

The West China Missionary News

DECEMBER—1927

EDITORIAL

THE JERUSALEM GATHERING

This gathering of representatives of the Christian Church from all quarters of the world is an enlarged meeting of the International Missionary Council. This body is the successor of the Continuation Committee of the Edinburgh World Missionary Conference held in 1910. The Council held its first full meeting (after the one of organization at Lake Mohonk in 1921) at Oxford, England, in 1922. At that meeting the question of a World Conference was discussed. Out of that discussion grew what is known as the Washington Conference of 1925. After that Dr. John R. Mott made a tour of a great part of the world in the interest of a gathering to be held in Jerusalem in 1928. A meeting was held in Rattvik, Sweden, in July 1926 which spent most of its time in discussing the Jerusalem Gathering that is to be held next year. As a result the Christian Church is now looking forward to this conclave to be held in Palestine and delegates are being appointed from nearly all the countries of the world where Christianity has made substantial progress.

It should be clearly understood that this gathering is an enlarged meeting of the International Missionary Council, and not a World Conference such as was held in Edinburgh in 1910, or in New York in 1900. It is the aim of the gathering to delve down to the foundations of the missionary motive and seek to find abiding principles which may be applied to present day problems. We have come a long way since our representatives assembled in Edinburgh eighteen years ago. In some of the lands to which western missionaries have been sent, Christianity is no longer in the experimental stage, but has become a permanent factor in the life of the nations. Further, an indigenous church has come into being and is asking for control of its own work. In China this has been shown in no un mistakeable manner.

While the present demand of the Chinese Church for full autonomy may be partly explained as a phase of the national demand for complete release from all outside domination or direction, it nevertheless remains true that had there been no extension of the national revolution, we should still have been faced with this irrepressible desire on the part of our fellow Christians in China for a much greater degree of self-direction. And we should have welcomed this request; for it is of the very nature of Christianity to breed in the soul of its adherents a longing for self-expression. But, in the providence of God, this new but regular development of the Christian Church in China coincides with a political upheaval and an intellectual renaissance. This threefold impetus is driving this people forward at a much more rapid pace than if each of these movements had been sequent rather than contemporaneous. This should be kept in mind by all those who are seeking in a spirit of fellowship to help the Chinese people in this hour of triple crisis.

It is with thanksgiving and in the spirit of prayer that we hail the announcement of this Jerusalem meeting. It is fitly staged and all the delegates will, we are sure, enter into the ancient City of God in the spirit of their Master who trod its streets with a consuming desire for the salvation of his own people and those of all nations. "Pray for the peace of Jerusalem." This should be the spirit that animates not only those who assemble there for conference, but of all of the followers of our Lord.

China has been assigned twenty delegates to this gathering and they are to meet in Shanghai for a week before they start for Jerusalem. They will be joined at various ports enroute by delegates from other countries until "all of them appear in Zion before God." The time of the voyage will be taken up with conferences aboard ship so that there will be opportunity for discussion of the agenda of the meetings to be held. This will afford also time for personal acquaintance and exchange of opinions. If the delegates from America and England can spend such a period together as they voyage thru the Mediterranean, we may look forward to one of the most helpful conferences held within recent years. And we can help to make this gathering a great help by a sympathetic study of its purpose and by prayer for those

who are to take part in it. We are indebted to the Report of the Twenty-Fourth Annual Meeting of the Foreign Missions Conference of North America, 1927, for the facts relating to the Jerusalem Gathering; for this account gives an extended report of Dr. John R. Mott's excellent address on this subject.

WELCOME.

Together with other friends of those West China Missionaries who have recently arrived, we wish to extend them a most hearty greeting on their return to the field of their labors. Chungking, Chengtu, Suifu and Kiating will benefit by the return of these workers. We can assure them of kindly greetings from both Chinese and missionaries. The former have given evidence of their wish to have the missionaries back. We may also guarantee lots of work for these returned friends of West China. But we are glad to state that we have no Gold Stars to give them. We simply want to assure them that our highest honor is to be counted in with those of our number who withdrew to the coast at the behest of their consular authorities. We believe that they were as much under the guidance and direction of God in going as were those who remained. To set out on an eighteen hundred mile trek across this country when it was in conflagration, not knowing what the next bend of the river held for them, required courage of a high order. As one of those who stayed said: "We did not go because we did not have the courage." All talk about "Gold Star Missionaries" is little better than piffle. There needs to be more insight vouchsafed to any one living outside of China during the last nine months, before he ventures to hand out halos to missionaries in China. Better give the gold to the treasuries of the Home Boards to help to refurnish depleted bank accounts than attempt to single out a few tens of missionaries who were privileged to stay in their stations while their colleagues went to the coast. It needs a deeper insight into the work of Christian Missions than those who have offered gold stars seem to be possessed of. Meantime, we invite others of our number to come back. We know that is their most earnest wish. But even if they cannot get back at once, we know that they are doing good service in the place where the Lord has appointed them to dwell. Merry Christmas and a Glad New Year to one and all.

THOU ART THE WAY

BY ERNEST DEWITT BURTON

(These verses were written by the late President Burton in March, 1909, during his first visit to China. A monthlong voyage in a house-boat on the upper Yangtze river gave abundant leisure for meditation. The manuscript was lately found among his papers together with two or three other poems none of which, it is believed, has ever been published.)

WITH thee, O Christ, I fain would walk,
 Thy pathway constant tread ;
 Thy spirit in my spirit live,
 My life by thee be led.

The thought sublime that filled the soul
 May this my soul inspire ;
 The purpose high that thee consumed
 Burn in my heart as fire.

Thy blood for me thou gladly shedst,
 My life to men I'd give
 In toil's hard road or on the cross ;
 Be mine to die or live

Then for me earth's toils and joys
 Howe'er it be shall end,
 Like thee, O Christ, my soul to God
 In peace I will commend.

May those who after me shall come
 Find blazed on rock and tree
 Signs of the path that thou didst tread
 And finding follow thee.

And while the years roll on, may men
 Of cloister, field and mart
 The way of life more clear e'er find,
 The way, O Christ, thou art.

—*Christian Century.*

MISSIONARY STATESMANSHIP

BY REV. J. LOVELL MURRAY, D.D.

"These are stirring times in China, times pregnant with great opportunity and also with serious danger. Wise action now may prove of immense value to the future of the Christian Church in China. If rightly perceived, the opportunities for giving a vital spiritual message to the Chinese people are the greatest that have ever come to the Christian forces in China. These times, therefore, call for faith and courage, for earnest prayer and unselfish service."

"Statesmanlike" is the word that comes to mind on reading this paragraph from a message just sent out to North American Boards working in China by the Committee of Reference and Counsel which is the Executive Committee of the Foreign Missions Conference of North America. The entire document runs in the same vein of wisdom and sagacity, which in the political world command the term "statesmanship."

In no sphere is this quality more to be desired or expected than in the missionary enterprise, which after all is projected on national and international lines, and may be spoken of as the building of a spiritual world enterprise. A crisp, precise definition of statesmanship as a talent or factor in that enterprise would perhaps be difficult. But we all know what it means. We know that it sees things in the large, that it plans and conducts its work with an eye to the future, that it takes account of the total situation in an area or country, that it regards missions in relation to other world movements.

Any one who is even slightly conversant with past or present missionary operations can cite many examples of the exercise of statesmanship. Take for instance the selection of new fields and stations and the disposition of missionary forces in a given area. What statesmanship has often been exhibited in these matters! It is shown, too, in the attention given to the developing of a strong force of leaders from among the men and women of the land. In this the missionary looks ahead. He realizes that in the long run the Christian movement in any land must be carried forward by its own nationals, that his motto should be, "I must decrease—they must increase," that his own success can in a way be measured by his ability to make himself dispensable.

Solidarity of the Christian Movement

It is shown again in his readiness to co-operate with Christian forces working under other societies and even to unite his efforts or establishments with theirs. This has meant both economy and efficiency and has demonstrated the solidarity of the Christian movement. A good illustration of comity is shown in the missionary work in Mexico. A survey of the field made a few years ago revealed that there was a good deal of overlapping in many sections, while adjoining areas were unoccupied. A conference of leaders of boards working in Mexico was called, and they mapped out the territory afresh, one society withdrawing here and another there, with the result that duplication of effort was practically overcome, a better work was made possible at a reduced cost and money and energy were released for expansion. Union enterprises are constantly becoming more numerous, particularly in the case of hospitals, colleges and presses. The United Church of Canada is a partner in several such enterprises, including the West China Union University, in which 5 societies are carrying on together as one body; Shantung Christian University, which is a joint undertaking of 15 societies, and the Severance Union Medical College and Hospital in Korea, of which the fine equipment, high-grade staff and large fruitage are made possible by the pooling of the resources of 6 societies, while the W. M. S. is combining with 11 other agencies in maintaining the Madras Christian College for Women.

