

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

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EDITORIAL.

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A WEST CHINA PIONEER.

As this issue of the NEWS goes to press, Dr. H. J. Openshaw is on his way down river to take a steamer for America, his homeland. This is no new experience in Dr. Openshaw's life. He has been going up and down the Yangtze for forty years. His first voyage on that tortuous stream was made in 1893 when, with several other recruits, he came to Szechuan as a member of the American Baptist Missionary Union (now known as the American Baptist Foreign Mission Society). Dr. Openshaw is the last one of that early group to leave China. Several left West China soon after they arrived, as all of them had to retreat to the coast in 1895. Others dropped out during the Boxer year. The history of that group of young men and women is an epitome of the history of the mission to which they belonged. In the development of China during the last four decades it has been necessary for Christian missionaries to come and go as events worked out. But Dr. Openshaw was able to remain at his station in 1911, and again in 1927.

These forty years have been spent mainly in frontier pioneering. The missionary travelled from city to city in the hope that he would be allowed to remain in a few of them. Suifu was the first city to be occupied. It was hoped that Luchow and Tzeliutsing might be entered, but great difficulties which at that time could not be overcome barred the way; so, on to Kiating. Then Dr. Openshaw and Rev. W. M. Upcraft loaded their belongings on to a raft and took

nine days to reach Yachow. Calling a barber down to the riverside, they had their heads shaved and then ventured into the city, clad in Chinese garments and a false queue pinned in their caps. They lodged in an inn for the first night. But soon they began to evangelize the cities and villages of Yachowfu. Mr. Openshaw soon knew when the markets were held in the villages and took a load of tracts and scriptures to these trading centers. "Chuen si wen, pu yao ch'en," constituted his main stock of language; but one may readily guess that this one sentence grew into that remarkable fluency that characterized all his public speaking and private conversation. For this pioneer's language study was had in the midst of journeyings oft. It is amazing to notice his grasp of the idiom; of many terse expressions, and his deep knowledge of the Chinese Old and New Testaments. Could he have left this knowledge behind him when he left us last week, someone would have come into a precious inheritance. But there is no gift of tongues at least of the Chinese tongue; so we must each of us wrestle along to the best of our ability with these ideographs and the spoken language.

Dr. Openshaw would put the introduction of Protestant Christianity into the Yachow prefecture as the most satisfying piece of work he has been allowed to accomplish. And there is no question as to its primacy in point of time. It is work that will abide. Yet, were we asked to point out the most significant thing in the life of this pioneer, we should unhesitatingly name his service as Secretary of Evangelism, during which period he served not only the churches in his own mission area but unstintedly gave of his time and strength in the building up of all Christian churches in Szechuan. We have no data at hand, yet we venture the statement that Dr. Openshaw has preached in more churches (city and village) than any other missionary in this province. It speaks much for this servant of God that he was very welcome in all the mission areas, by both Chinese and missionaries. It is not overstating the case to say that this indefatigable evangelist has done much to foster and forward the spirit of union which so characterizes Christian work in West China.

Perhaps one may agree with our brother in placing the School for the Blind and Dumb in Chengtu as his third joy. He early felt drawn to these unfortunate people especially if they were children; so when the opportunity presented itself

of getting a group of lads together in Chengtu, he undertook the task. Like Müller of Bristol he made this a matter of faith and prayer and trusted to God and his fellow workers for funds. One of the deepest satisfactions that he has as he leaves us is to know that this school is assured. A fine Board of Trustees have the school in their care, an endowment of \$6000. is in hand—the subscription list is not closed.

But in and through all these efforts for the amelioration of the social and economic life of this people there has ever run the golden thread of evangelism. To preach the gospel in season and out of season, in church, in chapel, on the road, crossing in a ferry boat, in the stuffy room of an inn, on a city wall, in a yamen or a theatre—this one thing I do—he was burning up with the one supreme desire to make his Lord known to these millions of souls. We are in the midst of a period when the heralding of the evangel is being decried and criticized. Somehow people hope to turn sinners from their sin to a life of righteousness and faith by soft-peddalling the spoken word and magnifying social uplift. May God bless them in all their efforts to lift this people to a higher level socially and economically; for they certainly need all the uplift that the Christian Church can give them. But we suspect that our friend and fellow-worker would speak out in no uncertain terms as to the primacy of preaching. And he would give of his time and strength to make that preaching better in content and more fervent in spirit. It is not that there should be less preaching but more and better. At least Harry Openshaw would never agree to remain silent as to the gospel, while still helping in all activities that go to lessen the burdens of life which press so heavily on so many of these people of West China. He carries a righteous indignation against the whole foul traffic in opium. His heart burns against the heavy taxation under which the people groan. He is opposed to the senseless wars that have decimated this fairest of China's provinces. He has worked for many years for Christian education—witness his presence on the Board of Directors of the West China Union University. He has given freely out of his own purse for village schools. More than once he led the way in the Yachow area in building of roads. And all these loves and hates, these indignations and angers, these efforts for Christian education, and his ever ready response to help in producing and distributing Christian literature—all of these were motivated and surcharged with a simple and loyal love to Jesus Christ, his Saviour.

HISTORIC MOUNTAINS ABOUT CHENGTU

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A. J. BRACE, F.R.G.S.

By the best of good fortune we are situated here in Chengtu right at the front door of a great open-air school of experience. It is only forty miles to Kwan Hsien, known as the "Irrigation City", (灌縣) also as the "Green City", (青城) From here the "Green City Mountains" (青城山) roll westward, the real foot-hills, then graduate into the stupendous mountain massif forming the Western arc of the Himalayan ranges. Ever westward they roll over the plateau of Central Asia culminating in the unconquered Mount Everest towering 29,240 feet into the stratosphere. All honor to the gallant Mount Everest climbers, under the redoubtable Rutledge, who this year climbed higher than ever before placing camp 6 at 27,400 feet. They were beaten to the top by the early monsoon terror, but have established a unique record in reaching such an altitude for camp 6, and wonder of wonders that they should succeed in inspiring Nepalese porters to achieve such an altitude. We await with interest the detailed story of how the almost impossible was accomplished.

But to return to the history of our own foothills, one is well repaid for delving into the Chinese histories of these famous hills all about us. Almost a thousand years before Abram came out of Ur of the Chaldees to worship God under the Oak of Mamre, the "Cave of the Heavenly Teacher", (天師洞) in the "Green City Mountains" (青城山) was the rendezvous of Chinese sages following the "Tao" (道), or "Heavenly Doctrine". Here they sat under the "Peh Ko Shu" (白菓樹), or "Sacred Banyan," seeking to discover the secrets of Immortality.

It is recorded in the ancient books that in B. C. 2698 Lin Feng (林峯) the teacher of the "Yellow Emperor" (黃帝) first sought out this cave in the recesses of the mountains, to make his researches into Immortality. It is further recorded that in later years the Yellow Emperor himself repaired to this famous grotto for the same purpose, and here wrote one of his philosophical treatises widely read in China today. The Taoist priests now in charge today speak with bated breath of this memorable visit so long ago, and point proudly to the

great stone slab of rock where stood the "Son of Heaven" (天子), and even now it is called the "Platform of the Son of Heaven" (天子臺).

Another distinguished visitor recorded who stayed long years in meditation and study in the Cave is Li Yi (李逸) of the time of the Emperor Han Wen (漢文帝) B. C. 179. Li was a famous prophet, noted for his skill in astrological lore. Learning the secrets of immortality, and drinking deeply of the elixir of youth here, he remained many hundreds of years.

In the time of the "Three Kingdoms" (三國) A. D. 221, Liu Bi (劉備) fought his way to the Emperor's throne in the ancient Kingdom of "Shu" (蜀), now Szechuan. This was China's age of heroes, and the History of the Three Kingdoms (三國演義), has been, and still is, to the Chinese what the Iliad was to the Greeks, and what the Aeneid was to the Romans. Liu Bi sent an emissary to the mountain cave to interview the Old Philosopher, Li Yi, now called "Li Pah Peh" (李八百), or "Eight Hundred Years". He was reputed to have attained this great age, and still his eye was not dimmed or his natural strength abated. The Emperor wanted the old philosopher to come to his court at the Capital of Chengtu, to act as his personal advisor. At first he refused but later consented to pay a short visit to the Emperor's court. Liu Bi wished to attack the rival state of "Wu" (吳) and asked the Sage's advice. Without making any verbal reply he took brush and ink-tablet, and proceeded to delineate on paper, separated arms and legs, and various other parts of soldier's anatomy, including those of the Commander-in-Chief. Finishing his work, he burned then all. What was the meaning of all this? He made no answer, but quietly returned to his mountain cave and his familiar seat under the Banyan tree at Tien Si Tong. Later Liu Pi attacked the State of Wu, was himself wounded and his entire army severely defeated. All his camp equipment was burned by the enemy, even his entire camp that stretched for 700 li along the banks of the river. Liu Pi retired broken-hearted, and died at Kw'ei Chco Fu (夔州府) in the Gorges of the Yang Tze River.

The same history tells the graphic story of the courageous Chu Ko Liang (諸葛亮), famous military strategist, who really made Liu Pi the Emperor. He has travelled widely in the "Green Mountains" and achieved a notable record as general, tactician, statesman and advisor. He penetrated as far west as "Ta-Tsien-Lu (打箭爐)", "The forge of arrows" He re-

peatedly defeated the turbulent tribes warriors of the Border country, but always honorably kept his agreements with them. One group of warriors, with their chief, he captured seven times, and as often released them. They came of their own will to swear eternal fealty to China because of the fair treatment accorded them by Chu Ko Liang. They agreed that the doughty General could have as much of their land as could be covered by the flight of his arrow. With his mighty arm, so it is recorded, he pulled his great battle bow, and released the speeding arrow. Couriers travelled hard on horseback for three days before they found the arrow, which had been secreted there beforehand by an accomplice. Thus he won great tracts of Tibetan territory for his kingdom. He pacified the tribes people, gave them good government and taught them to make heads of bread, "man teo" (饅頭) for sacrifice instead of human sacrifice, to which they had been long accustomed.

