

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

JULY-AUGUST, 1935

## EDITORIAL.

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### THE REUNION OF THE CHURCHES IN SZECHWAN.

In taking up the consideration of this subject, our first duty and privilege is to thank those who have contributed to this discussion by writing articles for the NEWS. We have heard from missionaries who have been long on the field, from others who are in the mid-way period of their service and from others who are looking forward to a long term of usefulness in this province. To one and all we are grateful for their aid in the ventilation of this important and pressing question.

The central fact to be kept in mind in such an exchange of views on this matter is, that, in the long run, it must be discussed and settled by the Chinese Christians themselves. This is not to say that their friends and colleagues from the West will not be welcomed to any union body which may be set up to consider this vital question. It would be alien to the genius of West China, in things affecting the Christian Movement in this part of China, to create a geographical division on any matter of union in Christian service or in Christian discussion. The religious atmosphere in these three western provinces was early impregnated with the spirit of fellowship and brotherhood, so that there can be no thought of division on the basis of race or creed. So far as this phase of union is concerned, we need not hesitate to go forward.

Because this is so, it seems unfortunate that the term "Reunion" was used by the London Conference. It is a good word; but in the past has been filled with a certain psy-

chological slant. It has come to have an implication of prodigality in it. That is; someone used to belong to a certain family but unfortunately went off on a tangent and proceeded to hive off by himself. He went off into a far country; found out his mistake, and is now anxious to regain his former standing under the parental roof-tree. All during this time, there has been a loving heart going out to him and yearning for his return—but unfortunately he has not yet repented—when he does the fatted calf will be killed and he will be accepted once more into the family.

We do not think for one moment that this was the thought that occupied the minds of the London Conference; it was merely the almost unconscious use of an unfortunate term for a very good purpose—the endeavor to bring about a union of several churches in Szechuan. So we propose, in this discussion, to use the term “union,” as better expressing the mind and heart of our friends and fellow workers in London, Toronto and New York.

In trying to think our way into and through this matter of uniting the several Christian bodies into one Church, it is well, for the sake of clear thinking to make at least a distinction between two terms which by their loose use tend to bring an element of confusion into any discussion that arises. We refer to “unity” and “union.” Perhaps this is a little too meticulous and savors of pedantry; but we may assure our readers that that is not the case. We simply wish to emphasize our profound belief in the unity of the church of Christ as it now exists. We encourage ourself by envisaging one Catholic Evangelical Church which includes all those who love the Lord Jesus Christ and are working for the coming of the Kingdom of Heaven. And we believe that this Body of Christ is in all essential beliefs and service one in the unity of the Spirit; one in loyalty and love to our common Lord, and one in the high purpose and emprise, begun by Jesus Christ in his earthly life, and carried forward by his Church up to the present—the redemption of all mankind. This is what we mean by the *unity* of the Church. It is catholic in the deepest meaning of that word, in that it is found wherever the truth of God has been made known and accepted as the basis of life. It is evangelical in that the life of Christ is pulsating through its members, and in that it is set for the propagation of the gospel of Jesus, our Lord and Saviour. It is a church not because it adheres to a certain form of organization; but because it is “called out” from the world to perform one necessary and vital piece of work—the regenera-

tion of men and women through faith in Jesus Christ the Son of God. In dealing with the *unity* of the Church we are dealing with its biological stream of life and not with its anatomical structure. To put the same thought in a different form: the Church *is* a spiritual organism; it *has* an ecclesiastical organization. If we can accept this account of the living church then we can see, from the standpoint of the *unity* of the Church, that such religious organizations as the Society of Friends and the Salvation Army *are* churches.

We have said this much in the hope that we whose lot is cast in this part of China may enter into the glorious vision of a holy, Christian Fellowship. It will enable us to pray the prayer of our Lord: "that they may be one, even as we are." It will bring us into a closer bond of love and service. Even if an outward form of union is delayed; or even if it is found to be not possible at this stage of growth in the infant church in this province, we may go forward in the strength of our God.

"We are not divided; all one body we,  
One in faith, in doctrine; one in charity."

Having come to this point in this discussion (and incidentally to the limit of our space) we propose to reserve the question of Church Union for another issue of the NEWS. We do this because we are convinced of the extreme importance of this thought of the *unity* of the church. The passage from Christ's Prayer which we have quoted is big with meaning for us as we meditate on the oneness of the Christian Brotherhood in the world. It was this spiritual unity that Christ emphasized in his prayer. The oneness of the Father and the Son was no mere matter of outward relationship; but was embedded in their spiritual unity. They were one in their opposition to sin and suffering; they were one in their purpose of redemption of the whole world from that same sin and suffering and they were one in the love with which God loved the world that He gave his only Son to save it. Do not let us rob ourselves of this great central unity which is ever working in the universe and will never cease so to work until all the sons of men are brought safely home to God.

*Note:* The editor readily expresses his indebtedness to a recently published book by the Rev. P. Carnegie Simpson, D.D., Professor of Church History in Westminster College, Cambridge, for some stimulating thought on the nature of the *unity* of

the Church and also on the question of the *union* of the churches. A copy of this book is now in the library of the West China Union University; and we venture to suggest that those who can get it should read it. It will help to clear our thinking on this matter which has been sent forward to us by the London Conference. The title of the book is *The Evangelical Church Catholic*.

#### HAIL TO THE CHIEF.

The coming of Generalissimo and Madame Chiang Kai Shek to Chengtu, long expected and keenly desired by the people of this province, has brought hope and confidence to millions of people. That this foremost leader in China is welcome to this suffering province is manifest on every hand. A student of the West China Union University in conversation with the editor said: "When General Chiang comes to Chengtu, he comes to the hearts of the people (beh shin)" This puts the whole matter in a nutshell; for it is not merely as a great military leader the general comes but as one in whom the common people believe and whom they trust. For long years the people have looked for one in whom dwelleth righteousness, who is ready to devote himself and his varied gifts to the welfare of his country. One in whom the primal virtues express themselves. Indeed, they look for an incarnation of eternal principles. They feel that they have found such an one in General Chiang. At last the situation has produced the leader; and with unerring instinct the people of Szechwan have responded. Even though there may be days of bitterness awaiting them, the people look for the coming of a new day.

It may seem paradoxical to say that the Generalissimo comes primarily in the interests of peace. On the surface, events tend to contradict this; but if we have been able to delve below that surface we are convinced that down beneath the general of armies there lives a personality whose first desire is the peace of his country. As we listened to General Chiang in his informal address to the group of Christians whom he invited to meet him and Madame Chiang at his temporary quarters in Chengtu, we discovered a note that sounded out above the hum of aeroplanes and the rattle of musketry. That note was pitched on a high level. It took

its tone from the Christian religion. The speaker called us to the contemplation of things that abide. The General enforced the need of unity and union. Not only in matters of religion but in all the main features of the life of the country. General Chiang has a straightforward mind that, like a homing pigeon, makes for the central point. Amid many things that might well distract one, the generalissimo heads for those matters that are primary and which most help in a time of bewilderment and alarm. And in all he said he was ably seconded by Madame Chiang.

When surface matters have been set aside and one has penetrated to the fundamentals, it becomes clear that the people of Szechwan—and for that matter the people of the whole country—have three basal needs. If these can be fulfilled other blessings will flow out through this land. We suggest that China needs Justice; Security; Peace. It may seem trite to mention these things; but down at the root of the life of this nation it is the absence of these verities that is destroying the life of China. Justice seems so commonplace—it ought to—but it is that which is so much wanting in this present disturbed condition of the world. In this province arbitrary will has usurped even-handed justice. The people are afraid to express their minds; they keep silent in the presence of cruel injustice. That this is so one has but to refer to the unbounded admiration of the populace of Chengtu at the courageous broadside penned by Mr. Shü Tze Hsiu. Mr. Shü expressed the thoughts of many hearts in that incisive tract. But it is sad to think that he is the only one that dared to speak out like an Old Testament prophet. Let justice reign and it will be possible to build up a healthy and fearless public opinion that must be heeded by the rulers in Szechwan.

The same is true of security. Here we have one of the richest sections of all China. Yet it has been brought to a state of beggary by the unrighteous exactions of warlords. There is no hope for the development of this province until investors are sure of an adequate return for their ventures; until merchants are certain that the results of their enterprise will accrue to themselves and their dependents and not be gobbled up by means of unjust and burdensome taxes; until industry and labor feel free to develop the vast resources of their native province. But once security is assured this people between the Yangtze gorges and the Tibetan Marches will start up with a new confidence and produce enough for themselves and be able to build up an extra-provincial trade.

Then with justice in her rightful place and finance, industry and labor set free, it will follow that peace will bless the land. But it is next to hopeless to cry out for peace while the foundations of peace—justice and security are denied to the people.

We have said these things because, as we listened to the Generalissimo and Madame Chiang, they insisted on taking the central place in our mind. General Chiang is the great Tribune of his people. He has come up to his present position in the country through much travail of soul. He knows the level to which his native land has been dragged down. But happily he sees as clearly the way back to national freedom and to a healthy prosperity. He has become a Voice for the inarticulate millions of China. When he speaks the people respond in an intoxication of new-found relief that blossoms into joy.

And we of the Christian Faith and Life may well give heed to his sturdy speech. For we have once again an opportunity of surpassing importance. Here is the leader with a well thought out program, practical and possible. There is little of the academic in what General Chiang has to say. He is that rare phenomenon—a practical idealist. He is willing to start at the bottom and build to the skies. Surely the Church of Jesus Christ is willing to follow his lead and co-operate in his enterprise. One dare not think of the consequences of *Nor* following and *Nor* co-operating. And, frankly, we refuse to think in that direction; but would rather spend time and thought in an effort to train every last Christian to build Jerusalem in China's fair and pleasant land.

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### MADAME CHIANG KAI-SHEK'S

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SPEECH TO THE MISSIONARY COMMUNITY,

Chengtu, Tuesday June 11th, 1935.

The Generalissimo and I want to take this opportunity to do two things. First, to thank you all for coming to China, and for doing what you are doing and for what you have done. And, second, to take this opportunity to tell you a little of what we have seen and what we have experienced on

our northwestern tour and during this present tour of these three provinces.

During the past few years, when the Communist menace has been so violent, the Generalissimo has spent a great deal of time studying what is wrong with China. Probably you people have read a book by that name. Now, what we have found wrong with China forces us to conclusions somewhat different from those of that book.