Another example of high statesmanship is the centring of attention on the development of a truly naturalized Church in each mission country. The wise missionary does not want to transplant a Western Church to the Orient; his aim is for an indigenous growth. A Church of foreign aspect could not be truly self-expressive, efficient or influential. There must be a Church of the soil. This involves in India, for example, the developing of an Indianized Christianity as expressed in doctrine, policy, ritual, hymnody and architecture. It involves the transference of control to Indian hands, the encouragement of self-support and a sense of responsibility for the evangelism of the land.

Social and Political Problems

Indeed it is the part of statesmanship to recognize the Church as the organ of expansion of Christ's Kingdom not only

in winning disciples but in Christianizing the whole fabric of national life. The missionary who is far seeing knows that the Church can be the most resourceful and effective factor in bringing Christ's spirit to bear upon social and political problems. So he seeks to develop in the members of the Church a sense of responsibility for their solution. In most of the mission fields this effort has met with success, and we find the Churches are now accepting these broader obligations in a way that is encouraging. One instance from China may be cited. In 1921 Chinese Christians at Shanghai drew up a "Minimum Standard" for industry, and soon afterwards the Chamber of Commerce in one of the leading manufacturing centres of China, made it operative in the industrial concerns of the city. There are now extensive social movements afoot in many countries of the Far East, India and the Near East, and in these movements Christians are playing an important part. The same can be said of political reforms and the growth of democratic ideals in these countries.

In the field of education statesmanship has seen the basic necessity for sound instruction to develop a strong Christian community and to provide a worthy leadership for the Church. It has seen, too, that mass production is of less importance than a high-grade output; that the program of instruction must be shaped with a view to national necessities, and that through the institutions of various grades a leaven of Christian thinking can be sent far and near, even among those who are leading in journalism, politics, teaching, commerce, law and other walks of life, and that the education of girls and women is of even greater importance for the moulding of the nation than that of boys.

An illustration may be taken from educational work to indicate the statesmanlike procedure that is current today of viewing each mission country as a whole and laying plans or revising methods with a view to the whole situation. Recently a commission of experts from North America and Great Britain was sent to China and another to India to study educational conditions. These were under the joint auspices of the British and American Missionary Societies. Two others went to West Africa and East Africa, their auspices including the same societies, and also the Phelps-Stokes Fund. The findings of these bodies are weighty with discerning recommendations which will considerably modify missionary practice in educational matters in these fields.

There is great scope too for statesmanship in medical work,

in both its remedial, and preventive aspects and in the field of research. The same is conspicuously true of the provision and use of Christian literature, especially of the Christian Scriptures, in the vernaculars of the people as well as in the English language. In agricultural and industrial work, and for that matter in every aspect of the Christian movement in mission lands, real statesmanship has been applied. But on all of these subjects one can not here elaborate.

Men Who Have Guided Rulers

The fact is that from the beginning of the modern missionary enterprise the pages of its history have presented a noble catalogue of men, prudent and yet progressive, men of deep conviction but open always to new light and leading, men who recognize the difference between the essential and the incidental, between the transitory and the permanent, men who seek the preservation of all that is beautiful and wholesome in the heritage of the people to whom they have gone, who are in the building not the wrecking business, men who have a sense of proportion as between the various elements of the missionary establishment, men who look far ahead and far afield. They have been men of such ability and wisdom, with such close knowledge of conditions and such powerful influence that over and over again they have been invited, and today are being invited, by rulers and governments, to give their counsel and even guidance in difficult situations. Often they have extended a steadying and restraining hand upon tempestuous movements. On many occasions they have prompted good legislation, initiated social reforms, strengthened the hands of law and order, and mediated between factions and races. Constantly, too, they have served as faithful interpreters between the East and the West. These have been men of large dimensions, men of strength and courage, of discernment and initiative—true leaders, strategists, statesmen.

Today, as perhaps in no previous day, there is a call for the highest statesmanship in missionary work. The surging tides of fervid nationalism and of racial self-consciousness among Eastern peoples, the evolving in the Churches of those lands of a desire and competency for self-control, the outreach of many lines of influence from the West to the East, the developing of swift and wide communications that are bringing about a new experience of world unity, the about face in many lands from an old order to a new order, socially and economically, the invasion of the Orient and Africa by Western industrialism,

the new problems of race, the general renaissance in Asia, political upheavals in many quarters, the decline in prestige of the non-Christian faiths, paralleled by reform movements in these same fields, mass movements towards Christianity here, anti-Christian movements there, problems of Church and State in Latin America, the post-war situation in mandated territories in Africa and Western Asia, the breakup of Pan-Islam, the opening of doors to unoccupied fields and, most acutely of all at the present moment, the turbulent chaos in China—these are factors in the present world picture that bring missionary wisdom and tact and broad statesmanship to a place of supreme testing.

A Call To Go Forward

Thank God that in the various fields there are men and women who are rising splendidly to the situation, and that the same is true of the International Missionary Council, under the leadership of men like Mott and Oldham, and also of the Secretaries of individual missionary societies, including our own Canadian Boards.

But high statesmanship is also called for in the home churches. Unless their membership will rise to meet the challenge, statesmanship on the mission fields will be frustrated. Doors of opportunity have been flung open before us. The total situation abroad is a loud invitation to prompt expansion. More men and women of our very choicest are called for, and better facilities for the existing work. And yet in some, even of our largest fields, there are fewer men presenting the Christian message today than there were before the war! Faith is called for the kind that is proved by works. Prayer is called for, as in no previous day, but it will be unavailing unless we stand ready to co-operate with God in the answering of our petitions. What we see as we sweep the horizons on our mission fields thrusts upon us the question whether we are taking our religion seriously, whether we are in earnest in our Christian discipleship. With the trumpets of God sounding an advance, every dictate of good Christian statesmanship demands that we redouble our efforts so that ere long a message may go to our fellowworkers at the front, "Carry on, brothers and sisters! We are solidly behind you. Cease marking time. We are releasing enough prayer, reinforcements and money for a forward movement all along the line."

“AFTER ONE YEAR.”

It is sometimes stated that missionary work in China moves forward so slowly that we need to take the long view and encompass within our vision a period of ten or more years in order to see any progress in the church or a change in the attitude of the people towards the Christian message. The year from October 1926 to October 1927 is an exception to that rule, for within the circuit of that twelve months there have been packed movements and changes fraught with great significance to the country as a whole and to missionary work in particular and when the full import of the changes that have been effected during the past year are understood in the light of future history it may be that we will realize that more has been done for the Christian church in this land during that period than in any previous decade in its history.

One year ago, we, in Chengtu experienced a boycott which for its thoroughness and effectiveness could not be surpassed and which resulted in the departure of all our servants and students until the Campus was as quiet as a graveyard at midnight and as empty as a grandstand half an hour after a ball game. There were those who thought such a strike impossible, saying that the Chinese did not have the cohesive power necessary for such united action. To such it came as a revelation not only of their power to act together but also of the deep-seated animus which inspired them and held them together during the two weeks which seemed like two months.

It is not necessary to review the history of the strike or its causes but we might say that it appears to us now like the bursting of a storm which had long been gathering and a rush of feelings which had long been pent up and which when an outlet was found rolled forward, more or less blindly, but with a determination which could not but call forth admiration. If we questioned the men behind the movement why they felt as they did and why they acted in this way towards those who themselves believed that their motives were entirely altruistic, probably they could not give any satisfactory reason or tabulate any real causes for their feelings. But feelings themselves may be causes and must be reckoned with even though sometimes they cannot be definitely explained. For some reason the Chinese felt that we were more or less overbearing in our

attitude and thoughtless in our consideration of the rightful place of the Chinese in movements and work in their own country, and it was with those feelings that we had to reckon one year ago and with the causes of those feelings we have been seeking to deal and will continue to deal during the current year and years to come. As we review missionary work in China and the experiences of the past year we find it very difficult to isolate this work from other movements going on simultaneously whether political or social and it is true that the Christian church was affected in a measure out of all proportion to any little resentment that may have existed in the minds of our Christian or semi-Christian community for these were carried on the wave of nationalism and the missionary cause suffered beyond its deserts.

