

The West China Missionary News

JULY-AUGUST 1933

EDITORIAL

Training for the Ministry.

Among the many matters of urgent importance with which the Church in West China is faced today the question of the Christian ministry is one of the most pressing. To some people it may seem that the future of Christianity depends not on worship and preaching, but on activities for education or social reform, for healing or prevention of disease. Important as these are, and this Journal cannot be accused of disregarding their importance, we regard them as the fruit and not the root of Christianity. If the vital force and regenerating spirit of Christianity are to continue to bear fruit in changed lives and social uplift, it must be by means of a pure, consecrated, devoted and well-trained ministry. No church can live without it. Our Lord's life and method demonstrate His own view of the prime necessity of a ministry of this order. More than half His time and thought were given to the training of the Twelve. It is important to notice, too, that the training He gave was a training in thought and outlook, in spirit and mind more than in methods or practice.

When, however, we come to consider the question of the Christian Ministry in China we are up against some practical difficulties which are baffling if not disheartening. It is of the most crucial necessity that these questions should be faced and mastered if the Church as such is to continue.

Finding the Men.

The first difficulty is to find suitable men and when the men have been found, to find the money for their training and maintenance. To say there are no men forthcoming and then to give up the problem is a policy of despair which will lead us nowhere. The church must go out and find the men and not only find them but make them—"Make disciples" literally. For this purpose there must be an active and energetic forward move in evangelism, not necessarily aggressive or noisy, but very definite and purposeful and planned so as to reach the type of man who is needed.

The question of the supply of men for the ministry is fundamentally a spiritual one and will be solved by the quickening of the spiritual life of the church itself. A revived and quickened church will attract men to its ministry. The first step is to make the church worthy of the devotion of young lives. Youth will not be attracted to a half-hearted, lukewarm affair. At the present time the youth of China are looking for a lead. Many of the best would respond to a clear and definite call to a life of service if it can be shown to them that it is worth while in the highest sense. The trouble is that we have not reached them yet or have not placed the call before them with sufficient clearness and insistency. This is the responsibility of pastors, evangelists teachers and all Christians who come into contact with youths in school, business or home.

The methods used for finding the men will be efficient in proportion to their suitability for the present time and conditions. With wise and well-planned evangelism must be combined personal friendship and individual companionship and small instruction classes interspersed with trips into farms and country districts for rural evangelistic practice. The Church through its workers must always be hunting for likely men to be trained as evangelists or teachers. This cannot be left to chance. "Jesus walked by the sea-shore" and He found Andrew, James and John. But He found them because He was looking for them and was looking in the right place. It was not a chance meeting. "He that seeketh findeth".

Training the Men.

When found the men must be trained. They cannot be launched into the world without having had opportunities for thought and study of the great things they are to teach. Even a voluntary ministry must have training. Two or three years at the least, five years if possible, should be given to the study of those subjects which will best help a man to understand the meaning of life and the Christian solution of its problems.

The training of men for the ministry will probably for some time be largely dependent on foreign teachers and foreign money. It will be a long time before the Chinese Church can produce the teachers or the funds for this work. This should be the first charge on all funds provided by the Missionary Societies. Their first duty is not to produce buildings but men who will carry on the work among their own people. The calling out and the training of men as ministers is the first and most important work the Church has to face. The methods of training will vary according to the type of man to be trained and the age and standard of education he has already reached. There is still room and need in country districts among farmers and village folk for the man of moderate education provided he is well grounded in the essentials of Christianity. In this case two years at a theological school with a period of practical work in the middle of the course may be all that he is capable of assimilating. Others would profit by a preliminary course in the middle school before specializing in theology. The question of sending candidates to the University raises another problem. University graduates command high salaries and it is difficult for the church to pay them the salaries they are entitled. Until the Church gains a standing which assures local financial support the number of university-trained pastors must necessarily be few. It may be that some men and women who have had such an education will be willing to give their spare time to work for the church. But we must not drop into the fallacy that a man is necessarily a better leader in spiritual matters because he has a university degree. There are still cases where God chooses the foolish things (according to this world) to confound the wise

and although we are not entitled to form a policy on such cases, allowance and opportunity must be made for them. Otherwise how can we account for such men as General Booth, D. L. Moody, Spurgeon, Pastor Hsi, Ting Li Mei and hundreds of others who lacked degrees but were giants in spiritual force and leadership.

The systems of training must be elastic and adaptable to various individual needs and circumstances. This will be possible in most cases since the number of men to be trained is likely to be few and there will be no danger of mass-training by rigid rote. In "The Church Overseas" for April 1933, the Revd. Stephen C. Neill gives a very interesting description of methods used in South India. The article will well repay study and consideration. The following statement is worth quoting:

"We have tried in our teaching to concentrate on four great themes and projects:—

1. The breaking down of uncriticized presuppositions and the building up of the habit of criticism.
2. Teaching the importance of evidence and methods of weighing and appraising evidence.
3. The attempt, by an effort of the imagination, to understand a point of view with which we are wholly out of sympathy.
4. The largeness and greatness of the field of knowledge."

A system of training which will attain to any extent such high ideals in religious education is of the highest possible value to a student, whatever his grade may be.

ADVANCE OF COMMUNISTS IN NORTH SZECHWAN.

News has reached Chengtu that the Reds have again advanced into Szechuan and have captured Lanchiang, T'ong Chiang, Pacheo and Kuang Yüen. It is said that the 29th army has retreated to En Yang Ho. This news is from Chinese sources. Up to the time of going to press no confirmation has come from the C.I.M. missionaries who have just returned to those places after their recent evacuation.

ANTI-GOVERNMENT ARMIES NEAR CHENGTU.

Large bands of brigands and armed peasants are said to be massed in the district of Kiungchow, 185 li south west of Chengtu. The Chinese reports say they are resisting the government and refusing to pay taxes.

WAR IS ALWAYS WITH US.

The war between Liu Wen Huei (24th army) and Den Hsi Heo (28th army) drags on in the district between Kuanhsien and Sintu. Fighting has been going on for nearly two months and all communication and traffic between Chengtu and the North and West has been stopped. Only the postman is allowed to pass by making a wide detour.

The C.M.S. stations are severed from Chengtu and the committee meetings which were planned for June have not been held because none of the members can travel into the Capital. The Annual Conference and Synod planned last January could not be held because of the fighting which was going on then.

The C.I.M. residence at Kuanhsien has been looted by the soldiers of the 24th army. The missionaries were not residing there, but their goods have been taken or destroyed and they have suffered irreparable loss. The loads prepared for the party of young missionaries who were about to start out for residence in the Western Tribes' district were all looted, including valuable medical supplies and instruments. We offer the sympathy of the 'News' on behalf of our readers to these new missionaries who have had such an unfortunate beginning to their venture.

THE CHUNGKING-CHENG TU AIR MAIL.

History is being made by rapid communication between Chengtu and the coast via Chungking. Recently the new motor-road was opened, making it possible to travel by car from one city to the other in about twenty-four hours actual travelling time. The awkward ferry at Peh Mu Chen is responsible for some delay and that is not likely to be remedied for a long time.

At the beginning of June the regular air-mail started. It is to come to Chengtu twice a week and will carry passengers when a safer landing place has been arranged. The excitement in Chengtu when the plane landed on the East Parade Ground knew no bounds. The whole city seemed to flock there to see it. Si Shen Ts'i felt the whole burden of this tumult and will continue to be the centre of noise and excitement as long as the present landing place is used, or until the novelty has worn off. The journey between Chengtu and Chungking takes about two hours and seems to bring Szechuan nearer to the rest of the world.

Another step in forward progress is the receipt of news by radio on Mr. Plewman's instrument in the Si Shen Ts'i. We now get wireless news circulated from the Press at very small cost. Mr. Plewman is rendering a great service to the community by this addition to our modern communications.

NOTICE.

I have been asked to get out the List of Missionaries, published annually in the News by the Advisory Board.

Will Mission Secretaries please see that corrected lists are sent me promptly. Individuals who may have detected errors in former lists will please advise me of same.

Thanks for cooperation.

H. J. OPENSHAW.

A HOLIDAY POEM.

“MY PRESENCE SHALL GO WITH THEE.”

Come to the quiet wood above the stream—
I catch the breath of ferns and mossgrown banks,
I see the scarlet cup moss on some sticks;
Anemones, the little children flowers,
In sun-bonnets of pink and white are there,
Their green lace dresses spread towards the breeze
Whereon they poise and sway.
There, herd-like sticky bluebells, sons of toil,
Mass on the slope, with green leaves clothing it,
And frank-faced primroses look up and smile.
The foxglove, tall benignant prioress—
So dignified—gives blessings on the poor
Who gather, kneeling, round her feet—mere leaves!
I see the Canterbury bell, the monk,
Stalwart, with praise tuned bells, chanting to heaven
A mystery of rapturous silent song
Unheard, yet joined in by the God-filled soul.
There also grow the stinging-nettles rank
With heavy heathen incense offering prayer
That seeks God, undivining.
I raise my head, and lo! I find God's love
In honeysuckle, radiant to lift,
With beckoning fingers, man's soul up to God;
And last, an orchid rare, that thrills the heart
To find, inspires my grateful soul to offer up
Love and thanksgiving to the Lord of all,
Whose Presence *has* been with me.

M. A. FELL.

HENRY HUTCHINSON MONTGOMERY*

*Bishop: I relate of the Order of St. Michael and St. George,
K.C.M.G.*

Notwithstanding all that has been written during these past weeks concerning "dear and great H.H.M.", as Archbishop Davidson used to call him; notwithstanding all that has been said, there is still much to be recorded. What follows is written not so much with the idea of writing anything novel—the true keynote has been struck already—but with a view to the grouping of words of appreciation and of love already spoken, and of revealing some of the Bishop's thought in his own words.

All who knew Henry Montgomery are agreed that he was first and foremost a seer, like Samuel; a visionary, but more than a visionary; a weaver of parables, one to whom the supernatural was more real than the natural. Yet in all things the most human of seers: the most humorous, the most homely, the most domestic—so to speak. It is for old men to dream dreams, for young men to see visions. In Montgomery, right up to the last, there was the continual freshness of the young: there was also the ripe and balanced wisdom of the old. His was a mind which worked upon original lines, and led others to follow his example. Not an orator, but one with insight and foresight, and gifted to infuse into those who worked with him a new breadth of outlook.

"Few men have had greater vision than he as regards the missionary work of the Church. That was why Archbishop Davidson communed with him on all high matters. But at the same time he was a practical visionary. He always took big views of the future of the work of the Church and at the same time realised what could be done and what could not be done."

This is not the place to recall the Bishop's ministry in Westminster or as vicar of St. Mark's, Kennington, 1879-1889—that has been done already by Mr. A. W. Nott in *The Church of*

*Reprinted from "The Church Overseas" April 1933.

