

# THE WEST CHINA MISSIONARY NEWS

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## LAMAISM

J. Huston Edgar.

Lamaism, we are told, is a variety of Buddhism. That may be so as regards form, but the Spirit or Life is emphatically non-exotic, being in fact, a palpable reaction to geographic and climatic anomalies. Large numbers of Tibetans, for instance, reside more or less permanently between 12,000 and 16,000 feet. This means that they are in unescapable contact with a Nature so erratic, indiscriminating, and overwhelming in her operations; and men so selfish in heart and uncertain in conduct, that enmity, as spiritual entities, or influences, seems omnipresent and eternal. Naturally, men obsessed with such unpleasant conceptions of nature would specialize in devising protective machinery against the machinations of an unfriendly Spirit world. Consequently we find that the Tibetan has solved this problem to his own satisfaction, and a working hypothesis, called Lamaism, has, it is believed, the power through magic, to conquer the Spirits, square accounts with the gods, and procure the goodwill of unfriendly multitudes in unseen places. But Lamaism did not end here. It gradually began to extend its influence in other directions. Primarily concerned with Spirits and malignant influences, the quasi-divine priests, drawn from all the families in the land, trained in the most orthodox schools in Lhasa, and concentrated in all the strategic positions, soon became without question the class best fitted to rule their kinsmen advantageously. A glance at the development of Tibetan politics will show that their task was not an easy one. At a very early date refugees from China, and malcontent adventurers and criminals from other lands, filtered in and formed groups in suitable localities. Now and then strong men united them into a nation, but the cohesive power was, as a rule, either strained or snapped by an unusually forbidding topography. The final outcome of the struggle seemed certain. The groups in the Tibetan land would never be united permanently into a nation with a common language, a fixed ideal, and a capital with an authoritative pull. But Lamaism came on the scene, declared the almost discarded programme possible, and set out to prove her claim. But how? By providing a system, the component parts of which were drawn entirely from the people, and which in the end must be absolutely essential to the people. A Divine sanction behind it all was rightly considered of the utmost importance. If Lamaism is examined in detail we find (a) A holy city with a God Incarnate whose authority is final. (b) A fraternity composed of men from all localities, positions in life, and different ethnic groups, who submit to training and receive ordination in the theocratic capital. (c) Then miniatures of the holy city established all over the Tibetan continent are stocked with Lhasa-trained monks and governed by Dalai-appointed cardinals. These lamaseries representing all the families in the district and eventually all the population of Tibet, as more or less independent groups are, with systems of their own, subject to the "Central Sun," the ever powerful supermagnet in Lhasa. But the holy city had more than an indirect in-

fluence on the Tibetan laymen. Pilgrims from all regions impelled by the migrating instinct, curiosity, reverent faith, and on a quest for peace and deliverance from fear, flock to Lhasa as the Hebrews did to Jerusalem and as Moslems to do Mecca.

Naturally such centres could not long escape the worldly taint, and like Lhasa, most of them have become all that the town is to normal peoples: the centres of government, trade, culture, amusement and religion. As regards the former, where China has control, Lamaism no longer governs directly, but still, retaining the divine sanction, it has an influence that often amounts to the same thing.

A wholesale condemnation of Lamaism would proclaim us to be victims of a fatuous prejudice. Its long life alone should set us thinking. But history shows how it formed a nation which retained its identity in the face of tremendous odds. It has, in spite of a strong pull towards the sloughs of savagery or absorption by China, given the Tibetans an independent culture. By the monastic system also, it has in a measure solved the overpopulation problem, and at the same time applied a sound economic principle. For instance, while recognizing the value of pastoral and agricultural pursuits, it has not been blind to their limitations. Hence, it has favoured the monastic concentration which (a) relieves the congestion on the plateaus and in the valleys now and in the future: and (b) from the surplus human material in the lamaseries is producing the men the exigencies of the times demand (c) Very often, too, these Institutions are the factories for producing luxuries and ornaments; the centre of commercial activities; and indirectly powerful civilizing agencies. (d) Perhaps, also, no influence can compare with theirs in reducing the innumerable dialects of Tibet to a common denominator. All this must be admitted: to deny it would be accusing Lamaism of being blind to the main chance. But even allow there is such a thing as "useful error," and that Lamaism honourably acquits itself; still Error of any kind is not Truth. But Christianity is, and sooner or later Truth and Error must grapple, and in that conflict Truth will expose magic and dispel Ignorance. Then all that is not good and true in Lamaism will die and the Truth will make the Tibetan free. It may be that Christianity will recognize the good principles employed by the Lamaists and become a political system; or it may remain a religion independent of the state, but powerfully modifying programmes, and consecrating the activities of rulers. In any case, the duty of the missionary is clear, and we agree with Major Darwin that "To spread abroad noble ideas is the surest way of promoting racial progress." But we go further and affirm that the Great Principles of the New Testament will banish ignorance and reveal the Truth that will make men free.

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#### MR. KAO'S TESTIMONY.

(Chungkinghsien)

Originally I was an atheist. After I graduated from Middle School, circumstances made it impossible for me to continue my studies. I therefore took a situation in a cotton yarn warehouse. Two years ago I went to the Gospel Hall and received some spiritual help from Mr. Amos. Last year when Mr. Lea came to preach I received further help from John E. 36. Formerly I grieved because I could not carry on with my studies but now I look upon the Bible as a necessary foundation to my studies. T. C.

## "THE CHUAN MIAO"

Fuhinuan 1937

FREDERICK BIRD

In speaking or writing about God's work, irrespective of place or beginnings, the value and importance of prayer, and the undisputed part prayer has played throughout, must never be overlooked. It cannot be known *when* prayer was started, and *when* it began to be answered. Thus in writing about the Chuan Miao work, one is compelled to admit that prayer operated from early days of the work.

It was in the early years of the present century when the great movement among the Miao, generally, began. It was begun and guided under God, by Mr. S. Pollard, Mr. F. Dymond and Mr. Adam. We can readily enter into the Christian life of that period, and feel sure that much prayer was offered for the Tribes, and scattered clans, that God would work among them. The present writer did his best in those early days to reach these people, and prayed earnestly for their salvation, but he was not permitted to see results, and was not finally privileged to live among them till at least twenty years after.

We however give thanks that we have been allowed to see the Grace of God working in the lives of the much-despised Miao during more than ten years' residence among them.

The work here was actually begun, indirectly at least, by the German Sisters working in Tating and Pichieh, and by their faithful testimony. Many Miao and I-Chia were brought to the Lord at the above places, and the witness became widespread, and affected the Miao over the border in Szechuan. These latter heard garbled accounts of the Gospel; among the things heard was that a Miao King had appeared. The leaders of the various clans sent representatives to Tating to enquire. These representatives were entertained by the Sisters, while being instructed in Gospel Truths. After learning all they could in the time, they asked for teachers to be sent to them. They were informed that there were missionaries at Yungning, and were to communicate with them. This began the work here, as Mr. Herbert came to live among them, and later, began to build the premises here at Fuhinuan. Hundreds attended the meetings, but not always without other motives. Later Mr. and Mrs. Gowman were sent to the work and did faithful service. We are indebted to both, particularly for stressing the Pollard Miao Script, and translating hymns, which were later incorporated into a small hymn-book; without doubt the work would have

made greater progress had God's two servants stayed on in the work. It was almost impossible for us, on whom the added burden fell, to cope with the work of so large a field, about six days East and West, and at least three days North and South. One part seems perennially infested by robber bands.

Mr. Adam, mentioned above, at the beginning of the Miao great movement, had a school at Anshuen, and a boy was converted then. As he grew up he wandered away from the Lord. Later he became very ill and he then promised the Lord that if he was raised up, he would devote the remainder of his life to preaching the Gospel. After being raised up, he heard of the movement among the Chuan Miao, and came immediately to help fulfil his vow. Being a Miao, and filled with love to the Lord, he soon made contact, and so lived and taught and faithfully witnessed that a number of families turned to Christ. After three very busy months in this way, he contracted the dread typhus, and died among the people he had so recently won for the Lord Jesus. Our privileged joy was to enter into his labors. More than eighty were baptised at this place soon after his death. This is one of the most encouraging parts of our work. Begun by a Miao in direct contact with his own people, we have seen this work grow and deepen. Some of the young people baptised then are now parents, and have children who are being taught the Way of Life. Mark Chang's life was fruitful, and the local work is a memorial to his faithfulness.

Included in actual methods is the constant, necessary visitation among the Churches, which number at least twenty. Teaching, intercourse, advice, fellowship and worship, have chief place on these visits. The Miao love for music and singing is a big factor in teaching Gospel truths. New hymns with important teachings are assimilated quickly. They think nothing of staying up all night to learn new hymns and tunes, then close on dawn, will snatch a little sleep, and then work in the fields all day. This process is repeated till our visit ends. We often promise ourselves a week's sleep, when we return home, but the joy compensates for the loss of sleep. It is useless paying a short visit, then sit back with complacency, thinking you have done something; visits have to be repeated frequently if one is to offset the enemies who seek to sow false teaching, as we have found to our cost, in places wrecked by the Seventh day people.

We are fortunate in having four devoted preachers including a Bible Woman, and a Pastor. We have also a number of other leaders who are well versed in Scripture, and

who know God. These do faithful work under very trying conditions, eating and sleeping under difficulties. Our Pastor said to me, with a sad voice, I cannot put my finger on a single person, and say, I was instrumental in winning him for the Lord. While we sympathise with him, we thank God for the holy dissatisfaction, and for the desire to be able to do so. Yet the work among the Miao is of this nature. Many agencies are at work influencing this one, and that one, a little here and a little there, until fruit is found in someone being saved, no one person being the sole instrument in the result. Preachers face hard travel in robber-infested areas. Sometimes, as recently, preachers and hosts have to spend the night hiding in the mountains till robber bands pass. Not long ago one preacher was threatened to be shot. This faithful service results in men and women being saved, and believers deepened in spiritual things. There is also a longing on the part of some to reach out after the unsaved in out-of-the-way places. This surely is a sign of health and life.

Last year there were only ten baptised; these were variously influenced for Christ. There are somewhere in the vicinity of five hundred baptised believers in the district. One interesting thing is that when baptisms take place, there are usually an equal number of men and women. One important fact worth noting is that the men are willing to teach their women folk, and family prayers are conducted in many homes. The evening meetings conducted at the Central Station, are regular Bible study gatherings, and prove very helpful to all who can attend.

Another fruitful method has been the Primary school, which has been running for about ten years. Some of the local leaders in out-stations are old school boys, influenced for Christ while in the school; truly Mrs. Bird has left her mark on many of these old scholars. Some of our present leaders are old school boys, doing work, and reaching men and women, that the missionary cannot possibly reach and overtake. It speaks well for those who had these boys in control in those early days. The Miao leaders bear me out in this.

Bible Schools for a week or more are held at different times during the year. Some are for men and women, others for men only, and some for women only. Early this year we had a series of meetings for a week, when about eighty attended, men and women. The Miao are extremely poor, and have to work hard to make a mere existence, so it can be seen that it is not easy for them to attend these

meetings. We find visiting in their homes in the winter a fruitful time for teaching. It is not easy travelling then, but as the Miao are free and sit round their fires, we sit with them and have happy times of fellowship in prayer and Bible study. Then is the time when vermin are so numerous and bring about epidemics of typhus and scarlet fever, which mean many deaths.