But it is of the present rather than of the past that we wish to speak, so we will not dwell on the causes of the past year's experience but of the results and we can truly say that these afflictions which appear for a time work out more and more an exceeding weight of glory. The best result of all is a better understanding between the missionary and his Chinese associates. Mists of doubt and suspicion have been cleared away and in its place is appearing an atmosphere of mutual trust and sympathy. The missionaries have seen that the Chinese were dissatisfied with things as they were and have sought to dispel that dissatisfaction. The Chinese have learned to see the missionaries as entirely sincere in their efforts to give to their people the message of life and are prepared to look beneath superficial differences to the underlying principle and teaching. Both are learning to regard the church as first last and always for the Chinese and of the Chinese and will adjust themselves to this viewpoint as the years go by. There are many problems yet to solve but in the deepened spirit of love and sympathy all difficulties will fade, as frost before the sunshine.

As we listened to the agitators and others, one year ago, we could see the mistaken conception which some of the outside community had of the work and purpose of foreign missionaries. They said we were here as agents of our governments and were but part of a great scheme to get a strangle hold upon China. We who lived far inland were thought to be spies who reported regularly to the authorities and recommended policy for the subjugation of China. For months, the chief topic of conversation in Chengtu and other places at dinners and in the tea-shops, was the real purpose of missionaries. As a result,

people have found out facts and our position has been somewhat vindicated. The rank and file of people have learned that we have no ulterior motive but are here for the good that we can do to China and as we pass along the street we are left entirely alone without the harsh looks and harsher words of a year ago. Those not interested in our work seem ready to admit that our presence may be valuable as constituting a link between China and the outside world. The experiences of the past year have cleared away many misconceptions and have helped China to see that benefits should be mutual and if they are to be permitted to travel and reside in other countries, the same privilege should be granted to those who wish to come within her borders. Their attention has been drawn to a principle which should be universal if we mortals are going to enjoy life as we should upon this planet.

In our University we find marked improvement throughout the year. In the staff we find a degree of mutual confidence, which did not exist before the Chinese were given equal authority in all the counsels and committees of the University. The result is more initiative and more readiness to make constructive suggestions rather than a mere willingness to support plans and schemes which they have had no share in producing. The place of Chinese as leaders is no longer nominal but real and a spirit of cooperation exists in the affairs of the institution are moving smoothly and the university is fitting naturally into the life of the community.

Our student body has begun to articulate in a new way. An esprit de corps which is so real in colleges at home is beginning to appear. A University paper managed by a committee from the staff and the student body is acting as the vocal organ of the institution and is helping to unite the students in a real corporate union. This magazine is quarterly and gives information about the university as well as articles and treatises usually written by students. It is now a part of college life and the students are enthusiastic about its publication and management.

One year ago we faced the problem of making religious work in the university optional. As the discussion was carried on the Senate and elsewhere there were those who believed that any regulation which showed the students that attendance on religious classes and exercises was not compulsory would mean the death knell of all religious effort. But about a year ago the step was taken and no longer are students obliged to elect any religious subjects nor are they compelled to attend the religious services of the university. The result

has quite justified the change and in place of the religious tone of the university being lowered we find that it has been very noticeably raised. Practically all students this term have elected some subject in religion. Our services are as well attended as they were formerly and one of the encouraging features of the term's work is the excellent spirit manifested in our Sunday evening service. It is all that could be desired and presents a wonderful opportunity for the giving of the Christian message. The speakers of the term have given their very best and appreciation and interest are very real every evening. Mr. Dsang, vice-president of the university said last Sunday evening, "What a wonderful audience, as I look down into the interested faces of those young people I am fairly inspired". And I might add that the messages which Mr. Dsang has given from time to time have come as from one inspired and he is touching these young lives in a very real way. And the message of the missionary is as welcome as that of the Chinese leader if it is as deep and earnest.

In sports we seem to have entered a new era. For several years the athletic field was a part of the University property which students seemed to shun lest they should be contaminated. During this autumn term on almost every evening games of different kinds were played on the various college fields. Games have been played between the Faculty and students the students winning the Football but losing the Volleyball. There are still Baseball, Basketball and Tennis to be played. The students are greatly interested in these tests and the students bulletin board is continually advertising games and exhorting the boys to come out and practice. An athletic field day was held on Nov 5th in which every student except six who had obtained medical permission to absent themselves took part and a good spirit prevailed. The Chengtu University team challenged our boys to a game of Basketball and defeated our team by a large margin. The revived interest in sports is a healthy sign and helps to keep the students mind and attention in right channels.

But even with a good spirit everywhere the work of the term is very unsatisfactory due largely to the absence of so many of our teachers. One faculty continues closed while several others are able to cover only a small portion of their work. If it is possible for our teachers to return before the end of the year we predict for them a very hearty welcome from a class of earnest students.

G. W. S.

WHY I AM CONTENT TO BE A CHRISTIAN*

BY ERNEST DE WITT BURTON

I am content to be a Christian because Christianity is a religion of intellectual liberty—a religion which, making truth supreme, leaves me free, requires me, indeed, to accept whatever is true. This character was stamped upon it by its founder; Jesus of Nazareth. He lived in an age and nation in which religion was enslaved to tradition. The supreme question of the teachers of religion was not: What is the truth? but, What did our fathers hold? What has been handed down to us by the elders? Jesus stood forth, not in the spirit of an iconoclast, to break with the past, to reject all things old, nor to reaffirm the position of the teachers of his day, but to ask simply: What is true? . . .

Truth Is Supreme

Intellectual liberty does not mean scorn of the past. Nor does it mean a disposition to break with the past and begin to build wholly anew. What our fathers learned and handed down to us is infinitely precious. We cannot afford to diminish or scorn our inheritance. Sometimes an old building must be torn down, its very foundation removed, to make way for a new one. But this is not as a rule the way of progress in the intellectual life. With all due respect for the past, but with supreme regard for the truth, we accept that which proves itself as true. Then little by little the new modifies the old until at length we find that we have practically a new intellectual world. But all the time truth is supreme, and the man is free.

I am content, in the second place, to be a Christian because Christianity is able to appropriate to itself truth from whatever source it comes, and, what is even more difficult, leave behind its own out-lived elements. . . .

Scarcely more than a generation ago Christianity was confronted with the rise of modern science, which seemed to

**From an address delivered before non-Christian audiences in India, Ceylon, China, Korea and Japan in 1909 during Doctor Burton's first educational mission to the Orient.*

be threatening many of its cherished beliefs. Men rose in fervor to defend their religion against this new foe. But we have lived to know that it is not a foe, but a friend. We have, indeed, surrendered much to science and learned much from science; especially have we learned to know that whatever it may give or take away, true science cannot make us poorer.

I am content to be a Christian still more because Christianity is a religion of spiritual power. It maintains that fellowship of the human soul with God is possible, and vindicates that claim by a long line of men in whom faith in such fellowship has brought purity and power. True, fellowship with God is a mystery. But in what sphere of human experience will you not come upon mystery if only you press your way far enough. Back of that which produces great results there must be a reality? And by what have mightier results been won in the world than by the faith that there is an eternal Spirit with whom it is possible for the receptive soul to enter into fellowship? Let me remind you that to Christian faith, fellowship with God is not the losing of oneself in ineffective contemplation, but it is, in Kepler's phrase, "to think God's thoughts after him," or better still, to think God's thoughts with him and so to think as to be stirred to act as God acts. Jesus sought the silence of the mountain top for fellowship with God, but he speedily returned to the valleys where men dwelt, there to work out the thoughts of God in deeds of good. . . .

Again, I am content to be a Christian because Christianity is a religion of broad horizon. Christianity has become the religion of social elevation and elevated civilization. Excluding no sentient being from its horizon, guiding itself by the principle of love to ones fellow creatures, it has elevated womanhood, glorified childhood, created schools for every class and every age, built hospitals for the sick and asylums for the insane, formed societies for the promotion of every possible human good and the amelioration of every human ill, and for the prevention of cruelty to the lower animals. . . .

Truth Embodied

Finally, I am content to be a Christian because Christianity embodies its ideals in a person who not only taught the truth, but perfectly exemplified it in his life and is today the mightiest force for the uplifting of men and nations. Great is the power of a single sentence of truth flung forth into the world to find its way to the minds of men. Great is the power of a song to sing its message into the hearts of men. But far

beyond the power of words, however skilfully framed, is the power of truth embodied in a life. How supreme, then, is the power of a life, which, having before it the highest ideals, perfectly embodies those ideals, calling for no explanation or apology, but for unstinted admiration and approval. Such is the life of Jesus, and in that life the Christian sees the perfect ideal of human life, his challenge and his inspiration. But, more than this, in Jesus the Christian sees also the supreme revelation of God. He does not deny that there be other revelations of God, in the stars above and the earth beneath. He does not deny that God has spoken through many a sage and poet and prophet. Rather does he glory in the fact that God has left no age or nation without some token of his presence. I do not shrink from saying that in the faces of my Christian father and mother I saw the first revelation of God, and I thank him for that blessed revelation. But above all prophets, priests and poets, above all parents and teachers, in Jesus Christ we see the supreme revelation of God. And learning in him to know our God, we follow him in whose life we see the power of God, in whose face we see the light of the glory of God.