First of all, what we have found wrong with China is not with the Chinese people. It has been with our leaders. Now, that is an unpalatable fact to admit, and it is a fact more unpalatable because we happen to be of the leaders of the country. To know what is wrong with a patient—as Dr. Wilford and Dr. Best can tell you—is the first step towards making a cure.

At our first meeting with the missionaries as a group—it was in Sian—I heard one missionary whispering to another in great surprise, after the Generalissimo spoke, (a whisper not meant for my ears, though unfortunately my ears are unusually acute sometimes) “Why, these people actually mean what they say!” This was because the Generalissimo was telling them at that time that he wanted their co-operation with the Government. He is eager for the co-operation of the missionaries. He realizes the importance and the results of missionary work in China. He told them that we wanted them to tell us what is actually wrong with the province so that we can go about making the wrong right. Some time or other Chinese officials may have asked a similar thing—or things that they didn’t mean at all—and if you believed them and replied they would probably be greatly surprised and insulted. We wanted to know because we wanted to try and put right things that were evil. Now, I think you are convinced that we want to right the wrongs because you have just heard the speech made by the Generalissimo, and you know of the one which he made some ten days ago. He wants reform in the country. He knows that there is corruption, and immorality, and other things wrong with the province. Selfishness is at the basis of it all, and he wants to see the results of that corrected.

After we went to Kiangsi in connection with the suppression of the Communists we had groups of missionaries meet and we told them the result of the Generalissimo’s findings during the Communist campaign. He said that we have to revive the spirit of the people if we are to build up national character; to build up national character the first thing to

do is to build up personal character. That is at the basis of national character.

It may be of interest to know that in Yunnan, when the Generalissimo spoke to a group of students, he defined character. I cannot recall the exact words, but the meaning was not only respect yourself but develop the ability to control yourself so that other people will respect you; and also it means to respect others and not infringe upon the rights of others. It is twofold. It is not a onefold, personal affair—it is also dependent upon relationship with others as well as control of yourself.

You have probably read about the New Life Movement and what it has been trying to do. You have noted that the whole emphasis is on man's conduct, upon our relationship towards society, towards the country and towards the family. In China we have placed so much emphasis upon the family that perhaps it is not necessary now to emphasize it so much. But our conception of the family in the New Life Movement is different from the past, because we recognize the family as the basis of the structure for civilization. We notice throughout Chinese history sweeping reforms of one kind and another but none of them have begun fundamentally. Revolutions one after another have come, and you have lived through them, but each time a revolution has come it didn't start from the top—it started from the bottom—and so the revolution was not effective. But now the Government wants to revolutionize from the very top, and, as an indication of that, note what has happened in Kiangsi.

You probably know what has happened there; how the New Life Movement is in effect. The people are not allowed to be oppressed by the military. You have had in Szechwan, during the last twenty years, 407 civil wars. Each one left Szechwan a little poorer than the last. You can see how selfishness is at the bottom of it all.

People say, "I believe in Medical missions, or I believe in Agricultural missions, but I don't believe in evangelism." My answer has been, "You can't change anything unless you change man's character." It means teaching people to love others as you love yourself. That is the heart of it all. For this reason the New Life Movement also aims at duty towards others. That is one of the principles on which the whole movement is based. The New Life Movement, as it sweeps the country, gives a new conception of what the future of China may mean and should mean. The first step has been taken, the foundation is now laid. Now we insist on seeing



that the standard of living of our people is raised. For this reason we want you to help us in this province.

We want first to instill into our people the spirit of sacrifice and patriotism, because it is the same thing. Now, we have started the People's Economic Reconstruction Movement as the second step. We hope you will do all you can to help us. You have come to China because you love the Chinese. You didn't have to come. You have worked overwhelming hours. Sometimes you have had your discouraging moments. I admit I am much discouraged at times. At such times I think upon the Life of Christ, how, against overwhelming odds, He still kept on, even when His own disciples, one of the twelve, betrayed Him. He didn't give up. And I think also upon the many missionaries coming to China year after year—no appreciation, no thanks, not even the consent of the people among whom they work—yet they keep doggedly on. I believe it is this spirit of persistence and self-sacrifice which will eventually regenerate China. And the regeneration of China is coming no matter what happens.

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## DEVELOPMENT OF THE LIFE OF THE CHURCHES.

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One hesitates somewhat to speak on such an assignment as a "Report on the Church." Conditions vary so greatly between District and District as to make general statements and observations relatively invalid. On the other hand, specific observations lose their meaning and significance, if applied loosely to the whole field. However, I shall try in the time at my disposal to give you as adequate a picture as I can of these departments of our work. In doing so I plan to contrast the situation as it is today with what I found it to be on my first trips through the Mission field in 1927 and 1928.

Looking back to November and December, 1927, and the fall of the next year we recall a Church holding grimly on. Some of the people and workers were frankly discouraged and pessimistic. Others were standing firmly against all the propaganda and violence of their anti-Christian foes. Sometimes in our impatience to see evidences of the Christian life flowering in our midst, we forget the storms that beat against

the Church eight short years ago. We forget the chaos and upheaval of 1927.

I never visit Luchow without recalling vividly the entrance we—Dr. Mortimore, Mr. Hoffman, Dr. F. F. Allan and I—made into that city in December 1927. No foreigners had been in the city since the previous February. In the interim the Church had suffered severely. As we walked up the main streets a noticeable murmuring of voices preceded us as people crowded to the shop fronts to see us pass and comment on our coming. Nor shall I forget, as we turned the corner and approached the hospital, the view of gaping doors and windows of that fine new building, and of the girls' school and residences.

Each Christmas day since 1927 I think of Dr. Mortimore, Dr. C. S. Fuh and myself sitting on the platform of the Tzeliutsing church as a crowd of anti-Christian Reds thronged through the building plastering their posters upon the walls, while others hotly declaimed against Christianity and the foreigner from the platform until a squad of soldiers with fixed bayonets restored order and ordered all to disperse.

What in brief was the outcome of those days of bitter opposition and persecution? Generally speaking, the workers—preachers, teachers and doctors—stood by their Christian principles. Some of them, indeed, witnessing to their faith in a most conspicuous manner. They might not advance, but they would hold the line—and they did. Of church members what can one say? Of the more well-to-do some fled to cover at the first signs of the approaching storm. Of these few have since that time actively and openly identified themselves with the Church. Most of the members, however, stayed by the Church even though aggressive work was not possible. But I think the greatest immediate loss to our Church during that period was the winning over to a rabid Nationalism or Communism of a large number—many hundreds at least—of boys and young men of our Mission schools.

What has been the effect upon the Church? The Church has lost for the time at least, a whole generation of young men, and a most important generation too. For you will remember that this anti-Christian movement came just as our schools were reaching the highest point in numbers and efficiency that they had ever attained. In all our stations today workers bemoan the absence of that large group of young people. There is a blank between the older members—usually called “lao giao yu”—and a small group of very young folk who have just come into church fellowship. There

is a decided lack of young people in their twenties. Will those young people—of whom probably one-half were baptized Christians—come back into the Church? The great majority of these young men went into military service and are, of course, away from their home Districts. But I think that there are grounds for believing that in time a considerable number will again actively identify themselves with the Church. Others seem definitely lost to the Communists. Two former students of mine have ended their lives before firing squads because of their Red activities. Enough has been said to indicate how seriously the Church has suffered from these anti-Christian and other movements of recent years.

As the tide of anti-Christian activity receded what happened within the Christian movement? Were there phenomena of a kind that succeeded former waves of anti-Christian feeling? Those of you who were on the field after the Boxer troubles of 1900, and those of us who have heard or read of those days know that there was a tremendous movement towards the Church. Looking over the Council Minutes of those years one sees resolution after resolution calling upon the Home Board for larger and larger reinforcements to cope with the growing opportunities and urgent needs. Has there been any such movement since 1927? There has not. And probably we should be thankful that there has not been. For the missionaries of those early years realized fully that there were great dangers present in the self-same opportunities. Let me quote a few lines from the Minutes of one Council:

“ . . . . . then spoke of the great change in the attitude of the people toward our mission work. He referred in strong terms to the danger threatening the spiritual character of our Church unless immediate steps are taken to safeguard ourselves from this inundation of false inquirers, who for hidden and selfish reasons seek to unite themselves with us.”

At that time the missionary, and foreigners generally, were beginning to experience an unprecedented prestige, and the Church was considered an avenue to local power and sometimes affluence. Since 1927—yes, since 1918,—Western prestige has been sadly deflated. The Church also, thank God, is no longer regarded as an instrument that can be manipulated to personal ends, but has to contend with Nationalism, Communism, Humanism and many other 'isms for the minds and hearts of the people.

This opposition is strong and presents a powerful appeal

to men. What has the Church to offer? What must be its approach to-day? These are the real problems of Religious Education, whether of the pulpit, Sunday School, day school, university or home. I believe the whole Church in China is wide-awake to these demands and is working hard to find the appropriate approaches and appeals to all classes for these new days.

This is neither the time nor the place to deal with such problems in detail, but there is just one observation that I would like to make in this connection. I most sincerely believe that this appeal must be made to the hearts, the emotions of this people as well as to their intellects. After travelling through our Mission field during the past seven years, participating in many Conferences, special schools, and meetings of all sorts, I am strongly convinced this is a paramount need in our Church. Call it what you will—passion, zeal, fire, enthusiasm—that is what we all need. Until we can break through this shell of conformity in belonging to a “hwei” that encases the older members, and, in the case of the younger generation, until there is linked to intellectual assent appropriate emotional experiences and vital social activities the Church cannot move forward very rapidly.

I am reminded in this connection of a Colonel, who was received as a catechumen while I was in Fowchow recently. He was in the city of Pengshui last May, when the Red troops of Ho Lung swooped down on that city. He had promised the missionary, Mr. Smith of the Christian and Missionary Alliance, that he would personally warn them, if there was imminent danger. The Reds fooled the military—most of whom had been sent out the road the Communist army was expected to come by. But they used an unfrequented path across the hills and were in the city before a general alarm could be given.

Colonel Chen was in the military headquarters with a number of other officers and civil officials. When the alarm was raised, he ran to the Smith's home and told the gateman to warn the Smiths that the Reds had come, that they must not delay for any reason whatever, but flee to the riverside at once. He ran on to his own home, got his wife and little baby and fled to the river—throwing off his military uniform as he went. The Smith were not so fortunate. While gathering some necessary articles and food for their small baby, the Reds stormed into the compound. Mr. Smith was carried off a captive, and Mrs. Smith was sent to Fowchow with a Red representative to negotiate a ransom for her husband.