England Newspaper—nor even of his work in Tasmania, 1889-1901. It was, however, perhaps this, coupled with his experience with the Australian Board of Missions and his temporary oversight of the Melanesian Mission, that taught him to put the overseas life of the Church in the foreground. Yet this seems to have been bred into the very fibre of the man, for he was the son of a distinguished Indian administrator, Sir Robert Montgomery, Lawrence's successor as Lieutenant-Governor of the Punjab, a member of the Viceroy's Council, whose service is commemorated in the town which bears his name, and who after his retirement was an active member of the committee of the Church Missionary Society. In any case, "what most marked his episcopate was his activity in missionary effort."

Then came the call. Prebendary Tucker—supreme in missionary knowledge, self-sacrificing in his own personal devotion—had yet shewn himself unable to communicate adequately to others the attractiveness and the glamour of the world outlook. A place was prepared for another man of a different calibre. And the man was prepared. "He was just the man for the S.P.G., and S.P.G. was just the institution for him." Lady Montgomery says, "I well remember that historic telegram, which upset us so completely when it came. The first thing the Bishop did was to wire the question: 'Is the work episcopal?' as he wanted to make sure he would have scope for his episcopal powers. The answer came back: 'World-wide supervision surely episcopal,' and that settled it!"

The warmth of the welcome he received was never in doubt. The standing committee of S.P.G. and the staff at S.P.G. House appraised him quickly and remained all the time devoted in their friendship, loyalty and love. "He created an atmosphere that was priceless." He shewed that sympathy, understanding, interest, in the personal life of every member of the staff, from the top of the roof to the cellar, which bound men—and women—to him. On his almost daily visit to every department time was always found for personal enquiry. There was a general uplift and encouragement. Nor was humour absent, the lighter side, good cheer. Mr. Fairfax Scott well describes the growth of the staff and their relationship with their chief. His trust in his workers was such as to beget trust. One day a member of the standing committee undertook a piece of writing for the Bishop. The task finished, the MS. was brought for approval. He laughed. "Do you think I wanted to see that? Should I have asked you if I did not know you would do it well?"

Then as to his dealing with missionaries. An ancient jest told at Prebendary Tucker's expense may or may not be apocryphal: but even if untrue it is at least suggestive. It used to be said that on meeting any of the society's workers on their return home Prebendary Tucker's first question always was "Well, when do you go back?" But Bishop Montgomery was different; however pressed, he could always spare a few minutes. He would meet a returning missionary on the stairs and offer him a warm welcome never to be forgotten, giving his whole attention to what his visitor had to tell. He remembered all. His interest in all was manifest.

Nor was it otherwise with the outgoing worker. As *The Guardian* notes, "Missionaries looked back to their setting forth from the house in Tufton Street that had become a spiritual haven rather than an office, as an unforgettable memory: and when they returned they knew that their problems and their difficulties were sure of an understanding because they had never been forgotten."

A word as to his policy. In his own words, "We have to light fires in our own hearts ere we can make our people yearn." . . . "There is money and there are men and women sufficient to treble the missions of to-day—it is the heart that needs to be stirred." . . . "Great would be the blessing on the home Christians if this came to pass, for the heat that can reach so far will be always a furnace at home." . . . "The evangelization of the world is the supreme Christian purpose for which every other Christian purpose exists. It is the only adequate object for so amazing a life and death as that of Jesus Christ. It is the only result that will give Christ to see of the travail of his soul and be satisfied."

His understanding of and sympathy for other races than our own find expression in *Mankind and the Church*. "No one, no Church or State ever died of overlargeheartedness." "We shall never obtain the true contribution of any Church to the Body of Christ till the Church of that land is racy of the soil while it remains Catholic."

With ideals such as his it is only necessary to mention the influence which was always being exercised in the direction of harmony, unity, co-operation. The complete and absolute trust and collaboration which now, happily, unite the C.M.S. and the S.P.G.—to take but one example—owe more to him perhaps than to any other individual. Long comradeship and personal affection bound him to Dr. Eugene Stock and to Mr. Osborn Allen, Secretary of the S.P.C.K.

The final acceptance of women as "persons" and their admission therefore as incorporated members and as members of the Standing Committee of S.P.G. did not take place until the days of his successor. But it was Montgomery's tact and gentleness and loveability which prepared the way for that momentous change. There were those at the time who keenly resented the development and feared its consequences, but all that has long been ancient history.

Made Prebendary of St. Paul's in 1902, he had in 1905 the crowning joy of becoming Prelate of the Order of St. Michael and St. George, followed by his own knighthood of the Order. As Archbishop Carter told the standing committee of S.P.G. on December 8, "He spiritualised the Order by the annual service. The chapel at St. Paul's is a witness of what he did and was and how he cared about it. Every day he prayed for the members of the Order. (He asked one day for a *Who's Who*, because "for months I have been looking over the record of each member before I pray for him—a heavy addition, but blessed.") He gave it an idea which it had not before. It lifted men up and gave them higher ideas not only of what the Order was, but of being a member of the Order also was. He did for that Order just the very thing that was wanted. He gave inspiration and something to lift it higher.

" . . . We thank God for his work . . . He looked in everything for the big point of view. He had a vision of the kingdom of God, over the whole world. And yet he was practical. He was a man of prayer, a man of vision, and a man of God."

It was universally recognised that the great Pan-Anglican Congress was a child of the Bishop's brain. The scheme as it was revealed originally to him may not have been so extensive as it actually became. It was probably a missionary congress which was at first projected. But it became something much bigger than that. The Congress itself was held at Midsummer 1908. But preparations had been begun in 1905, and for more than two years the secretarial work was in the bishop's hands. In 1907 the actual executive work was handed over to others, but already the permanent way had been laid and Montgomery continued to have his hand on the wheel.

Of the total thankoffering made in St. Paul's Cathedral—£342,000—there fell to be allotted by the Lambeth Thankoffering Committee the sum of £223,000, and there appeared at one time to be danger lest some part of the total should be frittered away in small grants. It was due to Bishop Mont-

gomery, equally with Archbishop Davidson and Bishop Jacob of St. Albans, that wiser counsels prevailed and the allocation was made to provinces, for educational purposes, in big block grants—£50,000 to India, £48,000 to Africa, £35,000 to China, £30,000 to Japan, £15,000 to Canada, and so forth, to be dealt with in detail by the executive of each province.

The love of an open air life was strong in him. Few people perhaps appreciated the denial involved in that respect in leaving Tasmania. For the Bishop was happy in the saddle and cruising among the islands. Long afterwards he said: "What tries me most is the dark and dirty walk to Waterloo."

He loved Moville too, the old home in Donegal, its garden, its birds, its hills, and its people. And they loved him. He was busy in parish work until the very end: taking charge of his own parish, on account of illness, or of a neighbouring parish because of a long vacancy. Not Sunday work only but a Bible class for young men and almost daily visiting the people up among the hills. "the farmer class whom I love"—by car or in a two-wheel trap. "Montgomerys (he wrote) have been in Moville for three hundred years and more. That means nothing of course. It just happens to be so. But with never a blot: not one off the lines! It has helped me with my children."

This article would be incomplete indeed without reference to Montgomery as a man of prayer. Perhaps in nothing else was he so conspicuously a leader. It had always been so with him, praying for every member of the staff at S.P.G. by name and for all for whom he was in any sense responsible—the people of Moville for instance; every single man, woman and child in the parish: and all the members of the Order of St. Michael and St. George. But when he retired his prayer life developed immensely.

"It is the aged Christian," he writes, "who claims prayer, more of it and deeper, as one of his privileges. He surrenders many talents: this one he grasps and uses more, and naturally. Why? Because intimacy with God, through Christ, by the indwelling Spirit, develops with the years. I should like to say that our prayer life is measured by our degree of intimacy. I do not refer to routine prayers. I refer to prayer which has long ago passed beyond duty, which is really talking with God, when Christ has long become our best and dearest friend, revealing the heart of the Father . . . Nothing becomes more delightful than to kneel in a hushed church empty of people, helped by the symbols of the faith and the silence . . . There

are more rest times in old age. This is how we naturally use them . . . For people first: I don't think it is needful exactly to ask too much for them. It seems more naturally beautiful just to name them. He to whom we pray knows what they should receive. The most beautiful prayer surely ever breathed is, 'Lord, he whom thou lovest is sick.' A single word more would spoil it; it was just perfect between friends."

A. B. MYNORS.

STATEMENT OF MISSIONARY POLICIES.

Adopted by Hyde Park Baptist Church, Chicago.

We would call attention first to certain heartening facts that have recently come within our own observation. The publication and discussion of the recent Report of the Laymen's Foreign Missions Inquiry has stirred up more interest in the Christian missionary enterprise, both in the public press and in private conversation, than any event within our recent memory. It has led directly to the most largely attended series of meetings on missions that has been held in our own church for many years. It has called out the largest audiences on three successive nights that any of us can remember for a series of lectures on any subject at the University of Chicago; a series given by the Chairman of the Commission of Appraisal in exposition of the report, that has notably affected public opinion in our own community. It has further led to a two-day conference in our own city that brought together a representative company of nearly 1000 church leaders for the consideration of the report, among whom the younger generation was conspicuous by its *presence* and participation.

A Challenge to Interest. Not a Battle Ground of Issues.

These facts, falling under our own observation, lead us to believe that the publication of the report may well open the way toward a new era for the missionary enterprise. The stimulus to fresh thinking, the raising of fundamental questions too long taken for granted and therefore become sterile, the awakening of new interest on the part of persons, especially of young people, who have never before been particularly concerned with missions, above all the challenge of the report to a deeper understanding of the glory and power of the religion we profess—a veritable call to spiritual awakening and rededication—seem to us reasons for gratitude and chastened hope. We recognize at once that there are wide differences of view on many matters in the report, and we ourselves find in it points of view on which we cannot personally or collectively agree. But far more important than these differences, which we are not concerned to debate, are the doors it opens toward more unified, vitalized, and effective labor and sacrifice on the part of the American Protestant churches toward the extension of the Kingdom of God throughout the earth.

Central Purpose of Christianity the Production of Christlike Living.

We recognize therefore in this report the voice of God calling upon our churches to examine themselves and their Christian faith afresh, in order that we may gain a new grip upon the fundamental realities underlying many of our pious phrases, a truer appreciation of the real meaning of Jesus Christ for ourselves and for the world, a new awareness of God, a more intimate sense of our working together with Him, a contrite vision of our many shortcomings in the past, and, at the present time, of our timid hesitation in following the leading of His hand in the foreign field. We rejoice in the renewed emphasis which is placed upon the primary ends of all Christian work, namely, the development of personality and of society toward the purposes and spirit of Christ, to which institutional prestige and advancement must always be kept subservient.

Recognition of Variety in Denominational Attitudes.

Recognizing the diversity of needs and of attainments throughout the world, and that God hath not left Himself without witnesses, it is apparent that no one method or formula and no one interpretation of Christianity is adequate to meet the spiritual requirements of all mankind. Therefore within the missionary enterprise provision must be made for such diversity of thought and action as is the indispensable condition of sincerity of conviction and enthusiastic participation. This is the more evident since no one interpretation of Christianity, or even of the report itself, satisfies the diversified minds of the American churches.