Chu Ko Liang is credited with inventing and manufacturing automotive "wooden oxen and running horses", for the transport of ammunition and war supplies. This appears to be the Chinese forerunner of caterpillar tractors, but the plans were evidently lost, at least our historical information is extremely limited, and scientific details are conspicuous by their absence. He also is reputed to have invented a bow that would shoot several arrows at once. At one time when his august Chief urgently required ten thousand arrows, he resorted to the strategy of manning ten boats with dummy men made of straw, and at dusk sailed them down the river past the enemy's lines. The sentries sounded the alarm, turning out the guard, then the army, and thousands of arrows were discharged into the passing boats. The following day Chu Ko Liang had more than the required number of arrows ready for the conflict, and his enemies were speedily vanquished.

Perhaps the most famous personage of history, from a Taoist standpoint, to make a pilgrimage to the "Tien Si Tung", was the Taoist Pope, Chang Tao Lin (張道陵), in the time of the Han Dynasty (漢朝), A. D. 147. He came from Kiang Si province seeking magical potions with which to dispel demons, and by all reports was very successful in his quest, achieving many wondrous miracles. The Taoist Pope later died at the Cave, and was buried with due ceremony. His tumulus there attracts annually innumerable pilgrims. From this time on the Cave carried the name of the

distinguished Pope, and it is still, "Ti'en Si Tung" (天師洞) or "The Cave of the Heavenly Teacher". However it was not until A. D. 605, in the time of the Sui Dynasty (隋朝), that the first temple was erected. It was called "Yen Ching" (永慶), "Everlasting Felicity". In the T'ang Dynasty (唐朝), the name was changed to "Shang Tao" (常道) "Unchanging Doctrine". A disastrous fire destroyed the temple in the Sung Dynasty (宋朝). It was soon rebuilt and called "Glorious Felicity", but the popular name has been, and still is, "Cave of the Heavenly Teacher".

Always a place of charming natural beauty, today, it is more enchanting than ever. There are about one hundred priests in charge, the greater half of whom are working priests, who constantly labor to make the temple and vicinity even more attractive. They till the mountain sides to raise rice, and vegetables, for themselves and pilgrims. They gather the "mao-li-tzes" (毛梨子), "hairy plums" to make delicious wine for their guests, resembling home sweet cider. Priests who are stone-masons and carpenters are constantly at work repairing & beautifying the temple and adjacent buildings, as well as constructing rustic bridges, tea-houses, and resting-benches. Other priests are road-builders, making trim bridle paths to all points of beauty in the nearby hills, and on the top at "Shang Ch'in Kung" (上清宮)—"Upper Temple of Purity". Over the bridges and way-side shrines and bridges covered with artistic roofs are tastily decorated signs indicating in interesting character work the suggestive names of the resting places you are enjoying. Among the descriptive names we find, "Ning Tsue Ch'ow" (凝翠橋), "A Collection of Jade", "Shi Nieh Ting" (適宜亭) "Suitable for Mystics", "Fu Mo" (伏魔)—"Conquer the Evil Spirits", "Yu Hsien Ngai" (遇仙崖), "Fairies Meeting Cliff", "Chi Hsien Ch'ao" (集仙橋), "Fairy Bridge". One of the most intriguing spots is the look-out at half-way point on the upward climb, where entrancing views are beheld on all sides, and you read, "Ti'en Ran T'u Hua", (天然圖畫), "Natural Pictures". Last, but not least, near a silvery water-fall runs the legend;—

"We hear the sound of water splashing in the breeze,  
Many vines and branches are drooping from the trees".

Situated nearly four thousand feet above sea-level this natural resting-place, has proved a very popular summer resort for pilgrims and tourists. The progressive priests have recently erected a 3-story summer hotel, at the rear of the main temple, fitted with double furnished rooms. Their

capacity is 300 guests per day in the busy summer months. We have had some enjoyable Student Summer Conferences there. One of the younger priests in recent years took a course in photography in our West China Union University Photo Studio, and now supplies you with excellent souvenirs of your trip at a very modest cost.

Tu Fu (杜甫), the Famous poet who spent so many years in Szechuan and immortalized the temple "Ts'ao T'ang Si (草堂寺), loved to spend his holidays here, and writes thus of "T'ien Si Tung"—

"Since I have become a guest at the Green Mountain range,

I dare not even expectorate in this famous place.

But I greatly love this charming Chiang Ren Mountain (丈人山),

Because its high peaks are full of sacred mystery.

At the great temple's front are most auspicious clouds;

I should like to live here on the highest cloudy peak;

Then the golden elixir will chase away my hairs of gray,

When you see my countenance t'will be like ice and snow."

The latter has reference to Chuang Tze's chapter on, "Transcendental Bliss"—"Far away on the mountains of Miao Ku there lived a spiritual character whose flesh and skin were like ice and snow; his manner was elegant and graceful like that of a maiden. He did not eat any of the five grains but inhaled the wind and drank the dew". When one declared it nonsense, Lin Hsiu replied, "You do not ask a blind man's opinion of a picture, nor do you invite a deaf man to a concert. Blindness and deafness are not physical only. There is a blindness and deafness of the mind, diseases from which I fear you are suffering. The good influence of that man fills all creation, yet because a petty generation cries for reforms, you would have him condescend to the details of Empire. "This is a good illustration of Lao Tze's "Wu Wei" (無爲) "Striving through the power of the Inner Life". This is the cream of the early Taoist teaching, par-excellence, and a few days now and then among the hills about T'ien Si Tung will help you catch something of the lost radiance of the early transcendental faith.

Nearby is "Ling Ngai Si" (靈巖寺), the "Temple of the Spiritual Heights". Here is the "Heh Feng Tung" (黑風洞), "Cave of the Black Winds," and the widely known "Peh Long Si" (白龍池), "Pool of the White Dragon"—a



deep open spring filled with delightfully cool and refreshing water. This pool was deepened and made into its present form by a prominent Indian Buddhist Abbot, "O Si Do" (阿世多). In close proximity is the "Chien Fu T'a" (千佛塔), "Tower of the Thousand Buddhas". Here too, near the crest of the hill in the deep woods of the mountain, is the famous "Ch'i P'an Si" (棋盤石), "The Chess-Players Stone". This far-famed stone is responsible for the story which is the Chinese counterpart of Rip Van Winkle. A woodcutter watched two Immortals at play here. Becoming engrossed in the play he lay down his axe and forgot everything else in his intense concentration. Later aroused by the players and warned to return to his family, he found his wooden axe-handle rotted to dust, and, returning home with his hair grown long and beard turned white, he found his wife long dead, and his infant son married, with grand children who stood open mouthed at relation of the wondrous tale.

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## A PRACTICABLE PATH TO RURAL RECONSTRUCTION.

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L. TOMKINSON.

In newspaper, on posters, everywhere, in these days one sees slogans of all sorts dealing with rural reconstruction. One of the most intelligent that I have seen called on the rural population—the farmer—to realise that reconstruction depended on themselves—that only they could save themselves (i. e. that they should not depend on the help of other men—spiritual help was not in question). On the briefest consideration it must be clear that this is so. In the world today it were vain to hope that their poverty might be relieved by presenting them with vast "relief funds". And where can one hope to find the vast numbers of teachers from the towns necessary to render literate the illiterate millions of rural areas, if this were to be done by professional teachers

from without (even if there were no question of salaries etc.)? However obvious this may be I must record that in speaking recently to a variety of people in Mission circles concerning the prospects of the literacy movement or other aspects of rural reconstruction in Szechuan, shortage of funds and the fact that the professional employed staff of the mission and churches cannot find the necessary time to conduct adult schools and do other such work has been brought forward as an almost insuperable difficulty. If indeed a host of professional workers devoting their whole time to such work is a *sine qua non* of its being undertaken the situation is quite hopeless.

But in fact the experience of the literacy movement in Shantung, Hopei, and other places and of the other aspects of rural reconstruction which have largely grown out of this movement show that the situation is by no means hopeless. At various conferences last summer I listened to accounts of how the literacy movement inaugurated by the missions had swept over hundreds of villages giving a modicum of education to thousands, and yet I heard nothing to indicate that (apart from the expensive experiments in the Tingsien laboratory) the missions in these North China regions have larger funds or personnel available than have the churches in Szechuan. Such work has been possible because these churches have realised that their part was merely to inspire and, where necessary, give advice and direction. The pastors or others employed directly by the churches have not themselves been the teachers in such schools, except perhaps a few in model schools; nor as a rule have the missions supplied buildings or materials. The part of the church has been to create a desire for such work and inspire a desire to take part in the work—sometimes from a spirit of sacrificial service, sometimes doubtless for the sake of “face”. Perhaps the teacher in such a school has been an old and fairly substantial farmer who has not only provided a room in his house, but perhaps has had sufficient knowledge of “character” to teach his neighbours to read—or perhaps he has turned that over to some son who has been through a primary school in the neighbourhood but is back on the farm (usually I fear, for lack of other openings). Perhaps some teacher in the local National Primary School has decided to sacrifice his evening leisure to teach adult farmers in the day school building, or perhaps it is a teacher in some old-type private school who has done this. In some cases a group of farmers has got

together and dug a hole on some waste land outside the village and covered it with reeds, kaoliang stalks, or what not and made this their "school building"; and any of them who knows some characters has taught the rest. Perhaps a farmer who has "graduated" from a similar school in the neighbourhood has taken this responsibility. In some cases the teachers has worked hard in the afternoon to learn what he is to teach in the evening. Of course this sort of thing only takes place after the movement has got a real start, but it may be useful at the beginning for us in Szechuan to have some vision of what it is we wish to get going.

What applies to the educational or cultural aspect of rural reconstruction applies no less to other aspects, such as the economic and agricultural. In relation to cooperative movements, for example, the function of the missions is not to obtain large sums of money to loan to farmers more or less organised into something that may be called a cooperative at a low rate of interest, but to inspire, teach and direct the farmers to cooperate in a variety of activities; though at times the church may act as an intermediary between the farmers and banks or government departments.