Chen got away in a small boat. The other officers and officials at headquarters, who delayed to gather up some things, were all caught and executed on the spot.

Colonel Chen says, "Until that time I had not thought much about religion. Like many others I thought of it as so much superstition, that our personal and national salvation lay in science and material power. My experience awakened me. God has given me another opportunity. I intend to be a Christian and tell others of Him." Mr. McAmmond, Rev. S. Y. Din and others told me how outspoken Chen is regarding his beliefs. He is not ashamed to be known as a Christian. He talks frankly and openly at feasts, in teashops and wherever he goes to fellow-officers, officials and friends of this new life. Why? I think it is because his experience had shattered his complacency and self-sufficiency, and reliance on material things.

I believe there are evidences that the members in some places are eager to give expression to their faith, and in the process are finding a deeper, more vital content than they had formerly known. I think the "Chi Gai Hwei", or Home Improvement Society" in Jenshow is serving such a purpose. It is also touching people at present quite outside the Christian Church. For the chairman is the head of the military stationed in Jenshow, although he is not a church member. They meet regularly on a fixed date each month. Several months ago the regular date happened to be a Sunday. The chairman said to the pastor, "Go ahead with your church service. We'll all attend the service and hold our own meeting at the close of the service." Not long ago a new official, of minor rank, came to the city. One of the members of the Home Improvement Society suggested that they should invite this man to join their society. The chairman replied, "Not at all. That man has two wives. This is a one man, one wife society. He cannot join."

Incidentally, this question of plural wives is one that the Church is constantly faced with. In Fowchow to-day there is a man asking for baptism. His father and grandfather were Hanlin in the old Imperial days. He himself is a well-educated man. He has been a regular attendant at church and diligent student of the Christian message for some time. He has two wives, both fine women who attend church and the Women's Club conducted by Mrs. Morgan and Mrs. McAmmond. The Church regulations say that such a man cannot be baptized. But this man says, "I took my second wife in good faith before I studied the Christian doctrine. She is a

good woman. Money would not compensate her for being sent away." How should the Church deal with such a case? How would Jesus deal with it?

This question has been with the Christian Church for many years as is evident from the following quotation from our Council Minutes dated May 9th, 1900:

"A meeting with workers of other Missions was held to discuss itinerating work. Messrs Vale, Cady, and W. E. Smith spoke. Some discussion followed on the matter of men with two wives seeking admission into the Church. The Superintendent, Dr. Hart, made it very clear that in his opinion the applicant should first put away his concubine, making provision for her support, before he could be received. To this solution the ladies present gave hearty consent." What is or should be our attitude to-day?

Now for something about the work of Rural Evangelism—a term, I, personally, like better for our purposes than the high-sounding one of "Rural Reconstruction." The outstanding example of this effort in our Church is the work that Rev. Gin Iong Yü is doing at Shwang Lung Chang, in Changsheo county. This is part of the Fowchow District of our Church. In Mr. Gin we find a strange combination of prophet, priest and physician of sorts.

To hear Mr. Gin preach one is reminded constantly of the fiery denunciations of Amos. There is a real zeal and passion for personal and social righteousness. The following sentences taken at random from addresses to members or fellow-workers indicate his point of view. "I do not want gamblers and opium smokers in my church." Again, "We must go out to our people in the power of the spirit. We must influence them towards the spiritual life." On another occasion he said, "If our members of many years' standing are still opium smoking, ignorant, non-working members, then we have failed in our work. We have not made them workers. We must assign them definite pieces of work to do. They should be live Christians, preaching a living Christ."

He is the zealous priest or pastor caring for his own and others. He works by a time-table which divides his time between the town and the country. He visits the farmers in their homes regularly, holding meetings, visiting the sick, talking to the people of their difficulties both material and spiritual. In one part of the district the sweet potato crop, which constitutes the staple winter food of many of the poorer people, was a failure. Mr. Gin brought in the ordinary or Irish potato. He sold them as seed to those who could afford

to buy, and gave them free to those who could not buy. He gave instructions regarding planting and cultivation. Now they have two to three crops a year of this kind of potato instead of the one crop of the sweet potato.

Mr. Gin is an ardent advocate and supporter of the Council on Public Health Education. He is constantly preaching personal, home and public hygiene to the people of his district. He has done many hundreds of smallpox vaccinations. Wherever possible he makes people pay for it. If they do not want to pay cash, he accepts a "shen" of rice for a treatment, and the rice is given to the poor. A number of families out in the country, as a result of his lectures on hygiene, have asked him to advise as to how living conditions in their homes could be made more hygienic.

Sometimes, however, they are slow to believe in the reasons back of these health measures. Mr. Gin's talks about the danger of infectious diseases received grim backing this year. A man was taken ill and died. His wife, who had nursed him, was taken ill and called in a neighbour to look after her and the home. The wife died, then the other woman passed away. Following that a servant in the home died, then a barber who had been called into the home, then the barber's child—all before they would listen to Gin and take steps to isolate the cases and use proper precautions in nursing.

Mr. Gin has considerable skill and knowledge in things pertaining to Chinese practice of medicine. The people locally have great faith in him. In some things, I fear, there is little sound scientific basis to his theory and practice. Fortunately, Mr. Gin sees most of these cases as instances of pure superstition and calls them such and seeks to give a rational cause for such difficulties and tells them that only by belief in the True God can they break the power of these superstitions in their lives.

Here is one man who is definitely making a serious effort to tackle the question of rural life problems, and who is having considerable success in it. Such work requires considerable versatility in the man, ability to adapt oneself and program to circumstances, and courage to meet and overcome initial difficulties and the inertia of the people, and to speak boldly against the evils and habits that fetter and hinder them.

In any statement regarding the evangelistic work of our Church one must mention the value of the special tract distribution campaigns of the past three years. On the Districts where these have been most consistently and widely carried out a great deal of good-will and interest has been shown. I

think this is especially true of the river towns on our lower districts. A most friendly and sympathetic reception has been accorded everywhere, and this has reacted very favorably on all our workers. It has filled us all with renewed zeal and faith in this work of bringing this "more abundant life" to a needy people.

G. B.

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### IMPRESSIONS OF THE 1935 BIENNIAL N.C.C.

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Councils, as well as mechanical engineering, have to contend with Inertia, Friction, and Centrifugal Forces. To inertia must be applied power; for friction we need lubricants; and to counteract centrifugal tendencies there must be the binding of organic co-operation. Power, from personalities in dynamic touch with God; lubrication from fellowship in the love of Christ; the binding power of "the climax apologetic: THAT THEY ALL MAY BE ONE"—the effective co-ordinating principle of men free in complete surrender,—these things characterized the Council of 1935, in Shanghai.

The "keynote" and warcry, was co-operation,—and thank God, it was more than a slogan. Great steps were taken by and with all the national organizations to put up a united front, by bringing each in line as a Commission of the Council.

At the Crossroad. This biennial session of the N. C. C. marked the fourth important milestone in the history of Protestant Missions Co-operation in China. 1913 was the birth year of the China Continuation Committee, grand-child of the great Edinburgh Conclave of 1910. 1922 marked the world student conference in Shanghai. In 1929, the Continuation Committee burst its chrysalis and emerged as the National Christian Council, one of a world family of 28. And 1935 marks a move that has "taken 22 years to bring about" (Secty Lobenstine), "the bringing of Christian Education and Medical Missions to work in one body". This meeting showed the Council ready to "take itself seriously" as a board of strategy for the Church, at a time in the world's history pregnant with menace to the very existence of religious liberty and of Christianity itself.



G. H. Q. rejoiced in the presence of the grand (but not really) old man of missions. Dr. John R. Mott, as chief diagnostician and strategist. The beloved leader of our North-field Conference days, "his eye not dim, nor his natural force abated", came with the vision of the work of the Living God in 69 countries visited, thru  $4\frac{1}{2}$  decades of constant travel, and this his ninth visit in China. Introduced by Dr. R. Y. Lo, chairman of the Council, as "Christianity's first statesman and strategist," he proved to be a prophet, yea, more than a prophet, a "voice crying in the modern wilderness" and confusion, rallying the Mission Forces, calling to expand—not contract, enlarge, not shrink our program, going on to complete co-operation, united in our common and Living Lord! And Dean Weigle, eagle-eyed watchman on the walls, gave keen analyses of current thought movements and the training of workers. "Religion without education tends to superstition; education without religion lacks substance and power, tends to sterility". His contributions in this regard to the Councils of Secondary Education and of Youth Workers were keyed to present world psychology and to national trends in China.

Youth, on the march again, in the Christian Associations, in the Student Christian Movement, young people of the church, were all occasion for notes of thanksgiving in the opening session, inspired by reports of spontaneous activities in Szechuan, Kiangsi, and other points. This year's task for the Education and Youth Councils was to dispel confusion in the minds of workers and clarify the purpose of Christian Education. Youth demands unified and co-ordinated effort. The fundamental principle to be followed is the Christian conception of the worth of persons; to make life more abundant thru apprehension of God as Father; to realize the complementary phases of education thru experience—(a) teaching good life lessons thru history, science, etc. (b) relating the student to his community thru religious and other extra-curricular activities in Sunday Schools, etc.

Japan's Noc sent its Tagawa and Axling, the biographer of Kagawa and general secretary; whose message was that there the Council "is *the one thing*" and its strong tendency is to a church-centric function. The Kingdom of God Movement, noteworthy and potent, has been put in charge of the National Christian Council (which now includes all but two of the Christian bodies in Japan).

Woman's Work, such a great contributor to modern China in liberating the minds and lives of women and girls,

had remarkably scant representation among the delegates to the Council, which fact called for a strong resolution calling for more women members of the next Biennial meeting. A brilliant exception to the general absence of women was the Vice-Chair, Miss Wu, Ph.D., President of Ginling College, who is the Chairman-elect of the Council, a richly deserved honor after four years' acceptable service as vice-Chairman, often presiding with grace and efficiency.

Devotional leadership of unusual depth and meaning was given by Dr. W. Y. Ch'en, psychology professor in Fukien Christian University. He is one of a team of five lined up to carry evangelism to the Universities. Dr. Mott: "We ought to back this deputation of five young scholars with all our might! Nothing is too good to put into that task!"

The Lichwan Rural project was represented as "Christianity on trial" because of the strategic importance and the publicity given it, as it was reported by Mr Hubbard who was loaned by the Congregational Mission to the project. At a sacrifice, accepting small pay, patriotic Christian young people have gone into areas vacated by communists in Kiangsi. The Experiment is in the limelight; will it be judged better than communism? The project needs mature leaders to guide the young workers in such an important task: need a general secretary, an agriculturist, a doctor, a specialist in co-operatives. \$20,000 a year have been subscribed for five years by Chinese officials. Our Christian Universities are supporting movement.