Religions Should Cooperate to Combat Their Common Enemies.

As we look out upon the world torn asunder by personal greed, local prejudices, racial pride, economic injustices, political thirst for conquest, religious rivalries, and the sacrifice of higher and more spiritual values to those which are less worthy, we recognize that the time has come for a new attitude of religions to one another, and for a new approach to our common task. This calls not only for cooperation among churches sharing a common faith, but also in so far as possible for united action on the part of all religions against such common foes as secularism, sensuality and economic exploitation. Only as men devoted to the pursuit of religion, politics, commerce, industry and science the world over, are willing to work *together* for the common good will our aspirations be realized.

Endorsement of the Inclusive Policy.

In its diligent search for all the facts, in its fearless and honest acceptance of their implications, and in its report, setting forth common agreements while recognizing diversities of conviction within its own body, the Commission has given a demonstration of the methods and principles, whereby the church at large may carry out the *inclusive policy* herein advocated. In the light of this report we recall with pride the fact that our own Baptist Foreign Missionary Boards have long since

declared itself in favor of an inclusive policy toward different theological points of view and different types of mission work. Now that this report has clarified and extended the implications of that inclusive policy both at home and abroad, we shall count upon our own Boards to move courageously forward in the application of that policy to our own missionary thinking and practice and we promise our hearty support as a church in that direction.

Further Application of the Inclusive Policy.

We believe that wide latitude should be given to our local Baptist churches in the selection of those types of missionary program and leadership which they may be especially concerned to support, and that our Baptist enterprises abroad should at all times adequately represent the wide variety among our churches at home, reach out toward the even wider variety among the people to whom they minister abroad. We are convinced that the time is past when otherwise capable, highly trained and devoted candidates and missionaries who manifest a Christian experience and purpose should be rejected or kept at home on theological grounds either by the Board at home or by councils on the field. We believe further that all missionaries, whether engaged in evangelistic, medical, educational or social service work, should have definite training in the Christian religion.

Application to Home Situation—Home Missions.

We recognize that this report has some very important implications also for our work at home, both in the so-called home mission areas and in our own local fields. We believe that its principles should be carefully studied and then courageously applied in relation to these enterprises also. Our own church declares itself ready for a much larger measure of cooperation with other Christian churches both at home and abroad, believing that only so in critical times like these can unnecessary waste and overlapping be avoided, and urgent advances made possible. We look forward expectantly to a much larger measure of Christian unity both at home and abroad, within which there must always be room for a large measure of Christian freedom both in thought and practice. In a world even more diverse than we ourselves are, only such diversity within such unity can bring the full gospel of Christ to the whole world.

Application to Our Own Church.

We believe that this report has implications equally important for our own church. We are proposing to our own young people a cooperative attempt to relate our missionary program more closely to their own Christian thinking and purposes, believing that only so can we enlist them whole-heartedly for an enterprise which has been so dear to their fathers and mothers. We are challenging all our members to think and to work, to pray and give for missions with a clearer understanding and a deeper devotion, in the light of this report. Above all, we feel ourselves summoned by it to the rededication of ourselves to the larger purposes of God as they are revealed to us in Christ—purposes which we can only hope to further as we share them with all mankind.

THE SILENT PLACES.

I have come back from the mountains,
And the beauty of forest ways;
From the pine-trail winding at sunset
To the crags in the purple haze.

I have come back from the prairies,
And the free-born winds of the west,
Where my soul reached out to heaven,
And found in the starlight rest.

I have come back to the city,
With its clang and its screech and its din;
Its halls are filled with madness,
And its eyes are blind with sin.

I think of the peaks, white-crested,
And the sage on the sweeping plain,
And the vastness, and the silence,
And the whisper of God again.

I will go back to my mountains,
Back to the prairies I've trod;
Some day I shall stand in that silence
And speak once more with my God.

Harold M. Hildreth

THE GLORY OF OUR WORK*

(*An address given by Bishop Song at the foreign community service, Chengtu, May, 5th, 1933). John 9:4. "We must work the works of Him that sent me while it is day: the night cometh when no man can work."

What a great privilege it is for a life to be charged with a definite Mission! A Missionary's career in one sense is short, and rather indefinite. . . . Therefore we must work the works of Him that sent us while it is day: for the night might come at any time. What a great purpose we have!—*to make Christ known!* All other things follow and have their place. With such a purpose, such a Divine Mission upon us, we must live on a higher plane. But we must be *perfectly natural*. We are called to be *in* the world, but not *of* the world. That means that we must share widely and sympathetically with all human interests around us, but not be absorbed or crushed. God meant us to enjoy life, and to help to make life sweeter and nobler. He does not want us to criticise life and put on a long, sour face wherever we are. We are sent to be the servants of the Lord,—bond slaves of the Most High. Therefore we cannot afford to be crushed by circumstances. We must just do our Father's business and forget ourselves. We must "be and not seen" says Emerson. We must remember that we are Missionaries—i.e. we have an errand of *love*. Think of it! Its length, its depth, its height, and its width. The more we grow, the more we understand love, and the more beautiful life becomes, and the deeper sympathy we can have for others, and the nearer we get to God, for God is love. It takes our whole life to learn love, because it takes our whole life to learn God. Robert Browning is right when he says:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hand

Who saith "A whole I planned,

"Youth shows but half; *trust God, see all nor be afraid!*"

Trust God, because God is love. Nor be afraid, for there is no fear in love; perfect love casts out fear. He who fears and does not trust is not perfect in love, and therefore is still far from God. The man who does not understand love or can-

not love must not be a Missionary, for a Missionary is a man who loves. His God is love; His work is love; his life must be filled with love; his spring of thought and action must be love. He must be absorbed by love and be a lover of men. *And yes, I say emphatically, --and yet, we must forget that we are Missionaries, because the Missionary air is the most offensive thing in the world. It carries pride both personal, and racial, self-love, self-concict, narrowness, unconscious pharisaism, nationalism, unconscious contempt of others, and all that hinders a man from getting near to the Master. In other words, we must be conscious and unconscious of the nature our job. You say "What a paradox!" Yes, but the highest meaning of life is always expressed in paradox.*

I. TWO-FOLD WORK.- = give and take = share.

A. TAKE.

First of all, a Missionary must be a most keen student. His study is most interesting. It is life-long study, if he is a life-long Missionary. You must try to understand human nature with all its grandeur and its twists. You must understand Chinese nature in a special sense.

1. Chinese nature--what pleases him and what offends him.
2. Chinese family: its ideas and ideals. What it values and what it does not value. How it is organized, and its meaning.
3. Chinese society: its public opinion, again, its ideals, and its practices. e. g. the difference between pride and Backbone; humility and flattery.
4. Chinese civilization:
 - (a) Language-conversation--not the language of a coolie, but a language which is decent, not scholarly perhaps, but such language as will enable you to mix with people and feel at home.
 - (b) Letter writing. At least be able to write a letter to your friends. What a joy it is!
 - (c) Be introduced into a general knowledge of Chinese learning.

- (d) Specialize in one branch—e.g. The classics, Essays, Poetry, History, Philosophy, etc.
- (e) Cultivate friendship in general, but concentrate in one or two. Go deep and you will find gold.
- (f) Enter into Chinese art, music, drama, medicine, etc. and appreciate them.

Of course at the same time, you will be doing the errand of love, namely introducing your greatest Friend to your friends.

B. GIVE.

What a wonderful blessing it is to give! And you have the greatest gift in your hand to offer the living and loving God in Christ! How Christ would shine forth through your beautiful personalities, through your painstaking preparations, through your deep silence with God, through your devotion, through your wide travels, through your intercessions, through your understanding of the Chinese nature, through your real sympathy and love, through your varied interest in human life, through your power in prayer, through your own growth in Christian life, through your experiences in the world, and through your real friendship. Think of it! The very thought of being a Missionary is so fascinating that you should shed tears for joy and that your heart should be filled with thanksgiving. Think of the wonderful programme of Christian work! "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." You doctors, you nurses, you teachers and professors, you pastors and preachers, you Y.M.C.A. secretaries, you workers for Christ—all have a very real and very important share in this wonderful programme. Indeed the task of the Kingdom of God takes all the men that there are in the world to tackle, and we who are in this corner of the earth—West China—are contributing a very big share. So brothers and sisters, don't be discouraged, but *rather rejoice*. Rejoice not only in your success but in your *failures*. God, in the judgment day, does not ask, "How much have you succeeded?" but rather, how much have you *tried*? "Have you tried to study the Chinese philosophy and failed? Have you tried to understand the meaning of Chinese dramatic literature and music and failed? Have you tried to enter into the spirit of Chinese poems and failed? Have you tried to love the life as the Chinese would love and then failed? Have you tried to love that which is not loveable and failed? Have you preached the Cross of Christ and lived according to its principles, and

then failed? If so, don't be afraid! You will have your reward in Heaven. Rejoice not only in the success and failures of your own sphere of work, but *rejoice with others* in their success and failures of their work, which may be quite different from your own. For we are all serving one Master. Don't be discouraged, because of a few trouble-makers. They are what they are, and are bound to come. "For we have to struggle not with blood and flesh but with the angelic rulers, the angelic authorities, the potentates of the dark present, the spirit-forces of evil in the heavenly sphere." Therefore "be strong in the Lord and in the strength of His might." Even our Lord had a Judas in His chosen twelve. Those wonderful words and deeds of our Lord would not be handed down to us, if it were not for the presence of Judas and his behaviour. The more friction, the more glory. Even Judas was in the Father's plan for the salvation of the world. Perhaps it is the Lord's Will that these unnecessary difficulties and troubles at the present time are meant to stretch us a little in order that some of our hidden best and highest can be called out. If so, they are a real blessing from God in disguise. "We know also that those who love God, those who have been called *in terms of his purpose*, (to make Christ known) have His aid and interest in everything." *Let us be patient, and be of good cheer!*

UNSEEN INFLUENCES.