It is no doubt true that there are matters in which the best expert assistance is invaluable, but the number of such high grade experts necessary for even a large program may not be great; it is surprising how much practical work may be done by devoted amateurs gives just the instruction necessary for their particular job. Nor in reconstruction work inaugurated by Christian churches, or in which churches take part does it necessarily follow that such experts as may be necessary must be members of the churches, still less that their salaries be paid from mission funds. It is not even necessary that all medical assistance—not even all drugs should be given free. A young man who took part in a most interesting piece of rural reconstruction work near Soochow (inaugurated by the Y.M.C.A.) told me that he and his fellows never gave away medicine free. If a farmer needed medicine, for example, but had not the cash they might help him to earn a little more by some means as giving him introductions to places in the city where he could sell eggs to better advantage; but they would steadily refuse to pauperise him even for the benefit of his health.

No doubt this article might be extended indefinitely with further illustrations of what has actually been done elsewhere, but I think sufficient has been said to make clear

the point that the possibilities before the churches in Szechuan of taking an effective part in rural reconstruction are unlimited provided they are prepared in such work to cooperate with the rest of the community they are seeking to serve, in fact to inspire the community to work out its own salvation.

### WHAT OF THE PRIMARY SCHOOL PROBLEM?

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CHESTER F. WOOD

There would appear to be no question about the future of the Christian Primary School. Reports from many quarters indicate increased attendance recently. In Suifu our total school attendance is 1355 as against 625 three years ago with 989 of these in Primary Schools. But we are reminded that excessive prosperity came before the depression and that it is often clearest before a storm. We must therefore take the weather indications and prepare to adjust not only to withstand the storm but to benefit by it.

The history of Church educational institutions in Europe and America indicate that they gradually withdrew from the Primary School field to the Middle School and then to the College field. In Japan, missionaries, slow to remember this fact, did not build Middle Schools and Colleges sufficiently strong, so that the government far outstript them there. When the Primary Schools went in Japan, the whole Christian educational program was weak. In China, Dr. Wei, of the N.C.C., says, "The Christian forces may have to retire from the field of primary education when the government finds it possible to take over that field." Dr. Ida Lewis, of the Christian Education Association, reports that in East China, Christian Primary Schools have decreased from 1034 to less than 100 in nine years. The government's intense emphasis on education in this period of Sun Yat Sen's program, with the large number of students in normal training in this neighborhood, would indicate that that day is not too far off.

If the government takes over these schools, what will become of the necessary moral and spiritual training of children? Confucian ethics has gone off the curriculum for Sun Yat Sen sociology. The first eight years of the child's life is the most impressionable. Life attitudes are created in these formative years. Many Chinese parents of the better classes realize this; and they are either engaging private teachers for their children or sending them to small private schools, where the children are grounded in the "Four Books." In many places there are more children in these schools than in government and mission schools put together. It is certain that the Law must come before the Gospel as a "schools master," that discipline comes before freedom, that moral conviction comes before religious sacrifice and service. Our registered Christian Schools are forbidden by law to teach the Bible, while Confucian ethics is not on the curriculum. Private teachers and schools teach Confucian ethics.

It is interesting that some of the strongest and most spiritual of Christian leaders have not come through Christian Primary Schools. Kagawa, while a government school student of sixteen attending a voluntary English Bible Class, came to his Christian decision. Bishop Song, a government student in Chengtu attending Dr. Yard's Bible Class, came to his Christian convictions. Wallace Wang, a government school graduate attending West China Union University, decided there to follow Jesus Christ. Ghandi, a Hindu with Christian principles and with more courage to apply them than many professedly Christian natives in India, is not a mission school product. Is it not that these and many others were grounded in the ethical teaching of their countries as Paul was at Gamaliel's, knee? Then when they met the perfect Christ on the road to Damascus they decided for Him?

We have tried in Suifu to meet the present restrictions on religious teaching in schools with a program which would give the students an opportunity to get the necessary moral and spiritual training. There is the continual influence and attitude of Christian teachers; but in our Boys' School only six of the ten teachers are professedly Christian, because there are not enough Christian teachers of quality available. There is a daily assembly period when ethical talks are given to all the pupils. Bible instruction is given at the church in eight different classes through the week so that every student has opportunity for this instruction once per week. Sunday

School is made as efficient and appealing as possible with separate departments and small group classes—We now have fifty-seven teachers at work in the S. S. About three hundred of the eight hundred and forty-five pupils in our city primary schools attend on the best Sundays. 23 children over twelve years of age have been baptized in the past three years mostly from the families of Church members.

We have tried to establish and maintain connections with the government and the larger private schools throughout the district. We have also tried to form relationships with the families of our school children, that they might cooperate with us in our program. Perhaps this is one of the reasons for the phenomenal growth of our schools recently. We also have church members and former students in our schools teaching in government and private schools. This means a fine point of contact and indicates a way in which our influence may count in Primary Schools in years to come. In visits to the district, fellowship is sought with all school teachers, books on psychology and pedagogy are lent and invitations received to speak to students. Large groups of students where we have no mission schools come to our chapels for definite religious talks and songs and prayers. In the city, two large street children's Sunday Schools have an attendance of 120 primary school children as compared to the three hundred from our own schools.

If the government is going to take over Primary Education in the not too distant future, what should be our future program and how should we be preparing for it? The Church of Christ should ever rejoice when public opinion is such that the public will support on a large scale institutions which the Christian group has been trying to establish, necessarily on a smaller scale. We can give our attention and strength to the more definite spiritualizing of this part of society, which is our chief function as a church.

Lower Primary Schools of the most modern and efficient type practicable should be maintained by us as long as possible. It may mean one small but exceedingly efficient school in each place—possibly approaching the Child-Centered School idea. It may be that, as in Japan, such a school will not bring forth the opposition of government patriots that big schools would. Also such may be permitted, as is the case in Japan, for their benefit in blazing new trails is appreciated. They should be especially strong in Chinese subjects and in character building so as to appeal to parents who now demand the private school. They might be regis-

tered with the government. They might become fully self-supporting as are other private schools. Because of the class of pupils we would draw. Practically every pupil could afford to go on into our higher schools. Our student aid problem would be largely solved; and the reputation of our whole school system would be advanced, so that our higher school would also draw a better class of students. The sooner we realize that we cannot educate the whole population and get down to a few very efficient schools which can become self-supporting the better for our work. We will then fulfill our function of setting a good example, do better work of developing resourceful leaders, and have a reputation which will give us a hearing of our Christian message with a larger constituency outside of our schools.

If the Primary Schools are going largely into the hands of the government, it would seem wise to put our chief strength into developing schools which will last longer. We have already put great emphasis upon the University. But what of our Middle Schools? Shall we leave this field to the government in some places outside of Chengtu, as is now the case? Should we not make plans to use expensive Primary School plants for higher grade schools and arrange more temporary quarters for Primary Schools? If we do not, will it be that the government will want to take over our Primary School plants when they take responsibility for the big Primary Schools?

Should we not in Higher Primary and Middle School remember the strength which is peculiarly ours in western subjects? We should therefore be making a special appeal to those parents who have had private teachers in Chinese literature for their children and who are looking for a place for their children to get the best instruction in western subjects to properly fit them for Middle School and for college? Often these pupils are away ahead of those in their classes in Chinese literature and need to put the bulk of their time into catching up on the western subjects. They are a group which require more special attention; but they are prepared to pay for it; and they make excellent students for our higher schools. Many of them will become leaders in their country. Later they should form a dependable group of alumni for our schools — important in this day of cuts from home and of demand for nationalization of all schools.

If we build strong Middle Schools which are sending out men with Christian principles into society and to teach in government and private schools, will we not be exerting a

wider influence than by trying to maintain large Primary Schools, the bulk of whose students never will go further in study? They are thus too young when they go out from us to come to definite religious convictions. Further, cannot we cultivate the opportunities which can be ours of reaching students of friendly schools? In Li Chuang, a village of this district, we closed a straggly primary schools of twenty-four pupils, and now three schools, conducted by two Christian graduates of our Middle School and by a former teacher of our school, offer opportunity to reach intimately a total of ninety pupils.

We are not dependant upon a large base for our higher schools. Like the skyscrapers of New York, the question is concerning the quality of the base. Private and some government schools furnish students for our schools. In Suifu Boys' School there were only twenty pupils in each of the first two years of Lower Primary in former years; but there are pupils enough for two classes of first year Higher Primary—fifty in a class this term. Ngan Bien outstation school, organized as a Higher Primary with Lower Primary prep. course, has thirty-nine of its seventy-three pupils in Higher Primary; and their graduates all finished among the leaders in government school examinations last year. In Monroe Academy, our Junior Middle School, out of the fifty they were able to accommodate in entering class this year, only nine come from our own schools. Some leakage from our Primary Schools!

Moreover, the important age for decision and establishing of life motives is getting more and more to be in the Junior Middle and Senior Middle Schools. With students attending school uninterruptedly from six years of age, they can graduate from Higher Primary School by the time they are twelve years old. This is going more and more to be the rule. In that case, if we do not prepare to carry them on through Middle School, we lose them from closest influence during the most important years. Further still, if we insist on carrying on big Primary Schools, from which only a small fraction may go on into Middle School, we are merely scattering seeds without hope of cultivation and much direct fruit.

The church can present a program which will appeal to and hold the children not in our schools. Children like to hear stories well told. Children are responsive to the music which we are especially prepared to teach. Small classes in Sunday School, where the teachers can have comradeship with pupils, will hold them. Special age departments, with the program adapted to their age and with the larger group



assembly, appeals to the desire for "Lao ray". Without the Sunday School as a Sunday session of our day schools, outside children will feel a welcome. Our street children's Sunday Schools now attract 120 in Suifu. In China we do not have the support of many parents, who will send their children to Sunday School. But I do not forget that in America, when I was serving a church, the children often kept their parents home from Sunday auto picnics because they insisted on attending Sunday School.

It would seem therefore that our program should include building up of strong Middle Schools in important stations. We should have as high a grade school in each place as the government if it is possible. Our Primary Schools should be maintained as self-supporting model schools appealing to the best families in town. We should maintain relationship with the parents of our pupils for understanding and support. We should endeavor to produce men in our Middle Schools who may become leaders in society—some of whom as teachers in schools will carry forward the principles of Christ. Thus will our opportunities increase for a wider spiritualizing influence in the communities where we work.

We must go ahead with the movement in the nation toward government-supported public Primary Schools, encouraging this forward move, giving way in our program where necessary, strengthening where possible, advancing in grade of schools with the government, working to produce Christian leaders, or we will loose out in the stream of progress.

