. And when you have washed them be sure to dry them well, for this is just as important as washing them, to insure the removal of the dead organic matter in the spaces between the toes. Washing will do its part; drying finishes the operation, and frees the feet of the fear of infection, and the risk of bringing down the wrath of mother on Tommy's head. Thus we present some suggestions for foot hygiene.

1. Forget all that you have heard from the antiseptic vendors, and be sure to patronize the outdoor swimming pool as much as possible during the summer, never fearing that you will infect anyone, nor be infected by anyone, if ordinary common sense hygienic measures are used.

2. Get your feet out of shoes as much as possible. Here in China, the Chinese sandals are fine for the mountains, and Chinese sandal socks are an excellent substitute for the orthodox socks and stockings.

3. Change your shoes several times a day, and give the used shoe a chance to ventilate. Where one suffers from ringworm of the foot, or toes, place a small piece of cotton, saturated with formalin, in the toe of the shoe and close the shoe in a ordinary shoe box, or some tightly fitting container. This will destroy all fungi.

4. Patronize nature's methods, of air, sunlight, and water, to keep free of the disease.

5. In the summer months, wear canvas shoes, loosely fitting, and thin stockings, or better still, none at all.

6. It is warmer in cold weather to wear two pair of light stockings, than it is to wear one pair of heavy ones. Try it.

7. Bathe the feet with ordinary soap, often and freely. Thoroughly dry the toe interspaces. Treat the toes to a dose of talcum powder, or boric acid power.

8. If the disease persists one may use, as a foot wash,

A—Potassium permanganate one percent.

B—Sodium hypochlorite one percent.

9. Once more, eschew all so called cure-alls for "Athlete's feet" etc. Plain common sense and cleanliness will keep one clear of this disease.

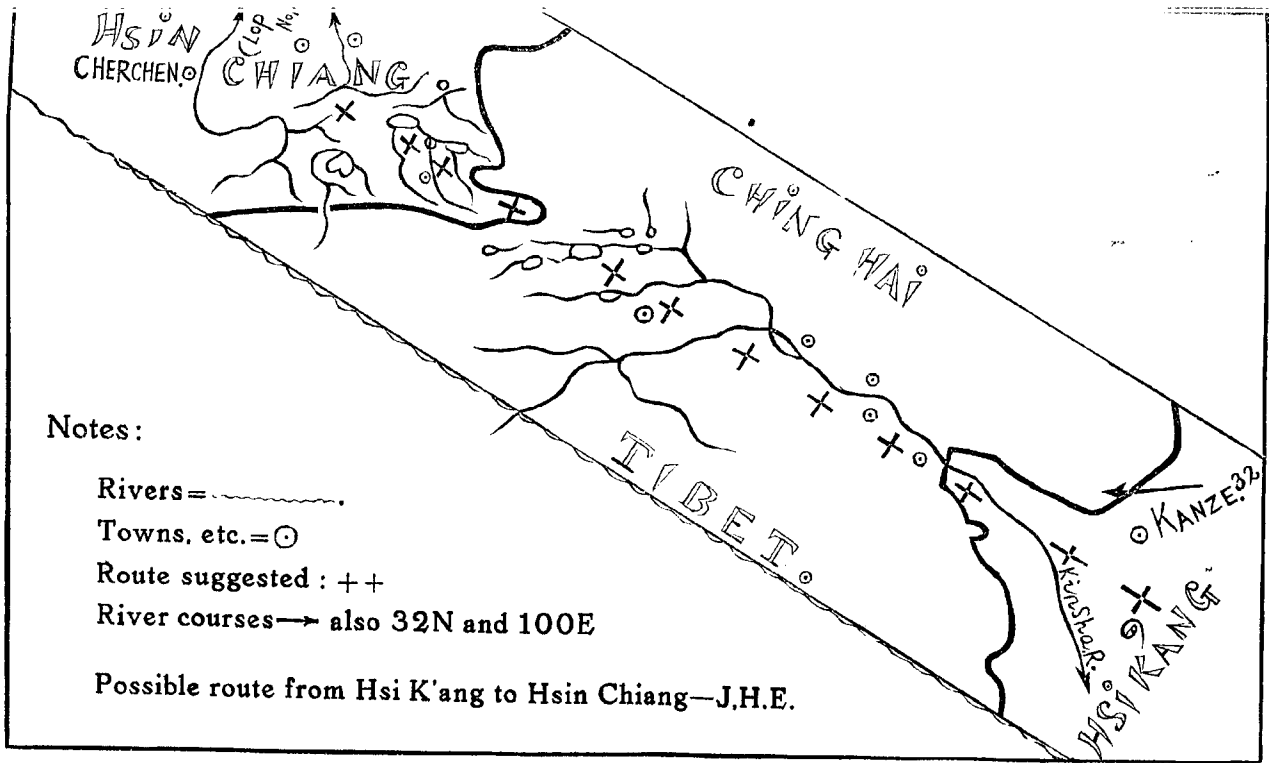
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### THE REDS.