In any case let us remember that our unseen influences are very great. The Kingdom of God is moving forward *because of us and in spite of the difficulties and troubles*. May God comfort us by giving us a Vision by which we can see and feel the progress of our work. After all, *the battle is not ours but God's*. Do you think that God is going to fail? If so, you had better pack up and go home. Think of the spirit of liberty and life in this generation right here in Chengtu. Think of the struggles of the young men and women—for high ideals, and consecration. Do you not see and feel the difference in the quality of the men and women of this year on the Athletic Day from that of last year? Take a young man or woman from an old old home, and put him or her in one of the dormitories right here in the Union University for a year or two. His outlook on life is changed. His future is changed. He is a new creature. He is born again—born from the state of a country bumpkin into the state of a gentleman and lady—who could even gladden your heart and quiet your mind by giving you the concert of last night. You

say that is Education, but it is also religion. Religion and education must go together. A few years ago—only a few years!—that boy or that girl was bound by customs, superstitions, traditions, sins, and poverty, Now he or she has become the child of liberty under the blue sky of God. Well, you may say that they have many faults, and that they from time to time give you a lot of worry and trouble, and perhaps disappointment. But that is what you are here for, is it not? I tell you that it is well worth while. Brothers and sisters, to work in the name of Christ—whether with success or failure—is a mighty blessing. My heart, rejoice over my work! I say, rejoice. Again rejoice. The Lord is with you! If Jesus could spend three years to produce a Judas and say, "It is finished" on the Cross and enjoy His victory and glory, I say that it is well worth our while to follow the steps of our Master and have a few Judases to kick us. Let us fix our attention on Jesus and the main current of the stream of progress and not on ourselves and the few little by-eddies. It is not what we say or teach that matters most, but what we *are* and what we *think*. Therefore let us think noble thoughts, and be noble people. If we are tired, or over-worked, let us go out and *enjoy nature*. Nature calms, cools, and invigorates us. She renders the mind more serene, more cheerful. Nature always seems trying to talk to us as if she has some great secret to tell. Rest is not idleness, and how beautiful it is to lie on the grass under the trees on a summer's day! It is our own fault if we do not enjoy life. "All men may enjoy, though few can achieve," says Ruskin.

FELLOWSHIP.

Our fellowships tell. Let us love each other with a more *generous* heart. Let us overlook our differences in our beliefs, and habits, and appreciate each other more. The outside world knows about our little disharmony or quarrel more than we know it ourselves. As Christian leaders, we are watched all the time. We are called to be our best all the time. You know that one of our weak spots is that we are so divided that we are not as strong as we ought to be in face of anti-Christian attacks.

NEW KNOWLEDGE.

Let us brush our intellectual life. We must *lead the time*. We must be keenly interested in the problems which confront

the young people. In order to lead them, we cannot afford to shrink back as cowards and lead them backward. We must be keen students. Oh, what influence we can have over our generation if our faces shine with the new knowledge that make people free children of God! Our face is like an open book. It tells what is within.

Let us also realize the seriousness of touching others. We are giving life to people all the time. We can give only what we are and what we have, e.g. there may be life and influence in the way we shake hands. Above all, let us *rejoice* in the Lord. Let that *inner joy leap out in our daily contacts*, and we shall be magnets. Jesus "took a towel." We are not necessarily meant to be illuminated versions; we are meant to be the common stuff of ordinary human life,—only exhibiting the marvel of the Grace of God. "Life is short, opportunity fleeting, experiment uncertain, and judgment difficult." Therefore "we must work the works of Him that sent us, while it is day: the night comes, when no man can work."

UNION UNIVERSITY COLLEGE OF RELIGION.

GRADUATION EXERCISES.

The Graduation Exercises of the College of Religion in the Union University, Chengtu, were held on the lawn of Dr. Sparling's house on Wednesday, June 14th.

After tea, during which there was opportunity for the members of the Faculty to meet the students and visitors, a group photograph was taken.

At the Graduation ceremony Dr. Sparling, the Dean of the Faculty, was in the chair. Bishop Song opened the proceedings with prayer, after which Dr. H. J. Openshaw gave a stirring address on the responsibilities and privileges of the Pastor's office, basing his remarks on the passage in I Peter, 5, i-iv. "The elders therefore among you I exhort, who am a fellow-elder and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God, nor yet for

filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

The graduating students who received certificates were as follows:—

Full Diploma:—Hsie Tsi Tong	謝紫東	(M.E.M.)
Certificates:—Tan Hsien Chang	譚憲章	(U.C.C.M.)
Chin Iu Lin	秦偷林	(" ")
Tsao I Wen	曹以文	(" ")

After the Acting-President of the University, Mr. Fang Shu Hsüen, had presented the diploma and certificates an interesting address was given by Mr. Ts'ao Hsiao Chin on Rural Evangelism. Mr. Tsao has recently returned from a short course of study at Dr. James Ien's Institute at Ting Hsieu where he has learnt much about methods of Rural Evangelism and Mass Education. He was able to pass on much useful information and advice to the graduating students and others.

NATIONAL HEALTH WEEK.

The West China Council on Health Education observed National Health Week in Chengtu, as well as in many of the other mission centres in West China. We present herewith a result of the work in the city of Chengtu.

For "Health Sunday" we had arranged that all the pulpits of the city should be occupied by physicians and dentists. We are glad to say that the programme which was made out by the Council, was followed in all of the churches as well as at the special service of the Szechwan Christian Council, and in addition, two services were addressed by physicians at the West China Union University. A good time was the result of the Council's efforts for the Sunday programme.

Monday and Tuesday were programmed with the Red Cross Society, the Y.M.C.A. and the Y.W.C.A. On Monday we had the use of the Hsin Min moving theatre and our special feature was "The Fly". Moving and still pictures were used, and spoken to. The new Secretary of Public Health for the city also gave an address in which he outlined a programme of public health activities for the city. Over four hundred of the street officials

of the city were the guests at this meeting and the hall was crowded with over twelve hundred patrons.

On Tuesday, we used the large lecture hall of the Y.M.C.A. where we put on film slides on healthy teeth, and addresses were given by Doctors, Chiang Fu Ngan, Whang Tao Ch'in, Yuan Dzung Dzeo, and Messrs. Lu, Shea, and Sen. The crowd had a feast of good things in public health all right.

Thursday, Friday and Saturday were the days for women and children. We staged a babies' contest. Youngsters under three years of age were admitted, registered, weighed, measured and examined. Prizes are given for the best baby in each class of three months, six months, one year, three years. Over one hundred and fifty babies competed. Each was given a "baby book" and then the mothers and guests were shown models, of baby's sleeping room, play room, and diet room, where the different articles of food for children through the months up to two years were displayed. It would not be easy to estimate how many saw the display as each baby had several "mothers" if one were to judge by the number of females who came with each baby. Then sisters and some brothers came also to swell the crowd.

The success of the "Baby Welfare Campaign" is due to the valuable assistance given to the union of the four organizations, by Miss Wellwood and her group of nurses, who did valuable work in explaining the rooms to the mothers, to Miss Hartwell, who arranged the diets and made the display, to Miss Jones of Mienchu, who assisted Miss Hartwell, to Miss Crawley for help with the babies in the different rooms, and to Dr. Cunningham for the loan of much material. A number of the Council's Hygienic beds for babies were sold and more ordered by interested mothers. It was a good piece of work and well worth while.

The impetus given to health work has carried us into another campaign where the Red Cross, the Y.M.C.A. and the local Board of Health, as well as the West China Council on Health Education are participating. This will take the nature of a week of general health work, lectures on the different streets, arranged by the city police, the placing of one health tract in every store and shop, the pasting up of five thousand health tracts, against flies, and the general cleaning up of the streets of the city. Moving pictures are to be shown in all the theatres during the week, as well as on the South gate park grounds. And the "city fathers" assure us that this is not the last that is to be heard of health work in the city under the new Board of Health.

A REPORT ON DISTRICT WORK.

BY R. S. LONGLEY.

I am not as ambitious as was John Wesley, who claimed the whole world for his parish, for I have been quite satisfied with a field which stretches from Guan Keo in the North-west to Shi Bao Dzai in the East. My work for these years has been the care of the schools of the Mission—those under the control of the Woman's Missionary Society, as well as those under the General Board. After the evacuation of the missionaries in 1926, there was very little central control of our schools for several years, and each district and each school was more or less a law unto itself. It was strongly felt at the Conference which convened in January 1929, that a survey should be made of our school and work. Mr. Hua Hsien-da and I were appointed to make this survey. The survey was made in the Autumn of 1929 and a report made to the next Conference. That Conference continued us as Educational Secretaries. When one considers the vast extent of the field, the varying conditions in the various districts, that each county has its own way of administering its educational affairs, and that as the years pass by we are more and more closely linked up with the government's program, laws and regulations, it is evident that nothing much of a definite nature could be accomplished by us. Our aim has been to see that mission funds were well administered, that schools were conducted as mission schools, and that standards should be kept as high as possible. We have used two methods to accomplish these ends.

INSPECTION.

The first method has been an annual inspection of all schools. Each year we have visited over nine-tenths of all our schools, and have spent from two hours to half a day or more in each school. We give tests to all grades from Primary third year, to the third year of Jr. Middle School. In the Primary Schools in an hour, and in two hours in the Middle Schools, we are able to form a pretty good idea of the kind of work which is being done. From this knowledge of the work being done,

we have a fine point of contact with the teacher or teachers. During this last trip we have checked on the results of our tests, by getting the rankings of the pupils in each class from the teachers. We have found that there was a very high correlation of our results with those of the teachers. We believe that these visits have been helpful in correction of bad methods, and have been a stimulus both to teachers and pupils to do good work.

EXAMINATIONS.

The second method used has been annual examinations for final years of Lower Primary, Higher Primary and Junior Middle Schools, which we have held for the past four years, very much as they were administered by the West China Christian Educational Union in former years. We issue diplomas to successful students, and make a detailed report of results to every district. Prizes are given to the students making the highest averages, in Scripture and Chinese Language. We have tried to stimulate schools to good work by preparing tables which show, how the schools of each district compare with those of the other districts, how the girls' schools compare with the boys' schools in each district, and in the whole mission. We also prepare a table which shows the standing of every school in the mission, in each subject of the course. These tables are sent out to each district. It is getting more difficult each year to hold these examinations for two reasons. One is that the most of our schools are registered with the government, and all Higher Primary and Middle School students are required to write its examinations. In some counties Lower Primary students are also required to write. The other reason is that different texts are being used in the counties in which our schools are located, so that it is difficult to set papers which are fair to all schools.

ITINERATION—THE HAVOC OF WAR.

I would like to give you a little idea of one of these short itineraries, which we have been taking the past few years. The one which I am going to cite was not the longest, but the most recent and the most vivid in my memory. It only covered five of our districts, Jenshow, Kiating, Junghsien, Tzeliutsing and Luchow, and was just two months and two days in length. We, that is Mr. Chu Tien Chen, Chinese Secretary, and I left the University Campus on the 20th of February and passed down through what two months previously was the great war area.