The CHALLENGES of the meeting were many; to co-operation, a united front, to hold spiritual retreats, in an unhurried way, letting the fire burn; train leaders, go on with the five year movement; train the laity, occupy the village centers in the rural 85%. Hold 100 retreats for preachers within a year. "The clock has struck: unite."

S. H. LILJESTRAND.

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ADDRESSES by DR. JOHN R. MOTT  
to the N.C.C. of CHINA, 1935

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April 25th—May 2nd

Introducing Dr. Mott, the Chairman, Dr. R. Y. Lo described him as Christianity's first statesman and strategist;

and quoted from Dr. Mott's Nashville Address as characteristic of his position:

"IT TAKES THE IMPOSSIBLE TO REVEAL THE OMNIPOTENCE OF CHRIST AND THE ADEQUACY OF CHRIST."

This biennial session of the National Christian Council has special need for guidance at a critical time, and his coming is providential. (Dr. Mott's addresses were all translated by Dr. Sun.)

#### I. Review of History and Present Situation of Missions.

It is hard to voice my emotion as I look around these tables. Since the first NCC meeting in Martyrs Hall this Council has been much in my prayers. I hold no pessimistic views as I look at the past. With overflowing hearts we should be filled with praise for the past. But I am reminded of Pres. Elliott's remark to the student who came in and told him how much he had accomplished,—"But what about your future plans?" *The present is a summons TO MUCH CLOSER CO-OPERATION, UNITED THINKING, and PLANNING OF UNITED ACTION.*

Following Dr. W. Y. Chen's penetrating address we could do nothing better than review and consider the history and present position of our movement.

#### 1. *Divisive influences* have been great thru these years.

If the National Christian Council has been needed in the past, it is *needed four-fold now*. China is more influenced by divisive influences. I see no other need so great as the need for expressing our common mind and heart as never before.

There are certain great evils in the world calling for united action.

(1) The OPIUM curse. Religion had been playing with the question. How tremendously is China concerned! I see some hope in external arrangements for fighting opium in the world; but it is vain without bringing to bear the forces we represent. There is no other place to mobilize like this.

(2) The threat to religious liberty. This battle must be fought over again throughout the world.

(3) The godless movement. Its force is not yet spent by any means.

(4) Secularism and Materialism. A tendency to paganism.

(5) The serious implications of the present economic system.

This can be solved only by adopting *a common front and mind*, not by engaging with details.

The Ncc is indispensable to deal with emergencies that are constantly arising. For example, the German missions all over the world are in danger of being blotted out by the exchange situation. (Probably referring to the anti-monetary export law of the Nazi party—S.H.L.) Meeting this would not be possible but for the splendid action of the National Christian Councils of Britain, North America and India.

We need a body with maximum wisdom and continuity to speak for all of us to the government in the next 20 years, perhaps a hundred times. Here the Church of Rome with its continuity and world organization has the advantage. The question is asked—"Why can't Protestantism bring a united expression?"

One characteristic of Christianity is its constant expansion, never static, always ready. We remember the time when 14,000 Chinese students rushed over to Japan to the Tokyo Universities. We were asked to supply teachers of English. We carefully picked out Christian men who outside of teaching hours met with groups of students and tried to meet their personal religious problems. (As the movement subsided many of these teachers became missionaries in the Far East) 2000 Americans. If we had had a National Christian Council in an adequate brilliant way (there was one organization.) We are now confronting one of the biggest opportunities—not at distant time but in 12 months—to make China understood all over the map. Ultrationalism is challenging us to demonstrate a Kingdom of Heaven that is comprehensive.

Suppose we blotted out the Ncc. Then we would see the real meaning and value of it for China and the world. We must realize the extreme complexity of establishing the Kingdom—*nothing but close co-operation* will avail. *Money is a factor* and more than we realize it, it is in the hands of Christians who are disposed to use it more than is thought. I know as many well-to-do people as anyone does,—I find *none complaining of the magnitude* of our plans. But they do question whether our plans are *well conceived and united*.

I am positive that if plans are well wrought out in positive way, if we have thought things through, counted the cost, and ready to be questioned,—then we will be heard. This concerns people (givers) of small means as well as of large means.

*In conclusion*, —our man power being limited, we have to increase our efficiency and perfect our plans to make it avail-

able for all of us. Efficiency comes with *seeing the wholeness and oneness* of the task; we need *cooperation to enrich all of us*. We have a Christ so infinite that we need to use our whole resource to express Him.

To appeal to our supporters we must show a united front, and express the "climax apologetic," that we "all may be one."

## II. *On Reorganization Plan.*

It is a wise plan to consider reorganization in the direction of *better function*. Every organization needs this. The most dangerous position for any society is being static forever. It has been suggested that I run over with you the salient needs, in the light of a world wide experience with 28 national christian councils. As a profound friend of this council I will give what seems necessary.

1. A thoroly competent *service of essential information*. The larger the field served, the more essential it is to keep all parts in touch. Likewise the more varied and complex (like this of yours) the activities, the more necessary to keep all in touch. Leaders must keep up to date with progress.

2. The fostering of *wise surveys and research*. Every wise government and organization pays attention to this. This should not itself be the surveying body; but *we must know our facts and know them before anyone else does*. Sharpening the axe is not time lost.

3. Fourteen reasons, given yesterday, why *cooperation is necessary*; are we not all agreed we must *make it visible and audible* in a time like this, and present a *united front as those who believe in the deity of the Lord Jesus Christ*. I am pleased with your plans for complete coordination,—nothing can get in the way of a humble and Christlike movement like this.

4. Keep in view the *occupation of the entire field*; make known the gaps (or who will do so?). Lift up your eyes and behold the fields. At the Edinburgh Conference 1910 I was chairman of the Commission Number 1 on "Occupation of the World Field." We tabulated the unoccupied fields of the whole world. This made it possible to rivet attention on gaps in the field. There is nothing more painful than to find there are still gaps in every field. This council will startle Christendom with revelations. . . .

5. Very difficult, but necessary,—*hold in view a symmetrical program*. We have a marvellous gospel to present in its individual and social aspects. See the wholeness of the task as viewed by our Lord himself,—how we must address ourselves to this!!

6. Averting of dangers. We need a body like this on the mount to *sound warning*. 1) Some perils are outside of us: one is the doctrine of the totalitarian state with its threat to religious liberty; another the present international situation, full of strife and warnings. 2) Great perils within: shallowness, stagnation. Remember Theodore Roosevelt's definition: "*Nine-tenths of wisdom is being wise in time*".

7. The fostering of *sharing* with generous hands. No country has more to share than China. Share what? Knowledge, experience, insight, vision, burdens, hopes, inspiration. How busy the NCC will be doing this! I honestly believe the living God is doing enough in various parts of China which--if shared--would set the country aflame.

8. Most strategic—as it will facilitate all—is *the augmenting of the forces of leadership*. He who would be highest must be servant of all. This is the most highly multiplying task. The *lay forces* are to be liberated.

9. To afford an authentic lead itself (ie by NCC itself). That is, *an absolutely trustworthy lead*: therefore truly authoritative (that will) *summon us all to a great advance*. SURELY THIS IS THE WILL OF GOD. A five year movement and shifting emphases, now here, now there: i) Just now rural reconstruction, ii) religious education, iii) retreats. If these are won, China will lead the world!

10. It should afford the function of genuine statesmanship and strategy. What is strategy? The science that enables us to do with small numbers what can't be done with large. The parable of the talent proves that point. Consider classes, methods, places.

Statesmanship? Vision, power, constructiveness. The power to find an unerring principle, and take long views, see relationships; seeing what (in other words) is dangerous. Let this council visualize *a blessed creative fellowship*: I emphasize "creative" for we have a living Lord who is ready to break out among his children and do great things.

11. (If this is had, you may put aside the other ten) The communication of a spirit of profound appreciation of the sacredness of our task: this the council's great function: a spirit of sacrificial devotion, a contagious faith. *This is the victory that overcomes the world: become God-inhabited men and women.*

III. *Factors of Success in Fields of Co-operation.* (In Christian Education, Medicine, etc.) Real observations are the basis for the following remarks:

1. The presence of problems, obstacles, mountain barriers call out a co-operative action and spirit.

For example, the trials of the Boxer uprising advanced co-operation a whole generation. It was advanced by the attack on religious liberty in the Congo field. The Edinboro Conference also gave evidence.

2. Co-operation requires tasks great enough for undivided efforts. Example: the Kingdom of God Movement in Japan, which has grown from a one man movement to a whole church movement. See also the task of Christian literature for Moslems: cooperation solved it.

3. Thoroughgoing preparation necessary. This to be had in *unhurried* spiritual retreats.

4. The relevancy of program and activity to deeply felt needs show the co-operative movement more satisfactory in real service,—because it grows up naturally out of a real need.

5. Initiative and leadership of one person and group working heart and soul in season and out. This seen in the life of Dr. Ch'en Chin Yi and others in the history of this Council. It is seen in the leaders in the *establishing of the West China Union University, who set an example for the world*. The great question is—Is the leader efficient? None should be appointed because of "seniority" etc.

6. In process of co-operation, achieving most notable results, it is interdenominational, non-denominational or undenominational. But the different units interested are lost sight of—not abandoned.

7. Giving right of way to spiritual principles and God-inspired objectives; this gives progress in fact of baffling difficulties.

8. Well-planned and efficient means employed in all cases. "That they all may be one"—(nothing "common and unclean") is prayer of Jesus. You will need—

- a. A carefully worked out constitution and agreement articles.
- b. A thoroly representative and able commission or body.
- c. Stated, unhurried meetings.
- d. Adequate preparation and vigilant follow-up work, of meetings.
- e. Fully developed leaders and executives.
- f. A modern office with full equipment.
- g. Wise use of the printed page.

- h. Carefully worked out scheme of committees. Note points of weakness.
- i. Annually, the administrative committee and staff should hold a spiritual retreat to get a sense of the divine leadership and will.

No co-operative work on earth has done these things and failed. It is not fair to condemn co-operation in advance so long as success obtains by following conditions.

9. Development of intimate Christian fellowship between those co-operating. Co-operation begins when love begins. And ends where love ends. Fellowship in prayer comprehends all communions and races.