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Dr. Jeffrey did not go to meet Amos: and Amos did not proceed". The Reds (a) hold a line from Hsu Ching to Sung Pan (松潘) with *no* forces West of them. If they went west they would within striking distance of the N. W. Trade route in Hsi Kang, but all the time in Ch'wan Hsi or China Hai. The 24th holds the *right* bank of the Ta Kin Ho from Tanpa to Hsu Ch'ing, and if the Reds, went west they would never meet or even see them. Would they follow them? This talk of going north from Sung Pan seems bluff. Look at the Opposition (if Kansu remains loyal) to be encountered from (a) Sung Pan to Lan Chow; and (b) the Corridor between there and Sinchiang. Impossible it seems to me! Then a dash north from Golo or Konze seems equally unlikely if Kansu remains loyal. But if hard pressed and Sin Chiang is sufficiently supine, and Russia sympathetic, gracious and diplomatic, the main armies may enter Tibet near Kanze, and following the open valleys of the Kinsha finally reach E. Turkestan 400 miles to the N. W. They could then proceed to Cher Chen where they will be on the Great Southern road, which passing thro ovses country eventually reaches Yarkand and Kashgar. I do not say the Red armies will blaze this "trail," but at present they cannot move East, North, or South. But the West is either entirely undefended or very inadequately held by native militia. The Chwan Hsi troops cannot slip in before, and the Ch'wan Pien ones will very likely remain on the Ta Kin, their limits in the North. The folk of Chos Kia are not too friendly to China, and the Golo would not die in their interests as a rule. I am enclosing a diagram of the Kanze-Cher-Chen route.

J. H. EDGAR.



NATIONAL GOVERNMENT HONORS MR. S. C. YANG

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Mr. S. C. Yang, B. Paed. Principal of the Union Higher Middle School of our University has brought honor to himself and the Institution by the publication of his splendid book on the "Szechuan Revolution of 1911-12". He sent copies to old friends in Nanking, and one of them showed it to the Government officials charged with making a History of the Revolution. It caught their attention and admiration at once as revealed in the letter recently sent Mr. Yang signed by Lin Sen and other prominent officials. With the letter was sent a formal citation of merit, and a beautiful bronze medal of the Third Government Order. The letter reads as follows:—

"From The Chinese National Government, Central office of the People's Party, through its Committee for Preparing History of the Revolution.

"Our Committee have received a letter from Kue Yui So, with a copy of Yang Kai Chia's book on the Szechuan Revolution. After reading very carefully the account of the Szechuan Revolution here contained the Committee feels that it is most admirably done. Mr. Kue suggested that some suitable appreciation and encouragement be made to Mr. Yang. Now the Committee after careful consideration have here found very valuable material for our history, and also many useful pictures and illustrations of the Revolution not easy to secure, the whole making a valuable contribution to the History of the Revolution. We had thought to wait until the end of the year to make some recognition, but deem it advisable to write at once and reward Mr. Yang by presenting him with our Third Order National Bronze Medal with citation certificate, expressing our great appreciation of Mr. Yang's eminent contribution to Revolution History. We trust this will be safely delivered to Mr. Yang. Nanking, Sept. 25, 1935, Signed by; -Yeh Chu Ch'ang, Lin Sen, Hu Han Ming, Tai Chuan Hsien, Sao Yuan-Tsung."

We heartily congratulate Mr. Yang and can recommend his little book as an inexpensive and valuable souvenir of Szechuan.