There were signs everywhere of havoc wrought by the troops, not so much what had been done in actual fighting, but the destruction of property where they had been quartered. The losses suffered by our schools, churches and chapels, were insignificant when compared to those suffered by the government schools. Quite a number of schools had been closed for two or three months, including Chinese New Year. We passed through Jenshow, Gin Ien, Ma Ta Gin, to Kiating and then east along the main road to Junghsien. It was at a place called Tien Chang Pu, twenty-five li west of Junghsien, and fifteen li east of Lao Chuin Tai, so often mentioned in the papers on account of the severe fighting there, that we saw the most destruction. Troops by thousands passed back and forth through this town many times. As you walked down the street you were struck by the number of places with all the wood work burned out. When we were there they said that half of the people had not returned to the town. Our school and chapel in the town had not a door, a desk, a bench, a blackboard or anything which was wooden left. The teacher had gathered fifteen boys of his former school together, and had borrowed two or three square tables, around which they sat, and he was trying to carry on with fifty soldiers occupying the chapel on the other side of the partition. I asked him why he did not borrow another table or two and his reply was that there were none to borrow. As far as Junghsien for the most part, we had been looking on scenes of destruction caused by man, but from there to Luchow and all the way back to Chengtu, we daily filled our souls with the beauties of God's great out-of-doors. I had never before made such a long trip in the months of March and April, so that the loveliness of the country captivated me and I revelled in its beauty all the way. I would that I had words to picture what I saw on this trip. We travelled to Tzeliutsing by the south road, which passes through a beautiful farming country, practically level, taking four days for a one day's trip. The rape was in full bloom as were the large fields of horse beans, with here and there small fields of peas with their lovely blossoms. There were the green fields of wheat, and scattered here and there were small groves of cypress trees. Sparkling through all this bloom were the blossoms of the plum and apricot trees. Of course, the ever present rice fields full of water filled the lower levels, constantly reflecting the beauties of the surrounding country. This wonderful panorama continued until we reached Luchow. Luchow was the only county where there was a profusion of poppies, which were just coming into bloom when we were there. On the return trip wherever we

passed through the hilly regions, we revelled in the beauties of the Tung Iu trees in full bloom. During this trip we travelled 2800 li. We used a bus on the Tzeliutsing field for 160 li, had a boat trip for 180 li, while practically all the rest of the journey was made by the most primitive way of locomotion. We visited in all six Kindergartens, seventy-seven Primary Schools, and six Higher Primary and Jr. Middle Schools. We gave in all 5500 tests, and we had them all scored and recorded before we arrived back in Chengtu. We spoke every Sunday without exception.

POPULARITY OF SCHOOLS.

I am going to pass on to you a number of impressions which have been growing on me from my experiences of the years. The first is that our mission schools still continue to be very popular with the people. With practically not an exception, every school was filled to overflowing, whether Lower Primary, Higher Primary or Middle School. In quite a few places I remonstrated with the teachers for taking in more pupils than they could properly accommodate or efficiently teach. They replied, we have raised our fees yet they persist in coming, what could we do? The two largest four-year Primary Schools were in the Tzeliutsing district. One was at Gung Gin with an attendance of 183, first year 77, second year 76, third year 15, fourth year 14; the other was a school near the public park with an attendance of 173, first year 106, second year 36, third year 15, fourth year 16. Attached to each of these schools was a kindergarten with sixty pupils in attendance in each place. Another interesting school was a five year Primary School, also in Tzeliutsing, with an attendance of 208, first year 39, second year 70, third year 30, fourth year 33, fifth year 36. The following figures will indicate that the Higher Primary and Jr. Middle Schools are also crowded: Tzeliutsing Boys' School has an attendance of 173, Girls' School 163, Junghsien Boys' School 123, Girls' School 101.

BETTER CLASS OF PUPILS.

Another impression which we got as we listened to the teachers talking about their pupils was that each year we are getting an increasing number of pupils from better class homes, especially is this true in girls schools. I will just cite one case

to illustrate this point. At Fowchow we met a man by the name of Si, who has a son and a daughter of Higher Primary school age. He lived till a short time ago in Peiping, where his father years ago was secretary to Yuan Shi Kai. His father was a Hanlin, as was his grandfather. When a boy he went to a mission school in Peiping, and wanted to join the church but his parents objected, that there were too many Hanlins in the family. Mr. Si on his return to Fowchow, after looking over the schools in Chuangking as well as those in Fowchow, placed his children in our mission schools in Fowchow. We certainly have splendid opportunities to reach these homes with the gospel message.

THE SUPERIOR WORK OF GIRLS.

The next impression is that the girls are doing better work than the boys, both as teachers and as pupils. I will quote some statistics from our examination report of 1932 to prove it. *Lower Primary Schools:* In every district of the ten, the general average on all subjects for the girls' schools was higher than the boys' schools. When all the schools were arranged according to general averages, boys' schools had only one place among the first seven. The winners of prizes in Scripture were as follows,—fifteen girls, six married women, four boys. In Chinese Language the prize winners were eight girls, three married women and twelve boys. *Higher Primary Schools:* When the schools were arranged in order of averages, boys' schools only had one place in the first eight. Of the eight students with the highest averages only one was a boy. The prize winners in Scripture were fifteen girls, one married woman and three boys. In Chinese Language the prize winners were nineteen girls and seven boys. *Middle Schools:* Of the fourteen students, with the highest averages, eight were girls, one a married woman and five boys. The winners of prizes in Scripture, were eight girls and two married women. In Chinese Language, the winners were five girls and three boys.

COMPARISON WITH GOVERNMENT SCHOOLS.

Another impression which we have is that our mission schools are doing as good work if not better work than the government schools. On this last trip we found quite a number of Lower Primary schools with depleted third years, and the

ranks filled with new students. The explanation given was that these third year students had been able to enter the government schools, a year in advance and would graduate this June. Two students from one of our Higher Primary schools in the Chengtu district failed to get our diplomas last June, and wrote last September on the entrance to one of the best Jr. Middle Schools in the city, one got first place and the other did so well that his fees were remitted. At Junghsien, in the Primary Schools' examinations, our students held nearly all of the first thirty places. At the government examination last June, for Jr. Middle Schools at Fushuen, the students from our Tzeliutsing schools took the first places much to the chagrin of the government schools. In Chinese language, a boy from our school at Tzeliutsing, and a girl from the girls' school there, tied for first place. We have compared the results of our examination and the government examinations of last June in several schools, and with one exception the government gave more diplomas than we did. Fowchow Boys' Higher Primary School. There were nine candidates, the government gave eight diplomas and we gave two. In the girls' school there, there were eight candidates and all received diplomas in both examinations. Tzeliutsing Boys' Higher Primary School had ten candidates, the government gave nine diplomas and we gave five. In the girls' school there, there were twenty-seven who wrote all received diplomas from the government while we plucked one. Tzeliutsing Middle School for boys had nine candidates, the government passed all while we passed five. In the girls' school there, there were fourteen candidates, the government passed all while we gave four diplomas. In the case of Chungking Higher Primary School for girls out of a class of nineteen, only seven passed the government's examination while we gave nine diplomas. The examination in the territory under the control of the twenty-first army were much harder than in other parts of the province. Further statistics are not necessary to maintain the position taken.

RELIGIOUS TEACHING.

Another impression which we got this last trip was that the religious program of our schools, was being worked out more effectively in most places, and that the students themselves were becoming more interested in this optional subject of the course. One now and then got the idea that some were beginning to

feel that perhaps Christianity could solve some of the problems of the country. In our examinations last year, practically all of the schools wrote on the Scripture papers. Out of one hundred and twelve Lower Primary schools taking our examination only four did not write on Scripture. Out of twenty-five Higher Primary Schools only three did not write on Scripture. There were only two schools out of the nine middle schools writing which did not write on the Scripture paper.

CO-OPERATION OF SCHOOL AND HOME.

During these visits these past years we have been urging the teachers and the church people, to link themselves more closely to the families of the pupils, and we have been pleased to note that progress is being made along this line. In one place the wife of the missionary teacher, and the Bible woman have visited in the homes of all the boys of the Higher Primary and Jr. Middle School, who live in the city and have been very cordially received. It seems to me that we have a very fine field here in which to do Christian work. Our school constituency of ten thousand pupils, with thousands of homes appeals to me.

STRENGTHENING THE CHURCH.

Now I am going to venture into a field which is not under my special care, but one in which we are all devotedly interested—the establishment of the church. In making these trips of inspection I have had to visit at least, nine-tenths of the chapels and churches of the mission. For two autumns I was a member of a committee which tried to bring inspiration, strength and encouragement to the leaders of the church in each district. Our plans have been to meet the leaders of the church at two or three places in each district, and hold meetings for three or four days in each place. Last fall our committee consisted of Mr. Bell who gave the inspirational and devotional addresses, Dr. Crawford who lectured on Public Health and Preventive Medicine, Mr. Li Min Liang whose line was Agriculture, while Mr. Chiu and myself represented the educational work. We visited the three eastern districts of Chungchow, Fowchow and Chungking, but the civil war made it impossible for us to visit the five districts between Chungking and Chengtu. This last year we found the groups larger and more interested than the

year before and our meetings were more successful and all were much disappointed that we were unable to carry through our full program. Through these meetings and the visits which I have made through the districts I have made a few observations which I wish to pass on to you. Great changes have taken place since I made my first trip in 1929, exposed in many places to insults and abuse, and in many places the leaders of the church did not wish to be seen in my company. We have much to thank God for, even if the church has not reached the height we thought it was going to reach, even if the preachers, teachers and doctors and other leaders have not turned out to be the men and women we had hoped and prayed that they would be. There are those in central stations both foreigners' and Chinese who are much discouraged and away out in the out-stations there are the lonely preachers and teachers working against heavy odds in their tasks. They need the prayers and sympathetic touch of the missionaries.

THE PREACHER'S TASK.

The first observation which I am going to make is that the task of the Chinese preacher and evangelist is a most difficult one. He is the salesman of an article against which his constituency have a strong antipathy. He belongs to a new profession about which the Chinese know but little. The difficulties of his task have been growing on me and has led me to be more sympathetic toward him. He needs our prayers and our encouragement and the 'thin line' of missionaries through the stations are doing a great piece of work in guiding, and inspiring these men in their difficult tasks. I hope that if there has to be a cutting down in the future, that in doing so we will not forget the importance of these key men.

RESPECT FOR THE CHURCH.

Another thing which has pleased me as I have travelled around the stations and out-stations is that the church is held in high respect by the people. The church in most places has a good name and the work that is being done in church, school and hospital is becoming better and better understood.

A FRIENDLY WELCOME.

An impression which has taken hold of me is that the people are very friendly to us and interested in our message. What a change in the past four or five years. Last year when I started on my trip I decided to write down the incidents which illustrated this point. We have only time to give one or two. This last Fall, at Chungchow, the government Middle School, which in former years had been very unfriendly, not only invited Dr. Crawford and Mr. Li to address them, but the teachers and students asked Mr. Li to come back that evening and give them an address on the Teachings of Christianity. He did so and had a fine reception. There is a vivid picture in my mind of an afternoon service held in the new church at Fowchow, the day after the opening, when the civil and military officials, the heads of departments and the gentry filled the auditorium of the church and listened attentively to two addresses on Christianity. We pass on to Lan Chwan where the principal of the government Middle School as soon as he heard of our arrival came over and made arrangements for lectures at his school. He later made plans for a meeting of the officials and gentry of the city at the "Gueh Min Dang" headquarters that same afternoon. We had a full house, with the county magistrate present and who invited us over for the evening meal after the meeting. Just one other incident of that trip. On our way back from Lan Chwan we stopped one night at Feng Men, forty li from the river. We arrived there just at dark and had scarcely gotten our boxes placed when the cards of two gentlemen were handed in, members of the Educational Board of that district. We invited them up into the little loft where we were stopping for the night. We were much surprised at three requests which they made. The first was that we re-open a primary school in the town, which we had closed a year or two previously. The next was that we cooperate with them in establishing a Higher Primary School for that District. The third was that we remain over three or four days and hold meetings there. These are a sample of the openings which we had last Fall, and wherever we went we were received in the same friendly spirit. It made me feel that we have not had for many years such favorable conditions as we have at present for the preaching of the Gospel.