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## TREES FOR THE CAMPUS: II. SOME POSSIBILITIES.

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What are the available trees and shrubs and decorative plants for the campus? By "available" is meant those local trees that are suited to the particular environment of soil, water, temperature and "temperament". (Exotic trees and shrubs are not noted here as there are so many Szechwan trees that have not been exploited. Foreign trees may and should be added in special plantings or in compounds or plots as opportunity offers.)

What is the climate? What is the soil? What is the water situation? What is the nature of the plant or tree? What are its enemies and what are its chances for survival? What are its decorative possibilities? What is the sociological temperament with which the trees must contend? These questions cannot be answered theoretically, but only by objective observation and experiment, and (shall one say?) subjective experience.

Aside from social *mores* which sometimes confound *neum* and *tuum*, water, temperature, and soil are the limiting factors in plant possibilities. Certain plants survive cold and others survive heat, but the amount of water and its distribution in time is more determinative.

The temperature extremes are from slightly above 100°F. to 16°F. This latter temperature is unusual. In fact anything below 25°F. is out of the ordinary; yet, during the last five years, the following minimums have been reached: 23°, 22½, 22½, and 16°F. These four, almost successive, winters have just about pinched out the Szechwan banyan (as can be seen in the former guild-hall, just northwest of the campus on the street), and the palm in front of the Library.

The amount of rain at Chengtu is not much of a factor save in starting plants and trees. The Chengtu County Irrigation System provides water for practically all the year; and now the drainage system on the campus is fairly satisfactory for the whole campus, although there are still a few places that may be flooded for twenty-four hours—in case of excessive rains.

The cloudy winters with high humidity are very favorable for most plants and trees. Under such conditions it is usually very easy to start plants. Even apples may be "Slipped" by merely sticking small limbs into the soil. Willow tennis posts on the campus—M. E. M. Side—have put forth buds and now they are trees. It may be noted in passing that the high humidity of the campus is against the law for meeting places in Toronto? But vegetation here disregards such mandates.

The water table varies from 5 ft in August to 25 ft in March, for wells can be found at these depths on any part of the campus. As soon as tree roots push down into the soil, the water supply is assured.

The soil is clayey in parts, especially between the Administration Building and Hart College. But sand is easily found and it has been used to surface most of the campus. This sand is taken from a settling basin each winter and the next summer the basin is filled again within a few

weeks. Nearer the river, as on the Friends and the M.E.M. sections, there are more cobbles beneath the surface and the soil surface dries out more quickly. Yet when the tree roots down, moisture is found in ample supply.

A swing around a 17 minute circle over the North Gate, Chengtu City, Campus, Arsenal, higher hummocky land to the east of the city, and North Gate suburbs reveals that the campus situation is uniquely favorable for vegetation. The April mustard-bean-wheat mosaic of farms on the irrigated land (with willow, alder, and bamboo wherever desired) in the neighborhood of the University gives way to the vegetation of the cistern-pools of water on east and northeast of the city. Bamboo is found near these catchment basins for winter water, but only pine or cedar are seen on the dry knoll tops which are void of mustard—which requires moisture in plenty. (This paper would have to be written quite differently had the University been located in this old topography, out of reach of the gravity-irrigation system as was mooted at one time!)

Wind is scarcely a factor in planting trees. There is very little wind in Chengtu. There are sometimes whole weeks when a wind gage does not register, and even the leaves scarcely stir. To be sure, when *limbs* of the cedar are planted they bend towards the south, but this is due to heliotropism rather than due to the winds which usually come from the north. It is very seldom that limbs are broken off by wind or lightning on the campus. However, this has occurred once or twice during the history of the campus.

#### *A List of Trees with Running Comments:*

This list of trees is not exhaustive, but the writer endeavours to note those that are potential choices for this or that place, for this or that purpose. The names are the common names used at Chengtu and there is no pretense that they come from a botanical key. Rather than put in Latin names, it is more useful to enter the Chinese characters. As was mentioned in the first article, the writer would welcome suggestions as to an extension of this list of choices.

#### *Some Major Trees, or those that exceed 25 feet in 25 years:*

Of the major evergreen trees in this list, the camphor (香樟) develops the most rapidly. It has waxy leaves of a deep green color. In the fall these leaves turn reddish and

give way to new leaves. It is a very "dirty tree" in that it litters up the ground very much. It gives a dense shade so that sunlight can scarcely come through. Consequently, all grass is killed beneath the tree. It should not be placed too near the house as it grows so rapidly and it shuts off too much light in the grey days of winter when light is needed. Deciduous trees would be much better. As a single tree, as a punctuation mark, it is fine, but as an avenue tree it leaves something to be desired. It is the hardest tree to plant with assurance that it will not die. It cannot "get its feet wet" for 24 hours and live.

The *Cryptomeria Japonica*, (麥吊松) is one of the most shapely of trees, as it grows in a fine cone, not too sharp. This is the giant and ancient tree that has been exploited at Nara in Japan. It grows well where there is plenty of moisture. After it once gets its root system in, the tree grows rapidly. There is a fine one at the bridge near Hart College and a larger one near the house where Principal S. C. Yang lives. It would make a fine College Campus border tree.

The Horse Tail Pine (馬尾松) is a slightly more open evergreen that grows to some height with a fine white bole. In April it comes out in pollen "candles" that make a feature. It is the pine that the Chinese use as the symbol of long life and it is found in paintings, and is very often found associated with storks of the same significance. It is probably the most symbolic tree in the list. This is the border tree that outlines the cross of the university campus. This is the tree that grows in the driest places but it also does well with more water to drink. It is the tree of the old topography to the East of Chengtu and of the hill tops.

The Cedar (柏樹) ranks second to the pine as a dry land tree. This is called the Imperial Cedar (皇柏樹) along the Great North Road, where the trees are still numbered along the Imperial Highway. It is the favorite tree of Chinese temples in Szechwan. This is the tree that Mr. Arnold Silcock wanted in front of the Friends' College. It grows well on the Chengtu Plain and it has a green that fits in with the grey brick and tile of Szechwan buildings. When properly planted. Some of these are clumped between the Library, Administration Building, and the Assembly-to-be it partially conceals building until one stands just before them.

The Spiney Cedar (刺柏) is another evergreen that is conical but it is too telegraph-pole-like to fit in with Chinese

architecture. It is interesting to see a few as contrast with the same tree under pruning as a formal tree. It is hardly the tree to be used generally.

The Lanmuh (楠木) is one of the most local of tree. By and large it is grown from Yachow to Chengtu, from Kwanhsien to Suifu. It must find plenty of water, seepage from a ledge of rocks or irrigation but it must not be drowned. It is limited by water and by temperature. It has a shiney leaf that is changed in the fall and in March. It grows through the winter. There is an oil that seems to be the feature that keeps it from insect and decay. This is one of the most beautiful of trees. There are two kinds and the architecture is quite different. The small leaf grows tall and slender with small lateral branches. This is used on the Baptist campus. The large leaf has heavier lateral branches and the shape of the tree is not so conical. The Friends are using this tree as a border. It grows faster than the small leaf. Chiongcheo is the center for the lanmuh tree.

The Sha Shu (杉樹) is hardly found on the campus, but it does grow on the Plain near Pih sien. It is a somewhat formal evergreen. The Blue tree is unusually fine. One in a thousand is found growing on the hills back of Kwanhsien. This could be used in a few places, but it is hard to obtain.

The Banyan (黃角樹) is a broad-spreading tree that is almost evergreen, although it is a fig and sheds its leaves in the spring. This is on the northern edge of its terrain and the coldest weather is very hard on it. It makes a fine shade. All of the young stock has been frozen so that it is not possible to buy good trees locally at the present time. This tree should be used somewhere.

All of the trees above mentioned, save the Banyan, have an oil or resin that makes these trees *almost* white-ant proof while they are alive, which is an item that should not be ever-looked.

The deciduous trees also have their strong points. The Ginkgo tree (白栎) comes out in light green leaf in April. It grows to be large and there is one at Chin Shen Shan that is over a thousand years old. It is a beautiful tree with its early light green in the spring, its deeper green of the summer, and its golden yellow in the fall before the leaves fall. The architecture of the tree is satisfying too. If these trees could be pushed along in a reasonable time to stand on the south side of buildings like the Education Building for shade in summer and for light in winter, they would fill a real need.

The ordinary Willow (柳樹) is a beautiful tree, but it is subject to the "mistletoe." This parasite and a large beetle practically limit the life of this tree to 25 years. It can only be classed as a temporary tree.

The Weeping Willow (垂楊) is a more graceful tree, but it is limited in life expectancy also. These should find their places in some spots on the campus, but not in the most important spots.

The Magnolia, (魚蘭) both the white and the pink, would make a wonderful tree for flower and for shade, but these can only be nurtured behind walls, on compounds or within the wall back of the Administration Building.

The Oak (青杠) is a fine tree, but it is so raggedy through the winter, that it is almost eliminated as a major campus tree, but a few examples should find their places in compounds. It can hardly be a formal tree, and the very layout of the University calls for formal trees.

The Chestnut (板栗) is another tree that could well find a place within the compound as an example of another tree. The cut of leaf and the shade of green present something different; but "fruit" invites mutilation later. It is hardly distinctive enough as one of the formal trees.

The Ma Liu (蒜柳) is the most rapid growing local tree, but it can only be used as a filler for the time being. The magpies sow it down with mistletoe, and it jeopardizes the other trees. Besides it is not especially beautiful.

The Swe Dong Kua (水冬瓜) is very different from the preceding but it is also only a stop-gap tree.

(Lesser trees and shrubs will be mentioned in the next installment.)

## NOTICE.

### TAILOR FOR OMEI.

The Tzeliutsing tailor will go to Omei this summer if sufficient work is guaranteed him. Will any desiring his services kindly communicate with the undersigned.

ETHEL M. VIRGO,

Tzeliutsing.

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*The Upper Room.*

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## THE SECOND BEST.