Though there are no heathen temples among the tribes in this part, and no idols as such, they are really demon worshippers. They have great belief in sorcerers who are numerous. One great obstacle to the spread of the Gospel is the strong desire on the part of the old people to have a bullock killed on the death of old people, in a particular manner, as an offering to the spirits. Lest their young people, through believing the Gospel, should be prevented from observing this heathen custom, the older people hinder the young accepting Christ, by putting many obstacles in their way. The gathering of the clans at Chinese New Year, and special Miao fairs through the year lend themselves to preaching the Gospel, but one feels the need of direct personal contact with the Lord Jesus because of the realised influence of evil spirits among the people. These clans gather for carousal, and demon worship. Opportunity is also taken to arrange betrothals between the young people, alas, too often, too young. The musical instrument is very much in evidence, but this thing is dropped immediately they become Christians. So if you meet a Miao who professes to be a Christian and plays one of these instruments, you may be sure he is false. Strange to tell, the women Miao seem fascinated by these tunes which too often lead to immorality. We have never been able to fathom this matter, and for obvious reasons have not sought to go deeply into the subject. Suffice it to say, that in the minds of the men who come out of heathenism, it is too closely associated with evil spirits and immorality.

At one place in our district, the Christians have built a delightful little chapel, and it is one of our joys to visit at this place. There is also a "Prophet's Chamber", and there is always a warm welcome from the Christians there. Cleanliness is the rule there. It is touching to see the way the Miao whose hearts the Lord has filled with His Love, seek to preach the Gospel to the Chinese, although they have been so badly treated by them for many years. We are longing for a great spiritual awakening among the tribes. Wine drinking and immorality prevail among the unbelievers, and only the Mighty Power of God can possibly change their lives.

## IN THE OPEN LANDS OF TIBET

JOHN R. SINTON

These are notes of a journey which I made in company with Mr. J. Huston Edgar, and Dr. Liljestrand and Oscar, into a part of the Tibetan border which has hitherto largely escaped the attentions of the globe trotter, or even the scientific explorer, although it has been visited by both. Alas, it has also, to a great extent, been neglected by the emissaries of the Prince of Peace. With the exception of the sporadic visits of one solitary missionary, and the occasional journeys of an N.B.S.S. colporteur distributing the Sacred Scriptures, no attempt has been made systematically to evangelize the large populations that inhabit the hills and dales of the Kinchuan. This is hardly to be wondered at, as until recent years the territory would have been considered inaccessible. Geographically it lies among the mountains that separate the low-lying lands of China proper to the East from the great grass-clad tablelands of Tibet on the West. It is at no part lower than 6000 feet, and is enclosed by mountain ranges whose lowest highways, from any direction, are 14,000 to 18,000 feet above sea level, and the traversing of which cannot be accomplished at any season, without some elements of danger and difficulty. Then, too, it is "Tibet", and that name, in many minds, at once conjures up the words "closed" and "forbidden". Whatever may have given rise to the fiction it is clear that grounds for it no longer exist, and wide regions of well populated country are fully open to the Gospel messenger; and there is reason to know that at least his message will be given a hearing. During this recent journey thousands of Scriptures were distributed, in many cases sold, and it is the simple truth to say that they were seldom refused. One of the thrills of the trip was the occasion when, for the first time in his life, an old man read a tract, the first and only literature ever published in his own (Kiarung) tongue. The shock of surprise that came over his face as he read and cried out: "Oh, I understand", was something not soon to be forgotten. Those who are literate read Tibetan.

KINCHUAN—Golden Streams—is the basin of two rivers called by that name. The larger flows south roughly along the line 102 E. long. through three or four degrees to 31 N. lat., where it is joined by the smaller stream, which has flowed west through nearly one degree. Half a mile north of the meeting of the waters stands the town of Romidrang, city of the Romi, and now called Tanpa by the Chinese.

Here we are in the midst of towering mountains, forming in some cases perpendicular crags, through which there are literally no outlets save the river beds. These lead north, south, east and west out into more open country inhabited by native populations, which are still, one hundred and fifty years after the campaigns of conquest of Kien Lung, only partially under Chinese rule, many being virtually autonomous. I believe the recent attempts to place these peoples ethnologically are purely tentative, and for the present they are more usefully described by the languages they use. Those centring around Tanpa and spreading a short distance north and farther northwest and west, are known as Kesor Geshikia. Many are comparatively well "fixed", some sections of the country producing luxuriously grains, fruits and flowers. The following paragraph was written one evening after we arrived at Ba'aam (Bawang), fifteen miles north of Tanpa.

The house on whose roof we sit is probably 800 feet above the rushing stream, and the mountain peak opposite reaches upwards 3000 feet. The top of the peak is a precipice destitute of vegetation, and comes down to a thick forest in the midst of which there shoots out another cliff. Below the forest, at about 1500 feet, begins cultivated land where fifteen families live in perfectly awe-inspiring situations. Below again are unscalable cliffs, and how the people make the ascent to the cultivated grounds is a mystery. Along the river bank are waving fields of maize surrounding villa-like homes. Away to the right, farther down the river beyond the forest-browed beetling cliffs, is more land under cultivation; and continuing to the right the productive slopes above Tanpa are to be seen. The mountain in that vicinity is equal in height to the one opposite; the cultivated portion, which is deeply gored by two fissures running down the centre, and one crossing obliquely, is surmounted by forest-clad steeps reaching to the summit. Sharp, needle-like peaks pierce the sky, while the nearer foreground immediately in view from here is like the Garden of the Lord. Fields of maize, with trees and shrubs picturesquely placed, make a perfect setting for the "Manor House", whose white and gray-brown walls blend harmoniously with the whole.

While every prospect pleases there is a "but" when we come to the human aspect. The scourge of goitre is said to attack more than half the population, and our observation confirms that moderate estimate. There has not been sufficient investigation to decide the cause of this malady: some of the natives say the water, others the salt which



comes from the Grasslands. The Black Lamastery at Badi, which we visited, exercises a baleful influence on the whole district. We were cordially received at this place, however, and the lamas and acolytes accepted gladly the Scriptures offered. The lamastery itself is a gruesome place, with nothing attractive whatsoever. The sacred urns are interesting: in some of them a sacred light, fed by butter, burns perpetually. A large library seems to suffer from neglect rather than from use. The mural decorations were too much obscured by the religious dimness to permit a clear view. Externally the noteworthy feature is a wide black band that encircles the entire edifice near the top. Mr. Edgar opines that this black sect is of Persian (Mithraic) origin.

Without an army of evangelists and colporteurs these sequestered heights must remain inaccessible, but fortunately for the Gospel messenger the people frequent the Chinese centres lower down, and market and fair days offer golden opportunities. In the Kiarung country there are numerous such centres, which, alas, at the time of our visit, were transformed temporarily into opium markets. It was the time of harvest, and Chinese from the outside had taken in quantities of merchandise, chiefly cloth, and were exchanging it for raw opium. The result was that almost the entire population was engaged in the production and sale of the drug. We travelled only the main river beds; the lateral valleys, which are legion and give access to large populations, are still unvisited. I should like to say here how indefatigable is Colporteur Yang, the "wild Turkoman," travelling, and seeming to enjoy it, in conditions and among people that would be impossible for the most seasoned European. He pointed out as we went along at least one rocky recess where he had rested for the night, and mentioned other occasions when he was night-stayed and bivouacked under a grassy bank. He carries in his pack all he needs of creature comforts, and was able to supply me once with a saddle blanket.

During certain seasons of the year caravans from distant parts provide the means of distributing the Word of God to places "unknown to the geographers of the West." It is in work of this kind that the missionary is specially indebted to the Bible Societies, whose generous gifts of Scriptures and money have made possible the dissemination of the Truth in these but little known regions of the earth's surface.

**Mrs. Hsie's Testimony (Chungkinghsien)**

"In the 25th year of the republic my Aunt, Mrs. Yu, led me to the Lord and I at once gave up idolatry and vegetarianism. Since I believed in Jesus He has delivered me and my heart is full of happiness and peace. Although I have lots of difficulties He is always with me."

T. C.

## ON THE FRONTIER

BY TIBETAN. (ROBERT CUNNINGHAM)

Tibetan work along the frontier, since its inception in 1897, has never been easy or encouraging. Missionaries have come and gone during a period of 40 years; some have remained on the border for a few years and others for only a few months; some have gathered a few believers together who showed some interest in the spread of the gospel; others have come a few years later to find the little company scattered and gone. Apart from the preaching of the Good News and the wide distribution of literature and the inspiration that comes from these forms of service there has been very little encouragement during the period of 40 years. And reasons can be given to show why this is so.

Mr. Cecil Polhill of the Cambridge Seven, after periods of service in Sining and Sungpan, finally opened Tatsienlu as a mission station in 1897. Later he was joined by four young fellows who devoted considerable time and energy to acquiring the Tibetan language. When this was accomplished they started out in different directions making known the Good News to lama and nomad. Mr. Amundsen, who had some knowledge of carpentry, carried a bag of tools on his back. One day he arrived at Goloto and offered to do some carpentry for his room in a Tibetan house. During the night a mad Tibetan got hold of a hatchet from Mr. Amundsen's tool bag and attacked the young missionary. A window being convenient the young fellow jumped through this, landed in the courtyard below, and ran for his life back to Tatsienlu. And this, I think, has been typical, more or less, of work along the Tibetan border for a period of 40 years. There have, undoubtedly, been times when things looked up, and a few showed interest in the gospel, but generally speaking, the work, as far as building up a church is concerned, has been difficult and discouraging. Mr. T. Sorenson, who came on to the frontier in 1900, left it finally in 1922. Before he left, all services, Chinese and Tibetan, had been discontinued. These were started again in the fall of 1922 and have continued ever since, with perhaps one or two small breaks. Mr. Sorenson's work on the border was largely that of translation, translating numerous works into the Tibetan language. He made numerous friends, among them being the well-known Draga Lama of Kanze. Mr. Sorenson's books and tracts have done much to break down prejudice and open doors among those of the lamas who could read. Dzung-be, a native of Jarong, a faithful old Christian, was among the

fruits of Mr. Sorenson's work. He died a few years ago in Dawo. There is probably no European name today, in the Land of the Lamas, so well known as that of Sonam Tsering, that is, Mr. Sorenson. His books and tracts are in every lamasery and nomadic encampment: and what is known of the gospel today on the Roof of the World is very largely due to his able pen. He left the frontier, however, without seeing any great ingathering of souls into the Kingdom.

Mr. Edgar came on to the border in 1902. After his marriage in 1904 he lived largely in Kuanhsien, working the Jarong States from there. He and Mr. Muir made an important journey to Chatrin in the summer of 1907, and in the fall of that year the Edgars went home on furlough. On his return in 1909 he returned to Batang, which had already been opened up as a station of the C.I.M. by Mr. and Mrs. Muir in 1908. In the spring of 1910 the writer accompanied Mr. and Mrs. Edgar to Batang. The year of the Chinese Revolution, 1911, saw the work of the C.I.M. largely dislocated along the frontier. Mr. and Mrs. Edgar and Mr. Clements went from Batang, through Yunnan to the coast; Mr. Clements returning with Mr. and Mrs. Sorenson to Tatsienlu in the Spring of 1913. From that year till 1920 and 1922 Mr. Clements and the Sorensens remained in Tatsienlu. The beautiful Gothic Church was burned down during 1916 and this further dislocated the work of the mission.

From 1902 till 1936 Mr. Edgar came and went, very seldom spending any lengthy period in residence in Tatsienlu. And this was characteristic of Mr. Edgar's life from his boyhood days. He was largely a bird of passage, being and feeling more at home in the saddle and on the highway than in the comforts of a foreign house. He loved the open spaces and the wide countryside and nothing confined him more than a house with four walls. Consequently his ministry was extensive more than intensive. What Mr. Sorenson translated, Edgar put into circulation, and in doing so travelled extensively all over Kham.