BACK TO CHENGTU.

The Yangtse is a fertile source of surprises to all who travel upon its waters. In earlier years this was specially true of the upper reaches. When Junks and houseboats were the only means of travelling, rapids, whirlpools and brigands gave to each day its quota of thrills. Civil war in these latter years has extended the possibilities of surprises from the head of navigation to the river's mouth. Within the present year, 1927, internecine war brought about the exodus of the great majority of Missionaries throughout the Yangtse Valley, and the large Province of Szechwan whose only drainage is the Yangtse river. In Szechwan, during the first four months of this year the fiery spirit of Communism was manifest in various centres and apparently reached its white heat in the city of Chungking. The decisive methods adopted by the officials when this movement was reaching a climax saved Western Szechwan from the grasp of this new fanaticism and

almost immediately the Szechwan psychology regarding her attitude toward the strangers within her borders reverted to normality. This brought about a confidence within the hearts of those missionaries who elected to remain at their posts, especially those residing in Chengtu, which was difficult of interpretation by those who had chosen the course that the judgment of those in Consular Service dictated. Events in Eastern China continued so disturbed and the prospects of peace so distant that the appeals of the West for Missionaries were puzzling. However in September, Canadian and American Missionaries were ready to act as pioneers, though Consular permission was not obtainable. During the early part of October there was a lull on the lower Yangtse and their journey from Shanghai to Ichang was without excitement. The ports visited especially KiuKiang Hankow and Ichang suggested deserted villages in comparison with the hurly-burly of former years.

Ichang had just passed through a brigand, period, that was closed by a house to house search for Armed Men. A large number of robbers had been caught and their deaths were waiting a propitious day. It was reported that the captains of the Gunboats had been invited to witness the Executions. The stirring stories of these bandits who in sampans had held up their passengers demanding their money or their lives were in themselves sufficient to quicken travellers' heart-beats. When, however, to these were added the wild reports of the fierceness of the pirates in the gorges, those contemplating journeying westward, might well pause. Fifty miles west of Ichang a "Bias Bay" had been established on a stretch of no-man's-land, a territory between the jurisdiction of Yang Sen and Tang Seng Chi. The methods adopted were borrowed from the coast pirates. Passengers would present themselves on the "bridge" with automatics. The steamer became their "fei chu" (fat pig), and if their money demands were not met, loot and hostages were exacted. Notwithstanding these perils, steamers daily ran the gaunt-let willing to gamble on their chances of outwitting or buying off the banditti. Travellers had the choice of four flags to sail under, Chinese, Italian, French, and American. The Japanese steamers carried marines and refused passengers. The pirates had little respect for flags, but as an American Steamer the "Iping" had made a successful round trip the Canadian party consisting of Meessrs Bell, Rackham and Hartwell secured passage and on Oct. 15th steamed through the Ichang and ox-liver gorges over the Tsin Rapid, entering

the pirates' territory about noon. By invitation of the captain the four passengers sat in his cabin which was protected by steel plates. A Scylla was passed by paying \$200.00, but only to fall into a Charybdis. A number of innocent looking passengers had boarded the steamer. Arriving in the neighborhood of the Yangtse "Bias Bay" these gentlemen covered the captain and pilot with their automatics.

To put the nerves on edge, a few shots were fired. Orders to anchor were summarily given but as the water was swift the captain proposed anchoring on the opposite bank. Two steamers in the wake of the Iping were fired upon, but successfully passed the danger line. A third in the rear turned around and fled down river. The Iping's anchor had scarcely reached bottom before a motley crowd of bandits were seen marching down the hillside armed with pistols and guns old and new. Some were decked in red, some in purple, some in rags. Apart from the leaders, the fiercest of whom were a large pith hat, they were a poverty stricken crowd. It was evident that a very small portion of the loot fell to their lot. The majority were pawns in the hands of unscrupulous men who undoubtedly were in turn henchmen of men higher up, Nevertheless to the unarmed passengers, who would soon be at their mercy the scene might well be terrifying. Thirty braves with automatics came aboard and the "bridge" was chosen as the assembly hall, "How much do they want?" asked the captain. "Eight thousand odd", "Will they accept cheques?" "No". Will they take an I.O.U.? "No, it must be ready money or they will loot the ship". All through this conversation a man stood facing the four foreign passengers with an automatic at an angle that pointed about a foot above their heads. Would one or all be taken as hostages was passing through their minds, when, in response to the demand that the captain go ashore, they were told that the steamer could not proceed without the captain. Twice or thrice during the harangue the pirates with an angry shout made a rush for the door, but were coaxed back to Ban Chiao She (talk it over) a little more. Finally it was decided that the comrade who is responsible for all business transactions should become the hostage. When all had left the "bridge", and the four passengers breathed naturally again, they were dumbfounded to see one of the leaders enter the cabin swinging an automatic. He wanted a gold ring he had spied, and watches. Fortunately the one wearing the ring had discarded it, but he was the only one who had a ridge on his finger. It was a keep sake, but how in the face of that automatic

could he divert this pirate's mind. Even pirates evidently have a little conscience and when he was told that the ring he saw, was a keepsake, and that his honorable countrymen were all taught to honor their fathers and mothers, etc. his heart softened and with one wrist watch that the company's agent presented to him, he bolted. It is only fair to state that the pirates as a body had no antipathy toward the foreigners who were asked to keep seated and no harm would come to them. Even the pirate who came privately for rings etc. had with him a bag of silver to pay for them. It will be seen that experiences as here detailed are after all similar to those that Missionaries have been having for the past decade or so, where-ever the country was in the throes of civil war. These dark shadows across the pathway of Mission activities should not be taken too seriously, either as a menace to Missionaries, or to the advancement of Christ's Kingdom in China. Conditions in Szechwan at the present time afford a splendid illustration of the vitality of Szechwan to overcome political or temperamental upheavals. January to April everything that had a foreign stamp upon it, hung in the balance. During that period the Province was drained of Missionaries except a few who felt that they at least were justified in remaining at their post. Six months later Missionaries are returning to their former fields of labor. They find the people friendly as the people usually are, when unmolested by agitators. A recently returned business man remarked that Chungking was one of the safest places in China for foreigners, and yet six months earlier this city was seething with "red" propaganda which was checked only by the sad death of a number of radical students and of curious citizens who were trampled upon by a frantic mob.

Chungking to Chengtu by the Great East Road is ten stages. This road runs through a beautiful rolling country. November finds the sugar cane ready to be harvested and oranges hanging yellow upon the trees. The wheat fields are like lawns, the newly sprouted vegetables give the appearance of a vast garden under intensive cultivation. The spirit of progress was in evidence, when for thirty miles, from Luichiang to Tzechow, between four and five thousand men, with hammers and chisels, wheel barrows and baskets, shovels and picks, were constructing a Motor Road that necessitated cutting through the hills, levelling the hollows, and building stone bridges. Some of the larger cities had concrete streets. From the foot of the hills to the Great East Gate of Chengtu Motor

passenger busses were running. The seven walled cities, and the score of market towns on this road were busy marts. Special precautions for the safety of travellers have been made. Ten days travel failed to give evidence of any Anti-foreign feeling. Even the officials in the likin stations were courteous and passed the loads without delay. Chengtu continues her zeal for improvements. The Great East Street is undergoing its third widening. Substantial buildings are being erected. The people look well clothed, and fed. It was somewhat of a surprise to the missionaries returning from the East to find such warm welcomes awaiting them. The band of Missionaries who have carried on the work so faithfully, demonstrated their joy in a house party, and through their chairman Dr. S. Lewis greeted heartily R. R. Service of the Y.M.C.A. Geo. E. Rackham and Dr. Hartwell of the United Church of Canada. The Union University naturally fills the horizon of the majority of the missionaries now residing in Chengtu, and all were jubilant at the excellent spirit that has permeated the student body. A splendid loyalty has been shown and the reception by the students to the first party to return bore evidence of the strong desire now existing for the return of all. The halls well filled both at the early morning service and at the regular evening Sabbath worship signified that even where attendance on worship is optional, if there is a good esprit-de-corp in the institution, the students appreciate the main object of the University and freely enter into the atmosphere that is specially charged with spiritual ozone. Nor have those who are non-Christian, but interested in things that have a progressive outlook, been wanting in their appreciation of a movement that promises an earlier return of the Missionaries. A sumptuous feast by Messrs Liao and Loh was certainly a friendly gesture. Nor has the spirit of welcome been exhausted. The University as a body have arranged for a social convocation to receive Dr. Hu and wife of Peking into their fraternity, and incidentally to welcome the returned Missionaries. One of the highest officials who has invariably held out the right hand of friendship, to the missionary community, expressed his good will. In all ranks, official, educational, and religious those who have had close contact, are undoubtedly pleased with the prospect of an early return of the Missionaries. This at least is the "Szechwan Mind" if the reception given to those so recently returning, is an index.