CO-OPERATION OF CHINESE AND FOREIGNERS.

Another impression which has grown on me during the months is that there is a fine spirit of cooperation between foreigners and Chinese in every department of our work. There is a growing spirit of appreciation the one for the other. Our modes of thought have been dissimilar and our methods of work have been different but gradually we are beginning to understand each other, ready and willing to make allowances for each other's peculiarities. We are beginning to be real co-workers and not like master and servant. This to me is one of the finest achievements of the past few years.

METHODS OF EVANGELISM.

The next impression is the paucity of methods used by the Chinese in carrying on their work, or perhaps it would have been better to have said lack of initiative. I was talking a few days ago with one of our field missionaries, who had just had a meeting with the preachers of his district. One of the questions up for discussion was this very one, methods of work. He said that he was surprised at the list of methods that they had in mind, and the way they had them classified, methods to use in the home, in the school, in the community etc. and then he added but they are not using any of them. Some of the old methods which have been in disuse are coming back again. In some places cottage prayer meetings in the homes of the members are being used to advantage. In a number of places a special weekly meeting of the leaders in the church, for counsel and prayer is giving inspiration and guidance in the work. While in Fowchow I heard a friend of mine, who is of the official class, and who has been somewhat interested in the Gospel, say, that the church was losing out because she had given up street preaching. It certainly has been disappointing to see how seldom the evangelist opens the chapel doors even on market days. In Fowchow district a number of preachers have been working a scheme of their own which shows a little initiative. I will quote a few lines from one of Mr. Morgan's recent letters. "At a certain place the evangelist is attempting a bit of work outside the church which looks to have promise in it. He has six centres near the town where he holds meetings. About half of these places are non-christian families. At his meetings he speaks on Hygiene, Agriculture, Mass Education,

Social Evils and the Gospel. We visited one about five li from the town. As we approached the house the preacher invited the men and women in the fields to rest for a time and attend the meeting. The man at whose house we were to hold the meeting hurried in, swept the idol room and brought in benches etc. The preacher had brought with him about twenty short sentences on paper streamers of various colors. These he strung up across the front of the room. They dealt with the various subjects to be discussed. Soon the room filled up. The meeting was opened by singing and prayer. We all spoke and every one seemed to feel happy. Here we had thirty people quietly listening to new truths of interest to body and spirit. There was no straining to have them forsake their old idols. It was a simply telling them of the things in which they could find help. It was most interesting to watch their faces. This I think is going to prove a good way of preaching the Good News in its most far reaching sense."

MASS EDUCATION.

Quite a few places have been doing work in Mass Education but the most with indifferent success. Miss MacRae of Jung-hsien has been the most successful of any that I have seen. She is giving a good deal of her time to this work assisted by two or three Bible women. I like her methods. She gets the people of the place to back her in her work. When I arrived at Jung-hsien on this last trip, she was ready to go out to start a school at Shuang Shi Chiao. She had held one there six months previously. She went out on a Saturday, and had a mien supper with the leading men of the town and the teachers from the government schools. After the meal they had a meeting, when she outlined her plans and discussed the school with them, and secured the interest and support of these men in her work. I went through there on Monday, a rainy day with muddy roads, but they had started with twenty pupils with more to follow. The school was for a month and they were to study each day from eight thirty to twelve o'clock, when the most of them would return home. They held evangelistic services each evening. On my return I got the results of that school. The attendance was fifty two. Six graduated from the fourth book. Seven were baptised and twenty-two were enrolled as catechumens. At the end of the month the scholars asked that the school be continued for another month. The school was con-

tinued with an attendance of twenty divided into two classes. On my return I visited another school which she had started at Go Shui Ngao which also had over fifty pupils but was only for two weeks. She gets a school well organised and running smoothly, leaves a Bible woman or a teacher to look after the school and she goes on to some other town. Time will not permit me to tell of the work being done in Bible Schools held at various centres in each district or of the Tract Distribution campaigns. Our field missionaries with Chinese preachers have been visiting about once a quarter a number of market towns which have no chapels, preaching, distributing tracts and selling gospel portions. They all report fine receptions and large sales of literature.

LACK OF A VITAL MESSAGE.

Another thing which has impressed itself on me as I have listened to sermons and addresses all the way from Penghsien to Chungchow has been the lack of a vital, uplifting, living message. I can illustrate what I mean by an experience that I had not long ago in a Bible Class, where the teacher was an ordained preacher and the Chairman of the district. When I was given one of the Sunday School leaflets and had looked it over, I said to myself what an excellent leaflet, how suggestive with ideas, and what a great opportunity for a real, helpful, living message. The Scripture passages which are familiar to all were, Acts, chapter one, verses four to eight, and Matthew, chapter twenty-eight verses eighteen to twenty-one. There was a picture of a church with the words on it in Chinese, "Ni Men Yao Deng Dao." (Wait thou), and also a map of the world with these words on it, "Ni Men Yao Chuh Chü." (Go ye.). What did the teacher do with this material? He simply made running comments on the passages and asked if anybody had anything to add. What an opportunity! Lost! I have listened on this trip to many conversations on church problems between preachers, teachers and leaders of the church, and you can sum up all they had to say in one or two sentences: until the economic conditions of the people are bettered there is no use or little use in spending time on spiritual matters; the church must first solve the livelihood of the people and then spiritual matters can be easily taught. The emphasis on the materialistic, the matter of first importance. How is it that these leaders have not gotten

hold of the idea that if men will live right their economic problems will be solved. Why do they not put more stress on the spiritual values in life? Jesus said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

THE CRUCIAL QUESTION.

These questions come back to me over and over again. How is that these ideas have not gotten hold of our leaders? Am I in any way responsible? Is my life making the appeal that it should make to the students and leaders? Is my teaching directing their thoughts in right channels? Am I keeping spiritual values to the fore as I should? We all heard the preacher a week or so ago in the adjoining chapel speak of the changes which are taking place in the lives of the young men and women attending this University, but are they getting all that they should get from us? Have they had a real vision of the needs of humanity? Have they been filled with a passion to save society? Not long ago I heard a graduate of this University, a member of the church, make a confession when giving an address to a Christian group, that he was too busy to attend church regularly, that he seldom read his Bible, and that although he had had three weeks' notice that he was to lead the service, he said that he found it difficult to find a text or a message. As I have travelled up and down the land, I have met many who have been educated on this Campus doing excellent work in their professions, but few as far as I could learn who are giving themselves body and spirit to the reclamation of society. On my last trip there was only one evening out of the many spent in chapels, when the preacher on his own initiative opened up a discussion on the vital problems of the church and unburdened his heart to me.

I am still of the opinion that the great need of the church in this age, as it has been in every age, is men and women filled with the Spirit of Jesus, who like Peter and John cannot but speak of the things which they have seen and heard, or like Paul are determined to know nothing but Jesus Christ and Him crucified. Let us lift up the Christ for He said, "And I, if I be lifted up from the earth, will draw all men unto myself."

R. S. LONGLEY

THE COMMUNIST REIGN OF TERROR.

THE C. I. M. LADIES REVISIT PACHOW.

During our recent visit to Chengtu, so many friends were deeply sympathetic over the trouble that has befallen Pachow and district, that we thought you might care to have some account of our visit to that city and the state of things prevailing there. But first we would like to express a heartfelt "thank you" to the many friends who contributed to the "Surprise Tea Party", when such numbers of beautiful and useful gifts were showered upon us for the refurnishing of our home. We shall never forget the generosity of our many friends on that occasion, as well as their practical sympathy as shown by the collections at the Community Service and S.C.C. Prayer meeting, for the relief of distress in Pachow.

Shortly after reaching Paoning, we made a flying visit to Pachow to try to ascertain the true state of affairs there. We were advised not to travel by the big road because of military movements, but we could not altogether avoid it; at such times streams of wounded soldiers on stretchers passed us on their way to the base. These poor fellows were in a terrible condition and many of them died on the road. It is officially reported that the 29th army has lost over 7,000 men in this campaign. On the small roads an army of impressed coolies were carrying rice and other provisions for the troops. All along the road only women and children were to be seen working in the fields; if there were any men left in the country side, they were evidently afraid to show themselves lest they should be impressed by the military.

On the journey, we were able to spend a night at the Orphanage at Ta Ni Shan and we also touched Hua Tsong Chang, Liu Lin Pu, and En Iang Ho, three Pachow outstations; in all of which places we found the military in occupation, and the Christians very depressed having gone through a big strain. A few days later we were able to induce the Military to vacate half the premises at Hua Tsong Chang so that the Boys school there could be reopened.

Word of our coming had only reached Pastor Wang the day before our arrival, but he, together with a group of Christians came out some distance to meet us and gave us such a warm welcome.

Since the military were occupying both the Mission houses and every conceivable corner of the Girls' school compound, the Pastor kindly turned out of his room for us; in that small compound 12 Chinese workers and others were living at very close quarters, it being all the accommodation left to us at present.

A terrible air of depression still hung over the city, even two months after the Reds have gone; few shops were open and trade was at a standstill; there was very little to be bought in the city. Rice was more than twice its normal price and scarcely obtainable even at that. The damage to buildings was not as great as at first reported but the looting of peoples homes has been truly terrible; hundreds of families like ourselves have lost everything. It seemed to be the Reds' practice to go into a place and help themselves to all they wanted, sending the goods by carriers back to their base, and then they threw open the doors and invited the riff-raff of the city to come and grab. And of course they did so.

It is impossible to estimate the number of people ruthlessly killed during the seven weeks of Red occupation. In a mulberry grove adjoining the Mission compound, were found 36 pits in which hundreds of dead bodies had been thrown, and other pits are still coming to light in other parts. We were horrified to see a similar pit in our back garden and we were told that 30 to 40 children were buried there. The greatest crime seems to have been to possess grain or land over and above that which was absolutely necessary to sustain the family. Many servants and children were killed for refusing to tell where their masters and mistresses had hidden their valuables, and others were tortured until they did tell and then killed. We hear that the city and surrounding country were thoroughly searched for us three foreigners, though by that time, thank God, we were safely in Pao-ning. We are so relieved that, though pressed to do so, we did not store any of our things in country homes, as it would most certainly have brought trouble and possibly death to the people concerned. It is now authentically established that the horrors committed in T'ongchiang were even worse than in Pachow. A Postal Commissioner who was sent up to that city immediately on the Red evacuation, reports that over 1,000 dead bodies were lying around unburied when he arrived.