Mr. and Mrs. Muir, Mr. Clements, Mr. and Mrs. Sorenson, Mr. and Mrs. Edgar, the writer and his wife, and Mr. and Mrs. Cook, have very largely been responsible for carrying on the work along the border since 1900. Today, March, 1937, the work goes on but very slowly. The Seed has been sown, the Word has been made known, the Message has been proclaimed far and wide; the lama and the nomad remain very largely impervious to the Gospel Story. And why?

It is not a question of the drunken nomad becoming a sober Christian; it is not a question of the superstitious lama becoming a simple believer; it is not a question of the dirty aja becoming a child-like follower of God; it is not a question of giving up sin and accepting the Righteousness which is in Christ Jesus, it is a change of religion, the acceptance of another faith, the choice of another religion. And this of necessity implies a break with everything; a break with home and family and relatives and country. And why? In the Land of the Lamas it seems almost impossible to be a disciple of Christ and remain in a country which knows Him not. Since Mr. Polhill's day, 1897, till the present day, 1937, forty years, practically no one, as far as we know, in connection with the C.I.M. work on the Tibetan frontier, has stood out boldly and bravely and faithfully in response to the Gospel Message. I am referring entirely to Tibetan mission work along the frontier; there have been times of encouragement in both school and evangelistic work among the Chinese; and at one time there was an independent Chinese church during Mr. Sorenson's ministry.

Can any satisfying explanation be given for this paucity of results over a period of forty years? Mr. Polhill, Mr. Sorenson, and Mr. Edgar have all been giants in their own way; and these men have been characterised by devotion, culture, and courage, yet the door to the heart of the lama and the nomad and the aja remain closed to God's message of love in His Son Jesus. Buddhism is as much a foreign religion in Tibet as the religion of Jesus.—One, and perhaps the principal reason, for the Closed Door in the Land of the Lamas is the fact that Lamaism is a domestic religion, that is, it is a religion of the home, and a religion that calls for no persecution, and one that its followers are not ashamed of. Moreover it makes no great moral demands on those who follow its creed: drinking and gambling and immorality are not incompatible with Lamaism and the lama may be a good or a bad man, upright or otherwise.

The Tibetan gospel has great disadvantages in that the word priest is translated lama. When the lama saw him he passed by on the other side; and the lamas cried "Away with him, away with him" and according to the Tibetan N. T. Christ's ministry was entirely one of antagonism with the lamas. The word lama appears on almost every page of the N. T. and where it does so the lama is against Christ and Christ is against the lama; "and the lamas sought how they might kill him" and where Christ casts out devils the lamas give their reasons for His doing so. From the very beginning

of Christ's ministry till its close, where the lamas yelled out "Crucify him" there is an anti-lama attitude which is inclined to put the lama's back up and make him feel that somehow or other this book was written against him. And what can be done? Suppose in the Chinese N. T. the word student appeared every time the word priest occurred? What would be the reaction? And yet this is only one of the difficulties of gospel distribution. And can it be otherwise? You give a lama a gospel and very soon he discovers that the lama strenuously opposed Christ in His daily ministry.

During the past years we have made every effort to become proficient in the spoken language, believing that the message made known by word of mouth will help us past many difficulties. And it has been so. Day by day the lamas and the nomads and the ajas come about us and hear in their own language the wonderful works of God. We have a small service every Sunday afternoon where a few Tibetans gather to hear the word of life. But our work among the Tibetans is largely in the daily round, the common task, and many are slowly but surely coming to know something about Him, whom to know is life eternal.

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### WE HAVE FRIENDS IN NEW YORK

The following West China friends in and around New York City met on January 30th for a buffet supper in the McCurdy apartment, 99 Claremont Ave.:

Miss Mabel MacLean,  
 Miss Flora Richardson,  
 Miss Ann Flessell  
 Miss Ruth Frazer and her mother  
 Mr. and Mrs. J. F. Peat  
 Mr. Lesslie Peat,  
 Dr. and Mrs. Cyril Canright and two daughters Patty and Jean.  
 Dr. and Mrs. L. F. Havermale, and Jerrold.  
 Mr. and Mrs. J. I. Parker  
 Miss Molly Yard  
 Mr. Rudd Crawford, and several other interested friends who had heard about or travelled in Sze Chwan.

After supper Dr. Piper's movies of West China were shown in a seminary classroom. Once again that indefinable something which unites China people, and especially those from the West, made itself felt and every one had a hearty good visit

ELEANOR W. McCURDY.

A gathering of approximately the same group had taken place on January 9th at Miss Ruth Frazer's apartment. After tea, they went to Chinatown for a fine Chinese dinner. Miss Charlotte Trotter and Mr. and Mrs. Lesslie Peat were present on this occasion. West China folk are glad to be remembered and we are grateful to Mrs. McCurdy for keeping us informed. Our hearts are warmed and our mouths water a bit as we read these reports.

Editor

## "I REMEMBER"

M. COOK.

I remember Mr. Stevenson, our assistant Director for many years until he died in 1918, saying that he remembered being in the C.I.M. house in Chungking when that was the only missionary's house in Szechuan, and the seven gathered there were the only missionaries in Szechuan. Mr. J. M'Carthy rented these premises for the mission in 1877. It seems a far cry from that time of beginnings to the present well equipped and organised status of missionary enterprise.

In that same year Messrs. Nicoll and Cameron took possession of the Chungking premises. Dr. Cameron "in the next few years, travelling nearly always on foot, not only traversed seventeen of the eighteen provinces but also journeyed extensively in Manchuria, Mongolia, Sinkiang, Eastern Tibet, Burma and Hainan"!! In 1880 Mr. and Mrs. Nicoll entered upon settled station life in Chungking, and for two years never saw a foreign woman. How did the populace receive them? For months visitors came by hundreds; "Women simply flocked to see their foreign sister." One day in New Year time they had five hundred "sisters" as visitors. I remember Mr. Nicoll recounting with great gladness some of their Chungking experiences. I met him in Chefoo in 1932.

I remember hearing of the first surgical operation under anaesthesia that was performed in Chengtu. The two Drs. were C.I.M. medicos. Dr. Fruen was the operating surgeon, and Dr. H. Parry, who later was the superintendent of the province, was the anaesthetist.

I remember a home and a lovely garden in the Golden Horse street, Chengtu. Mr. and Mrs. Grainger of that home are a fragrant memory. Most of us know Mr. Grainger through his "Western Mandarin," a book the essential work of which he finished during his first term in China. For quite a number of years before the Revolution of 1911, they were of the C.I.M. Bible Training School. With them in the city were Mr. and Mrs. J. Vale; the former was, until 1911, assistant superintendent of the district. Mr. Vale delighted in translation work, and after 1911 was loaned to the R.T.S. in Shanghai for that work. After the Revolution Mr. and Mrs. Hampson came to Chengtu. Mr. Hampson is remembered as a Sinologue of repute, who in his lectures was able to make the Chinese language entrancingly interesting.

I remember going to Tatsienglu in January 1916 and be-

ing met by Mr. A. J. Clements. What a great name Mr. and Mrs. Sorenson had in that city! The former travelled for many years throughout Eastern Tibet and did much translation work. Finding it impracticable to have a printing press in Tatsienlu he later carried on his translation work in Peking till quite recently. He sent literature of his own translation to all the Tibetan frontier towns. His good wife was a constant companion to him in all his vicissitudes. On one occasion she saw her husband carried off by raiders and had, herself, to flee 40 English miles and carry her heavy child almost all the way. After experiences of this kind she once said to me "I have had such an easy life." Later I met Mr. and Mrs. Edgar so well known to all W.C.N. readers. The work of Mr. Edgar on "The Marches of the Mantse" is written indelibly on the pages of mission history. In all his accomplishments and arduous labours for the Cross he had ever with him the true sympathy and help of Mrs. Edgar.

I remember coming from the rocks and majestic beauty of Tatsienlu to the garden-like Kuanhsien. We were met by those two who fitted the environment so well, Mr. and Mrs. Hutson, real husbandmen for the Lord. How they did dig and water the vineyard in those days, and had fruit.

I remember those Kiating veterans, Mr. and Mrs. Ririe, What nerve they had! Once after all had been destroyed in a riot-1895-they wrote from the yamen, where the mandarin had given them a refuge and food, "We will (D. V.) begin over again as soon as possible, if the Consul will permit us to stay." At one time they had a "Mission houseboat" in which the family visited the Kiating River District—cow and all—Kiating was also the home of Dr. and Mrs. Hockman; they established the H. P. school there and later built that splendid educational plant at Luchow which was wholly destroyed by troops and riff-raff in 1927.

I remember those tireless itinerant workers, Mr. and Mrs. F. Olsen, whose attitude to the Chinese was such a pattern to us younger workers. Mr. and Mrs. Webster followed them and carried on the good work.

I remember meeting that capable man of affairs who started the work at Suifu—Mr. Faers. Mr. and Mrs. Faers were followed by Mr. and Mrs. McIntyre; the former was naturally endowed with those qualities that make for a good medical man and with his wife was widely known for the work of healing. Mr. and Mrs. Westnidge of the Gospel Mission, Shanghai, also did valiant service in the Fushuen-Suifu area.

I remember a name that was famed throughout the Lu-

chow district, Mr. Tom James. He had 35 outstations in those days and visited each one twice yearly. Besides this he held regular short time Bible Classes for his preachers. Luchow memories include the Herberts, who were largely responsible for the commencement of the work amongst the Miao tribe in Sze. Mr. and Mrs. Barham also served the Lord diligently here.

I remember Mr. and Mrs. Curtis who laboured faithfully in Kiangtsin. Mr. Curtis was fearless and indefatigable in personal work among all non-missionary foreigners in Chungking as well as among the Chinese. Mr. and Mrs. Squire spent their early years at Kiangtsin before leaving for Ichang where they became the friends and helpers of all West China Missionaries of their day.

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### "HAVE FAITH IN GOD".

#### THEN AND NOW.

On June 25th, 1865, Hudson Taylor, age 33, "prayed for twenty four willing skilful labourers at Brighton" making an entry to that effect in his Bible. "Out on the sand alone, in great spiritual agony," wrote Hudson Taylor "the Lord conquered my unbelief and I surrendered myself for this service. I told Him that all the responsibility as to issues and consequences must rest with Him, that as His servant it was mine to obey and follow Him - His to direct, to care for, and to guide me and those who might labour with me". Hudson Taylor's thought then was for two workers for each of eleven unoccupied provinces and two for Chinese Tartary. Twenty different societies were working in China then, but in perhaps about a dozen stations around the coast. THIRTY YEARS later the Mission numbered 621 members settled in 122 central stations, 90 of which were in the eleven formerly unoccupied provinces.

On June 27th, 1865, Hudson Taylor opened an account with a London Bank for the China Inland Mission, paying in the sum of £10 00. He lived to see approximately one hundred thousand times the amount of his first personal deposit with the Bank, pass into the account of the Mission. To the end of 1935 the total sum officially received from all sources for the work of the Mission in China was £5,262,953 In accordance with the principles of the Mission and to the glory of God may it be said that not one farthing of that large sum was spent before it was received and there is no instance of a deficit balance on any page of the accounts. "Depend upon it, God's work done in God's way will never lack God's supplies. IT is upon past Ebenezers that we build our Jehovah Jireh" (Hudson Taylor.)