G. E. H.

ON READING THE "SAN KUO".

This book has been translated into English by C. H. Brewitt-Taylor late of the Maritime Customs Service in China; the full title being, "San Kuo, or Romance of the Three Kingdoms." It is published by Kelly and Walsh of Shanghai. It consists of two portly volumes of over six hundred pages each; so the intending reader must make up his mind to a steady diet for a long time. But if he will persist in his efforts to reach the last page of the second volume, he will be well rewarded.

At first, the reader will feel discouraged by the multiplicity of proper names of persons and places; but that should not deter him from getting well into the story, when he will find that there are only a few important personages, and he can group all other names around these. He will be somewhat distressed at the number of misspelled words which should be corrected in the next edition of the book. If this is done, it will add to the delight of the reader.

As the title suggests, this is a romance founded on the history of the Three Kingdoms which were established upon the breakup of the Han Dynasty. The names of places in some instances help the reader to set rough bounds to these three kingdoms; but in others one is at a loss to locate them. Generally speaking, the Kingdom of Wei was in the North and reached as far east as Shantung; that of Shu was in the West and comprised what is called Szechuan, while Wu was in the South and took in the present provinces of Kiangsu and Cheh-jiang. One does not gather from the story that all of the present province of Szechuan was included in Shu, but that tribes people lived in the hill country to the south and west.

The story opens with the "Peach Orchard Compact" between Yuan Deh, Chang Fei and Kuan Yu. The first of these is better known in Chinese history as Liu Pei. These three worthies met together and prepared the sacrifices, a black ox, a white horse and wine for libation. After the sacrifice had been offered, they bowed their heads and recited this oath:—"We three, Liu Pei, Kuan Yu and Chang Fei, though of different families, swear brotherhood, and promise mutual help to one end. We will rescue each other in difficulty, we will aid

each other in danger. We swear to save the state and save the people. We ask not the same day of birth but we seek to die together. May Heaven, the all-ruling, and Earth, the all-producing, read our hearts, and if we turn aside from righteousness or forget kindness may Heaven and man smite us." This oath was kept by the three heroes, although they did not all die on the same day. Liu Pei became Emperor of Shu. He was brave in war, sage in counsel and ever sought the welfare of the people. At first he did not prosper in his plans for the salvation of the ruling house; but the truth is that the dynasty was run out and there was nothing nor nobody in it worth redeeming. Yet Liu ever kept before him his purpose to uphold the Hans of which house he was a descendant. A powerful man in battle, he was merciful to the conquered.

Chang Fei was a tremendous fighter but impetuous and often led into the ambushes prepared by the enemy. He ill-treated those under him and was very fond of wine. This made him at times an embarrassment to his sworn brothers. Kuan Yu was a most powerful man and wielded sword and spear to the terror of all whom he met in battle. One's admiration for this man grows as the story develops; for with his remarkable prowess there is coupled an unswerving loyalty to his two companions. No wonder that the Chinese people worship his spirit as the God of War—Kuan Ti. If some of the modern military leaders of China could be possessed of the spirit that animated Kuan Yu, one might expect more definite results from this present civil war, for one could at least know to which party any of the generals belonged for a month at a time.

In addition to these three leaders of armies, there are two more characters which command the attention of the reader. The first is Ts'ao Ts'ao, the evil genius of the story. He gains great power at the court of the Emperor, over whom he tyrannizes. One of the most tragic scenes in the whole book is that in which Ts'ao Ts'ao orders the Empress to be put to death while her weak husband is snivelling in the room. Ts'ao is working to get the power into his own hands so that he may depose the Emperor and mount the throne himself. He does not succeed in doing this; but does finally become Emperor of Wei. He is a man of an essentially cruel disposition and can order the extermination of a fellow minister and all his relatives as calmly as he can call up his dinner.

But the great central figure of the romance is Chuko Liang, or K'ung Ming, who is nothing short of a human wizard. To

follow this man from the time he responds to Liu Pei and leaves his straw hut in the mountains until his death as the Prime Minister of Shu is to revel in the unexpected. He seems to be possessed of omniscience and unearthly wisdom. He is the brains of the army which Liu Pei leads against Ts'ao Ts'ao and with which he finally subdues Shu. His schemes and his stratagems on the field of battle are uncanny and must have filled both friends and foes with amazement. If one really wants to get away from the humdrum of our present life and sail off into the Land of the Impossible, let him read about Chuko Liang, and he will return reluctantly to ordinary affairs. But the acme of Kung Ming's strategy is reached in that never-to-be-forgotten scene at Hsich'eng. Ssuma I, the Wei general, had pressed Chuko Liang into the city and was coming on to attack it. Chuko Liang ordered the city gate to be flung wide open, some old folks to be sweeping in front of their doors near the gate, while he donned a Taoist dress and attended by two lads, sat down on the wall by one of the towers with his lute before him and a stick of incense burning. Ssuma came up to the open gate but dare not venture into the city, for he feared some ruse had been prepared by his great opponent, and withdrew his army from the vicinity. It is said that Mei Lan Fang, the greatest living Chinese actor at the present time, puts this on the stage with wonderful verisimilitude.

“Quite open lay the city to the foe,
But Chuko's lute of jasper wonders wrought;
It turned aside the legions' onward march
For both the leaders guessed the other's thought.”

At another time, Kung Ming manufactured some mechanical cattle with which to transport his supplies for the army. They were made in the likeness of oxen and were a source of wonder to the enemy. Chuko allowed that enemy to capture some of them and fill them with their own stores. Then by turning the tongue of the animals they were brought to a standstill and could not be moved. The enemy were driven off and the tongues given a twist in an opposite direction when the “cattle” went on their way and Chuko got his enemies' supplies. Just what do you make of this? Is this part of the history, or part of the romance? Was Henry Ford predated by about seventeen hundred years; and were chauffeurs cranking up their machines in the third century A. D.? Anyhow, if you wish to have some breath-taking experiences follow the career of Chuko Liang. There is neither space nor time to tell of his conquest of the *mans* in the southern districts of Szechuan, nor

how he captured their leader seven times and let him go free six times. One is filled with regret when the spirit of this wonderful man takes its flight to the upper world. For it presages the downfall of Shu, and the destruction of Wu and Wei and the coming of the Ching Dynasty.

The novel, in the development of Chinese literature has no such honored place as it has in that of English literature. It is not classical in style, so is beneath the study of classical scholars. Moreover it, like the drama, seems to be a foreign importation. Some are inclined to think that the novel was developed from the play, but perhaps the truth is that it was more suitable for private reading than for presentation on the stage. Whatever, one decides as to this theory, he must agree that "The San Kuo" is as fascinating in its way as "Ivanhoe" is in its. There is lots of derring-do in it where champion meets champion between the two armies, much as David met Goliath on the hillside in Judea. Indeed the book is filled with battles, murder and sudden death. But that is not all. It would appear that at that period in Chinese history, that every Commander-in-Chief of an army had with him a well trained strategist whose business it was to plan ambushes for the enemy or to extricate his own leader when he was caught in a tight place. There was also a good deal of bribery practised to buy off a good leader of forces, and of intrigue to "break" a successful rival.

There is no humor in the book, which seems strange in the face of the fact that Chinese people are so humorous and delight in a laugh. But there is a wonderful picture of this people struggling—between the fall of one dynasty and the rise of another—to find some means of putting their country to rights.

"All down the ages rings the note of change,

For fate so rules it ; none escapes its sway.

The kingdoms three have vanished like a dream,

The useless misery is ours to grieve."

J. T.

Translation of a letter to to Missionaries on furlough on behalf of the Educational Association of the United Church of Canada Mission by the Chinese secretary.

Chengtú, October 12th, 1927.

Dear Friends,—

From the beginning of the adverse agitation in China, the Christian Church has suffered very greatly in the

wholesale return of the missionaries to their own land. The work of the Church whether Medical, Evangelistic or Educational, altho' it is being carried on as satisfactorily as possible by the Chinese, is in an unstable condition and lacks unity and harmony.

The missionaries and Chinese workers in Chengtu seeing the condition that prevailed called a meeting of representatives of the Educational work of the Mission. Each of the ten stations sent two delegates and in July of this year convened the first educational conference of the Mission. The regulations of the Board of Management were passed containing an outline for the organisation of an Educational Association and an outline for the establishing of local educational committees for each school. At that time the meeting decided that the General Business Committee should write a letter of welcome to each missionary urging him to return to China as soon as possible to assist in educational work.