The story of the Red retreat from Pachow reminds one of a similar deliverance in olden days. The Szechwan soldiers

were pressing them hard but had not yet brought their attack to a successful issue. It is commonly said in Pachow, that no several nights the Reds saw giant soldiers, a mysterious army, stalking the city; and these Reds, who up till then had shown on fear whatever, were struck with terror, and in the middle of third night stealthily withdrew, so silently and secretly that even the inhabitants of the city could scarcely believe they had gone. The soldiers encamped on a hill some little distance from the city did not enter it until $1\frac{1}{2}$ days later, fearing the Red army were still in ambush. The Reds left stores of rice and other provisions, which the destitute city people fell en with alacrity.

Our first day in Pachow was a Sunday and quite a good congregation gathered for Service; Pastor Wang gave helpful and encouraging messages. The Church looks very dilapidated, most of the glass windows are smashed and the inside walls have been plastered with Red slogans; though the Gatekeeper has spent days in trying to scrape them off, they are still alas! too plainly visible, having been stuck with glue. The Communists stole the Communion Table, broke in the Church door, burnt all the wooden kneelers and sawed up the polished board on which the Creed is engraved; but still we may be thankful that the shell of the building is left. Still more do we praise the LORD that none of the Church members have been killed, though some have lost members of their immediate family. As we talked with the Church members separately, it was heart-breaking to hear them, one after another, tell their tales of sorrow and distress. Though all so heartrending it was good to be among them and to seek in some little way to comfort and encourage them.

We obtained permission from the General in charge to visit our own house, and though he himself was not at home, we were personally escorted by a couple of officers into every nook and crannie which we wished to see. Destruction and devastation are the only words to describe the scene. The walls are all blackened with smoke, as well as being plastered with their propaganda; many doors have been taken down to make beds and some quite smashed up; here and there are large holes in the floor. Not a vestige of anything of value is left, though there are some remnants of heavy furniture—cupboards without doors, chests of drawers whose drawers have been scattered all over the place, their Communist slogans scratched on table tops, cane seats of chairs deliberately slashed with a knife, and much else too vexatious to mention. Even the soldiers now in occu-

patient shudder when they speak of the filth of the place as they found it.

We had given our promise in Paoning that we would not stay more than three days, as the situation was then still very uncertain; but we hoped at that time to be back in residence in Pachow within a month. False hopes!! for at the end of May the Reds with an accession of strength, returned from the Shensi border, whence they had been driven, and recaptured Tongchiang and Nanchiang, even advancing as far as the river bank outside Pachow. From there they fired on the city with cannon and the military leader in command of the city ordered all the population to leave, which they were only too glad to do: having tasted once of the cruelty of Red rule, they were not for risking it a second time. It is said that Pachow is now absolutely empty of civilians, though we believe there are still some soldiers left. Paoning is again flooded with refugees, many of the Church members and others old and young, are making their way towards this city, most of them trudging along in the terrible heat.

Liu-hsiang sent up an aeroplane from Chungking to survey the land and it made a round flight starting from Paoning, over Pachow, Tongchiang, Nanchiang, Kwaugyuen and returned here, later going back to Chungking. The people seemed to find much consolation and encouragement in this one flight, though to our eyes it did not accomplish very much. It was the first appearance of an aeroplane in this side of the province and it evoked an immense amount of interest.

The outlook at present is pretty black, but God is still over all. We count on your prayers for the people in these harrassed districts.

THE PACHOW TRIO.

SIMPLER LIVING

Ventures in Simpler Living. By, Dr. D. J. Fleming. International Missionary Council, 419 Fourth Ave, New York City. 1933. 166 pages, \$1.00.

An ordinary native house in an ordinary market town. Would you live there? Two women in India did, and what is more they used native equipment and left their door open as was the manner of people on that street. Through the natural questions and comments of neighbors they found opportunity of coming into relationship with a variety of people and could explain the Christian thoughts and feelings that prompted them.

It takes gumption and courage and no children to solve a problem as simply as that, and some such solution, while satisfying the ethical sense for the person concerned does not answer the challenge to overprivileged people in an underprivileged society. An accumulation of individual thoughts and actions may in time stimulate a united urge to act upon what Dr. Coe calls "the mountainous injustice of an economic order that can feed all the children but won't."

This book is a consideration of the excessive differences in planes of living in almost every part of the world, but Dr. Fleming as a one time missionary and a professor of missions, is particularly concerned with the regions where sharp contrasts in possessions are a barrier between the missionary and his oriental constituency. The applications for the reader have no geographic nor occupational limits.

The writer offers neither judgments nor neat answers all tied up with our names on them, and he warns other people against such summary and unchristian settlements. He has done something which is at once more disturbing and more useful. He has gathered together the fruits of his seminar discussions with missionaries from the four corners of the world, and pokes questions at us all. Failures and even the possibility of pathological strain among those who have sometimes attempted a visionary impossibility are admitted, but are not accepted as excuses for going by the problem on the other side.

The difficulty is probed with numerous examples and questions to which the reader will add his own experiences. The Encyclopedia Britannica may be an essential instrument of the

culture needed for service. How about the cost of an open fire? Have we any knowledge that leaping flames carry the charm for Oriental guests which it does for us of the West? Do the furnishings of our living rooms speak of such luxury that it is impossible for a group meeting there to consider self-sacrifice or the need of self-support? On the other hand, is the barrenness of our rooms too chilly to symbolize the warmth of hospitality and fellowship? Dr. Schweitzer as a lad found broth nauseous to him because a boy whom he overcame in a wrestling match, said, "If I got broth twice a week as you do I should be as strong as you are." Certainly children have not elected the risks inherent in spending the most sensitive years of life in an alien civilization. Are experiments in adjustment to be left to single men and women and the childless? The universality of the problem is indicated by an Indian who advised one westerner to stay where he could identify himself with the needy of his own people, "You can help India best by solving your own negro problem in America."

The reader is called upon to reckon with his own ethics of expenditure. Do you distinguish between standards and planes of living? Does the cost of living have to do with either of these? Why should we be called upon to re-think our ways of living? Is it pity? Are we merely trying to postpone the larger social reconstruction? Is it our concern for illustrating the mind and spirit of Christ? For the sake of missionary efficiency? Do most of us actually arrive in India and China, or do we merely leave Europe and America? Do some missionaries live on a higher plane in the Orient than they would at home?

The journey from inadequacy to luxury is not along the same road for all people. Nor are the stopping places all on the same level, but have we honestly found our own level or merely inherited it?

If at this point the reader feels stirring in his emotions the old saw, "If all possessions were equally divided the world in a few years, etc", suppress it. That isn't what this book talks about. There is no recommendation of rigid form which would put the non-conformists under the ban. The venture of luxury and its problems, the diversity of gifts find room here. Can we honestly say that the spirit in which we use all that we have overcomes all questions and that we have that spirit? Missionaries in barren houses may be only doing homage to their own unselfish spirits, but they may be alone in that homage. A man dwelling in luxury may be regarded as a saint by all.

King Hsuan was surprised that his people complained that his garden of forty square li was so large, while they regarded his rival's garden of seventy square li as small. Mencius gave the explanation. Into the rival's garden could freely go the grass cutters, the fuel gatherers and the catchers of pheasants and hares. He shared it with his people. How therefore could they think it was too large? But anyone who killed a deer behind the barrier-gates of the King's garden was held guilty of the same crime as if he had killed a man. Why should not the people regard this park as too large?

There is a chance of getting the cart before the horse in these matters. The sharing which comes naturally as a result of fellowship is a richer growth than the sharing that comes in the search for fellowship, but there will always be both varieties among people of good will.

It is all exceedingly upsetting and interesting and well worth reading about. The book comes at a time when simpler living is a necessity and as such we may think the luxury of ethical choices or academic discussions is not for us. The answer is that perhaps we who do not search for a rational basis of larger co-operation existing somewhere between personal idealism and political realism are just not Christians.

The low price of this book is possible because the offset process has been used in printing and the right hand margins have been left unrectified. Thus it is itself a venture in simpler living, noteworthy consistency.

ADELIA STARRETT.

CHENGTU NEWS.

Pastors Hsu Kao Kuang and Hsiao Wen Ro have gone to Shanghai to take part in a conference arranged by the Christian Educational Union on the subject of books for theological training for the ministry. They go as representatives of the West China Union University. Pastor Hsu hopes to travel further afield and visit other places, possibly going on to Kowloon to see Dr. Reichelt.

Mr. Tom Freeman and Mr. Carman Brace arrived in Chengtu after an interrupted journey from Chungking owing to bad weather. Mr. & Mrs. Brace were delighted to welcome their son after a long separation.

Mrs. Smalley has been seriously ill while on furlough in Oxford but the latest report tells that she is recovering steadily.

A birthday present is being subscribed to for Dr Harry Openshaw. It is to take the form of a fund for the Blind School. Dr. Phelps is acting as treasurer.

The new Committee for the Community Services consists of Mr. Albertson, Mrs. Simkin, Miss Streeter, Mr. Hibbard (Treasurer), Mrs. Wilford (in charge of music).

Dr. Lechler of Mienchuh is helping in the Municipal Hospital at Hanchow. The cases of wounded soldiers are many and the hospital is short of staff. They are glad of Dr Lechler's help and he is operating daily on serious cases.

Mrs. Lutley is detained in Chengtu with her three children, being unable to return to Sintu owing to the war. Mr. Lutley is in Sintu and has paid several visits to Hanchow to help in the work among soldiers there.

Dr. Wilford has been the object of malicious attacks in the local Chinese press. He has come through unscathed and is still smiling. Some Chinese doctors spoke publicly in his defence with great courage. All honour to them!

Dr. Lu Chong Lin has returned from a year and a half in England where he gained the Diploma in Ophthalmic Medicine & Surgery (D.O.M.S. London). He is back at work in the Shen Hsi Kai hospital. He has given some excellent addresses to the University Students in the University, telling of his impressions of life in England. He has obviously gained a very favourable impression while abroad.

Dr. Edouard A. Parejas, Professor of Geology, loaned by the League of Nations to teach in the National Central University, Nanking, was a recent visitor to the University campus. In addition to teaching in the University, he is making extensive geological surveys in different parts of the country. Dr. Parejas had several Chinese colleagues with him.

Deaconess E. L. Stewart of the C. M. S. has just arrived back from furlough in England and is delayed in Chengtu being unable to proceed to Mienchuh owing to fighting on the North road.

Bishop Ku returned to Paoning by way of Chungking, being forced to take this roundabout route because of the fighting on the north road. He travelled with Miss Mannett and Pastor Hsu Iao Kuang by boat to Suifu. They were boarded by robbers but managed to buy them off with a small sum and later secured the protection of the local militia.

CHUNGKING NOTES.

Miss E. L. Stewart of the C. M. S. arrived May 8th on her way back from furlough. She left May 13th via the Great East Road for Chengtu and Mienchu.