A.S.K.



## CHINESE CHARACTERS AS AN AID TO GOSPEL PREACHING

THOMAS COOK.

The Chinese characters are, in themselves, an absorbing study. When, however, they are linked up with the occupation of soul-winning, to which one writer refers as "the oldest, the grandest, the most complicated and the most important of all the sciences", they become increasingly intriguing.

The characters are a real asset to the Gospel preacher, especially to those who believe in "apt illustration's artful aid". There are apt illustrations innumerable to be found in Chinese philological channels.

We believe with the late J. H. Jowett, that Yorkshire "stylist of the English pulpit," that "our main work, our supreme work, before which all other pales and becomes dim, is to tell the Good News, to go everywhere letting every body know about the unsearchable riches of CHRIST". The Great Master Preacher gave the commission to "Go into all the World and PREACH the GOSPEL."

We have a Wonderful Gospel to proclaim and, of course, we must use the very best methods in our attempt to make the truths register in the hearts of the hearers. The Chinese characters provide a first class medium for our message. Their etymological history, their varying connotations and their strange combinations make them interesting to the student, and also exceedingly useful as amplifiers for the Old, Old Story. After all, a preacher is a kind of artist producing word pictures of ideas and impressions, the Grandeur and Grace of God, and the sordidness and sorrow of sin, granted to him in his times of meditation and preparation.

The inventors of the Chinese characters were masters of an art that enabled them to make ideographic symbols the vehicles of what they saw, thought and felt. At first only the material things they saw, in the heavens, on the earth, and pertaining to the human body were produced in symbol form; but eventually abstract things, ideas and actions were set forth in pictographic styles, that gradually developed into the present characters.

Many of these characters have their roots in the moral and thought life of the Chinese, and the use of them not only provides a point of contact, but they also often supply a ready-to-hand and simple vehicle for the not easily apprehended truths of the Gospel.

Of course the Christian preacher cannot begin to exhaust

the illustrative powers of the Chinese characters. After he has had his choice, there are still vast numbers of this effective elucidator left over, for others to choose from. For instance, one notices with a smile the character 促 Ts'uh; the juxtaposition of the 足 - foot-to the reverse side of 人 - man-leaves no doubt that it means to "urge". The symbol 孝 - filiality - is really a picture of a 子 - son - supporting a 老 - old - one i.e. parent. Pro-armament folk will be interested to note that 武 - military was explained B. C. 600 as meaning to cause hostilities to 止 - cease - by the use of the 戈 - weapon-. Then we see that the stern parent has his warrant for the use of the rod in 父 - father-. This character was originally written 𠂔 showing 𠂔 - a right hand - holding 丨 a stick-. Montessorians take note!! Many of you will be glad to be reminded that 妻 - wife - has a "woman's place is the home" idea in it. It is made up of 女 - woman-, 𠂔 a hand- and 巾 - duster - 婦 - woman - is practically the same but duster here has a handle! 妥 - safe, satisfactory - is the result of a 女 woman - having a firm 夕 hand upon her!!! If we did not already know it we could learn the fact that a 國 - country- is not a permanent institution. The heart of the character is 或 - uncertain - being made so by 口 = mouth = (and what comes out of it) and 戈 - lance - (and what it does). The Buddhists put quite a slice of Buddhistic doctrine in the character 佛 Buddha-which, broken up, consists of 人 - man-, of the - Western - 西國 - Country-. The "West" is at once the origin of Buddha and the goal or Paradise of Buddhists.

These are just a few of the many of this type of character.

We must now turn to those characters that have a direct bearing on our subject.

Some characters of this class need no explanation here. They have been used with success all over the country; e.g. 信 faith-, 來 - come - 義 - righteousness-, 忠 loyalty-, 耶穌 - Jesus-, 辜, 罪 - sin - 惡 .....evil-, 囚 - prisoner--

There are many others the use of which has been pleasurable and profitable to me. We think of the Lord Jesus Christ as Lord and as King. This thought is borne out in the character 主 - Lord - It was originally a lampstand with a light rising from it. As the flame rises above the lamp, so is the "Lord" above the multitude. From a Christian standpoint it may be explained by speaking of the Lord as the visible expression of the 三 - triune - God, Father, Son and Holy Spirit. In the character 王 - King - the 三 - three - represents heaven, earth and man. A 王 king - is he who connects and represents these three and who should wield a

corresponding power. Our King of Kings has verily ALL power as his right. A widely used character is 君 Ruler, superior-. It shows 尹 - govern - (executive power) and 口 - mouth - (expressive power). The 君 is the "pattern man" and we can exalt Jesus Christ as transcending all others, and as having in truth the power and the practice of such a man. The character was originally written 君 showing the arms that exert authority and the mouth that gives oral expression. Our vocation is to preach the 道 - Truth, Principle - (or according to John, The Christ). The inner part is - 首 head -; this may mean knowledge or wisdom etc. The outer part is 辵 to step out - and can refer to the act of putting into practice what we know as Christians. Both these parts are essential to both the Chinese character and to Christian character. We are told to show forth the 德 - virtue - of Christ. 德 consists of 彳 a step with left foot (or half of the character 行 to walk) 直 upright - and 心 heart-. Surely this is the picture of one walking according to the dictates of an upright heart. 聽 - to listen - is something similar; on one side it has 耳 ear - and a 聿 or 聿 man or disciple. On the other side it has 直 - uprightness - and 心 heart-. Thus a man is seen to be forming his moral character from what he hears.

A character that ever directs my mind to the cross of our Saviour is 協 - unison-. 十 means-ten - (and is used in China to designate cross) and three 力 strength. How easy from this to tell of the power, peace and purity, as the "strength," from Father, Son and Holy Spirit, that are released to us at Calvary's Cross!

Paul tells us we are "called to be saints" 蒙召爲聖徒 召 - call - is suggestive for the classics say that the "call" of prince or of parent must be acted upon at once. It was used by the prince when summoning a follower and the 口 - mouth - pictures the call, and 刀 - knife - shows its incisive character. Can we not apply this to the call we receive from Christ to be separate and Holy? "Saints" in Chinese is 聖徒 - Holy Followers-. The - Holy 聖 is full of suggestion. The 耳 - ear - listening and the 口 - mouth - speaking that which harmonises with 壬 (or 任) - responsibility, office. This effected, then am I "Holy". The 徒 - follower - shows 彳 - a step with left foot - and 走 - to walk -; this plainly tells us as followers of the Lord to "by your left, quick march" and keep on marching. Isaiah 32.1-2. is well illustrated by 傘 - umbrella. It is formed by a 十 - cross - in the middle the frame of the umbrella); then over the top of the "cross",

## 20 CHINESE CHARACTERS AS AN AID TO GOSPEL

is a large 人 - man - and around the cross are clustered four small - 人 - men. In China the umbrella is at once a sign of rank and of protection from the elements. The character 死 - death - has a real message too. We see 歹 - evil - in combination with 亻 = 人 - man. Indeed "the soul that sinneth it shall die". Jesus said "I am the Light of the World". We can apply the character 光 - light - for it represents 儿 - man - with a 火 - fire or light - above him. The latter is supposed to show the brilliance of mind. These are just a few of the many old friends that have been my companions for some time past.

### Statistics of West Szechwan C.I.M. District Workers engaged in Evangelistic Work

Year ending	No. of Stations.	No. of Workers.	Average no. of years on Field
Dec. 1936	21	62	11.9
Dec. 1928	12	34	16.3
Dec. 1896	7	37	5.5

"It was GOD who was all the time giving the increase" 1 Cor. 3.6. (Weymouth)

Review of the personnel and stations of the China Inland Mission for the seven years 1929 - 1936.

(Dec. 31st.)	Total No. of New Workers	No. of Active Workers. (non-Chinese)	No. of Mission Stations
1929	63	1162	299
1930	78	1183	297
1931	128	1285	299
1932	91	1326	317
1933	49	1313	332
1934	90	1368	344
1935	46	1359	359
1936	82	1387	364

(July)

Average number of recruits per year = 89. Since the Evacuation Year, 1927, the number of stations with resident missionary has increased by thirty-three per cent., that is from 271 stations (1927) to 364 stations (July 1936.)

A.S.K.

## CONCERNING PRAYER.

ARTHUR S. KERRY.

This is a Bible Study and the references given should be looked up and not just taken for granted!

### FIVE REASONS FOR PREVAILING PRAYER.

**REASON ONE. BECAUSE** our warfare being spiritual, waged in a spiritual realm against spiritual adversaries must be fought with spiritual means. Prayer is a spiritual weapon. See Eph. 6. 12-18, 2 Cor. 10. 3-4.

**REASON TWO. BECAUSE** "All things are yours." The things we have need of are known to our Father, Who supplies all our need through Jesus Christ according to His riches in Glory. Having given us His Son, He "with Him also freely giveth us all things." We are told to ASK - so do we receive. Prayer is an asking and a receiving attitude. See 1 Cor. 3. 22-23, Matt. 6. 8, Phil 4. 19, Rom. 8, 32.

**REASON THREE. BECAUSE** of the 'cares of this life.' We ought to be 'on top'. Because of 'anxious thoughts.' Worry is INFIDELITY! God's way is for our minds to be garrisoned with His peace. Prayer - with thanksgiving, is the ONE WAY. See Luke 21. 34 36, Matt. 6. 25 34, Phil. 4. 6-7.

**REASON FOUR. BECAUSE** Prayer is the appointed way to receive the Holy Spirit; Fulness of Joy; Mercy and grace to help in time of need. 'Unanswered prayers are often at rock bottom un-prayed prayers!' See Luke 11. 1-, John 16. 24, Heb. 4. 16

**REASON FIVE. BECAUSE** Prayer figured so essentially in the life of Jesus Christ. It is characteristic of His Session at the right hand of God now. He 'left us an example that we should follow His steps.' BECAUSE Prayer filled such a big place in the life and ministry of His Apostles whose faith we are told to follow. See Luke 6. 12, Heb. 7. 25, Acts 6. 4, Heb. 13. 7.

### FIVE CONDITIONS FOR PREVAILING PRAYER.

**CONDITIONS ONE.** Entire dependence upon the merits and mediation of the Lord Jesus Christ as the only ground of any claim for blessing. See John 14. 13-14, John 15. 16, & 16. 23.

**CONDITION TWO.** Separation from all known Sin. Separation 'unto God' by conscious abiding in Christ. See Isa. 59. 1-2, Psa 63 18, John 15. 7, Psa. 32. 6, also N. B. James 5. 16.

**CONDITION THREE.** Faith in God's Word of promise as confirmed by His Oath. See Heb. 11. 6, Heb. 6 13-20, 2 Cor. 1. 20.

**CONDITION FOUR.** Asking in accordance with His Will. Motives must be godly.

See 1 John 5. 13-15, James 4. 3, Rom. 8. 26-27, 1 Cor 2. 9-16.

**CONDITION FIVE.** Importunity in asking. Waiting on and waiting for God.

See James 5. 7, Luke 18 1-8, Rom. 12. 12, Col. 4. 2, Psa. 40. 1. Isa. 40. 31. Psa. 37. 7.

"Men ought always to PRAY and not to faint"

Luke 18. 1.

Read Life of George Muller and "How to Pray" by Torrey.