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Mr. Yang's book, "Szechuan Revolution of 1911-12", may be purchased at the Canadian Mission Press, Chengtu, at price one dollar.



**ANNOUNCEMENT.**

As from October 1st, 1935  
the representation of

THE HOSPITAL SUPPLY COMPANY, LIMITED,  
TOKYO

has been relinquished by

MESSRS. BISHOP HOWE & COMPANY,  
SHANGHAI.

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As from October 1st, 1935  
we take pleasure in announcing  
we have been appointed

THE SOLE REPRESENTATIVES IN CHINA FOR  
THE HOSPITAL SUPPLY COMPANY, LIMITED,  
TOKYO.

We shall be pleased to supply upon request  
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ASSOCIATED DRUG COMPANY  
FEDERAL INC., U. S. A.  
SHANGHAI.

## ANNOUNCEMENT.

As from October 1st 1935  
the representation of

THE DIARSENOL COMPANY LIMITED

Toronto, Canada  
has been relinquished by

MESSRS. BISHOP HOWE & COMPANY,  
SHANGHAI.

As from October 1st, 1935  
we take pleasure in announcing  
we have been appointed

THE SOLE REPRESENTATIVES IN CHINA FOR  
THE DIARSENOL COMPANY LIMITED

Toronto, Canada.

The Diarsenol Company Limited, Toronto, Canada, is the export organization in charge of sales of the products of the Synthetic Drug Company Limited, Toronto, Canada. The Synthetic Drug Company manufacture such well-known products as:—

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and other Intravenous and Intramuscular products. The products have been adopted for use by seventeen departments of health within the British Empire and are used by Departments of Health and Physicians in twenty-seven different countries.

We shall be pleased to supply upon request current price lists and descriptive literature.

We solicit your inquiries. Each inquiry or order will have our prompt and most careful attention.

ASSOCIATED DRUG COMPANY  
FEDERAL INC., U. S. A.  
SHANGHAI.

## RED INVASION.

The Communist forces in Szechwan have staged another "come back." This time in West Szechwan. Just when we were beginning to breathe freely once more, thinking that they had been driven from the province, back they came again, and with such driving force that they pushed the government and provincial troops almost to Kiungli to the east and Kiating to the south. Tienchwan and Lushan early fell to the Red invaders. Yachow was evacuated by the Baptist missionaries and shortly after was besieged by the oncoming hordes. The C.I.M. mission stations of Tanleng, Kiungli, Chungkingchow and Pengshanhsien had to be evacuated by the missionaries. Tatsienlu was entirely cut off. While at Kiating a number of boats were hired by the missionaries in readiness for a quick get-away, should it become necessary.

Provincial and government troops from all over Szechwan came pouring through Chengtu enroute to the threatened areas. Pontoon bridges were built across the Min river at a number of places, and trenches and other defence works were thrown up at various sections on the east bank of the Min river, as an emergency should it be necessary for the provincial and government troops to retire the river bank.

In addition to Tienchwan and Lushan, Minshan, Beitsang and a number of other places quickly fell to the Reds, while in various districts bands of local bandits, under Red influence, began to give trouble. Between the Government troops and the Reds extremely heavy fighting took place with tremendous casualties on both sides. In their sweep south and west the Red forces succeeded in obtaining large supplies of food and war materials from the districts they over-ran.

With the arrival of heavy government reinforcements the Red advance was eventually checked—and now, after securing an abundance of food, clothing, ammunition, etc., the Red forces seem to be retiring almost as fast as they came to their strong-holds in the hill country back of Yachow in the Tienchwan and Lushan areas.

At the time of our going to press the pressure on all sectors by the Red forces has been relieved. Beitsang and Minshan have been recovered by the Provincial troops and the road to almost Yachow city has been cleared. A wireless message from Tatsienlu give the news that the situation in that area is also clearing.———Whither next, and when?

READERS ATTENTION.

The attention of the Secretary of the Advisory Board has been called to an unfortunate omission in the "Advisory Board's Directory According to Missions" which was published in connection with the November issue of the News.

Unfortunately the name of The National Bible Society of Scotland was not included in the Directory. We are sure that this was altogether unintentional, and we hasten to offer our apologies to this Society. We also wish to remedy, as far as possible this omission.