Reading: Romans, XV; 20—25

J. Taylor.

The apostle was possessed of an ever-increasing ambition. He no sooner was "apprehended of God" than he began to work for God. It is perhaps too much to conceive of this missionary as having a vision of all he wanted to do from the beginning of his career. Rather should we think of his vision as expanding with his service. He widened his area of service as that service increased. We may draw concentric circles with increasing circumferences that depict Paul's enlarging world. First, a small section of Asia Minor; then farther afield, followed by his visit to Europe. At last his ambition reaches out as far as the Pillars of Hercules and he decides to visit Spain. There is a question as to whether he reached that peninsula; but there is no doubt that he held it in his mind. He always wanted to go "a month beyond." He was essentially a pioneer.

But in this part of the epistle to the Romans which constitutes our reading, we watch him defer the journey to Spain. He writes to his friends in Rome about his plans and tells them that he hopes to call at Rome when he sets out for Spain. Then he says: "But now I go unto Jeruslaem to minister unto the saints." And herein he reveals his true greatness. For while his heart is set on Spain, he postponed that journey because there was a group of needy people in Jerusalem for whom he felt a measure of responsibility; and he was quite willing to act as almoner for the Christians of Macedonia and Achaia who had collected funds to be sent to Jerusalem. So we see this servant of Christ, filled with a longing to carry the gospel to those in Spain, turn his face eastward and take the long journey from Corinth to Jerusalem. What a descent from the leading Christian missionary in Europe to the Treasurer of the Benevolent Fund of the Church! Surely someone else could have been found to carry a bag of money to the Holy City! But no, Paul himself was willing to do this lowly task.

We can pick out a number of our fellow-workers who are a match for Paul. Men and women who never reach the limelight; but whose lives seem to be taken up with lowly ministrations. Cooped up in some back room they labor over figures and ledgers while their more fortunate fellow-workers are off to Spain, with the prospect of calling at Rome on their way to their field. Others\* spend their time with beginning classes who are slow to learn; but who some day will be graduated as the students of Professor Eminence, B.A. M.A. Ph.D., Etc., until a good share of the alphabet has been used up. That is, the quiet service of those who started those students on the upward path is forgotten in the glare of Commencement Day. "But now I go unto Jerusalem to minister unto the saints."

After all the second best is our test. Have we grace enough to play second fiddle. For that instrument is part of the orchestra. It *does* constitute a part of the whole. If it is missing the music will lack something that a keen ear will detect. Someone must oil the machinery or else the train may stop on the track. We all might stop a while, now and then, and lift our hats to those who play second fiddle.

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### METHODISTS MEET.

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The East Asia Central Conference of the Methodist Episcopal Church met in Nanking for eight days beginning April 24, 1934. Ordinarily meeting once each quadrennium, the last session of this Central Conference had been a special meeting in 1930 at which time two Bishops, one Chinese and one missionary, were elected. At that time, the regular quadrennial session was fixed for 1932 but the hostilities in Shanghai interfered with its being convened. The an interim committee called another special session in 1934 to replace the regular quadrennial session that should have been held in 1932.

This Central Conference is made up of eight district conferences. Of these, North China, Shantung, Central China, Kiangsi, Hinghua and Foochow had full delegations present. The factors of time and distance and an unfortunate misunderstanding regarding funds available for delegates expenses



reduced the delegates from the Chungking and Chengtu conferences to one representative from each area. Of the forty odd delegates present, over eighty per cent were Chinese. There were five women delegates.

Fraternal delegates from other organizations made notable contributions to the Conference. Outstanding among these were Bishop Ruang of the Korean Methodist Church, Dr. Z. T. Kuang of the Methodist Church South, Rev. James L. Heady of the Wesleyan and affiliated Methodist groups, Dr. C. Y. Cheng of the Church of Christ in China, and others associated with closely cooperating groups. Miss Draper brought the personal greetings of Bishop Akazawi of the Japanese Methodist Church who had been confined to a sickbed for some time. Greetings were received from the Anglican Synod meeting at Wuhu, from Bishop Birney in America, from the Methodist Episcopal Board of Foreign Missions and others.

The outstanding issues before this Conference were questions relating to closer affiliation with the Church of Christ in China, to relations with other Methodist bodies and to union of the work now under separate men's and women's societies. Commissions were set up on each question with instructions to report at the next session which was called for 1938. The work of the church for the past four years was reviewed and many matters relating to simplifying routine activities in administrative and educational fields were dealt with through appropriate actions. Religious education and the rural activities of the church were especially emphasized. Action was taken setting aside the Chungking and Chengtu conferences as a episcopal area. Two former episcopal areas, the North China-Shantung area and the Central China-Kiangsi areas were united in one area under the bishop resident in Shanghai. To harmonize with the action taken fixing the date of the next Central Conference in 1938, the terms of the Chinese and missionary bishops' elected in 1930 were extended from six years to eight years.

Bishop C.P. Wong, elected in 1930 as the first Chinese Bishop of the Methodist Episcopal Church, made the outstanding individual impression of the Conference. His calm presence, his sincerity and honesty, his high standard of integrity as a presiding officer, and his strong spiritual witness demonstrated his full attainment to episcopal stature. His leadership in association with Bishops Welch and Gowdy should make the next quadrennium a notable period.

R. W. P.

China Inland Mission

Kopu, Kweichow, Apr. 3, 1934.

The Editor  
West China Missionary News  
Chengtü, Sze.

Dear Sir;—

The March number of the "Missionary News" to hand in last mail. We note your appeal to Kweichow and Yunnan workers for news of their work, and therefore I am sending you a copy of a circular I have just written. If any item in it is of any use, all right. If it is no use, well, it is still all right. Feel free to do with it as you please, knowing you won't hurt our feelings if it is not printed!

Mr. and Mrs. LaRue, known to several of the friends in Chengtü, left us a month ago en route for the States, travelling out via Pichieh, Tating, Kiensi and Kweiyang. From Kweiyang they hope to go by the new motor road through to Wuchow and thence to Hong Kong. They should be nearing Hong Kong now, if not already there. They expect to sail from Shanghai in May or June for the States.

Conditions in our neighborhood have been quiet except for the raids of these Nosu, leaders some of which are mentioned in the circular. But the last few days there are persistent rumours of a big band of robbers, many of them Mohammedan, which are nearing Kopu. This is causing much unrest, but we hope and pray that the evil men may not come this way.

There is quite a shortage of food in several parts of the district and many will have a difficult time until the barley is ripe, some couple of months hence. Fortunately, we have some Famine Fund money in hand and hope to be able to assist in the worst cases. It is impossible to help all who are facing a shortage, but there are not the famine conditions everywhere that prevailed last year.

We much enjoy the "West China Missionary News", and so do the LaRues who have asked us to send on our copy to them while at home.

Very much sincerely,

A. E. YORKSTON,

(Mrs. John Yorkston).

## China Inland Mission

Kopu, Kweichow.

Dear Friends;—

March 29, 1934.

We have already started our spring visiting amongst the Miao outstations. We went first to ROOSTER VILLAGE. This is on top of a very steep hill, which is dotted with coal-mines in various places on its sides. When we finally reached the top, we found a room swept and prepared for us, with a huge coal fire burning in its centre—bigger than one could put ones arm around. The usual warm Miao hospitality was extended to us here, as at every other place we visited, making it a pleasure to be with the people. We had the gramophone with us, which was listened to with real enjoyment after the meetings. At this village we saw our first Miao twin babies—Susannah and Joel. A goat was killed in our honour, and when we left a leg of goat mutton was strapped onto our boxes to be brought back as a gift!

The following Saturday, we set out in another direction, starting with Cliff Foot Village. A young fellow name Josiah is the preacher here; he is bright and earnest, and has taught his people to sing well. On Sunday we had a full church, with some thirty youngsters in the “gallery”—which was simply some planks laid across beams to make a flooring in two different places. It had to be reached by a ladder, which was removed so that once the children were ‘parked’ there, they had to remain till the service was over! One of our horses was stabled in a partitioned-off part of our room and kept poking his head in to look at us. Josiah took us for a walk in the afternoon. We clambered laboriously after him, up a steep bit of hill until we came upon a nice flat piece of ground. “What is this for?” we asked. He proudly informed us it was the drill-ground of the school-boys who were there last year. I wondered how many teachers at home would appreciate such a climb every time there was to be drill!

On Monday we left for another village, and spent each night that week at a different village. Young men from the first place would carry our loads and Neil’s chair on to the second village; the young men from there would take us on to a third, and so on. FIRE BURN VILLAGE will not soon be forgotten. We had the organ with us as well as the gramophone, and got it out soon after arrival. An eager crowd of young folks gathered to sing, and asked for a new tune (something much desired by the Miao who love singing). So

we translated a couple of the C.S.S.M. Choruses and taught them to the people. They caught on well and, after that, we taught these choruses at each place we visited. Josiah's home is in Fire Burn Village and he has taught the young folks there to sing in three parts "Take the Name of Jesus with You". It sounded so nice. The girls took the air, the young men the tenor, and the contralto was sung by little chaps of 8 or 9 years old! It was a rare sight to see a whole row of wee chaps, in rough tattered clothes swaying to and fro as they sang that contralto part at the top of their voices. Here, as at all other villages, we had evening and morning meetings followed by the gramophone.

Next morning Josiah took us to his own home for breakfast and later we left for Fairy Water Hill. This was quite a small village, but Christians from scattered homes came for the meetings. We stayed in a room that was painfully low (literally, as the top of my husband's head proved!)

The next night we stayed at the home of a very earnest man, Yang Joel. All his neighbours are Chinese or Nosu, so he enjoyed the increased number of Miao that our party brought to his home, including two senior preachers, carriers, etc. We had a very nice visit with him and several members of his family followed us to other places to hear more. There was a grove of lovely pine trees right beside his house.

TEH-MAO-P'ING-TSI was our next resting-place. This outstation uses an abandoned mud-walled house for its chapel. It was formerly the home of David, their preacher, who has now built himself a wee house of roughly split logs and thatch roof. In the afternoon David took us to a most interesting spot where an underground river emerges from below great rocks, immediately forming into a swiftly flowing stream. The ceiling of the house we stayed in was covered with sooty smuts from the wood-fire and in the morning smuts were all over our bedding. Several people came quite a long way that night to be present at the meeting.