10. Unselfishness forms the proper climate of success of co-operation. There must be a will to self-renunciation.

11. Genuine Christian co-operation is a manifestation of the presence of God. There is guidance by the Holy Spirit. As Bishop Palmer of India said, there is the "Spirit of counsel."

#### IV. *Why Co-operation Fails.*

We could not have had better preparation for this topic than we have had this half hour (when Dr. Fairfield of the American Board led the devotions—using the scene after Jesus and the three came down after the transfiguration. The disciples could not cure the epileptic boy. They had impurity in their hearts, wanted chief places; we have impurity in our hearts, we need power to drive out devils.)

Today's subject not academic or curious, but *shows need to use all the power God gives to prevent failure.* Again we will deal with actual experiences. The causes of failure in co-operation are—

1. *Denominational exclusiveness, prejudice, pride.* Usually denominationalism is stronger than we think. In Africa, the natives' denominationalism is stronger than the white man's.

2. Theological differences. Doctrinal policy, creedal differences, This is why many missions have failed to enter the Ncc; because of theological differences, rather than having loyalty to a common Lord. Japanese societies differ on creed, German theology, etc. A Board secretary writes from America that there seems to be no harness to hitch the fundamentalists and modernists together; they fight in the furrow. *Our differences cannot be wiped out, but thank God, they can be transcended!!*

3. Race feeling and prejudice a real obstacle. This



peril constitutes a great challenge; the missionary movement a great inter-racial movement.

4. Conflicting national and party points of view. National and sectional psychology. An able British missionary has pointed out practical difficulties as between British and American educational policies. There are also economic differences between missionaries of different nationalities. Scale of living, etc.

5. Lack of frankness. There is found the situation where a small group keeps executive places and power in its own hands. "Christian things should be done in a Christian way" said Sir Henry Havelock.

6. Co-operation is often held back when Mission Boards are not willing to follow the lead of their own missionaries or younger churches on the Field.

7. The fear of co-operating bodies of being submerged or of losing their identity and liberty, and of having to take a subordinate place.

*But co-operation consists of ourselves in possession of all of our faculties, working together!*

8. Co-operation lags when some of parties do not pull full weight. There is the habit of "passing the buck".

9. Lack of a comprehensive *view of the whole task*. Some fear the bigness of union work. Some think theological uniformity is more important than Christian fellowship. And remember—we are not dealing with straw men: this the tragedy—men holding back the kingdom of God.

10. Personal *unfitness*, idiosyncrasies and maladjustment. These difficulties are found in order of frequency in i) personal, ii) national, iii) denominational, relations; wherever there are narrowness, bitterness, self-will or ill-will, or a sense of social superiority. We have an example in the separation of Paul and Barnabas.

11. *Lack of continuity* in administration. With inadequate follow-up work; too frequent changes in the directing committee. For example—a college board with different representatives each year.

12. A subtle peril is in *regarding co-operation as an end in itself*; co-operation without an ultimate objective fails.

13. Having *too many agencies with the same object*. E.G. —too many peace societies to make peace. Another example, there is an oriental educational institution where every action must pass thru faculty, directors, missions, home boards,—a total of 14 legislative bodies,—before it can be carried into effect. This is not an isolated case;—God grant that our lives may be spared to see the end of that!

14. Allowance of *insufficient time* to competent workers; most persons are overloaded.

15. Finance plan. Lack of a well thought out plan.

16. *Leaders do not count the cost*, especially with reference to *paying it*. We must interpret Jesus' view of the task sacrificially: First, it *will be costly*; second, attitude not an end in itself,—it must be paid.

*Next to making Christ known is the importance of weaving together the pattern of life,—together.*

You ask—*what is the cost?*

*First, personality dedicated* irrevocably to this high and holy purpose. Second, *Hard work* on the part of *all concerned*. Third, *thoroughness in preparation*, nothing superficial, no short cuts. Fresh thinking; penetrating, honest, courageous, united, conclusive thinking. *Sacrifice*: unless a grain of wheat fall and die it cannot bear fruit,—Jesus said *Much fruit*: not a *little*. And spirituality, reliance on God: prayer that is dialogue, not monologue; that is communion with God.

#### V. *The Major next Steps.*

With reference to the supreme importance of the question of co-operation, *the choice lies between full co-operation and the impossible maintenance of the status quo*. Such is the alternative in a world changing so rapidly, and with the living Christ as Leader and Lord. Laying to heart the invaluable lessons of the last two days, let us ask what are the major next steps.

1. The present world situation should cause the leaders of Christian forces unitedly to restate and replan our work, including visible and latent resources to meet the need.

Look at the greatness of the task and of the powers that oppose us! *Whether we realize it or not, we are at the beginning of a new era*. Anti-religious forces are shaping this new world. In all parts of the world we are facing common enemies; never was there a more critical moment. We must mobilize men with the wisest strategy. The violence of communistic activity, the powers of paganism and of non-Christian systems, the reactionary attitudes of many governments to religious liberty, the subordination of religion to serve the totalitarian state, (all oppose us); and there is the necessity to recast the industrial system. *All these unite in a challenge to Christians to fight to the death!*

In truth we are *facing stupendous changes in the whole make up of the world*, I fully believe. With such changes impending, are we exerting our maximum influence in building the kingdom of God? Have we sufficient workers? Are they

qualified? Are they united? If Protestantism continues as for decades in individual bands what hope have we of triumphant success? *At such a time a lack of a concerted plan is a criminal waste!* A piecemeal application of the co-operative principle is not enough. *Something more radical is necessary* to give substantial reality to the co-operation already existing. *A more masterly diagnosis* of the situation is needed.

2. Christians must unite therefore on a more extensive scale, and at a more accelerated pace, or fail to realize success.

Is there any reason, before the bar of experience and of a sensitive conscience, why we should not unite? To move against unoccupied areas? . . . Surely a way can be discovered by which our Christian bodies can rise above separatism!

The time is ripe for emphasis on the Kingdom of Christ.

3. The central or great motivating fact lies under co-operation not above,—but Christ's will is for *co-operation in our day*. The whole argument stands or falls on that. Has Christ willed it or not? Our faith is involved here. If He has willed it and He is our Lord—there is no other way. In praying "that they might be one" He willed we should *be one in the task* to bring all men—no other way. My life had been otherwise if I did not believe this His purpose.

4. The clock has struck, the time come, when leaders should enter into this *third stage* of co-operation:—

*Pool funds, names, work.*

W. J. Noble of England says: "We have reached the critical point: we must go much further soon, or else we've gone too far. (This very true) If the years behind were preparation, then they were worth while; but if only an end, then hardly worth while".

Why delay in giving decisive effect? Difficulties in the way? Yes, but they are our salvation; I thank God for them! they are stepping stones. Why thank God for them? Because they assure our counting the cost and that is always priceless.

Again, it is Christlike to count the cost—with reference to paying it!

Is it the will of our Lord to you? Is it His mind that we should retrace our steps?

VI. *Decisions we are called on to make.* (Concluding address).

We all shrink from these parting hours. We are deeply touched by our friend Lobenstine's parting from the place built around his life. On my nine visits to China, I have felt it each time more difficult to leave. We all hate to break up this fellowship.

Thank God, we don't need to! Fifty-five years of traveling and saying goodbye daily have shown me that oceans and continents cannot separate friends. Because we are all so near our Lord we cannot get far apart. On beginning my travels a dear friend in Edinburgh gave me a pocket book with these words in gold: "With God, over the seas; without God, not over the threshold". Those words have been with me as companions.

*This is a fruitful and valuable gathering.* Some, perhaps, are disappointed—some things have not taken place. There is some genuine criticism,—things not just right. We are all human. On the other side—there are things to make us rejoice—and the unsatisfactory things fade into insignificance. I repeat: this has been a *creative gathering*. I have patiently read the secretaries' full report. You will agree that seldom has there been such a meeting, with so *many momentous decisions* in a few days.

Friends, these decisions are not ENDS IN THEMSELVES. Some one asks, "Was the meeting successful?" We will know later, I said. We are at the parting of the ways,—as Christians it means decision.

*What decisions are we called on to make tonight?*

1. The choice between contraction and expansion. Shall these choices be fully effective or not? or put in the archives? What vistas—the rural field, how vast! the student field, incomparable in the world's history! With imagination like this, we are deeply moved. We are reminded, too, of the crushing burdens on the people, that must be lifted. Heroism is called for. Therefore *we are called to a program of great expansion*. Have you doubt? What would Christ do in this situation? What *did* Christ do under such circumstance? "I must preach to other cities also!" "You are the salt—the light . . . ."

Does the pierced hand point anywhere else? I doubt if any here will choose anything but expansion. Admiral Nelson, whenever there was a choice between fighting and not fighting, always chose to fight! In a choice, I invariably *choose the larger of two programs*.

2. *The choice of guiding on the future and guiding according to the past.*

Certainly we must have reverent regard for the past. Why? Our original mandate lies back there! We must keep it bright! We must not make it common! Look for the most valuable thing—our experience. Look for incitements

—for fortifying courage. “They shall abundantly utter Thy goodness!”

But *our goal* lies out in the future—the youth are out there—our *Divine Leader is there—ahead!* He is “The Prince Leader” (Hebrews)—the Leader of Leaders! Know that no one ever regretted regulating his plans by Jesus . . . There is another decision at the fork in the road tonight.

3. Shall we frequent mountains? or valley and plain?

There are some inspiring plains and valleys with mists floating about, but in the Christian field we are needed on more difficult heights. What are those heights? *The Mount of Vision*—where we see the large dimensions and true perspective. In the wonderful exhibit of Chinese art (which it would pay you all to see) soon to be taken to London on warship the paintings are from high points of view, looking down on the clouds. So on the mount of vision there is the higher perspective—what the crowd does not see; there is exhilaration and knowledge. How true the old testament word—“Where there is no vision the people perish!”

And it is *the Mount of Warning*. In the time of William Tell in Switzerland, fires were lit on the hills to give warning of approach of enemies. My friends, we were never in such a dangerous time as now; There were never so many enemies. Therefore, frequent the mount of warning! Especially with reference to youth. We’ll fail youth, if not on the mount!

And the Mount of Transfiguration, of stupendous changes! Humanly speaking—unbelievable changes. There sees no one but Jesus only! There begin the real changes in our lives, because *He* makes the changes; they are profound and enduring: changes in disposition, changing hate to love and vice versa. . . . Dear Friends, we must be up there; then come down into the valleys—and nothing can stop our five year movements!

The Mount of Loneliness and Sacrifice. He went there: we must do likewise. The grain of wheat, unless it die . . . that is the secret of this movement.