As for conditions at present prevailing in China, the Hankow and Nanking governments have been united. Communism has been expelled and we believe that matters will gradually settle down in China. Sze Chuan is already quiet and peaceful. The secretary of our Educational Association, Mr. Wu Hen Chiu, has already inspected two districts, Chengtu and Penghsien, and reports that there are more scholars in the schools than last year and a good spirit prevails as the community are gradually learning the value of the Church. Because this year there was a shortage of funds for the Educational work, it was necessary to close some of the schools, yet the local people continued their interest and moral support, and as a result the big majority of the schools have been continued.

The Church is yet in its infancy, without much strength, so the Christian people and general community of each place are urgently desirous of the return of the missionaries for Educational, Evangelistic and Medical work.

This letter is especially written and respectfully submitted to the General Secretary of the Mission Board requesting that its contents be conveyed to the Missionaries who were formerly in China.

With kindest regards to all our missionary friends,

Signed H. C. Wu.

*(Secretary of the Educational Association of
the Mission)*

YACHOW NOTES.

The absence of any notes from this city in the "News" for the last few months may be laid to the modesty of the members of the missionary community, each thinking the other the better writer. The appearance of the little magazine each month has been more than welcome. Many thanks are due to those who have made possible this means of contact. The strong family feeling among the West China missionaries has been made even more than usually apparent by the exodus. Letters appearing in the "News" as well as personal ones received from the exiles show that hearts are still in West China. This has done not a little to cheer the remnant of "stubborn stickers".

Yachow is still on the map and the various lines of work are being carried on. When only two missionaries were left, the first and most necessary step was to so organize the work that the Chinese would take a very large share of the responsibility. Good foundations for this had been laid in the work of past years. The Church Board chose six men to act together with the two missionaries as an administrative Committee. This committee's weekly meeting for the discussion of plans, problems, and finances has proved well worth-while. The carrying out of decisions made by this committee has rested mainly on the Chinese members of it while the missionaries have helped wherever and whenever they were needed.

Early in the spring, many school holidays were made necessary by the frequent parades either of rejoicing for or opposition to this or that. Since the first part of April there have been no such interruptions. However, the latter part of June saw this city besieged for ten days, with severer fighting than had been known here at any time since the winter of 1911-12. The Girls' School compound was in the direct line of firing on military headquarters and a number of shells struck the buildings and some shells exploded over the dormitory. At times shots pattered like hail but no one on the compound suffered injury. The girls were transferred to the empty brick residence next door and had the added protection of several brick walls. The windows of the house had been boarded up and they were crowded into the two safest rooms and had to sleep on the floors. In the day-time, their bedding was moved out on the verandah and desks moved in and Union examinations were taken under those conditions. Every girl due to

take the Union examinations came, though day pupils certainly ran extra risks in coming. Fortunately the examinations closed just the day before the victorious army entered the city, no exams could have been given that day. The writer was kept busy meeting unwelcome visitors, some who came to loot and some who came to seek quarters or cooking pots or to store loot. The experiences of the day would make a fairly thrilling movie film. Both looters and others responded with fairly good grace to a little persuasion and all but a couple of glasses and a little vase were recovered. The typewriter, lamps, books, even a summer hat of 1923 style, were met being carried off but handed back or thrown down in the garden. By afternoon of that day some semblance of order was established and before many days the city was quieter even than usual. Since then order has reigned. We are usually on very friendly terms with the officials here but never has there been a friendlier contact than now. This is well illustrated by a recent event.

In the summer, Mr. Jensen had news of his father's death and, on hearing this, our people were anxious to show their sympathy by holding a memorial service in honor of his father. The community asked permission to share in this and on the second of October a truly wonderful memorial service was held at the church here. It was by far the largest and most impressive service of that kind ever held here. The church was filled with a reverent and sympathetic audience. The program was well planned and carried out. The different schools had prepared special songs for the occasion. Beautiful commemorative scrolls covered all the wall space of the church. They had come from far and near, from the highest military and civil officials, from leaders in educational circles, and from leading business men in the community as well as from the church members and our mission institutions here and in outstations. They had come from rich and poor. The Chinese Pastor told of the life of Mr. Jensen's father, which had valuable lessons for our people at this time. Several of the highest military and civil officials attended the service and five of them responded with brief but exceedingly good talks when opportunity was given. They did not use the time on the usual complimentary phrases but showed they had received a very distinct impression through this service, through the work and message of the church, and by their friendly contact with Mr. Jensen these few months. The leading military officer said, "It may seem strange that in the midst of all the cry of 'Down with imperialism, superstition, and educational penetration' we should see fit to honor the church in our midst, but we have come to know that the

Baptist Church in America does not sympathize with imperialism nor propagate superstition and the work it has established among us is for the benefit of the community and the nation". The chief civil official said, "I have learned from Mr. Jensen that Jesus' specialty is to give to those believe in Him the power to do right. All religions if really followed, perhaps have this power but the religion of Jesus has proved its claim". This man is a frequent visitor in Mr. Jensen's home and is studying English with the hope of later travelling abroad. Another officer spoke of the doctrine of love and equality as exemplified by the church. One officer spoke especially of the impressions he had received from the story of Mr. Jensen's father's life. How he did farming for a living but gave his services freely to preach the Gospel and his means to help in sending it to other lands; how he had left the state Church, when in his native land of Denmark, to join a church that stands for true freedom; how he had been so interested in education that all his boys had been sent to College and how he had been the inspiration for one of his sons to come even as far as this to preach the religion in which he believed. Another spoke of ways of showing filial piety and that Mr. Jensens coming so far to preach his father's religion is the very essence of the highest type of filial reverence.

Principal Li of our own Lower Primary school read a formal eulogy written by himself. It is in such fine Chinese that it is being very widely commented on by the outstanding literati of the city.

This service and the interest shown in it by the whole community has done not a little to encourage the church here. The quarterly meeting was being held at this time and a number of outstation members were present. They would take fresh encouragement back to our small outstation groups. There is no sign that missionaries are not wanted and needed at Yachow but many evidences to the contrary.

After completing nine years of service without furlough, Mr. Jensen leaves in a few days for his well earned rest at home with his family. The foreign community here will thus for a time be reduced to one but it is hoped that early next year others may be able to return from furlough or exile.

The writer has had some easier years in China than this one has been but none in which heart has been calmer than it has this year. This is all due to the very real and constant presence of God, to Whom give the glory.

Yachow, Oct. 19th, 1927

ANNA M. SALQUIST.

1927 SPRING—LOOSE SMUT SURVEY BY
UNIVERSITY STUDENTS.

The students in two of my classes made a survey of some of the barley fields in fields adjacent to the University campus. The prevalence of "Loose Smut" in the fields this year was very marked, due very largely to the fact that during the early spring the weather was very conducive to the spread of the disease and the development of the same. "Loose Smut" attacks the small grains such as wheat, barley and oats. Smut is a fungous disease. It develops inside the growing plant and at heading time—the latter part of April near Chengtu, produces a dark, powdery spore mass instead of the grain.

This disease not only reduces the actual yield of wheat, barley or oats, but this smut, especially in the case of wheat lowers the quality of the sound grain for making flour, and also renders the grain unsafe for sowing the following year, unless it is treated.

The readers of the "News may be interested in the findings of our students in "Rural Evangelism", and those in "Agriculture in the Middle School" courses.

I will give you the figures as we have worked them out for the different fields. You will see there was a wide range in the prevalence of disease this year, as compared with previous years.

Three years ago the worst field we located was a field of oats running 13% smut, and barley as high as 9%.

It is almost unbelievable that such a state of things can exist amongst the farms as the following figures indicate.

11%, 12.8%, 13.6%, 16%, 20.2%, 34.2%,
50.2%, for Barley only.

These are the figures submitted by different groups of students after making actual counts of numbers of diseased and non-diseased crops in different fields and in different sections of the same fields.

There were in some cases differences between the counts in the same field, but we did not find one field that was not infected with the disease.

In the University trial field where we have several different

kinds of barley we found that the average of two plats, where seed had not been treated, to be 25% and 28.8%.

In the actual counts it is noticed that where the heads are diseased, not only is there a total absence of grain, but that the straw is reduced in quantity. In some cases straw that should be 4 or 5 feet high, all one could find was a small piece of dried straw a foot or so high.

Now the question that folks may raise is, can this disease be eradicated?

Three years ago we got hold of seed of oats mentioned in one of the paragraphs above 13% smut, and we have grown it for two years in the trial field after treatment, and this year it is impossible to find even one head of diseased oats in the large corner plat.