## THE CHINCHWAN AND THE RGYALRONG

J. H. J.

About 1897 Messrs. James Moyes and T. Sorensen of the China Inland Mission, travelling from Kansu to Tatsienlu, reached Kwanhsien from Sungpan; then turning Westward crossed the Palang Shan to Mowkong, and continued on through Tanpabsien and over the Tap'ao Shan to Tatsienlu. Tatsienlu is nominally sixteen stages from Kwanhsien by this route. Passing through Mowkong they preached in the market place (sic—? in front of the Ho Shen Miao) but were interrupted in this by the local madman of the time repeatedly calling out "These men have come to tell us about the one true God." These travellers were probably the first Westerners to visit the Chinchwan—the region beyond the Snow Mountains visible to the west of Chengtu, drained by the Ta Chin and Hsiao Chin Ho. Years rolled by again until, in the beginning of the present century, Dr. Parry travelled the same road from Kwanhsien to Tatsienlu. He was impressed by the considerable non-Chinese population in those regions, unknown to the west, and speaking languages still unlearned. Incidentally it was he who first observed the high incidence of endemic goitre around Tanpabsien. He also made special reference to the particularly seductive dress worn by the unmarried women of some of the peoples in the same region. Then came Edgar to whom the credit of exploring the Chinchwan must be given. A little later the Roman Catholics entered and established work at three centres. Other travellers (missionaries and others) followed, among whom special reference must be made to the only Western woman who has so far been in the Chinchwan, namely Mrs. R. Cunningham of Tatsienlu who in 1933 visited Tanpabsien with her husband, after crossing the Tap'ao Shan, 15,000 ft. in altitude, with a summit steeper than the slope of a house-roof, and then negotiating the series of alarming bridges which cross and recross the Yak River between the pass and Tanpabsien.

Perhaps to no region in the Tibetan Marches is the title "The Land of Deep Erosions" more applicable. In the floor of U shaped valleys of an ancient and lofty topography, deep V-shaped valleys have now been cut, ever deeper and deeper by the comparatively quiet yet irresistible sweep of the waters of the Ta Chin and Hsiao Chin Ho with their tributaries. By the Tibetans, the autochthons of the region are called Rong, of whom the Rgyalrong (or Rgyalmarong,

i.e. Queen ruled Rong; Das) are the most numerous. They are Lamaists and Tibetan in culture. A predilection for matriarchial government seems to have given rise to their name. Organized socially according to the Feudal system of government, they were divided into States and ruled by their Princes under whom were Headmen. Intrigue during a war between two of these States, viz. Orih and Meno, about 170 years ago provided an opportunity for China finally to conquer the Chinchwan, but not without heavy loss of life in at least two great battles. The Barbarians being brought into subjection to China, China established five military colonies in the Chinchwan to which she gave the status of "Hsien". To make room for these, many Rgyalrong were exported from the Chinchwan over the Hongchiao Pass into the Min valley where they formed another "five colonies" (or 五屯). "Rgyalrong-land" and "The Chinchwan" are therefore not quite synonymous terms as the Rgyalrong are found not only in the Chinchwan but also in the Min Valley where they are organized to form the "Five Colonies" (U-t'uen) and the States of Somo and Wassur. Moreover there are also other Rong people in the Chinchwan, found mainly around and West of Tanpabsien of whom little is yet known.

The China Inland Mission has been giving attention to the evangelization of these peoples now for over twenty years, Edgar being appointed to open up work in Tanpabsien in 1905. Circumstances however prevented this appointment taking effect, but in 1907 Messrs. Edgar and Muir were working in the Min Valley in the direction of the "Four Rgyalrong States" (Sze-t'u), namely Chogschi, Choschia, Tampa and Zungkang. These stand alone among the other Rgyalrong States by reason of the greater degree of autonomy granted them. Until recently they have been regarded as "closed" to the Westerner. Both Weichow and Wenchwan were occupied. Mr. Edgar was later withdrawn for exploratory work elsewhere, but Mr. C. H. Coates sought to carry on the work at Weichow. Then came the Revolution year with its aftermath. However, in 1914, Edgar was again working from Weichow. "So it came to be on record that Lifan was visited from thirty to thirty-six times and Tsakulao probably half as often." A break-down in health followed, but in 1919, Edgar was again in Weichow when his programme of 1913-1916 was recommenced. By this time Lifan had been opened as a native station of the Canadian Methodist Mission. In September 1919, Edgar was transferred to Kwanhsien, and then in 1922 to Tatsienlu. However "the Min was not forgotten and in 1931" writes Edgar

“Tsakulao was twice visited by me with a special tract in the Kiarung language: and again in 1933 with Chinese and Tibetan books.”

By this time, the China Inland Mission had launched out upon its Forward Movement, with 200 new workers specially called for to provide the personnel for this Movement. The Chinese dependencies were included. Edgar's genius and labour had provided a mass of information for the guidance of the Mission which was carefully weighed. The relative values of different centres for work were carefully and prayerfully considered, and then three young workers were appointed to occupy Mowkong. We mention these facts as the scheme was criticized as being improperly thought out. 1933 was a year of troubles for West Szechuan and the actual occupation of Mowkong is a story in itself. Changes in the personnel occurred later. The station was held until the Red invasion compelled evacuation in 1935. Its occupation had not been in vain however as from Mowkong much travelling had been done, and the foreigner had become known in all the Chinese “Five Colonies”. Moreover, free access had been obtained into the “Four States” mentioned as “closed”. Work amongst the Han-*ren* and the Hwei-hwei colonists had shown doubtful results, but the readiness of the Rgyalrong to heed the Gospel Message gave much encouragement. One Prince wrote a letter to the missionaries which could be read to indicate that he was trusting in Christ for his soul's salvation. Two or three weeks before evacuation, another Rgyalrong seemed to have come to a child-like faith in the Lord Jesus.

Then came the “Red” invasion with all its frightfulness, and save for a short visit last year, the Chinchwan has been without missionaries (Protestant) since May 1935. But the Lord's purposes are being worked out. Pressure of medical and other work made language study almost impossible for the writer while he was in Mowkong. The evacuation has given time to satisfy certain requirements of the China Inland Mission in the study of the Chinese language, to gain a basic knowledge of Tibetan under the departed veteran, Mr. Edgar, and to reduce the Rgyalrong language to grammatical orderliness. Moreover, we believe the Red invasion (now that the aftermath is passing) has left the hearts of the Rgyalrong softened and yet more ready to receive the Glad Tidings of Salvation. A fresh advance is therefore to be made, and the prayerful support of those who intercede for God's work is coveted.



## THE HOPE OF TOMORROW.

A. J. LEA.

Whether with old or young, evangelism has ever been one of the main planks of the platform of China Inland Mission policy. Thus during the decade prior to the evacuation of 1927 when the gate to aggressive evangelism through educational work was thrown open, the Mission was not slow to make use of this avenue of approach. Higher education with three exceptions of the well-equipped Middle School at Luchow - destroyed 1927 - and the Kiating and Suifu schools, was not attempted, but primary education was undertaken extensively.

Three factors have played a great part in the closing of almost all educational work during the decade since 1927. One - the conditions for registration of schools have made it impossible to put the necessary stress on Evangelism and Bible teaching which we feel justifies their existence. Two— with the possibility, though not necessarily probability of foreign withdrawal, there is the need, with the greatest speed possible, for the existence of a self-supporting Chinese church even to its education. Three - that the majority of those who have comparatively recently passed through our Mission schools are not now found either as leaders or live members in our churches. Many have not even become respectable members of society, much less those who in their turn promulgate the Evangel.

Thus feeling that the expense in man-power, as well as financially, was not justifying such a policy a new plan is being tried in Szechuan, as well as several other provinces. It could be said to be four fold. One - by taking every opportunity of instructing and enthusing the church with its responsibility for direct evangelistic work amongst children and students. Two - by organising during holidays Daily Vacation Bible Schools, not for illiterates, but for Government school children over twelve. Three - by seeking to establish a net-work of Sunday schools, which not only give an outlet for Christian service but offer regular Bible teaching for those who care to come. Four - by occasional children's evangelistic missions to revive interest, make new contacts, and best of all lead children to accept Christ as Saviour. With what results? Though this plan is but in the experimental stage yet advance has been made. A number of Christian young people have responded not only with interest, but by showing aptitude for such a work. Literally hundreds of children

have, of their own free will, attended special children's meetings, where under congenial conditions they have listened and learnt that Christ is the Saviour of all nations, and will be of the individual who accepts Him. Many of those who have attended D.V.B.S. have left with a considerable knowledge of Scripture and a desire to come back in following years. It is early to attempt to tabulate results, but another decade should see a marked increase in church membership, for two reasons. One because having in their childhood enjoyed these meetings in an atmosphere of freedom and friendship, they should, when grown up, willingly attend services as opportunity offers. Two - because many of us in childhood experienced what it meant to know and love the children's Saviour, and we believe the all powerful Holy Spirit is equally able to open these children's eyes to the same knowledge. Further in the homelands we have found that most childhood conversions are followed in the late 'teens by a ratifying experience, when greater knowledge leads to greater stability. For this reason we hope to see a number of the youngsters of to day as workers in the church of tomorrow. Our Sunday schools are even now being staffed, not mainly by experienced students, but by ordinary church members from different walks of life, who though less accomplished, are willing to come to a weekly teachers' preparation class and then seek to reproduce what they learn for the benefit of the children on the following Sunday. Many are the difficulties, many are the discouragements, but Youth spells Hope, and not least in the sphere of Christ's church.

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#### STUDENT CHRISTIAN MOVEMENT.

JANE B. DYE

The S.C.M. has had a bit of real encouragement this year in the shape of contributions from as far away as Peiping and Canada. The latter came from Mrs. Kyle Simpson, first principal of the Union Normal School for Young Women. She had not been on the field for more than twenty years, but evidently is not allowing her interest in the affairs of the mission field to grow cold.

We wonder whether there may not be others outside of Chengtu who would like to contribute to this piece of work? Considerable effort is being put into the training of students for work in rural areas, so they should be of service later to our colleagues all over West China. Here is an opportunity to make a contribution to a practical piece of Christian service. Any contribution will be gratefully accepted by the treasurer, Mrs. D S. Dye, Chengtu.

## UNIVERSITY NEWS

We record with pleasure that the Bayer Pharmacy Co., Shanghai, has made a gift of \$500 towards the salary of an assistant instructor in the Department of Pharmacy for the year 1937- 8, and that Mercks Chemical Co., Shanghai, has granted two scholarships of \$50 each to the Department of Chemistry, one scholarship of \$100 and one merit prize of \$20 to the Department of Pharmacy.

Work has commenced on putting in foundations for the new Clinical Hospital to be built on land to the north-east of the present Medical-Dental block, and it is hoped to start building operations in the fall.

Preparations are in progress for an Athletic Field Day on April 24th, and for an Oratorical Contest on May 7th.

On April 2nd, the staff and students of the University had the privilege of hearing a lecture on "Biology and College Education" by Professor Bin Lung shan, an outstanding biologist.

Dr. J. E. Baker of the China International Famine Relief Commission has been staying on the campus for a few days whilst visiting Chengtu in connection with famine relief projects of the Provincial Government.

We are now looking forward to having Dr Serge Elisseeff of the Harvard-Yenching Institute with us for a couple of weeks.

Dr. Lindsay has just returned from a trip to Shanghai and Nanking. In the latter city he attended a meeting of the Dental Educational Committee of the Ministry of Education. He reports that actions were taken which will greatly influence the future of dental practice and education in China. There is every indication that the Government has now become convinced that it must have a programme and policy in regard to dentistry.

Dr. Lindsay was able to continue his representations to the China Medical Association towards the acceptance of university dental graduates as members of the Association. The bi-annual meeting voted in favour of this innovation, so that it is hoped that in future medical and dental practitioners will be able to work in closer cooperation.