The next morning's journey took us past a very lovely waterfall. Reaching RED EARTH PASS we stayed at the home of a man who has, unfortunately, back-slidden. He did not greet us with the usual Miao "Endoo Vay Ba" (May the Heavenly Father take you in His arms), and we hear that he smokes opium. He did not stay through the meetings held in his home, and seemed to make no response to the messages given. Please pray for him. Satan is busy amongst the Miao, as elsewhere, seeking to lead people astray. Several other people in the village seemed quite earnest.

Saturday found us at HSIN-LONG-TS'ANG, the largest church in the district. At present, they are without a preacher, their own man having just resigned. The elders are carrying on until the church chooses someone else. We had a nice clean loft over the chapel where we settled in comfortably for the week-end. We had a splendid attendance at all the meetings here and the building was more than packed for the main Sunday service. Every available form was brought in, and still many had to stand. A number of Christians came from other outstations that day to share in the special meetings. Daniel Lo and Mark Chang accompanied us throughout the trip, and David was also with us at this place, so there were several speakers. We pray that some hearts may respond to the repeated call given for more faithful Christian living. On Monday we returned to Kopu, praising God for travelling mercies and health vouchsafed to all during the trip.

There is another matter concerning our local Kopu people which we would value prayer about. For some time they have been suffering at the hands of the local official. He keeps a band of armed men, and sends them out raiding around the vicinity. Sometimes they take a captive for ransom; at others they drive away the people's sheep or cattle, or carry off grain. His men take the greens and vegetables grown by the people all around here, regardless of the people's shortage of food. On account of this wicked official, the Miao churches have decided to hold their schools elsewhere than in Kopu this year. We are definitely asking the Lord to scatter this band of men and would value your prayers, too. We have often prayed that this man be turned from his evil ways; he has been to the services here more than once and has several times had the Gospel preached to him, but his heart is very depraved and seem sin-hardened. It is a striking example of the exceeding sinfulness of sin.

There are also several similar men, each with his armed followers, around the district, more especially amongst the Nosu. These cause a great deal of trouble in the Kiehkwou district (under Mr. W. Windsor's care) and he would much appreciate your prayers concerning this problem. There is raiding going on constantly and Christians suffer along with others. Young men are compelled to take arms on behalf of one of these powerful men, who are always at strife with one another. This part of Weining district is in a bad way and needs your prayers.

With Christian greetings,

Anna E. Yorkston (Mrs. John Yorkston).

AMONG THE CHILDREN

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When the Baptist Church moved into the present quarters on Gold Beaters' Street in 1921, one of the reasons for rejoicing was adequate space for a Sunday School. Two rooms facing each other across a covered court seemed made for the purpose. Accordingly, benches and seats were made and operations were begun. My memory is hazy about the first two years of the venture. Children in the first two years of our primary schools were put on one side of the court with Miss Archer and myself in charge, and the rest were put on the other side. Somehow our side was labeled with the name of "kindergarten", though it really corresponds to the primary department of a normal Sunday School. As soon as activities began, youngsters from the neighborhood began to drift in. Regardless of size they were shunted into our side, so soon we had a heterogeneous crowd of children ranging from infants in arms to ten or twelve years of age. Small bamboo stools were purchased and small wooden tables made to set around the sides of the room. After opening exercises the children picked up their stools and separated into classes around the tables. Who did the teaching I cannot remember. Later, I know we used our Baptist girls from the middle schools and the Normal School.

My first definite memories begin in 1923 when the problem of suitable lessons engaged my attention. Miss Archer had gone to Suifu and I was left in charge. With the help of my teacher, Mr Li, intelligent and artistic, I set to work translating and adapting from the Keystone Series for Beginners. In general "translating" was limited to topics. The stories assumed a background of knowledge entirely lacking in our circumstances. I explained the meaning and aim of the lesson to Mr. Li and left it to him to dress it in the proper Chinese garb. In the light of later experience, the lessons could do with considerable revising; but I have never had time to go back over them. We put particular thought into hand work; and arranged some bit of work to color or cut out and paste on a scrap of colored paper for each lesson. Mr. Li put a great deal of heart into the designs and then carved them on wooden blocks so they could be duplicated at will. At that time we prepared two groups of lessons covering a year each. Both begin with six or eight lessons

on God as the source of the common things of our lives, food, clothing, houses, etc., leading up to a Thanksgiving Lesson sometime in October or November. One volume goes on from that with selected stories from the Old Testament, and the other with stories from the Life of Christ. Mr. Li made copies of the lessons to give to the teachers each week, and also prepared the handwork for the children. After the manner of loaves and fishes, the latter was very popular and our attendance increased rapidly. The school children we usually had with us in numbers between sixty and eighty; but the "street" youngsters came to the tune of ten or twelve on rainy days and fifty or sixty on fair ones. For awhile we tried giving stars for attendance; but found we had to add so many new names each Sunday that we ran out of paper before the end of the first month. Another complicating habit of the street urchins was to give a different name each Sunday.

About 1924 I became dissatisfied with the religious instruction that the children were getting in the hour allotted, and decided to add a Children's Church. Mr. Chiang of language school and strike fame, consented to act as chief story-teller. The main idea was to train the children in the spirit and method of worship, and incidentally keep them from upsetting the regular service, a thing they took great pleasure in doing when "let out" of Sunday School. While classes were going on we arranged benches in the middle space of the room so as to give a different atmosphere. (Bamboo stools are a source of disturbance beyond compare when under a bunch of restless youngsters.) The doors of the room were kept open during the S. S. hour and the children allowed to come and go as they pleased; but once "church" began they were shut, and no plea except a squawling baby opened them in either direction. We attempted to work out a simple order of service, consisting of familiar songs, scripture, short prayer, and a story. Order was emphasized. In those days school children were easily kept quiet by a look from the teacher; but it took at least two of us to handle the street urchins.

The next move was to send the smaller children home and bring the older ones from the junior department over to our side for the service. Picture cards were given out once a month to keep up the enthusiasm. The second year Mr. Chiang ran out of material or took on too much work elsewhere; and the hunt for story-tellers began. Teachers and University students filled in. There were some marvelous tellers of

tales among them, and some marvelous tales were told. I wonder whether we accomplished anything in those days except keeping a disturbing influence away from the adult service and entertaining the children.

There were no special changes in method for the next few years. Miss Florence Skevington helped with both services and then took them over entirely when I went on furlough in 1926. I don't know what happened during evacuation; but things were going well when I returned. After Miss Skevington's departure I was asked to take charge again. The first thing I noticed was the need for some new lessons. Some of the street children had been with us long enough to know most of the stories by heart. With the help of Miss Liu and Dr. Loh we worked out a set of lessons on "character building" with Chinese stories for illustrations wherever possible. These provided for one term. I had planned to use a set of lessons, "God's Other Children" as worked out by Mrs. Stubbs. Only the hand-work book could be found. With the pictures as guides we dug out of many sources and invented stories for the different countries. That series of lessons was used three years ago. For the second term we bought cheap note books and had the children paste their hand work in them each week. The children were quite interested. At the end of the year they took the books home. The following year I decided to let someone else have a try at the infants I rather hoped the S. S. could run itself, that is without foreign help. I also suggested that the International Lessons be used. Somehow, things didn't go. Teachers and children missed the hand work. At the end of the year I was requested to prepare the old course for the fall, and to return to my old post of organist. At present we are using the New Testament series.

Meanwhile changes were made in the Children's Church. We decided to send the whole "kindergarten" home after S. S. and have the service on the other side of the court for the older children. Mrs. Fuh of the Girls' School acted as leader for awhile, and we invited different speakers as before. Over a year ago we got Mr. Yeh of the University to act as "pastor". He is most capable. For awhile I continued to play the organ and help keep order; but I decided that the service would probably mean more to the children without my presence. For the last term my activities in that direction have been confined to hunting organists, helping out in emergencies, and offering advice occasionally. There was



some question of discontinuing the service last fall; but Mr. Yeh pled for its retention. Finally, it was decided to shorten the S. S. time so as to put the two services into an hour and a half.

About three years ago I got a junior department of a S. S. in the U. S. A. interested in our youngsters, and they sent out a special offering for them. In those days of high exchange it made a fair amount of silver. I decided to do some remodelling. We had the two sides of the room boarded off into four class rooms each. With new tables, low benches to match, and stools for the teachers, we felt all made over. Two tables were set in the rear of the room so that we could accommodate ten classes. Still there was money left, so we added long, low benches for the middle of the room. Some one had donated chairs and tables for the platform during the days when we had the church service on our side. Our latest acquisition is a hand-work cupboard. It has a drawer for each class. It is are kept the roll book, pencil, a basket of scissors and a tiny basket of crayons, a set for each class. Each Sunday the crayon basket, the pictures for the lesson, colored paper and paste are put in with the scissors and that basket set on the table in each class room. This year we have a special Handwork Director, Miss Fong of the Woman's College.

The main problem running through the years has been that of getting teachers. As I said, we have tried to use the Baptist girls from the Normal School, San Hsi Kai, and Fang Dzen Kai. Sometimes they'd come and sometimes not, and nearly always they were late. Most from them taught from a lesson sheet which had not been opened till the class began. We couldn't seem to make them feel that it was their S. S. Most of them stayed out in the court and gossiped until compelled to come in. For awhile Miss Skevington had a training class every week; but I found it too difficult to manage from the "campus." Just at present the problem seems solved; but I'm holding my breath for fear it won't last. The Baptist college girls have taken the responsibility for half the classes, and we picked out those who came most regularly last term for the other five. Personally, I'd like to see the college girls take over that department and run it themselves; but I'll leave that for someone else to bring to pass. For several years Miss Sen (now Mrs. Li) of the San Shen Kai Kindergarten has done noble service as superintendent.

Other problems still remain. Our singing is a scandal. We struggle on, and "hope springs eternal." I have an idea in my mind for a hymn roller instead of the old style bunch of sheets on a stand. I also hope that someday we'll have a music director for our department who will write easy tunes for the children and then teach them to sing. I still aspire to see an orderly march into the class rooms instead of the "dash to the fire" effect which we have had from the beginning. We are still a long way from what a Sunday School ought to be.