We used this year a preparation called "Tillantín" which we understand can be purchased on the street in Chengtu, and ordinary 40% Formalin. In both cases—barley and oats the results were the total eradication of the disease. This is quite a consideration when one notices that on the neighbouring farms we find anywhere from 11% to 50% of diseased grain.

Consider the economic loss from this disease alone. We are prepared to co-operate with any community at sowing time in the fall of 1927 to help with the washing of seed.

The method is simple and initial expense moderate.

Treatment of seed should be given October at Sowing time.

F. D.

THE CHENGTU WEST CHINA CONFERENCE.

Our Conference this year was, in many respects, unique in the annals of West China Methodism. Only sixteen full members were present owing to the absence of all but two of the Missionary men. Bishop Grose could not reach us himself, but had telegraphed both date and place of meeting, so though no advice as to Chairman had been received, the members met on the date fixed and, after devotions, balloted for Chairman. The result was a tie between Spencer Lewis and Lincoln Chang, so the Conference insisted that both serve as Chairmen. This

was a good arrangement for one could preside whenever the other had classes and they took turns leading morning devotions. School was, of course, in full swing so those who live here necessarily divided their time between Conference and school duties. For one thing we thanked the Bishop, ie, he chose a wonderfully fine, golden sunshiny week which made everything easier.

Of course there was the "Welcome Meeting" the evening before Conference opened, when music, speeches and a well-acted pantomime gave the guests a pleasant evening.

Conference voted for only a Chinese Secretary, the Minutes to be translated into English afterward. All plans for entertainment for the Conference, place of meetings, and program were in the hands of the Chinese and most of the committee work was done by them. Committees on Educational and other affairs of mutual concern and interest were held in joint session with members of the Women's Conference which was held at the same time. The number of the Women's Conference was only nine members.

Early in the session, a resolution was passed asking the Lewis' to spend their old age here with them, a hearty expression of their love and appreciation.

The usual routine was broken by the excitement of electing delegates to General Conference which meets once in four years in the United States and delegates to the East Asia Conference which meets in Shanghai in January. As this is a great opportunity for our men from the interior to see the world, interest ran high during the balloting. This Conference is entitled to one Ministerial and one Lay delegate to General Conference and twice that number to the E. Asia Conference. These men ought to get more of a world vision and be themselves living links between believers here and other parts of China and the wide world. Our prayers will follow them—that they may get a new vision of the Kingdom of God which is being established in the world.

The report for the whole Conference shows fewer members and probationers than a year ago. Considering the chaotic conditions, perhaps this decrease is not to be wondered at, yet one deplures such a state and prays for greater zeal and a deep work of the Spirit. One reads of Evangelistic fires burning brightly in places where suffering and persecution have been most acute and longs for such an awakening in Szechuen.

The Conference was characterised by good spirit and high courage, no word of retreat, but plans made for the next year's work as tho we were living in normal times. Everyone was

anxious for the return of foreign helpers, yet determined to carry on whether they come or not. At dinner one day in conversation on the time that must elapse before China has a settled, stable government, no one had hope of a speedy settlement—and the opinion was expressed that if the foreign brethren wait for such a settled state before coming, it will be a long time and the need of help may be past. *Now* is their day of need of helping hands, sympathetic hearts and fervent prayers and generous gifts.

Two of the women, who have been carrying on the women's and Girl's Schools in Tze-Cheo, quite successfully, in spite of much opposition, came up to Conference saying "We can't carry on another year, the burdens are too heavy for us to bear alone." The same women, at close of Conference, returned to the work saying "We will do our best." This same spirit characterizes practically all of the teachers, and preachers, both men and women, showing a quiet determination to go forward in spite of disturbing and difficult conditions. We need to pray that a new sense of the presence and power of the living God may actuate and guide and encourage each one.

E. B. L.

At the last monthly church meeting of the Chengtu Baptist Church the following motion was passed :

Resolved, That we request the A.B.F.M.S., and A.B.W.F.M.S., to return to the Chengtu field all the workers formerly located here, so that we may work together for the advancement of the cause of Christ.

D. FAY, PASTOR.

A WELCOME WORD OF APPRECIATION

"Am enclosing money order to cover two years' subscription to the News. My Mother quit forwarding the News to me while I was studying in New York City and I feared it had been stopped; was delighted when I reached home and found it here.

There have been some things in it that have helped me in my speaking this Summer and I am mighty glad that you have continued to send it to me.

I think it is great the way you people are keeping up the paper and I want it as long as you can keep it going. Letters from Chengtu are all too few and the Missionary News helps a lot.

I am teaching near home this year and hope to return to China next Summer if the Chinese feel that I can be of any service to them. In the meantime I am doing all I can for China by trying to create a better understanding of the situation among the people in this part of the United States."

(Signed) CELIA COWAN.

·Y.M.C.A. MEMBERSHIP CAMPAIGN.

The Annual Membership Campaign is on in full swing. Mr. Service arrived from Shanghai Nov. 11th; his many friends soon rallied around him, and Ten Teams are now out to raise \$6000.00.

Generals Liu and Den have consented to be Honorary Team Leaders, and with their favor it is hoped the Campaign will be carried forward to a successful finish.

If friends of olden days, at present at the Coast, in Japan or in the Home Lands, would like to lift a little, we shall keep the books open for their gifts.

H. J. O.

A POSTCARD.

Tokyo, Japan,
Oct. 18, 1927

September News is just to hand—very glad to get.....I hope to be back soon. Bishop Mowl leaves Vancouver, on November 3rd and hopes to go on up river.

Will you kindly send my News till further notice to

182, Range Road,
Shanghai.

Many thanks,

Yours. W. R. O. TAYLOR.

THE SCHOOL FOR THE BLIND, CHENGTU.

The School has had a very successful year. There are 30 blind students, 6 of whom are girls. We have had several applications to receive deaf children, but up to the present have only one in residence, as it has not been possible to secure the services of a Teacher for that class. This little fellow acts as 'eyes' for the blind boys, and has become quite efficient in basket weaving and rattan chair making.

Funds have come in very nicely during the year, both from Chinese and Foreign friends, and we have not only been able to cover current expenses, which amount to about \$200.00 monthly, but have added a little to our permanent endowment fund.

Our chief concern now is the probability of having to remove from the Temple property, turned over to us by General Yang Sen. We have not been able to secure from those in power at present a deed giving us permanent possession, and we are definitely planning to secure a permanent home. This will mean the erection of buildings and a considerable initial expense. But we shall be able to do very much better work in a home of our own. We have been greatly hindered in the past by the occupancy of our premises by different groups of soldiers, and at present an Engineering School, run by a military leader, is causing us concern.

We have had some sickness during the year, and one death, but the students have shown diligence in studies and hand work, and we have much to be thankful for. 'Little Ma' is showing great proficiency at the organ. The different boys play for us at the night meetings at church and street chapel, and Mr. Wang Han-chen, assistant Principal, continues as the main stay of all the work of the school. He is a graduate from the David Hill School for the Blind, Hankow.

We take this means of thanking the many friends of the School for all their good help in the past; crave your continued help and wish all the readers of the NEWS, on behalf of my little friends, A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

(Signed) H. J. OPENSHAW, Supt.

WEN DSU PU SA, OR THE EPIDEMIC IDOL.

For many years a Festival has been held in honor of the Epidemic Idol at Tso-chiao, a flourishing market town 20 li out the South road from Chengtu. This year during November the usual fete was held, with accompanying theatricals, procession etc. Thousands from the surrounding countryside gathered during the ten days for worship and pleasure.

It occurred to the writer that it would not be amiss to throw a little evangelistic effort into the occasion this year. Accordingly a group of workers were gathered; supplies of tracts and gospels secured, and under exceedingly favorable weather conditions the work began.

The Baptist Mission has secured a real workable plant at Tso-chiao, well suited for preaching purposes. For four days we got out amongst the crowds preaching and book-selling, returning in time for regular morning and afternoon preaching services in the chapel. The crowds, both of men and women, listened most attentively, and some were so much interested that they gave their names in as inquirers. A house to house visitation was also made distributing tracts. Everybody in the town knew that the "Gospel Hall" was doing business. Gambling, opium smoking etc., were rife, and while some burnt candles and incense before the idol in the Temple, the only really uplifting effort for the community was the work of the Chapel. If our Chapels fail to be an unlifting influence from whence is China's help to come?

The staff worked splendidly, one of the book-sellers going hoarse because of his zeal, and we found on summing up that a total of 13,000 tracts had been distributed, and perhaps 2000 Gospels sold.

A lot of this kind of seed sowing is still necessary. The country people were exceedingly friendly, and besides the real work of preaching we made a number of cordial contacts.

Just who the aforesaid WEN DSU PU SA is, or how he came by his name, inquiry failed to divulge.

(Signed) H. J. Openshaw.