#### *Extension Course in Dyeing.*

In connection with the Spring Fair held in the grounds of a large Buddhist Temple outside the West Gate of Chengtu, the Dyeing Department of the College of Science is displaying a small exhibit prepared by the students. The Department is being kept busy with orders, and announces its desire to serve the community in the following advertisement:

The students taking the above course will be glad to dye for the community. They are devoting one day a week during term time to practical dyeing, thus giving you a unique opportunity.

White material or yarns (cotton, silk, wool, linen or artificial silk) are specially required.

1 Send to W. G. Sewell, the Chemistry Department. Mark your parcels "dyeing", and do not forget to add your name.

2. Send a sample of the shade required, stating whether you want it matching approximately or accurately.

3. Orders will be filled in the sequence best suited for teaching purposes and may therefore take several weeks. Work which is required in a short specified time will be charged extra.

4. Charges for white materials will be nominal, covering part only of the cost of dyes and other chemicals used. (For example 1 lb wool dyed with an average dye will cost about 50 cents; 1 lb cotton about 30 cents.) Made up garments and materials which are already coloured will be charged at a higher rate.

There is no such thing as an absolutely fast dye, though some are much better than others. Some of the brightest and most beautiful colours fade most easily and can only be used for evening wear. Some dyes are specially fast to light, others to washing or to perspiration. Indicate if your material is for some special purpose and we shall dye it accordingly.

While every effort will be made to give entire satisfaction our work is carried out on the same conditions as those under which the dyes themselves are sold: *without guarantee.*

---

"WHAT THEN?" Phil. 1. 18.

A language strange and difficult to learn

With many subtle variants of tone,  
With curious characters, unruly rules -

A language that's acquired by prayer alone.  
I stumble often as I say the words,

My teacher thinks right sounds are never reached.

What then? I'll try, and smile, and try again.

I persevere, because thus "Christ is preached."

Strange customs here, intricate etiquette.

Polite and seeming useless forms of speech.

Queer rules: "This is not done - that is not said-

Amazing heights of eloquence to reach.

"A fool for Christ's sake," learn it all I must

If by this means one hungry soul is reached.

What then? It's worth it all, and more than all

If by this means I find that "Christ is preached."

Long weary journeys over sun-baked ruts.

In springless barrows, liable to spill.

Or footsore toiling over cobble-stones

In narrow, crowded city streets - up hill

And down again. Laughed at by coolie-men

Ill-named because a frightened baby screeched.

What then? I'll smile and try to make it plain

That nothing moves me if so "Christ is preached."

Long exiled from a well-loved home and friends.

Far from the comforts that I used to know.

Despised for all my "foreign" ways and looks.

Wearied, perhaps, because I do not grow

All in a night into a perfect plant.

Tried by the climate, striving to be brave.

What then? Ah, Lord, I'll give my life if thus

May "Christ be preached" to those He died to save.

M.P.K.

## SOME SKETCHES OF THE EARLY DAYS IN WEST CHINA.

BENJAMIN RIRIE.

By the Treaty of Tientsin (1858) "foreigners" were permitted to travel in the interior of China but this was not published in the interior until the Chefoo Convention in 1876, when the Chinese Government agreed to issue an Imperial proclamation, to be circulated, making it known that foreigners had the right to travel anywhere in China.

In the Autumn of that year John McCarthy, who had come to China in 1869, started for the West accompanied by James Cameron and George Nicol. Ichang was not then an open port and probably no steamers went beyond Hankow. The brethren at any rate did not go by steamer but from Hankow overland via Kingchow and Shasi. They reached Ichang in Oct., rented a Mission property, evidently without opposition, and spent the winter itinerating.

In March 1877 the first attempt to open Ichang as an open port met with resistance and the missionaries too were driven out, without personal harm, but the house was wrecked.

In Jan. 1877 Charles H. Judd, who came to China in 1868, started from Wuchang with J. F. Broumton en route for Kweichow, via Hunan. (David Hill was then in Wuchang and would give them good advice). They went by small boat, entering Hunan at Yochow but soon found that they were not wanted in that Province. They were officially escorted from place to place until they crossed the border into Kweichow where they found the people quite friendly. They approached Chenyuan, however, with some doubts and fears as a short time before, the British representative Margery had his boat pulled ashore at that city and burned. Chenyuan is also famous as the town of Mr. and Mrs. Bosshardt.

The missionaries reported having reached Kweiyang on Feb. 20th and meeting with a welcome from officials and people.

After a short time in the Capital bookselling, preaching and visiting Miao tribes in the vicinity, etc.. Mr. Judd started northward while Mr. Broumton remained in KWEIYANG to be joined soon after by George W. Clarke. Leaving Kweiyang on Feb. 2nd Mr. Judd reached Chungking on the 14th; he was attacked by robbers near Fuchow; encountered a sandstorm followed by a rainstorm "in a most extraordinary pass of the

river" which soaked his clothes and bedding; he came to Ichang and was disappointed to find the Mission House wrecked and the missionaries gone.

After the Ichang riot, McCarthy proceeded westward going from Wanhsien by road to Shunking and from there down to Chungking arriving there May 1st. A house was secured for the Mission which was later occupied by Cameron and Mr. Nicol. There were no other Protestant missionaries then in Szechwan. Dr. Griffith John and Mr. Wylie had travelled up through the province to Chengtu returning by way of Shensi and the Han river. Mr. McCarthy then, with a Chinese christian (Tsun Ling) started south to Kweiyang and from there to Yunnanfu, Tali and Bhamo.

This was the fulfilment of his desire to cross China from East to West and he reported meeting with no opposition in these western provinces except it was Chinese from the coast who said, "Why are you selling these foreign devil's books?" and such-like words.

J. W. Stevenson, J. S. Adams, and Dr. Soltau had gone through Burmah thinking to enter Yunnan by that nearer way, but owing to the strained relations over Margery's murder the Indian Government prevented them from crossing the border so they were doing work among the Chinese and Tribes around Bhamo. Thus McCarthy was able to give a glad surprise in exchange for a warm welcome.

Let us now leave McCarthy to take his furlough from Bhamo and follow Cameron and Nicol. In Aug. '77 they joined Mr. Leaman of the American Board, with a large supply of books for Chengtu; thence to Kwanhsien and Yachow. Nicol took sick and turned back to Chungking with Leaman. Cameron went on alone, except for coolies, to Tatsienlu, Litang and Batang, then south to Atuntze where he was sick nigh unto death. Christmas "holidays" were spent in Atuntze and Tali trying to make friends of Chinese and Mantze. From there he went down through Burmah to Singapore (wash-up!), by sea to Hainan and through Kwangtung, Kwangsi and Kweichow to Chungking, no, not to settle yet! He next started back through Kweichow to Kwangsi and the hinterlands of Kwangtung, Kiangsi, Fukien and through Chehkiang to Shanghai.

Then he went to Tientsin, travelled in Korea and Manchuria, returning to Peking. From there into Mongolia and later itinerated in Shansi, Shensi and from Sianfu northward, then southward and into Kansuh.

Finally through Honan and Hupeh to Hankow.

We are assured that these were not aimless wanderings

but a sincere desire to spread widely the Word of God in the day of opportunity. It is a pity when governments try to close doors for the gospel but, doors being open, if the Church of Christ fails to enter in, that is a great pity. Then Cameron, believing that for settled work he would be better equipped by medical training, went on furlough with that in view.

In 1878 J. H. Riley and Sam. R. Clarke were in Chungking; Mr. Nicol was absent but returned with Mrs. Nicol, the first woman missionary for Szechwan. The same year George Clarke brought Mrs. Clarke to Kweiyang and they later went to Yunnanfu and Tali.

In the autumn of 1880 Riley and Sam. Clarke made a trip to the north of the Province landing in Chengtu towards the end of the year. In 1881 they secured property for the mission at the present site, and another house was later occupied by Dr. Pruen on the West side for medical work. Time, or rather space would fail to tell of other early missionaries to West China; F. Marcus Wood, George Andrew, F. A. Stephen, R. Gray Owen, Thomas Windsor and others who died in faith, not having seen what we are seeing today; besides Owen Stevenson, Mrs. F. McCarthy. Mrs. Pruen, Mrs. Shindler, and Mrs. Clarke, who are with us today.

Their stories would fill books; one of them had the fortune to be a "proper man", dark hair, eyes and complexion, dressed properly too. This one went one day to have his hair dressed. The barber did not perceive that he was a foreigner and went on about their evil deeds, "and if he only had one of them under his razor now it would be just too bad for that one". However it might be noted that Mr. McCarthy wrote 28 years after his arrival in China, "We can say to the praise of His grace that not a single life has been lost by violence in this work".

Dr. Lewis and Mr. Cady of the American M. E. Mission had begun work in Chungking in 1881 but in the summer of 1886 all missionaries were rioted out of Chungking and although individual missionaries made visits, the missionaries did not return in force until 1888.

Dr. and Mrs. Parry arrived in China in 1884 and were appointed to Chengtu in 1887. In those days it took several months to travel from Shanghai to Chengtu and all the way between there and Ichang only Chungking was occupied by Protestant missionaries.

In 1888 Dr. James Cameron returned to Chungking bringing Mrs. Cameron. Mr. Faers, Miss Ramsay and some others joined them. Mr. and Mrs. McMullen were sent to open Suifu, Albert Phelps to Wanhsien and Ririe and Vale

to Kiating. There were thus at the end of 1888 seven mission stations in Szechwan, including Pachow and Paoning.

In Suifu little or no opposition was met with, but in Wanhsien and Kiating, although the common people were quite friendly, others were quite determined that we should get out and stay out. They tried mostly every thing but mustard gas! In spite of it all those were happy days and some of the early Christians leave precious memories. There was Old Mrs. Lui who, when rowdies looted her little store when she was at church, said brightly, "I have Jesus still in my heart". And one dark anxious night when one Christian sat on the doorstep refusing to go home saying, "You will know that I am here if you need me". One could forgive some of them for smashing one's door occasionally or for pulling one's clothes off, since many of them risked their lives for us.

Giving us an example of widespread and systematic itinerations of those days, Mr. Vale wrote; "After selling books till we could sell no more in the city, we took the villages and towns within ten or twenty miles and gradually spread over what we called the Kiating district which consisted of eight walled cities and 340 market towns and villages. We continued this work for  $6\frac{1}{2}$  years, travelling not less than 30000 miles". And again: "This is the day of small things, the Chinese from the New Year as a beginning, will buy their own lamp oil for services".

It was a disappointment to us when, in the riots of 1895, we lost all the records of our wanderings, names and addresses of those who had become interested, etc.

I remember one delightful visit to Tanlin with Dr. and Mrs. Parry in the Autumn of 1890, when Dr. Parry baptized eleven persons in rather unfavourable circumstances. One of them was a bright young lad, the son of Pastor Wang, whose younger son is now pastor in Omeih sien.

The first one to be baptized in Kiating was Chang Tso-chuin the father of "Robert" Chang who travels with Mr. T. Cook; another son is Charles Chang, Pastor of the C.I.M. Church in Chentu.

Mr. and Mrs. Cecil Polhill opened Sungpan in the summer of 1892 but after two months were driven out with great cruelty. Afterward they went to Tatsienlu as a centre for Tibetan work accompanied by the "Tibetan Band" of young missionaries from the Indian side.

In 1893 the Kiating "staff" was reinforced by the coming of Mrs. Ririe, the first woman missionary for that district. It was still the day of small things but besides women's



work, schools for the Christians' children were begun and an unheard of example was given, as we walked down the street together to the Chapel!