No attempt to give a picture of our department can be complete without a word about Christmas. Averaging good and bad weather, our attendance is about a hundred and twenty. We count on ten classes of twelve each. With the month of December the attendance graph takes on a steep upward curve till it hits three or four hundred for the Sunday when gifts are distributed. Once we fooled the mob by giving out the presents the Sunday after Christmas. One arrives on the crucial day to find room and court full with more coming. We try to give candy and oranges to all comers; but only the first arrivals get the special item, handkerchiefs, tooth brushes or pencils. Last Christmas I had a brain wave—Early in the fall we announced that there would be special gifts for regular attendance. I had some lovely big colored pictures in reserve for this. The Sunday before the festivities we gave out a hundred and fifty-five foreign post-cards stamped with the S. S. seal. Every child in sight received one and was told that it must be presented at the door the next Sunday. I took pains to arrive bright and early on that occasion, and early birds found me standing in front of a closed door. The cards began to arrive. Very soon one was presented by a little girl with two little tots in tow. "One to a card," said the doorkeeper. "Oh, but they are my brothers," said she. Hard hearted me! I sent her home to leave the family and return alone. We had to censor the cards carefully, for some little scamps had dug up former scatterings. One even had the family seal on his. Toward the end we discovered that some inside were sticking their cards out under the door for friends outside. We nipped that in the bud by going over the crowd and ejecting those with no "wedding garment." When the hour arrived the room was comfortably filled and we had our special program in peace and quietness. The mob outside was led off to the playground back of the church and given oranges and candy. Those in charge had their troubles!

What next? Remembering the mistakes of the past and trying to profit by them, we press on!

SARA BODDIE DOWNER

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## THE WEST CHINA UNION UNIVERSITY. (IV).

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### THE COLLEGE OF ARTS.

Ideas are the chief commodity handled by the College of Arts in this University: ideas as they relate to Nature and human nature in their various meanderings through the corridors of time, ideas which create the present and portray the future before it leaps upon us. Therefore the equipment is teachers and books, the methods seminars and personal research. In the departments of Foreign Languages (English, French, German, Japanese), Philosophy and Psychology, Social Sciences (History, Economics, Sociology), Chinese, Fine Arts (Painting, Organ, Piano, Singing), it is hoped that in addition to the foreign staff every separate department may soon have one or more full-time Chinese teachers. The day, we trust, will never come when in this College all teachers will be either Chinese or foreign; for in the realm of ideas there is no East nor West.

The main purpose of the instruction in this faculty is to teach the students how to live intelligently and creatively. In fulfilment of this aim powers of observation and discrimination are developed. To make ideas impinge on conduct, to marry knowledge and action, is the object of these college years.

English is one of the chief attractions of any university in China. It is also the indispensable handmaiden of other departments and faculties. For the Chinese student it is the imperative tool to a larger vision of ideas and happenings. And it is the actual implement for acquiring knowledge and techniques in many fields. Therefore we stress two phases: English literature and the best ways of learning a language rapidly and accurately.

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One could go on to describe the new world of experience and mental experiment offered by the various departments: Lo Chung-shu opening up Platonic thought to his students even as that elixir of truth transform Europe and created the Renaissance; the Department of Fine Arts sending out men and women all over the province who will bring to schools, churches, homes a new quality of music and singing. But these departments must each receive individual treatment in these pages in due time.

Three years ago the College of Arts numbered 81 students; the following year 117; the present year 120, or a little more than one-third of the total University enrolment. Government Registration will augment the numbers, giving, we trust, not so much an increased and unmanageable enrolment as a wider field for the selection of students.

The College of Arts provides courses in Chinese, English and Ethics for every student in the University. Freshman year is a frame-work. It aims to provide the minimum basic essentials for the collegiate start of any liberally educated person: Sociology, Philosophy, (Introduction), How to use your Mind, Psychology, Chinese, Ethics, English, History, Logic and Biology.

We should be happy were this College of Arts continually to exemplify the succinct wisdom of China's sage when he remarked: "He who keeps on reviewing his old and acquiring new knowledge may become a teacher of others."

#### THE UNIVERSITY BECOMES KNOWN.

One of the many results of registration with the Government is the number of visitors who have come to see us, and also the amount of public attention obtained. Last summer when the Science Association of China was holding its annual meeting in Chungking the members came over to Chengtu as the guests of the Szechwan Government University and ourselves. After living in our dormitories and observing the University at close quarters they took away with them, we believe, a fine impression to report to the Scientific Institutions they represented.

In February a group of reporters representing the leading papers of Nanking, Peiping and Shanghai visited Chengtu and the University. Since they have published several glowing accounts of our work, mentioning the University as one of the best in China and giving special praise to the College of Medicine and Dentistry and to the Museum.

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More recently the mission sent by the Nanking Government to Tibet has been staying in Chengtu on the way to Lhasa. The head of the mission is General Huang Kai-shek, an Assistant Chief of Staff to General Chiang Kai-shek, having the rank of Vice-Minister. Associated with him are fourteen others, including Dr. Lin who has studied at McGill, London and Yale Universities. Dr. Lin addressed our students one Sunday evening on "The Relation of Jesus to the development of Personality." The group spent two days at the University and the members were free in expressing the high position of our work in their estimation. They took many pictures of our buildings, personnel and equipment to be included in their official reports to Nanking.

Towards the close of the Chengtu Annual Exhibition General Liu Hsiang, the Head of the Szechwan Government, called a conference of leaders from all the counties of the province to discuss reconstruction. For two weeks they held daily sessions and on Sunday, May 6th, visited the University on the suggestion of the General Liu. Proceedings started on the arrival of General Liu and General Huang Mo-song, who was still in Chengtu, with a demonstration by Mr. Dickinson on the working of a cream separator. Almost five hundred guests were present and they were divided into parties to inspect the various departments, to see the exhibits prepared or to listen to short talks. Lunch was served, the Commercial Press and the China Book Company acting as hosts. These representative men coming from all parts of the province will take away with them a very vivid picture of our work, and we consider their visit one of the best pieces of publicity work we have ever been able to do.

W.G.S.

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#### SUIFU NOTES.

Rural Sunday is to be observed in Suifu and district on May 6. On this day there will be thirteen simultaneous services. The pastors and evangelists have gone to the country to hold meetings there while the central church services will be conducted by one of the laymen.

Miss Lettie Archer and Miss Myrtle Denison left Suifu on the morning of Wednesday, April 25, for furlough. The members of the Suifu community, foreign and Chinese, miss

them very much both in work and social intercourse. The Suifu Hospital for Men loses a capable worker by the departure of Miss Denison. The True Light Girls' School and member of the church and Sunday school will feel the absence of Miss Archer who has been an enthusiastic worker in these departments.

Shortly after Suifu had the difficult task of saying farewell to two of its members it had the joy of welcoming home a third, Mrs. C. E. Tompkins. Mrs. Tompkins had been in Chengtu for medical and dental treatment. We were wondering if she had been persuaded that "there was no place like Chengtu", but she finally recognized the claims of home and has returned.

A loss and return were experienced by Miss Astrid Peterson this past week when an unknown man walked into her temporarily unoccupied study and brazenly carried off her typewriter. This action did not seem strange to the gateman but did to the cook who followed, questioned, and brought back the culprit to confront Miss Peterson. The result of this is the safety of the typewriter, a yamen sentence and a debt of gratitude.

We expect the very near future to bring in guests from two directions, possibly at the same time. Dr. Openshaw on his way home to America, and the Moncrieff family returning to Chengtu. It will be with a mixture of grief and pleasure that we enjoy "Uncle Harry's" visit.

C. Vichert.

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#### DEATH.

On March 31st. At Philadelphia, Penn. U.S.A. J. C. Humphreys, M.D., formerly a member of the West China Baptist Mission.

The news expresses the sympathy of many friends and fellow-workers.

#### MARRIAGE.

The marriage between Thomas Edwin Freeman and Betty Groves Richardson took place on Wednesday afternoon, May 9, 1934, in the chapel of Hart College, West China Union University, Chengtu. The Rev. Frank A. Smalley officiated and The Rt. Rev. C. T. Song added the blessing.

## LUCHOW.

Luchow enjoyed the presence of Mr. Kerrie of Yuin Ling for several weeks. He was obliged to come out, for medical treatment, for a seriously affected thumb.

We miss Mr. Toyne, who has gone on an extended itinerary, to Yuin Ling and beyond.

The city has decided to start rebuilding their main streets, commencing at the fifth Moon. Some sections need repairs in rather a bad way.

While conditions, so far as actual robbing is concerned, has improved, the authorities on every hand are taking no chances with agitators. Schools public places as well as citizens are warned to be on guard and most of them do seem to be on edge at least.

Sometimes it would seem as if it might be much more needful to be on guard against the inroads of OPIUM which is making rapid strides every month and getting a much deeper hold on all classes. Schools are now beginning to feel the impact. Teachers are being drawn into the current and engulfed.

In several towns of the district, there seems to be a decided shy off from the Government schools, for the reason that some of the teachers are using Opium.

Fortunately, while there is considerable opium grown nearby, other crops such as beans, wheat and rape have turned out exceptionally well this spring.

A.C.H.

## CHUNGKING NOTES.

Mr. and Mrs. Homer Brown, Muriel and Homer Jr. arrived from Chengtu on March 24, on their way home on furlough. Little Homer took sick two days before arriving here with meningitis. After about a month fighting against the disease little Homer passed away on April 24th. The sympathy of the entire community is extended to Mr. and Mrs. Brown and the three girls in this time of great sorrow.

On April 2, Mrs. Parry of the China Inland Mission passed away in England, where she was spending her furlough. Dr. and Mrs. Parry have spent many years as missionaries in

West China and have made a place in the hearts of the people that no one else could fill. Mrs. Parry's life was an example of true Christian living and her only thought was serving her Master, wherever she might be.

Mrs. Sparling and Miss Hambley arrived by boat from Chengtu, March 24, and Mr. and Mrs. Starrett on March 26. They have all left for down-river on their way home on furlough.

Dr. Gentry attended the Chinese Medical Association Conference in Nanking, which was held from March 31 to April 7. He returned by plane April 11. Dr. Wilford who also attended the Conference arrived here April 20 and left at once for Chengtu. Dr. Peterson, of Chengtu, has left for Tsinan and Peiping and will not be returning for several weeks.

All of the missionaries, who have been refugees from Eastern Szechwan have returned to their stations and hope most sincerely that there will be no more trouble caused by the Communists.

Mr. and Mrs. Martin have left on furlough.