The National Bible Society of Scotland.

Glasgow, 224, West George Street.

Edinburgh, 5, St. Andrew Square.

West China Agent: Rev. Ian H. D. Findlay, Chungking.

We suggest to our constituents that they cut this out of the News and paste it in their Directories. In this way the best possible remedy will have been made for this mistake.

For the West China Missions Advisory Board.

J. TAYLOR,  
*Secretary.*

BOOK CLUB.

Nov. 14, 1935

*The accession list of the University Book Club for Oct. 15 to Nov. 14 is as follows:*

Hergesheimer, J.	The Foolscap Rose
Leslie, D.	Full Flavour
MacDonell, A. G.	England, Their England
Niven, F.	The Flying Year
O'Brien, K.	The Anteroom
Snow, C. P.	The Search
Cambridge, E.	Hostages to Fortune
MacDonell, O. S.	George Ashbury
Rogers, S.	Dusk at the Grove
Walpole, H.	Captain Nicholas
Frank, B.	A Man Called Cervantes
Sutherland, H.	The Arches of the Years
Sayers, D. L.	Omnibus

Christie, A.	The Mystery of the Blue Train
Fielding, A.	The Footsteps That Stopped
Fielding, A.	Murder at the Nook
Fletcher, A.	The Middle Temple Murder
Fletcher, J. S.	Ravensdene Court
Fletcher, J. S.	The Talleyrand Maxim
Fletcher, J. S.	The Ambitious Lady
Le Queux, W.	The Maker of Secrets
Oppenheim, E. P.	A Maker of History
Wallace, E.	The Man Who Was Nobody
Wallace, E.	The Adventures of Heine
Wallace, E.	Mr. Justice Maxell
Bentley, P.	A Modern Tragedy
Fraser, A. E.	The Drum of Lanoraye
Herbert, A. P.	Holy Deadlock
Lewis, D. B. W.	Charles of Europe
Newman, E.	Stories of the Great Operas and their Composers
Salverson, L. G.	The Dove
Buchan, J.	The Thirty Nine Steps
Millin, S. G.	Rhodes
ed. by Crossman, R. H. S.	Oxford and the Group
Housman, L.	Victoria Regina
Bredon, J.	Sir Robert Hart
Holt, G.	Trafalgar Square

KATHLEEN F. SPOONER  
*Secretary*

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#### INTER ALIA.

Mr. Franze Pohle, a military instructor in the National Government's Military Academy, which is to be opened in Chengtu recently to take over his duties.

Mr. C. Hanwell, who is carrying on research studies in Chinese local governments, after having having spent a month in studies and observations in several of the counties bordering on Chengtu, was a guest at the West China Union University for a few days.

Mr. Warren Hill, Plant Manager of the Prophylactic Brush Company, Florence, Mass. U. S. A., recently flew from Shanghai to Chengtu in one day. While in the city he was kept busy making observations and inquiries in pigs' bristles.

Mr. and Mrs. Mathieson of the Salt Gabelle, Wutung-chiao, and their two daughters, spent some time in October as guests on the university campus, during which time they received dental and medical treatment.

A telegraphic message reached Chengtu on Monday, November 11th, saying that the members of the American Baptist Mission in Yachow were vacating the city that day. The Reds were reported to have taken Lushan. The members of the American Baptist Mission stationed at Yachow are: Rev. F. N. Smith, Miss Carrie Shurtleff, Miss Emma Brodbeck and Miss Frances Therolf.

General Liu Hsiang is said to be holding Kiungli city against an approach of the Reds. It is further reported that General Den Hsi Heo has gone out to Chungchingchow to protect that town against the Reds who are endeavoring to get near food supplies.

The West China Mission of the United Church of Canada has been holding its Annual Council meeting in Chengtu during late October and early November. In connection with this gathering, the Szechuan Synod of the Church of Christ in China has also been in session. Dr. Kepler, General Secretary of the Church of Christ in China, has been in attendance at these meetings.

Dr. James Thorpe, representative of the Central Government at Nanking, is at present in Szechuan for the study of the soils of this province; he has already visited at but three provinces in China and goes from here to Kweichow.

Dr. R. O. Jolliffe has been seriously ill with typhus, but is now well on the way to recovery.

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