One remembers seasons of flood, famine, cholera and other epidemics and the year 1895 will not be easily forgotten by those who passed through the Riots.

As this is a letter (by request) about the C.I.M. and already too long, there is no room to tell of the early coming of the Bible Societies, the London Mission, Mr. Horsburgh's C.M.S. Party, the A.B.M.U. and C.M.M. whose early Pioneers are "to be had in everlasting remembrance".

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### A MISSIONARY LOOKS AT HIS JOB

An S. C. M. 2/- publication, Author, W. J. Culshaw.

Reviewed by J. W. Duddington.

These eight short chapters record the outlook of a missionary on his first furlough, who is as keen to live and work for Christ within the fellowship of the Indian Church as he was during his experience of the "fierce light that beats about the throne" of the young recruit being farewellled by the home church. The first four chapters review the "false start", the testing first six months, the lessons in the face of disappointments and difficulties, the experiences that taught humility to judge generously senior missionaries and "inefficient" native fellow-workers, the increasing adjustment to the necessary attitude of being "guests of India", the problems consequent upon the Westerner's higher standard of living, and the mental adjustment to the realization of the incorrectness of the over-generalized and rosy picture often painted of "the people being hungry for the Gospel of Christ". Then follows a chapter on "Changing Motives", which shows how the missionary learns the will of God afresh through consecrated adaptation to the changed environment of his first term of service in the Orient, and thinks out afresh his real job as a missionary.

A chapter on the Primary Task deals with the problem of secularization in missionary work and the need for a passion for souls. He reveals the difficulty of preaching "salvation" to a people whose prevailing philosophy 'has cut away the grounds of moral obligation'. He then shows how experience has convinced him that the fundamental aim of all missionary work must be church-centric, that is to say it can only be accomplished by Christ centred people living in fellowship, without racial or social barriers or the "missionary-in-charge" attitude.

The concluding chapter is on the Way of the Cross, in which he quotes Carey's rule, "Preach the Cross of Christ as the grand means of securing conversion", and then shows how the missionary himself will inevitably find himself drawn along the road to Calvary.

It is noteworthy that practically all the writer's observations on the missionary's experience could be said in exactly the same terms of the missionary's job in China. The book should be read by every missionary recruit and could be read with profit by older missionaries.

## GIFTS TO THE WEST CHINA UNION UNIVERSITY MUSEUM OF ARCHAEOLOGY.

OCTOBER 1, 1936 TO APRIL 1, 1937.

David Crockett Graham.

The following gifts have been received from friends in different parts of China.

1. Four Chinese silver dollars from Postal Commissioner F. N. Smith, Chungking.
2. Several pottery sherds from Liu Li Ts'ang from Mr. Lin Min-chuin.
3. One Han Dynasty bronze chariot bell from the Yenching University Museum.
4. One Shang Dynasty bone hairpin from Professor Jung Keng, Yenching.
5. Six old and valuable Chinese porcelains from Mr. E. T. Chow, Shanghai.
6. Two turquoise beads from a Chinese Han Dynasty tomb from Professor Earl H. Cressy, Shanghai.
7. One ceremonial garment of the Yellow Lama Sect from the Tibetan interpreter, Mr. Yang Ch'in Yun.
8. Three pieces of paper money of the Chinese Republic from a Chinese master carpenter, also named Mr. Yang Ch'in Yun.
9. One Sung Dynasty porcelain sherd and one Sung Dynasty Chih Chow Yao porcelain bowl from Professor F. S. Drake, Cheeloo University.
10. Two Ting Yao sherds from Mr. T. Y. King, 202 Canton Road, Shanghai, also two pre-Sung Yü Han porcelain sherds.
11. Two Tang Dynasty grave images of men and one dish from Rev. Walter Small.
12. One Tang Dynasty bowl and two Chou Dynasty bronze arrow points from Mr. John Cox, Yale Union Middle School, Changsha.
13. Nine large and four small pictures of the Chiong-cheo kiln site, Chiong-cheo, Szechuen, from Mr. O. H. Bedford.
14. Two Hongkong copper coins and one American silver dollar made for trade in China, from Dr. Leslie Kilborn.
15. One picture of the Panchen Lama and one of a Mongolian princess and her sister from Mr. W. Petro-Pavlosky.
16. One Communist 200-cash copper coin and nine pictures of Communist coins from Mr. G. D. Raeburn, Shanghai.
17. Two iron shells, one German helmet and one American helmet from the World War, two fossil pieces of wood from the Petrified Forest in the United States, and one American Indian arrow head, from Dr. and Mrs. W. E. Manly.
18. An embroidered pocket nearly a hundred years old, a family heirloom presented by Mr. Tsao Sao-han, an instructor in the Chinese Department, W.C.U.U.

Thanks is hereby expressed to these friends for these gifts.

There are many new things in the Museum and it has been re-arranged and improved. You are cordially invited to pay the Museum a visit, especially those who are leaving on furlough.

## BOOK CLUB

*The accession list of the University Book Club for Oct. 16 1936 to Feb. 14, 1937 is as following:*

Hodgson, J.C.J.	Lion and Lily
Anonymous	Hail and Farewell
Christie, A.	Why Didn't They Ask Evans?
Rhode, J.	Shot at Dawn
Alexander, R.	The Ghost Train
MacDonald, P.	The Crime Conductor
Sabatini, R.	Chivalry
Winslow, J. C.	The Church in Action
Winslow, J. C.	Why I Believe in the Oxford Group
Fleming, P.	News from Tartary
Hurston, Z. H.	Mules and Men
Homfray, F. A.	Idyls of Thought
Homfray, F. A.	Poems
Mathews, B.	John R. Mott, World Citizen
Day, C.	This Simian World
David-Neel, A.	The Superhuman Life of Gesar of Ling
Dehan, R.	The Just Steward
Connor, R.	The Girl from Glengarry
Bolitho, H.	Albert the Good
Burger, L.	Other People's Babies
Sheean, T.	Sanfelice
Mitchell, M.	Gone with the Wind
Meynell, E.	Grave Fairytale
Santayana, G.	The Last Puritan
Talbot, F.	Saint among Savages
Freeman, H. W.	Fathers of Their People
Browne, L.	Stranger than Fiction
Calder, R.	The Birth of the Future
Malraux, A.	Days of Wrath
Compiled	The Church through Half a Century

*And for Mar. 14-April 15th.*

Sherriff, R. C.	Green Gates
Kantor, M.	Arouse and Beware
Leslie, D.	Fair Company
Norris, K.	The American Flaggs
Suckow, R.	Carry-Over
Whipple, D.	The Other Day
Thornton, P.	The Voice of Atlas
Robertson, T. B.	T.B.R. Newspaper Pieces
Nichols, B.	No Place Like Home
Brittain, V.	Honourable Estate
Culshaw, W. J.	A Missionary Looks at His Job
Priestley, J. B.	The Walk in the City

Kathleen F. Spooner  
*Secretary*

## "THE KING OF SHANG PRAYS"

商王禱雨

The founder of the Shang Dynasty who lived B.C. 1766 was originally named Tsi Lu 子履. His reputation was so good that he was given the posthumous title of C'heng T'ang 成湯. This title is translated by some as "T'ang the Completer". In the "Lung Wen Pien Yin" 龍文韜影 there is a story about him the title of which heads this note. The story is translated below. In reference to the character 禱 "pray", it is interesting to note that Chu Hsi 朱熹 the great commentator, in explanation of the character, says "Prayer is the expression of repentance and promise of amendment, to supplicate the help of the spirits. If there be not those things then there is no need for praying". This is an excerpt from Legge's "Chinese Classics". The story runs as follows -

"During his reign there were seven years of drought. The court astronomers resorted to divination and then declared that a man must PRAY. T'ang at once requested that he, himself, should be that man. In preparation he had his head shorn and his finger nails shortened. He then retired to a Mulberry Grove to pray.

He brought up six matters for self condemnation.

Was his government not lacking in economy?

Were not his people negligent of their duties?

His Palace, was it not too sumptuously appointed?

The women of his retinue, were they not too numerous?

Was not bribery too rife in the state?

Were not slander and flattery excessive in the Court?

Immediately after uttering these confessions great rains descended over an area of several thousand 'li'"

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## CHUNGKING NEWS

MISS JEAN STEWART.

On Saturday April 3 there was held at the home of Mrs. Rape a reception and farewell tea to which the community were all invited. The reception was for Mr. and Mrs. McNeill of the Bible Society of Scotland, Mr. and Mrs. Spencer of the Salt Office and Miss Wellwood. The farewell part of the tea was for Mrs. Latimer who is leaving as soon as the boats run and Mr. and Mrs. Walker and Miss Dorothy who will be going on their furlough soon.

A few friends of Miss Grace McNeill helped her celebrate her first birthday on April 11 when her mother entertained for her at tea on Monday April 12 in her honor.

Mr. and Mrs. Clarence Vichert are in Chungking pending the arrival of a boat when they can proceed down river on their furlough. It is pleasant to see these friends again and we wish them the best for their time at home.

April 20-22 in Chungking sees a city-wide Athletic Field Meet held at the University grounds outside the city. Special cars are chartered to take the spectators and the end of the first day notes a large attendance at the grounds where the friends and families of the contestants are gathered to see the various events. The campus presented a very interesting and colorful sight and it is interesting to note the organization of the program.

Plans for the Coronation ceremony in Chungking are well under way. There will be a number of social events and the friends both missionary and business, will join together in this great celebration. The program will continue for several days.

## THESE SPECIAL ISSUES

## Editorial.

In Shanghai, the writer was in a music store purchasing a violin for a friend in West China. The salesman doubtless having sized up his customer artistically and financially, brought forward a number of instruments with tickets giving prices from twelve to fifteen dollars. They really looked quite good, but their price tickets prevented me from seeing them. Noting disdain in my eye, the salesman brought down from an upper shelf an instrument on which the ticket read "eighty dollars". At this my countenance fell, and he asked me how much I wanted to pay. I told him my friend in West China contemplated spending forty-five or fifty dollars. "Well", said the salesman, "I think we can let you have the good one for that amount". On my face, I believe I registered gratification, but in my heart I experienced a conflict of feelings, the chief of which was suspicion of the label, price-ticket business of that institution.

A young woman talking with me the other day said that a certain older woman had seemed to have put a price ticket on her. The only way she could account for the older woman's treatment of her was that the said lady was not seeing her at all, but just noting the label. The younger woman was naturally considering how she might disassociate herself in the older lady's mind from that low-priced label. One way she had thought of was to write the lady a letter with winged words. But to date, her compositions had not suited her and she had destroyed them.

I did not learn the reason for the low valuation. Possibly it had to do with her theological views. My experience with folk would suggest that that older woman was probably a very good and estimable person, and that really she was only doing in regard to this younger woman what all of us tend to do toward not a few individuals and groups of our fellowmen. Without any close or sympathetic understanding of them, we just put on labels. Of course such a course of action has advantages. It requires little thought or care; it makes no demand on our feelings. We are dealing with mere symbols. Another advantage is that society has many labels all ready for our use. All we have to do is to paste them on according to direction. No time at all is required.

One of the most striking things about our Lord was his valuation of people. His treatment of children, women, beggars, sinners and Samaritans suggests that neither youth, weakness, poverty, unpopularity, nationality, nor religion affected his judgment unfavorably. His attitude toward political and religious leaders, toward wealth and learning would lead us to the conclusion that prominence in these matters carried no special weight with him. Three things only seemed to count with him: sincerity, humility and kindness. The four so-called absolutes of the Oxford groups describe fairly accurately the points he noted in judging people. Conversely, insincerity, self-satisfaction and selfishness were flaws which he pitied and deplored.