4. Will we regulate our program by visible material resources, or by invisible, spiritual resources?

Of course we shall not overlook material and visible resources. Some people talk as if all the money was burnt up! Grant you there is much in hiding and held back. But see what Gandhi, for instance, has done without material backing. And you are Christ’s and Christ is God’s. Do you doubt Christ? We know whom we have believed.

It is the invisible and spiritual which *has unlocked* these

material visible things. Dr. A. J. Gordon said to me, "Mr. Mott, if I were to live over again, I would not pay so much time to raising money, but to changing people's hearts",—and that was the depth of it.

Perhaps this great depression has been prolonged to teach us deep spiritual lessons. My friends, if we *do learn* to regulate our lives and work by the invisible, then there will appear some present day "evidences of Christianity" indeed! "Depression" not a word for Christians, but "elevation"!

Is it necessary to remind ourselves of another choice?

5. Will we face the task with united front, or with divided ranks? Of the folly of meeting tasks alone, I remind you. Remember the complexity of the task. What I have said, of the extreme difficulties, of the urgency of the situation, of the limitless possibilities of sharing, about the triumphant apologetic "that we all might be one" that the world might believe", of the dangers of not uniting and thus impoverishing leadership,—our *resources must be pooled* to make them sufficient.

There is grave danger of losing the initiative and then lose out. I pray you bear this in mind.

A trusted friend said, "Mr. Mott, you've told of the causes of failure, etc, etc. Please tell what we really ought to undertake". I'll mention a few things:—

1. The next five year movement. This can so far transcend the last five, that we'll hardly recognize the latter. It is a chance to weave together all our forces. Dr. C. Y. Ch'en spoke a true word: When he said that at the beginning of the first movement he could not imagine what really has happened.

2. The theological *training of leaders*. The Kuling Conference with Weigle in July will be full of content.

3. Organize four deputations of three men each to hold 25 *retreats of preachers* (100 retreats in all) within a year. (It is an impressive deputation of five that is getting ready to visit the universities: there is nothing too good to put into that task!) I predict they will go from strength to strength and the movement will gather momentum and liberate limitless energies.

4. One hundred *training institutes for laymen*. These are to be conducted by deputations of three,—one minister and two laymen,—to liberate the vast lay force *new latent*. Emphasize training as Weigle lays it out.

We ought to back the deputation of five young scholars with all our might!

5. Carry out the suggested combination in Chekiang, to be a model for other areas in China and in the non-Christian world. I'd like to see China lead off in this. The Philippines and Bengal are making plans but I'd like to see this begin first.

Complete the Shanghai survey and make it an example of saving scheme for making Christ known. Why wait 2000 years?

6. A Christian weekly journal for China. The clock has struck; unite on it! Let's transcend all our differences! "You're an optimist, Mr. Mott!" Yes, I am. I am confident in you. And "The Christian Farmer"—co-operate earnestly for this.

7. The opportunity now presenting, like that in Japan. There we sent Christians to fill the call for English teachers. Out of hours, with the government's full consent, they met their students in groups and presented the claims of Christ. Many of those teachers are missionaries now; and many Japanese too have been won. Why not here?

This is not theory; it can be done.

Let us not only see but seize the opportunity!

8. Eliminate creedal confusion and negations. This the *time for great affirmations*. Nothing has happened to invalidate anything Christ ever did! We must have unshakable confidence.

9. Make the choice between the voice of God and the Voice of the World. *The greatest single need*—all over Christendom—is *attentiveness to God!*

It is the most noisy time in the world's history,—more voices than ever. Our prayer life must be a dialogue, not a monologue; and after our prayer we are at the beginning (of events). Then say, "My Soul, be thou silent unto God;" then—"Speak, Lord, for thy servant *"hearkeneth"*.

And He speaks, in gentle stillness; His sheep know His voice. Make this decision of attentiveness to the Living God,—then you cannot but succeed.

June 6—Born in U.C.C.M. Hospital, Chungking, a daughter, Ruth Marianna, to Dr. and Mrs. R. Gordon Agnew.

June 13—Born in U.C.C.M. Hospital, Chungking, a daughter, Daphne Joy, to Mr. and Mrs. William G. Sewell.

## THE FUNCTION OF A UNIVERSITY IN THE HEALTH ACTIVITIES OF A COMMUNITY.

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The functions of a university in the health activities of any community are primarily educational. They should include a leadership in health education, not only among the students but also in the community which it serves. Such a health service is a part payment for the support, financial, or moral which it receives from the community.

Health education activities of a university in China are twofold. They divide themselves into, Adult Education and Child Health Education. Their problems are quite different and can be approached along separate lines. Adult Health Education, the more difficult, includes what may be called "popular education". Here we include such activities as, lectures, newspaper articles, radio talks, movies, local study groups, advertisements, feature stories, magazine articles, bulletins, posters, tracts, And for this adult health education, University specialists must be developed.

Here in West China, because of the lack of anything approaching municipal health education, such as water supply, sewerage, garbage disposal facilities, it is imperative that the introduction of these different activities should be a part of the policy of the university. Not that we should actually do this piece of work, and it would be well if we could have models of each, but that we should undertake to assist in cultivating a municipal health consciousness which would stimulate the introduction of these civic necessities, for modern municipalities. And such a plan for adult education demands the development of specialists in Adult health education, by the university.

In the realm of child health education the activities are legion. They begin before the child is born and lead him along in life into the adult state. He must be taught the fundamentals of health promotion and the principles of personal and community health. He must be assisted to develop and maintain physical, emotional and mental health in such a manner as to become permanent habits. For this work the university must prepare special lists in pre- and post-natal work, pre-school as well as school health education, all of which lead the child to a more healthy adult state.



As in other lands, so also here in China, we shall see the State, through its educational systems, realizing its responsibility, and assuming that responsibility for the problem of Child Health Education. And here our university must take the lead in developing methods and materials in health teaching for each of the grades, thus acquainting the child with the fundamentals of health with a view to developing within him the desired attitudes, skills and health habits.

So we see the demands for health education specialists; one for adult health education and one for child health education; not that we can make any sharp line of demarcation between them—they overlap—but the work of the two is distinct even while the fundamental training may be the same.

Now, the programme which the university should undertake for health education should include the following.

1. Public Health Courses for students in medicine, dentistry, nursing. It should co-operate in the training of laboratorians, statisticians, sanitary engineers, sanitary inspectors, epidemiologists, mental hygienists, nutritionists, public health education, adult and child, and social welfare. Specialists in tuberculosis, social diseases, cancer, vision, hearing, and administration, should be developed.
2. Courses in Hygiene and Public Health for.
  1. General students,
  2. Women students.
3. Research, Laboratory, Bacteriology, Physiology, Epidemiology, including the sources and transmission of diseases, social economics, Educational.
4. Students Health.
  - A Physical fitness tests annually, correction of defects, inoculations and immunization.
  - B The care of the ill student.
  - C Personal advice, where sought.
  - D Sanitation, campus and off-campus sanitation.
5. Extension work. rural medical work in all its branches.  
rural health educational work.  
short courses for special workers.
6. Co-operation with other health workers and organizations.

Because of the lack of such facilities as are available to the public in America and Europe for health education, we

in China and especially in West China, must broaden our horizon as much as possible, thus giving society here the broadest possible public health education. The above programme seeks to do this, and not only should we aim at the teaching of our students, but we should have it as our objective to supply that most fundamental need here in West China, to wit, leadership. The first principle in all public health education is knowledge of the facts involved in the promotion of health and the prevention and control of communicable diseases. The second principle in health education is to know how to present these facts to the public adult and child, and to present them. Thus it is seen that all the interests and activities of governmental agencies, of private agencies, and of universities in matters pertaining to hygiene and public health are indirectly or directly concerned with public health education. And the function of the university in the modern public health movement is leadership.

And, as the foremost university in West China, and the only one which has the facilities for foundational health educational teaching as seen in our college of medicine and dentistry, it is imperative upon us to create a comprehensive and constructive programme of public health education. This cannot be done unless we gave trained personnel who understand the basic facts of hygiene and either teach them, or see that they are effectively taught. Also they should be able to organize and administer well balanced public health programmes. Such is our obligation.

In addition to the above special courses for students in the regular professions, such as medicine, dentistry, etc., the university should arrange for attractive courses in hygiene and public health which would appeal to all the students in the university. It is this college course in hygiene and public health which should be of great significance in the promotion of hygiene and public health in this land. College students generally, become the leaders in society where they cast their lot in life.

Our university through its college of medicine and dentistry should maintain an effective student health service. It should function adequately with regard to personnel, and give efficient service in personal attention, individual health advice and sanitation. Periodic health examinations, prevention and correction of defects, care and treatment of ill students, immunization, health promotion, including mental hygiene, nutritional and such like activities, of the "personal attention" aspect of health service. This service can also be

made a laboratory for students in public health education studies, fitting them for such service when they take their place in society.

In the promotion of popular health instruction, the university can be of great assistance through its extension service. And this is a branch of work which can be carried on in co-operation with outside agencies. Here we have a pooling of resources. And it also becomes possible for the university to direct the activities of some of these organizations whose objectives are not always as ideal as they might be, nor whose actions always live up to the best traditions of the organization, as it functions elsewhere. And here we have a pooling of resources. Lecture work, radio talks, demonstrations, correspondence courses, etc. etc. are ways of cooperation. The magnitude of this work is only limited by funds and staff.

- One foreign physician.
- One part time graduate dentist.
- One full time graduate physician, man
- One full time graduate physician, woman
- One full time graduate nurse, woman.
- Two secretaries, full time
- Two coolies.

Because of present co-operation with another organization, one secretary would be forthcoming from that organization. Also at least part time of one coolie. The cost of the graduate nurse could possibly be found outside of the budget as presented above. This would mean that the College, would needs find budget for two full time graduates in medicine and half salary for a part time graduate in dentistry. One full time secretary, and full time coolies as well as a half time coolie. Of these latter amounts, most of it could be found in the budget of the University Dispensary, as well as part time salary of one of the graduates in medicine. Our budget would then be something like the following,

- One full time foreigner physician, salary met by his mission,
- “ “ “ graduate in medicine, woman, salary met by her college
- “ “ “ graduate in medicine, man, salary half by college.
- One part time dental graduate, salary half college.
- One full time graduate nurse salary found elsewhere
- One secretary salary provided
- One secretary salary found by college

|            |                            |
|------------|----------------------------|
| One coolie | salary provided            |
| One coolie | salary found by<br>college |

It is pointed out that this is the minimum staff to carry on such a programme as is outlined above.