Mrs. Ola Dudley has gone to Chengtu for a brief visit before leaving for America on furlough.

Dr. and Mrs. Snowball will be leaving soon for their new station at Anshun, Kweichow.

Mr. and Mrs. Bridgeman and family of Pengshien made a very brief stop on their way home to Canada.

Mr. Amos has returned to his station at Mowkung.

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#### FROM CANADA.

Mrs. J. E. Thompson and Miss Brimstin are settled at 93 Balmoral Ave. Toronto.

Beatrice Lengley is Captain of Toronto Varsity Basketball team this year. In the inter-collegiate finals at London, Ont., between Varsity and Western. The captain of the latter team was a Chinese medical student, Mary Wong. Varsity won 20:17.

Edward Jolliffe has been awarded a three-year (Arden) scholarship in Law from Gray's and Inn, London.

Dr. S. T. Lu who is in a Sanatorium at Hamilton, Ont. is reported to be feeling much better.



In the recent presentation by the Victoria College Dramatic Club of "Merrie England", Charlie Jolliffe played a star role. Charlie and Dick Jolliffe, with two other Vic. boys are very successful "entertainers." Their programme consists of songs, readings and skits. They have a four-verse parody on "I've been working on the railroad," which, besides the West China version—"We've been sailing on the Yangtse," --includes "We've been tramping on the highway," and others more recent.

Eileen Davidson, daughter of Mr. and Mrs. R. H. Davidson, rescued a child from drowning at Vancouver during the past summer, for which she has been honoured by the C.G.I.T. and rewarded by the city.

Mr. J. G. Endicott's book on the "Direct Method of Teaching English", published in Chungking, has been used in the Central Technical School, Toronto, with great success in the Elementary English Classes, by Mr. H. B. Burwell.

Mr. and Mrs. Endicott are sailing for China on September 9th.

Mr. and Mrs. B. Ririe are settled in Toronto with their daughters, at 32 Admiral Road.

Rev. Harold Swann is the newly-elected Moderator of the United Church in Trinidad.

Mr. and Mrs. Bernard Wigham are reported on their way to Szechuan for a visit, leaving Vancouver this month.. (March)

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## FOWCHOW.

On Thursday, May 10th, Mrs. Howard A. Smith, of the Christian and Missionary Alliance Mission, Pengshui, Szechwan, and her little son, Ray, reached Fowchow. She left Pengshui the day before just after dinner. As she left she could see Ho Lung's men march up the opposite bank of the river leaving for the Kweichow border taking with them as captive her husband. Ho Lung's men had, by taking a short cut across country over small roads and by forced marches, reached the city Tuesday, the 8th, without warning. The ransom demanded is \$100,000 and a large quantity of medicine, etc. Ho Lung sent one of his men out with Mrs. Smith.

carry on negotiations. Mrs. Smith was very tired when she arrived. She had scarcely slept or eaten for over two days. The baby was sick and frightened, would not eat or sleep. On Sunday morning, the 13th, Mrs. Smith and baby accompanied by Mr. and Mrs. McAmmond left for Chungking.

About midnight, May 11th, robbers entered the house of R. B. McAmmond and helped themselves to oranges, bread, cake, hats, umbrellas, candle sticks, the Aladdin lamp, a clock, twenty odd plates, some cushions, suits of clothing belonging to both Mr. and Mrs. McAmmond and overcoats. The McAmmonds had *shai*-ed their clothes on Friday and some had been left down-stairs. The robbers entered through the living room window having broken the glass of the window and the wire on the screen inside. They got into the compound over the wall. The alarm was given by Mrs. Smith who was aroused from sleep by a noise in her room. The robber had gone up stairs, opened her bed room door and was making for the clothes closet. On being asked by Mrs. Smith who he was he replied "Ngo". On being further asked what he was doing there he said "hunting for a man". He at once ran out of the room and before the alarm was fully given had made his escape. Next morning the lamp chimney, a couple of cushions, some candlesticks, and other small things were found outside the compound wall where he had entered. Orange skins were also found there thrown about. Evidently there were two or three of them, the one outside the wall refreshing himself with fruit while he waited for the loot to be handed over. When Mr. McAmmond got down stairs he found two doors open and his lantern burning on the back hall stand. A few hundred yards away, on the military parade ground, the plates were picked up early next morning. These are in the hands of the police who are investigating the robbery.

Rev. E. R. Stanway, his personal teacher, Dr. Tao and a nurse from the hospital made a visit to Chin Chi, thirty li below here, on the 15th. They went as a preaching-healing band. They report big crowds and a good day's work.

E. W. M.

## INTER ALIA.

Dr. J. W. Decker, of the East China Baptist Mission, has been visiting the West China Baptist Foreign Mission. Dr. Decker was asked by the Board of the American Baptist Foreign Mission Society to come to Szechuan for consultation with the Mission in this province. Then to report to the Board the results of his findings. This is evidence that the Home Board is taking the matter of re-thinking Missions seriously.

News comes of the death of Mrs. H. L. Parry in London, on the second of April, the funeral taking place on the fifth of that month. Dr. and Mrs. Parry have spent several decades of service in Szechuan in connection with the China Inland Mission.

A pleasant evening was spent at the Hsin Hong Dze home on April 22nd, when the Hsin Hong Dze family entertained the eight young women who received their Nurses Degree April on twenty-first. The dinner table was decorated with dark red rosebuds and red candles. Daintily colored place-cards of Chinese life were at each plate. Following dinner, those not called to an emergency case at the hospital spent an enjoyable time in various parlor games. The crockinole contest was won by Miss Helen Lo and Miss Margaret Chiang. Skill was shown in the art contest, the prize going to Miss Florence Liang. The prophecies prepared of the positions and attainments of the graduates twenty years hence called forth much merriment. Yet truly we cannot dream what great achievements may be waiting for these young women as they leave us for service.

From a note in "The Friend", of London, dated Feb. 23, 1934, it would appear that the motto of the NEWS, "In essentials Unity, In non-essentials liberty, in all things Charity," which has been attributed to St. Augustine, really comes from Rupertus Meldenius, a seventeenth century divine. Its original form runs as follows: "In things essential, unity; in doubtful liberty; in all things, charity."

Mr. and Mrs. Mitchell, of the China Airways Corporation, left Chengtu for Shanghai in April. Mr. Mitchell is to act as pilot on the Shanghai-Peiping flight.

The Field Day of the Athletic Association of West Union University was held on the campus on April 28th. It is estimated that 5000 people attended this annual event.

The senior students of the Canadian Childrens' School held their athletic meet on the campus of the university on May the fourth.

Read what the Business Manager of this paper says in the May NEWS and then do something about it.

"According to the best accountancy figures, it cost about \$25,000. during the World War." But it would be just as wrong if it only cost \$100.

Dr. H. J. Openshaw left Chengtu, on May 5th, on his journey to America. He has spent over forty years in missionary service in the province of Szechuan. Now he is retiring and looks forward to other forms of service in the homeland. His address will be 700, Irving Street, Alhambra, Cal. Harry says the luteh string will always be out to the West China friends of Mrs. Openshaw and himself. If all of should call at the same time the population of Alhambra would be considerably augmented.

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### WEDDING BELLS.

A very pretty wedding was solemnized in the Chapel of Hart College at Union University, Wednesday afternoon, May 9th, at 4 o'clock, when Miss Betty Richardson, lately arrived by Air from Chungking after direct trip from Los Angeles, was united in matrimony to Mr. Tom Freeman. The ceremony was performed by Rev. Frank Smalley assisted by Bishop C. T. Song, a long-time friend of the family. The bride looked particularly charming, becomingly attired in a pale blue net gown with turban to match and white satin slippers. She carried a magnificent bouquet of American Beauty roses, and was given away by Dr. J. Beech, Chancellor of the University. Mrs. Blanche Brace played the wedding march. The altar was lavishly decorated with flowers, roses predominating. After the ceremony the happy young couple marched down the steps between rows of Boy Scouts standing at the salute, and received the congratulations of their many friends after which they posed for the usual pictures including movies. Then Mr. and Mrs. Freeman were driven to Shen

Shi Kai M.E.M. compound in the city where Mrs. R. A. Peterson had thoughtfully invited the newly married couple to spend their first days in the home of the groom's boyhood days, where his parents, Dr. and Mrs. Claude Freeman were highly respected and much beloved missionaries for many years. On Saturday afternoon at the lovely home of Mr. and Mrs. Gordon Agnew a reception was held when the happy pair had the opportunity of meeting old and new friends. Mr. Freeman is now business manager of the M.E.M Hospital and principal of their University dormitory. Mr. and Mrs. Freeman will now take up their residence on the University campus.

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#### UNIVERSITY BOOK CLUB

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May 15, 1934

The accession list for April 15 to May 15 is as follows:

Morse, W. R.	Chinese Medicine
Morton, H. V.	In Search of England
Restarick, H. B.	Sun Yat Sen
Buck, P. S.	The First Wife and Other Stories
Clunn, H. P.	The Face of London
Packard, F. L.	The Hidden Door

Alice W. Lindsay

Librarian

KIATING NOTES.  

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Mr. T. Cook, of Kiating, has been elected Transportation Manager for the Omei Association to arrange for people going up the mountain this summer.

April 28th was the first day of the opening of the Dong Bo Lo, above The Big Buddha. Thousands of people attended each day for nearly a week.

Mrs. Tompkins arrived in Kiating April 28th on her way back to Suifu.

Mr. Arnold Lea also went through Kiating at this time.

Mr. and Mrs. Cook are away on a country trip.

May 5th Dr. Openshaw came in Mr. Yuan's car to spend three days with us on his way back to the States. Dr. Openshaw spoke at a union service Sunday morning, at the opening of the new Baptist property in the north suburb in the afternoon, at the Community prayer meeting Monday evening and at the farewell given him at the Baptist church on Monday afternoon. There was a dinner in his honor at The Big Buddha Tuesday. Dr. Openshaw will be greatly missed by his Kiating friends.

May 7th the Vindens and Mr. Patchett went through Kiating and Miss Larsen left for Shanghai.

May 12th Mr. Jensen left for Kia Kiang where he will meet Dr. Decker and escort him to The Gin Din, returning to Kiating a week later.

L.B.J.