The annual business meeting of the Chungking Missionary Association was held, Thursday on May, 4, at the home of Dr. and Mrs. R. M. Anderson at Hwang Gin Miao. Mrs. Sheridan and Mrs. Anderson entertained the members of the Association at lunch and after the meeting a delicious tea was served, the ladies of Hwang Gin Miao and Ya Er Dang acting as hostesses. Officers elected for the coming year were: President, Gordon R. Jones; Vice-president, Miss Dorothy Jones; Secretary-Treasurer, -Mrs. G. R. Jones. Several China-Inland-Mission members enroute to Kueichow were guests and entertained the Association with some delightful music which was very much appreciated. Among the numbers were a solo by Mr. Pike, duet by Miss Ellingham and Mr. Pike, quartet by Miss Ellingham, Miss Robinson, Mr. Pike and Mr. Butler.

Mrs. Liljestrand arrived April 20 from Chengtu by car and left May 4 for Peiping for medical treatment. The trip from Chungking to Peiping was made in the remarkably short time of six days.

The Yangtze Rapid motor vessel I-An went on the rocks at Chi Pan Dzi and the engine was wrecked and the rudder broken. The passengers were taken off on the Chi-Chuen and arrived in Chungking May 15. The nine tourist passengers on

board were entertained in Chungking homes for a few days and then returned down river. No one was injured.

Tom Freeman arrived in Chungking May 13 after a very interesting trip from Yunnan-fu, across Yunnan to Suifu. He was met here by Mr. Tracy Hall, a banker of Los Angeles, who returned down river after a trip to Bei Bei and Wen-Tang. Mr. Freeman left for Chengtu by bus May 30, accompanied by Mr. Willmott and Mr. Carman Brace.

Mr. Gibb, China Director of the China Inland Mission arrived by bus from Chengtu, May 27, and will proceed to Queichow to visit the stations there.

Dr. Beech, Dr. Liljestrand and Mr. Starrett arrived by car from Chengtu May 19, surprising their many friends here. Dr. Liljestrand and Mr. Starrett left for Chengtu the next morning and Dr. Beech left May 22 for Shanghai.

Miss Whitlow arrived from Kiangching to help in the Business Department of the C.I.M. for the summer. Miss Yarwood has left for Kiating.

Mr. Earl Willmott returned from Shanghai May 26, after attending a conference of the National Christian Council there. A meeting was held May 29 at the home of Mrs. Dudley for all those interested in Religious Education at which time Mr. Willmott gave a report of the conference.

A group of C.I.M. missionaries enroute to Kueichow have been delayed here for some time because of fighting along the road to Kueiyang. They are now planning to leave here Monday, June 12, Mr. and Mrs. Butler and Mr. Pike going to Kueiyang, Miss Robinson and Miss Ellingham to Anshun, Miss Jack to Anping, Mr. Smith to Kiuchow.

Mr. and Mrs. Viuden and two children from Panshanhsien arrived May 25 on their way to Chefoo where they will put Margaret in school. They will spend the summer at Chefoo returning to Szechwan in the fall.

Miss Thomas of Kueichow, has been spending some time at the China Inland Mission home.

Dr. and Mrs. Parry have left for a much deserved furlough and will be greatly missed by the Chungking community.

Miss Mannett arrived from Chengtu on her way home for furlough in Australia and left June 8 for Shanghai.

Dr. and Mrs. Allan were the first members of the community to leave for Omei, leaving here June 2. Their early departure was due to the illness of Dr. Allan.

The children of the Canadian School held a Piano Recital at the home of Mrs. Veals, on June 2. Mrs. Jones and Mrs. Veals have been the efficient teachers of the group.

FROM LUCHOW.

New regulations as to Government School examinations, have called forth a good deal of comment, doubt and some opposition. Pupils for Middle School Examinations are asked to come as far as four stages away to be examined in this city.

All pupils must be double photographed, which of necessity raises the fees. There is also the anxiety of travel. Even to within a few weeks of the time of examination, the actual dates seemed to be most uncertain. Examination papers are to be conveyed daily to and from Chungking, by aeroplane. These regulations hold only for the area under the control of the 21st army.

The severe wind and hail storm on the evening of May 1st, did much damage, particularly in certain sections of the country. Tiles, roofs and not a few whole houses were completely destroyed. Many hardwood trees well on to one foot in diameter were twisted right off some feet from the ground. Many of them look as if the beavers had operated! In many cases larger trees were turned over root and branch. The hail did serious damage in some areas to all the green plants, such as beans, vegetables and the young rice plants, while the wheat was beaten into the ground. At first they reported some hundreds of people killed, but final and reliable reports seemed to indicate that a few were killed here and there by falling roofs and mud walls, as well as large trees.

For some days, things were rather tense on Luchow streets through a quarrel between some soldiers and the local militia. Fist and baton fights were the fashion for some days and then the latter withdrew to the country, but have since returned to the city and taken up duty.

For the Fifth Moon Feast, boat races were strictly forbidden in advance.

However, general Cheng Lan 'Ting, finally came here to celebrate his birthday and how could that be done without boat racing, hence a few boats were allowed to indulge for parts of three days!

Fear of Communist operations, but most Communists and their leaders, are supposed to have moved to the Kueichow border, for health reasons.

Missionaries itinerating in different directions, all report friendliness and everywhere a willingness to listen and to purchase gospels.

Former adherents in various parts of the country are gradually becoming interested anew.

A.C.H.

CHINA TRAVEL SERVICE.

The Shanghai Commercial & Saving Bank have opened a branch of the China Travel Service at their office in Er Ma Lu, Ichang.

Telegraphic address in English is "Comsavbank" or in Chinese is "5887 Ichang". This Company has proved a great boon to travellers passing through Hankow and Kiukiang and should be welcomed at Ichang. Their charge is five cents per package for handling baggage. The Company's sampau will meet steamers and undertake all that is necessary in the matter of transfer. The Company's employees will wear a special uniform so they will be easily distinguished. Friends passing through Ichang will doubtless welcome this Company which will save extortion and annoyance from unauthorised coolies and boatmen. While Mr. and Mrs. Squire are away during July and August (they D.V. leave Ichang on June 28th) friends can still wire to the C.I.M. . . . The wire will be decoded by our willing friends of the Church of Scotland Mission, then will be handed over to the CHINA TRAVEL SERVICE COMPANY. This company has been used much by our Mission in Hankow and Kiukiang and I trust will be found to meet a great need in Ichang. The C.T.S.Co. is in connection with the Shanghai Commercial & Savings Bank. Their Ichang Office is in Er Ma Lu. The Company's boat with men in uniform will meet steamers and attend to the transfer of passengers and baggage. Their charge is five cents per package. This should save vexatious haggling and overcharging by unauthorised coolies.

H. J. SQUIRE.

NEWS FROM THE NORTH-EAST OF SZECHUAN.

A Correspondent from Pachow, writing from Paoning, says:—

“Since seeing you all in Chengtu we have paid a flying visit to Pachow. It was a heart-rending experience. Destruction and devastation are the only words to describe the scene. And Oh! how the poor people suffered. The “Reds” were in occupation for seven weeks, truly awful weeks for the people, but they had been gone just two months when we got to Pachow, and in the wonderful way the Chinese have, those who were left were settling down to start life afresh, though I suppose there was not a soul in the city who had not lost one relative, or lost all possessions, and in many cases it was both.

And now the “Reds” have made a big advance and again swooped down, re-capturing Tong Chiang, Lan Chiang, and were only three li from Pa Chow two days ago. (Written June 6th). This time every one has fled the city, having tasted of the cruelties of the “Reds” once; no one is risking it again. The refugees are arriving in this city in hundreds every day. I wonder what the end of it all will be? But this we know, He is still over all. I know that you will continue to pray for this distressed district.”

Mr. Funnell writes from Paoning that many people are fleeing from Paoning as that place is not considered safe. Boats and coolies cannot be hired even if wanted. But re-inforcements are arriving for the 29th army and it is hoped the rapid advance of the Communists may be checked. But the soldiers are dispirited and seem more ready to join the Reds than to fight against them.

LATER.—On going to press news seem to indicate the capture both of Pachow and Paoning by the Reds.

FROM A KUEICHOW READER.

We as yet have not contributed anything in writing to your very interesting paper but we appreciate getting it. It really carries very little Kweichow news so I feel that we are outside the circle, perhaps not. The last number with the letter on the Trans Siberian trip I enjoyed because I too have traveled that way in "Hard Class." Mrs. C. B. Wahl with their four children and I traveled from Berlin to Peking over that line in 1929. We took our noon meals in the diner. The miles and miles of waste country, seemingly it has never been cultivated; then the acres and acres of ground with tree stumps—All this waste land in a country where the people live on rations. Who can ever forget those long bread lines in Moskow? There the people stand for hours with their cards moving slowly along to get their ration. Through the help of one of the trainmen I was allowed to go right up to the counter to buy a loaf of bread. And such bread—if well baked it could be eaten, some that we bought along the way at the railroad stations we enjoyed. Then who can ever forget the sight of seeing the people herded in freight cars like so many cattle. Those cars with shelves, three shelves deep with just enough room to stretch out, and high enough to raise the head a bit. The street urchins playing around in the railroad yards, hopping cars, and oh! so unkempt. Why—continue? That letter brought our trip back again, some of the things I had almost forgotten. As we passed through that poverty stricken country with armed men everywhere, that is at the railroad stations guarding the engines and trains, with the spirit that was prevalent I breathed a prayer of gratitude, gratitude that my Call had not led to that country. After this period of their history is passed and the country is open to the Gospel it will offer a challenge to the church, we can only hope the church will be ready to enter in when that time comes.

Then that other article—500 miles by junk. Our experiences are very much like those in reaching our station. It takes us from three to four weeks from Changteh, that is without any delays.

Note :—We can assure our Kueichow readers that they are by no means outside the circle. We count them among our honoured fellow-workers in the West China Field. We should be very grateful if they would remedy the lack of Kueichow news by sending along notes and news about their work, of which their friends in other parts of this field are very anxious to know more.

EDITOR.

UNIVERSITY BOOK CLUB

The accession list for May and June is as follows :

O'Neill, E.	Nine Plays.
Schweitzer, A.	Out of My Life and Thought.
The Commission of Enquiry of the League of Nations.	The Report of the Commission of Enquiry of the League of Nations on Manchuria and China
Hudson, G. F.	Europe and China.
Elliott, G. L.	Understanding the Adolescent Girl.
Gwynn, S.	The Letters and Friendships of Sir Cecil Spring Rice, Vols. I and II.
Grenfell, W.	Forty Years for Labrador.

ALICE W. LINDSAY

LIBRARIAN.

WANTED.

Virgil C Hart's *Western China* is a volume full of value and interest to missionaries AND to all students of Szechuan. It is out of print. A number copies are privately owned by persons in West China or by former residents now at home. The West China Union University Library has no copy BUT OUGHT TO HAVE ONE. Who will be willing to make this gift, where it will be permanently available to all?

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