CHENGTU, NOV. 15, 1927.

DEAR CHENGTU-ITES:—

Last Sat. eve. the foreign community in Chengtu enjoyed a "get together" at the Dyes. The occasion was the arrival of Dr. Hartwell, Messrs Rackham and Service whom we thus welcomed. Mrs. Dye and Simkin decorated the long living room of the Baptist Hostel and tables arranged in a large U. with quantities of Chrysanthemums and plenty of candies till the big room took on the air of Thanksgiving when the whole family are expected. Indeed from the time we shook hands and took our places round the U. to the end of the speeches at the close the whole atmosphere was that of a happy family re-union. The *cats* which had been contributed by several, were very satisfying. Sallies of speech and wit, outbursts of laughter, mirth and song brought us quickly to candy and coffee and more formal speech. Mr. Lewis had been asked to act as "big brother" and master of ceremonies. Dr. Taylor was first called on to speak for those who had remained behind; each of the returned trio followed with anecdote, account, experience, impressions, heartfelt expressions such as one hears in the family circle. The "big brother" was at his best, announcing speakers with appropriate story or witty remark.

Some mention was made by one of the trio of gold-star folk. Those who remained unanimsly disclaim any such special mention and regret that such distinctions have been made and affirmed our conviction that far more courage was shown by those who left than has been required by us who elected to stay by. As one said "We had not the courage to go." Whether one is there or here, faith, courage and hope are greatly needed and not always easy to maintain. We all just want you to know that you are in our thots and prayers as we know we are in yours.

For the whole group here.

ESTHER B. LEWIS

GROWTH OF CHRISTIANITY BY CENTURIES

Close of first century	500,000
Close of second century	2,000,000
Close of third century	5,000,000
Close of fourth century	10,000,000
Close of fifth century	15,000,000
Close of sixth century	20,000,000
Close of seventh century	25,000,000
Close of eighth century	30,000,000
Close of ninth century	40,000,000
Close of tenth century	50,000,000
Close of eleventh century	70,000,000
Close of twelfth century	80,000,000
Close of thirteenth century	85,000,000
Close of fourteenth century	90,000,000
Close of fifteenth century	100,000,000
Close of sixteenth century	125,000,000
Close of seventeenth century	155,000,000
Close of eighteenth century	200,000,000
Close of nineteenth century	400,000,000
Close of 1925	500,000,000

—Selected.

 INTER ALIA.

Mrs. Song Chen Tsi attended the Keswick Convention last summer with Bishop and Mrs. Mowll and while there met Miss Irene Hutchinson. You can imagine the conversation. Mr. Song is in residence at Ridley Hall Cambridge.

Miss Hutchinson was planning to leave England on October 15th for Singapore, where she is to engage in work among the Chinese.

Rev. F. N. and Mrs. Smith were to occupy a new missionary cottage at Northfield, Mass, for part of the summer. They are planning to return to China early in the New Year.

A card from Dr. E. W. Wallace tells of a most delightful visit to Anne Hathaway's Cottage at Shottery during his stay in England.

In writing from Burlington, Iowa, U.S.A., Miss Mabel Bovell, (American Baptist Mission, Suifu.) says: "I wish to thank you very much for continuing to send the magazine (THE NEWS) for I would miss it very much. It is a splendid aid in keeping touch with mission matters and missionaries in West China, and I should hate to be without it. I hope to return to West China sometime. We remember you all daily and wish we could be there to help "hold the fort."

Word comes from Shanghai that Dr. and Mrs. W. E. Manly passed through that city on their way to Peking where they are going for consultation and examination of Mrs. Manly by the doctors. They report a safe journey down the Yangtze; and Dr. Manly is enthusiastic for their return to Szechuan.

Mr. and Mrs. Walter Crawford and family are living in Pasadena Cal. Mr. Crawford expects to teach in that state during the present year. Jean, who has graduated from college will teach at San Bernadino; and Paul will enter Carleton College at Northfield, Min.

On Thursday, October 27, General Den Shi Heo entertained the missionary community of Chengtu at dinner and then showed them his fine display of chrysanthemums. The general claims to have sixty varieties of this flower in his garden.

The Annual Conference of the M.E.M. Church is in session in the new library building of the West China Union University at Chengtu. The Conference has appointed Rev. Tang Boh Chen and Mr. Liu Sao Dze as its representatives to the next meeting of the Quadrennial Conference in America.

Mr. C. B. Rape, Dr. W. M. Gentry and Mr. R. R. Service have reached Chungking from Shanghai. Mr. Service is proceeding to Chengtu to take part in a membership campaign of the local Y.M.C.A.

Miss Sarah B. Downer, West China Union University, is at present taking postgraduate work in the University of California at Berkeley, Cal.

Dr. E. W. Wallace has been appointed one of the twenty representatives from China, and one of the six missionary representatives to the World Missionary Conference to be held in Jerusalem, March 1928.

Rev. Donald Fay, Dean of the Faculty of Religion, West China Union University, is one of the Chinese representatives to the same Conference.

Dr. C. R. Carscallen is giving two months to deputation work for the United Church of Canada in the province of Alberta. Charles Carscallen, Jr. enters the fourth year, and Kathleen the first year at the university of Toronto.

Dr. G. E. Hartwell and Rev. G. Rackham arrived at Chengtu on November 10th from Chungking. They lost a day of travel by having to watch their goods pass through the many *likin* barriers that have been established on the road between these two cities.

The next day, Mr. R. R. Service of the National Y.M.C.A. reached this city, having done the trip from Chungking to Chengtu in eight days. One of Mr. Yang Shao Chuen's sons accompanied Mr. Service from Hankow.

Jack Service entered Oberlin University at the beginning of the college year; and Gordon Muir entered Princeton.

Messers D. C. Graham and L. A. Lovegren reached Suifu from Chungking on November fourteenth.

Soldiers began to dig a trench on a field on the university campus between the Atherton Biology Building and Hart College without asking anybody's permission. This takes the field out of cultivation and so deprives the university of its rental.

A group of Chinese gentlemen invited all the male portion of the missionary community to a feast to welcome back to Chengtu Dr. G. E. Hartwell, Rev. G. Rackham and Mr. R. R. Service. Roast pig, immortalized by Charles Lamb, was the chief dish of the meal.

On Saturday, November nineteenth, the Faculty and students held a reception to welcome Dr. Hu and family to the West China Union University. Dr. Hu is appointed to the university and is to teach in the Medical Faculty.

HO TAI YUIN, SILK MERCHANTS

37 TUNG HWA MEN KAI, CHENGTU, SZECHWAN, CHINA.

Ho Tai Yuin has been long established in Chengtu, where he has gained considerable reputation for high grade silk, woven by the best processes into improved goods, including fine ties and scarfs for either ladies or gentlemen. The prices charged and the quality of goods are now widely known to be correct.

For the convenience of many European residents, and our Foreign patrons, we print this price-list to assist in purchasing these goods. We can only send goods in reply to letters bearing the necessary instructions as to the kind of goods and color, and enclosing money to cover the cost of goods, postage, and custom dues. The prices are set from time to time as the rise and fall of the raw material affects the market.

PARTIAL PRICE LIST

No. 9. Taffeta, all colors, dyed to order, plain and figured, width 2 feet, legth varies, whight approximately $\frac{1}{2}$ ounce per foot,	\$.80
per foot - - - - -	
No. 10. Very New. Thin Satin, width 2 feet 2 inches, 50 feet long, Blue, black, pink,	\$1.30
per foot - - - - -	
No. 11. Eight Thread Satin, all colors, plain only, 2 feet 1 inches wide, 40 feet long, weight 40 ounces,	\$1.00
per foot - - - - -	
No. 12. Best Chefoo Pongee width 2 feet to 2 feet $\frac{1}{2}$ colars white and cream only.	\$90—1.50
per foot - - - - -	
No. 13. Kiating Pongee, extra mide, 1 foot 8 inches to 2 feet wide, 48 feet long, weight varies, white only,	\$.90
per ounce - - - - -	
No. 14. Kiating Medium Pongee, width 1 feet 4 in., length 44 feet white only.	
per ounce - - - - -	
Do. Imperial Gift.	
per oz. - - - - -	\$.80
Do. Light Weight	
per oz. - - - - -	.80
Do. Lining Pongee, width 1 ft. 1 in.,	
per oz. - - - - -	8.0
No. 15. White Hangchow Light Lining Silk, plain width 1 feet 2 in., to 1 foot 5 in., Length 30 teet and 42 feet,	\$30—55
per foot - - - - -	
No. 16. Pure Lining Silk, all colors, plain, width 1 foot 2 inches, 32 feet long, weight 6 ounces,	
per piece - - - - -	
per foot - - - - -	\$.20