It is further pointed out that no other university of a similar standing with ours has as small a staff in Public Health Education as the one suggested as a beginning.

The department of Hygiene and Public Health in our university has been functioning steadily for five years, on a budget of two hundred dollars. It is no longer possible to adequately carry on the work of the department under such conditions. The above is presented as a more comprehensive and complete plan for the work of the department.

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### EVANGELISM IN THE KINCHWAN

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In the Fall of 1933 the China Inland Mission opened a station in Mowkung, the capital of the Kinchwan, as a base from which to reach the various peoples of this extensive territory. While, of course, there are Chinese and Moslems in the colonial region known as the Wu T'uen, comprising Mowkung, Fupien, Hsuching, Tsunghwa and Tanpa (Rongmidrangu), who need to be evangelized, the Kinchwan work was begun more particularly with the object of carrying the Gospel to the hundreds of thousands of Kiarung and Geshi, and the Tibetan nomads of the grasslands to the far north.

Apart from the occasional visits of Mr. Edgar among these Lamaistic peoples during past years very little, if anything, has really been done for their evangelization. At the time of the opening of Mowkung the workers wondered how they could best obtain an entrance into some of the ten odd principalities which make up their "parish", and a few preliminary itinerations were made to different centres to make the acquaintance of some of the Kiarung and Geshi.

In February 1934 Mr. Edgar escorted Dr. Jeffrey and a book distribution and preaching journey to Lianghokow, a small Chinese village about three days north of Mowkung, to

102° E

# MAP OF PART OF WEST SZECHWAN.

(ONLY APPROXIMATELY CORRECT.)  
PASSES (MARKED X) ARE ALL BETWEEN 13,000  
AND 16,500 FEET IN ALTITUDE EXCEPT  
WHERE STATED.

SCALE: 30 MILES TO THE INCH

32° N

32° N

N

102° E

YA DAIN KAKA MTS

MESANG

AIKCHHOC

TAKTSHANG

ZUNGKANG

MACAAM

CHORSCHI

MOWCHOW

DROZUR

LIANGHOKED

HSÜCHING

PUPIEN

TSONGHUA

DIZIMO

MOWKUNG

KWANHSIEN

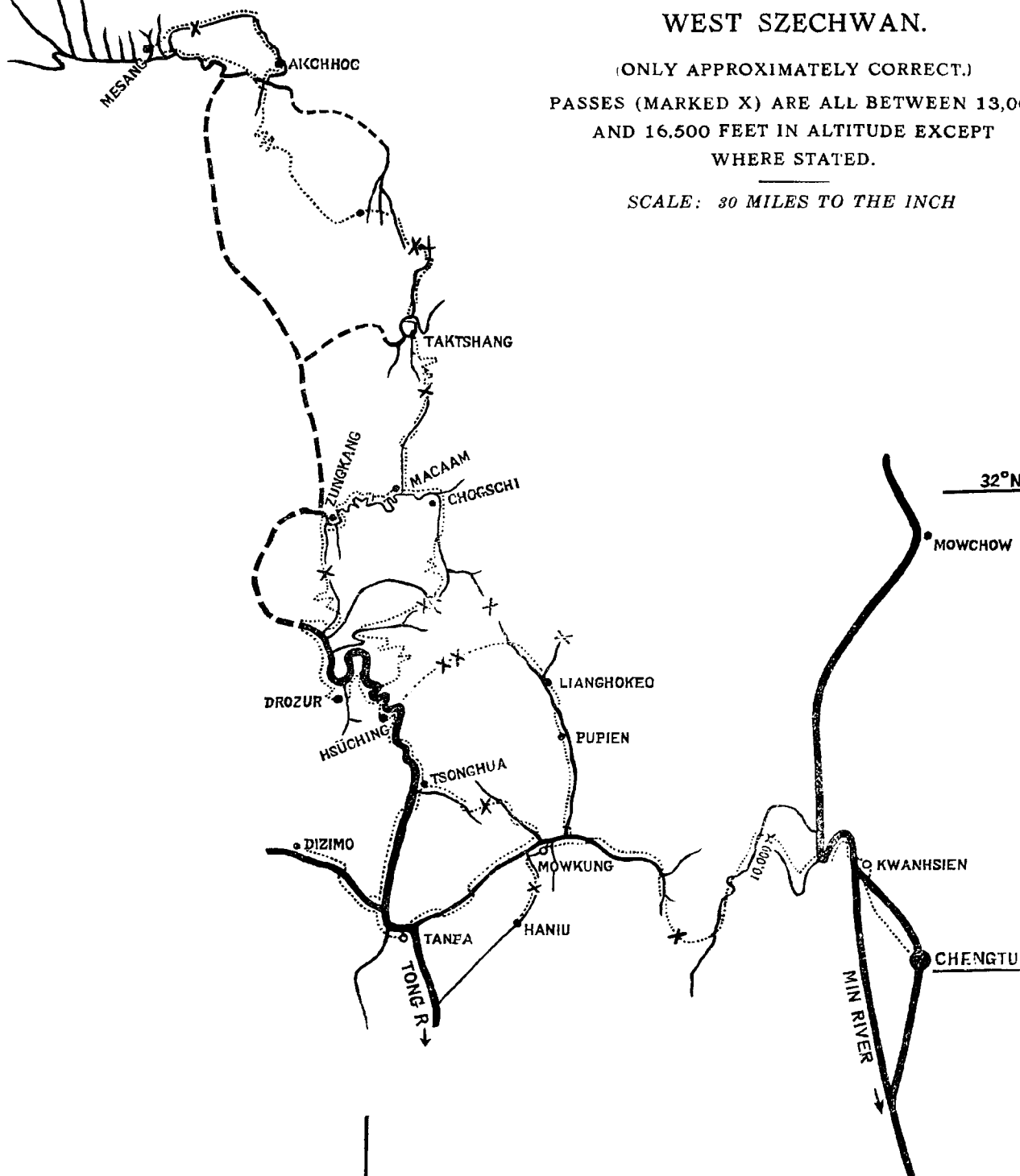
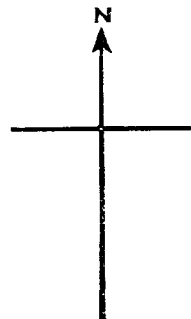
TANFA

HANIU

CHENGTU

TONG R.

MIN RIVER



which place caravans often come out from Chogschi with salt and herbs, and return with tea. This place is one of the gateways to some of the northern principalities. On their way back a brief stay was made at Pachioh, the scene of the revolt seventeen or eighteen years ago, which resulted in the murder by the Kiarung of numbers of Chinese and Moslems in various parts of the Wu T'uen.

Following this Mr. Pocklington visited Tanpa, a hundred and eighty li south and west of Mowkung, from which centre he was able to make a journey to Dizimo, a few days up the Geshi River, where he was well received, and where he distributed Tibetan literature among the attendants at a festival then in progress. Then in May and June Messrs. Amos and Pocklington made a circular tour lasting about a month which took them through all five of the Chinese colonies and over two passes of probably 15,000 feet altitude on the road between Hsuehing and Lianghokow, which had not been previously traversed by foreigners.

It was during this latter journey, while passing by the lamasery known as Kwangfahsze, a few li outside Tsunghua en route to Hsuehing, that the Lord gave a wonderful and speedy answer to the prayer that He would do great things among the peoples of these regions. Here in a quite unexpected way, the acquaintance of the abbot was made. This man had previously met foreigners during his twenty-three years at Lhasa. A delightful two hours conversation followed with an opportunity to present him with Tibetan Gospels and tell him something of Him of Whom the books spoke. Before leaving, the abbot voluntarily offered to teach his visitor Tibetan.

In July, Messrs. Amos and Jeffrey, desiring to take advantage of the abbot's offer, left Mowkung and travelled via the 16,000 foot K'ungk'ouerh Pass, and spent two months there in the study of Tibetan. During this time their friend the "bishop" as they came to call him, one day quite unexpectedly mentioned that if at any time the missionaries wished to travel through any of the states ruled by the "Eighteen Princes" over whom he nominally exercised control, he would be pleased to give them a passport which would enable them to travel anywhere in their territory. This welcome news came like a bolt from the blue, as it included all the states which had been formerly closed to the messengers of the Cross. Although the Great Lama, through studying a Tibetan catechism by Sørensen, had come clearly to see that Christianity and Buddhism were quite opposed to each

other, or as he put it, "back to back", the more his pupils talked of the possibility of a journey through the northern principalities and up to the grasslands to "propagate Christianity", the more eager he was to give them all the help he could. In the latter part of August they left Tsunghwa to return to Mowkung to make preparations for an extended tour north, travelling via Tanpa, where four days were spent at the City God Festival, preaching in Chinese and distributing Tibetan Gospels and tracts. Three weeks were spent in Mowkung and then finally they left for Tsunghwa and the north on September the 24th. A few days were spent with the abbot at Kwangfahsze, and on October 5, equipped with the promised passport and accompanied by a lama who spoke Chinese, Kiarung and the language of the grasslands, whom the abbot had deputed to serve as guide and interpreter, the journey was begun. Passing through Hsuehing, Drozur, the capital of Choskia was first reached. Crossing the Takinbo from Cho-kia Principality into that of Zungkang, the party continued on to the principality of Chogschi where they were met and entertained by the Prince, a splendid fellow who was most friendly and provided a passport to the Prince of Ngaba and a letter of introduction to Sprisku, eighty-eight year old "living Buddha" of Amchhog. From Takhtshang lamasery in north Chogschi to Amchhog, travel was by yak. At this latter place the travellers were the guests for four days of the Buddha, and then moved on to the Ngaba capital. Mr. Ekvall of the C. & M. A. and Dr. Rees of the C. I. M. were able to visit this state from Kansuh in 1932. The Ngaba people are not Kiarung but Tibetan, and seemed far more steeped in Lamaism than the Kiarung. Lamaseries, prayer-wheel houses, and "Mani-mounds" are there in abundance, and almost all the men around the capital, whether lamas or not, wear lama dress. Sixteen days were spent there distributing Scriptures, some of which were taken as far northwest as Upper Ngolok near Tsinghai; and in doing medical work. While there the missionaries were "among those present" on the wedding day of the prince's son, which event was attended by guests from all over Ngaba, Ngolok, Lhamo, Chogschi, Amsivar, and other parts.