When Jesus said "Judge not", it seems he may have been impatient with judgments he had seen people make, labeling people according to their accents, their clothes, the amount they possessed, the circles they moved in, or according to their smoothness in social relations.

One good reason for Bible Study, for meditation, for a programme of religious exercises is that we may clarify our judgments and keep from putting low-priced labels on wonderful folk, thus effectively hid-

ing them from us, and awarding our "eighty-dollar" labels without any very clear idea of where the value lies. Here is a suggestion for a religious exercise. Go over the names of the people whom we are consciously ostracizing, and of those whom we are crowning with our hearty approval. Are we judging on a basis which in time we will regret?

Speaking for the News, it is our sincere hope that many will read these special issues right through. Surely they will make us proud of belonging to the great missionary brotherhood of West China, possibly one of the best in the world! They will doubtless allow us each to maintain some little satisfaction in regard to our own particular churches and missions. They will help us to realize the magnitude of the efforts already put forth and the difficulty of the tasks which lie ahead. But, in case any of us note any little chill or coldness in our hearts as we look upon our fellow missionaries of other areas and churches, if we have been looking at them as if they were merely animated initials, the reading of these special issues will certainly bring or restore warmth and a deep feeling of thankfulness, and will almost certainly lead us to a happy recognition of their true worth, and to the exclamation, "They also are sons and daughters of Abraham."

#### THE SERVICE FUND 1936

Total from 57 individual Contributors	- - -	\$718.00
Church collection	- - -	52.16
Total received	- - -	\$770.16

Division was made among the various hospitals as follows:—

Mens Hospital	40 %	- -	\$188.064
Womens Hospital..	20 %	- -	94.032
E.E.N.T. Hospital	20 %	- -	94.032
Chengtu Dental	10 %	- -	47.016
Midwifery	10 %	- -	47.016

These gifts have been deeply appreciated by all the hospitals and hearty thanks is hereby extended to all who contributed.

John E. Lenox.

Secretary Hospitals Board.

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## CHENGTU CITY NEWS

Gertrude Best

Our City Community has been reduced during the past few weeks by the departure of Rev. and Mrs. John Kitchen and the three Kitchenettes; Drs. Ed and Gladys Cunningham; Mrs. John Sinton; Dr. and Mrs. Lenox; and Miss McIntosh, who have all gone on furlough.

These all will be missed from our community-greatly.

The community "listened" in a few evenings ago to the Kitchen family, Mr. and Mrs. Bell and Mr. C. J. P. Jolliffe over the radio from Shanghai.

Dr. and Mrs. J. Howard Jeffrey of the C.I.M. have left for their station, Tsagulao.

Miss Mary Crawley has gone to Fowchow for two months language study.

Mr. Franck made a visit to Shanghai to attend the Bible Society Conference. He went by plane to Sian, Shensi, thence by train to Shanghai. This way of travelling to the coast is being used now by a few.

The fourth year Medical and Dental Students and third Year Pharmacy Students are, this spring, being sent to Nanking, by the government, to take a few months instruction in military training. This is a new government regulation. It means the leaving on April 25th of between thirty and forty of our students, for Nanking.

A meeting of the Sze Chuan Christian Council was held, with Mr. J. E. Baker of the China Branch of the International Famine Relief. At this meeting Mr. Baker explained the scope and technique of the organization, its accomplishments and its offers of help for Szechuan. After several conferences, Mr. Baker succeeded in putting across his program: that of work relief to able bodied men who will work on roads and other construction projects.

Mr. S. C. Liang, newly appointed General Secretary of the Y.M.C.A. in China, is visiting in our midst. Mr. Liang comes into this large leadership and responsibility after twenty years of service in larger cities and centres in China.

At the recent East Asia Central Methodist Conference, Dr. Ralph A. Ward, now of Nanking, was made Bishop for West China, with residence in Chengtu. This appointment of Bishop and Mrs. Ward to West China is occasion for special rejoicing as these exceptional leaders join us at a time of greatly thinning ranks. Dr. Ward has been over twenty-five years in China, first in Fukien and then later in Nanking. It is expected that Bishop and Mrs. Ward will take up their residence with us in the Fall.

Mrs. Ola Dudley attended the M.E.M. Conference in Nanking recently.

Dr. Marion Manly has fully recovered from a mild attack of typhoid fever.

Mrs. Hockin of Kiating has been a visitor for dentistry.

Miss Missen of Luchow, spent ten days with Mrs. Lechler, convalescing.

The Misses Cleveland are visiting in the city.

Mr. Davis, B.C.M.S. of Kwangan has been visiting in the city for dentistry.

Mr. Maxwell was a visitor for during the month.

Other visitors to the city during the past few weeks:

The British Consul from Chungking, Mr. Mills:

Mrs. Violet Cressy-Marcks Fisher, famous explorer and her husband;—having flown over from Yunnan;

Mr. Cholmondelay, C. M. Customs, who passed through on his way from Yunnan to Shanghai by air.

Mr. Jack T. Young, explorer and photographer, who had accompanied Capt. Brocklehurst to Tachienlu last month;

Director W. Horstmann of the German firm I.Z.F., Frankfurt, and his Chungking representative, Mr. W. Becker.

Mr. W. Moyhing from Barry and Dodwell, Chungking; Mr. K. A. Mason from Jardine Matheson, Ltd., Shanghai.

Mr. Lester Clyde Jones, Socony, Chungking.

Mr. G. W. Saffery, Dunlop Rubber Co. Ltd ,

Colonel Stilwell, Military attache, American legation, Peiping, and Lieut. Stillwell, Lieut. in U. S. Army, arrived Chengtu from Sian, overland, and left for Kiating, Omei, Tseliutsing, Chungking, and down river about 26th March.

Captain Sam Rubin, U.S.A , on his way to Peiping and the U.S.A., from Manila; J. Hanson-Lowe, Birkbeck College, University of London, from Nanking, overland via Sian, and on to Tatsienlu; Baron Conrad van der Bruggen, of Brussels, also, on to Tatsienlu; Miss Lydia Oswald and Mr. Hans Leuenberger, journalists from Zurich, all the way by car from Shanghai, via Kiangsi, Hunan, Kueichow, and on via Sian, Peiping, Korea, Japan, U.S.A. and Mexico, back to Switzerland; Miss Marie Louise Condon, wife of the French Consul, Yunnanfu, on her way to Peiping by plane; Mr. R. T. McDonnell.

#### WEST CHINA UNION THEOLOGICAL COLLEGE.

Plans for the opening of the College are going forward. It will be possible to answer definite questions about the institution and its proposed work in the course of a week or two. Four College grade Theological schools are working together: Nanking, Canton, Cheeloo and West China. Canton is working on the course of study, Cheeloo, on conditions of entrance.

Dr. George W. Sparling has been asked to take the principalship. The Executive of the Board of Management is made up of the following members: Mr. S. C. Yang, Mr. Kan Shiao Fong, Mr. Robert Simkin, Mr. Fu Chin Peh, Mr. Chang Shī Lin, Mr. Ernest Hibbard and Mr. H. G. Brown. Communications for the time being may be addressed to Mr. Brown.

#### THE BUSINESS-MANAGERSHIP

From February 1933 - to - April 1927, over four years, Miss Adelaide Harrison, along with an exacting programme, has carried the business responsibility of the News. A debt of gratitude is due her for undertaking this task, and for carrying it successfully through these historic years. The readers of the News will wish her God's blessing as she takes up her work at Penghsien.

We are glad to report that Mrs. E. C. Lechler has kindly consented to take over the business-managership, beginning with this issue.

“Human nature is susceptible to love, and if it does not seem so, at least this is certain - that it will answer to nothing else. If love fails, it is because nothing can succeed, for there is no other universal appeal to men than love, and I believe—that ultimately it never does fail.”  
Maude Royden.



## THE CHINA INLAND MISSION.

The China Inland was formed under a deep sense of China's pressing need, and with an earnest desire, constrained by the love of Christ and the hope of His coming to obey His command to preach the Gospel to every creature. Its aim is, by the help of God, to bring the Chinese to a saving knowledge of the love of God in Christ, by means of itinerant and localised work throughout the whole of the interior of China.

The Mission is Evangelical, it is International and it embraces members of all the leading denominations of Christians. It was founded in 1865 by the Rev. J. Hudson Taylor M.R.C.S. who continued at the head of the mission till 1902. On Jan. 1st, 1903 Mr. D. E. Hoste was appointed General Director and he held that office until 1935 when Mr. G. W. Gibb M.A., the present Director, took office.

Members of the Mission must subscribe to the Divine inspiration and authority of the Scriptures, the Trinity, the fall of man and consequent moral depravity and need of regeneration, the atonement, justification by faith, the resurrection of the body, the eternal life of the saved and the eternal punishment of the lost. They must be catholic in their views and able to have fellowship with all believers holding these fundamental truth, even if widely differing in their judgment as to points of Church government.

The 1936 Prayer list of the C.I.M. shows a membership of 904, and besides this there are 14 Associate Missions with a total membership of 422. The C.I.M. and the Associate Missions have 364 central stations in 16 provinces of China.

The Chinese workers of the mission and associate missions number 1495 paid workers and 2470 voluntary helpers, and the communicants of the churches administered by these same bodies number over 90,000 souls.

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### PROBABLY PATHOLOGICAL

"By the time they had three children, she had formed the habit of correcting the thousand and one faults into which he fell without knowing it. The way he ate; the way he sat at table; the way he held a book; the way he coughed; the way he yawned; the way he shook hands; the way he pronounced certain of his words; the way he gave out his notices in church; the way he allowed other men to walk all over him - these, with a hundred similar details, had become the sphere of her loving conjugal discipline".

From Bandler, *The Endocrines*, Saunders, Philadelphia, quoted in

The Normal Mind, Burnham, Appleton-Century.

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### LITERACY BOOKS

The second volume of the six vol. projected series of Literacy Books will be available by about the first of June. These books include lessons on civics, natural science, Farming, Health, Practical Chinese and on our Christian faith. They are to be sold at five cents a copy.

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### DR. STANLEY JONES IS COMING.

About the middle of October, Chengtu and Chungking are to have the pleasure of a visit from this great Christian leader. Mr. Wallace Wang and Mr. Olin Stockwell are members of the committee of arrangements.

## THE WEST CHINA MISSIONARY NEWS

EDITOR-HOMER G. BROWN.

BUSINESS MANAGER-MRS. E. C. LECHLER.

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tu, China. All other communications should be addressed to—

The Editor, West China Missionary News, Chengtu, China.

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### NIGHT.

Last night I sat in the twilight  
And watched the shadows creep  
Up from the quiet meadows  
To the garden with flowers deep.  
Softly were covered the Lilies  
As they nodded their stately heads  
Deep in a drowsy slumber  
Silent their snowy bells,  
Gently enfolded the pansies  
Dreaming their thoughts of gold,  
Till over the wealth of color,  
Outspread lay the peace of night.

Claudia M. Wilford

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*"Smart Clothes Are Best Assets."*

## HENG KONG - MY TAILOR

and

### GENERAL OUTFITTER.

563 Szechuan Road,  
Shanghai, China.

We invite all missionaries passing through Shanghai to  
visit our shop and inspect our goods which are of the very  
best quality. Reliable workmanship guaranteed. If you  
cannot come to visit us, please send us your measure and we  
will do our best to give you satisfaction.