Leaving Ngaba on November 15 after an eight days' ride on yaks, Chogschi was reached once more and a week spent there with the Prince before proceeding to Hsuehing via Dampa, the smallest and proportionately most mountainous of the Kiarung states. December 12th saw the travellers back at the base in Mowkung, clad in Kiarung dress, somewhat

begrimed and with beards nearly three months old, unrecognized by many of the Chinese with whom they had been quite familiar before going north. In all they had distributed 2,720 Tibetan Gospels; given away a few Tibetan Testaments; had good opportunities of preaching to the few Chinese they met, particularly the small Moslem community at Ngaba; covered between six hundred and a thousand miles which were variously travelled on foot, yak, horse, mule, and coracle; crossed seven passes, all between 13,000 and 16,500 feet in altitude; and received invitations from many parts to pay a return visit soon. Surely God had marvellously answered prayer and a wide open door is set before the messengers of the Cross by which to reach these needy people of the Kinchwan, and the accompanying "many adversaries."

At the beginning of January 1935 Mr. Beatty visited Hanniu, two days south of Mowkung, which is reached by crossing a pass of 14,000 or 15,000 feet. The inhabitants of this place, mostly halfcastes, are nearly all degraded through opium. Mr. Beatty stayed four days among them preaching the Gospel, which none of them had heard before. A carpenter and his wife with whom he stayed were astounded to hear that God or anyone else should love such people as they were. In the crossing of the pass to Hanniu steps had to be hacked in the ice in some places for the horses to obtain a footing.

It is, of course, regrettable that Mowkung has had temporarily to be evacuated on account of the godless Red menace. Mr. Beatty left for Chengtu on May 20, soon after the news of the fall of Mowhsien reached us. Messrs. Amos and Jeffrey stayed a few days longer, but tidings of the loss of Lifan in the northeast and Mienning in the west, along with the probability of the Reds from both sides trying to make connections in the Kinchwan, caused them to move from Mowkung ere it was too late and while the road to Kwanhsien was still open. An eventful journey of eight days, in the course of which a laden animal had to be hauled out of a mountain torrent whence it had fallen from a crazy bridge, making it compulsory to sleep in soaked bedding for four nights; swollen rivers had either to be crossed on horseback or waded; and animals had to be entirely unladen, even of saddles, in order to cross long and rickety bridges suspended high over wide, rushing streams. Just before reaching Kwanhsien a horse with a load was bumped off the road and down a steep, rocky embankment by a boulder jutting out of the road-side, coming to a dead stop at the edge of the river about thirty feet below,



from which point the loads were carried by coolies. They arrived in Chengtu in nice time to share with the foreign community the privilege of being present at a reception given by the Generalissimo and Madame Kiang, and were delighted to find themselves in agreement with Madame Kiang, who emphasised the importance of evangelism in the salvation, and the changing of characters of individuals. The people of Mowkung would welcome an embarking upon extensive medical and educational work, but their first need is that of spiritual regeneration.

Now a word as to the present condition of the work in Mowkung and the district around.

(a) In Mowkung the services for some time were fairly well attended by the Mohammedans, several of whom have frequently been to the mission house between times to talk about the Gospel, but latterly they have dropped off considerably. There are a few who seem really interested but private conversation with Moslems seems a better method than a public service, as they are so suspicious of each other, and any tendency to leave Islam for another faith would be soon reported to fellow-Moslems and united persecution would be the inevitable result. As for the Chinese, there are certain ones who come fairly regularly and seem "not far from the Kingdom", but to throw over their opium and definitely follow Christ in a new life would be no easy thing for any of them, and so there have been no definite conversions so far as we know. Mowkung produces huge quantities of opium, it being reported that only about twenty of the two to three thousand inhabitants do not smoke or use the cursed stuff in one form or another. Opium, gambling and immorality are the triple evils which hold most of the Chinese of the Wu T'uen in their grasp.

(b) As regards openings among the Kiarung, the prince of Chogschi recently wrote saying he would be glad to rent us a house for language study and also to reach out in evangelistic work among his people. He has also offered the services of one of his best Kiarung scholars to teach us their language. The prince of Piehsman, with whom there have been excellent opportunities of conversing about the way of salvation, has shown himself most friendly and given us an invitation to visit him and his people again any time we care to go.

Early in 1935 two requests came for Tibetan Gospels and other Christian literature from a place a few miles from Tanpa where no missionary has previously been. Money to pay for the books was sent, along with an invitation to visit these people in person.

And so "the Lord hath done great things for us whereof we are glad", and we are convinced that God's time for the non-Chinese races of the Kinchwan to hear the Good Tidings has undoubtedly come, and we expect to see "greater things than these" in the future.

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### HOW CHRISTIANITY CAME TO THE HUA MIAO ALICIA MOREY GRAHAM

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In northern Yunnan and north-western Kweichow there live the Hua Miao, numbering roughly 100,000 people.

A member of this group, Mr. Chu Huan-tsang, (朱煥章), is one of the present graduating class of West China Union University. It is he who is responsible for the following information. To get the real inspiration and meaning of the story one needs to hear Mr. Chu himself tell it but failing the opportunity for that, the facts may be of interest.

In the year 1903, some of the Hua Miao heard that the Gospel was being preached by a missionary of the China Inland Mission at Ngan Shuen (安順), Kweichow. Though it was more than a thousand *li* distant they were so anxious to hear the good news that they walked from their home near Shih-men-k'an (石門坎) or Stone Gateway, Kweichow, carrying their food with them. When they reached Ngan Shuen, the missionary whom they sought told them that he had a friend at Chaotung (昭通), Yunnan, much nearer to them, who would tell them about Jesus and his teachings.

It was thus that they met Rev. Samuel Pollard who told them the Gospel story and urged them to tell all their friends and tribespeople. This they did so effectively that large groups daily journeyed to Chaotung carrying with them enough food so that they could stay three or four days and receive instruction,

Mr. Pollard was so impressed by their earnestness that he dedicated his life to preaching to them. They had no written language so he invented a script and translated into it first a catechism, then portions of Scripture and hymns. He also sought a location which might be a central meeting-place for

the people and where a chapel could be erected. Such a spot he found at Shih-men k'an though it had only a dozen scattered houses. At first the people gathered in the open. Then a thatched building was erected and later a tile-roofed church.

When he returned to England on furlough he presented the need of the Miao and Rev. W. H. Hudspeth, now of Chaotung, was the response. Upon coming back to China, Mr. Pollard made his center at Shih-men-k'an. The work prospered greatly under his leadership. Because of the long distances that the people had to travel, he and Mr. Hudspeth built other small chapels and churches, some with thatched roofs, some with tile. At present there are thirty-four of these, each of which is not only a preaching place but a school. There are 16,000 Christians, most of whom are Hua Miao but a few belong to the neighboring Chuan Miao.

Mr. Pollard seldom wore foreign clothing, usually attiring himself either in Chinese or in Miao garments. He was a man of loving heart and was particularly fond of children. Wherever he went, crowds of the little ones gathered around him. Even now, if his picture is shown, some of the older people burst into tears. Once he was stabbed in the abdomen by a Lolo. The would-be murderer was imprisoned by the magistrate. When Mr. Pollard recovered from his wound, he went to urge the release of the prisoner with the intention of converting him and sending him back to preach among his own people. He learned, however, that the man had died in prison. In 1913 or 1914, some black Lolos began to persecute the adherents of the Mission with a view to destroying the church. He and his pupils fled to the woods for safety and soldiers were sent to protect them.

At length, while carrying on his work, an epidemic of fever broke out among the students. He gave himself unstintedly to the work of nursing them and bringing them back to health. No student died but he himself contracted the disease with fatal results.

Mr. Pollard planned to carry on the three main branches of Mission work, school, hospital and church. Ever since it became possible there have been Hua Miao attending higher schools. At Chaotung there are a hospital and a junior middle school. Two students have studied at the Union University and returned to their people before graduating. One has graduated and gone back. At present three students are at the university, of whom is a member of the class of 1935. This one, Mr. Chu Huan-tsang, has written the Miao

text-books for use in connection with the Mass Education Movement.

One of Mr. Pollard's several books is called "THE STORY OF THE MIAO". At Shih-men-k'an there are two memorial tablets paid for by students. But the greatest monument to the work of the United Methodist Mission, and particularly of the founder of the work among the Miao, is to be found in the changed lives of the people whom he loved and who still love him.

One who knew him Rev. Joseph Taylor says: "He was great in more ways than one. He was a man of parts. He had a magnetic personality and was a wonderful speaker."

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## WORK AMONG THE CHUAN MIAO

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DAVID C. GRAHAM.

It was in 1921, while I was pastor of the Suifu Baptist Church, that I learned of the existence of the Chuan Miao. They live on the borders of Szechuan, Kueichow, and Yunnan, have a language and customs of their own, and number about one hundred thousand people.

During the years 1921 and 1922 I visited some of the Chuan Miao people and became much interested in them. They began to attend the enquirers, classes at Suifu, and I was able to arouse an interest among those at Wang U Tsai in the Christian religion and in the opening of a primary school.

Since the Baptist Mission was unable to carry on this work, and some of the Chinese Christian leaders were not sympathetic towards it, I wrote to Rev. Wm. Hudspeth, who lives at Chaotung, Yunnan province, and through him induced the United Methodist Mission to begin work among the Chuan Miao at Wang U Tsai. In 1923 an evangelist was appointed, and a primary school was opened.

After twelve years the school has grown into a junior and a senior primary school with thirty-three pupils, of whom about seven are girls and the rest boys. Two students have graduated from the junior middle school at Chaotung, and nine other primary schools have been opened among the Chuan Miao by the United Methodist Mission.

After twelve years the results are, ten junior primary schools and one senior primary school, with a total of one hundred and thirty pupils, two junior middle school graduates, a small number of baptized Christians, and about a thousand Christian believers.

Last summer I again visited the Chuan Miao, and was given a most hearty welcome. I was delighted to see how the work had grown, and suggested to the Chuan Miao friends that they should plan to send students to the West China Union University, there to be trained as doctors, dentists, teachers, and evangelists. This suggestion appealed to the Chuan Miao leaders.

A few months later, at my suggestion and at the invitation of the President of the University, two Chuan Miao leaders, Mr. Yang and Mr. Liu, came to Chengtu to visit the University.

Through the help of President Lincoln Tsang the delegates were able to meet some of the highest officials in the civil and military governments of Szechuan, and in the provincial Board of Education. The Miao delegates were given a cordial welcome by these officials. They also received a present of school books and equipment, and an organ, which were valued at about three hundred dollars. The government of Szechuan issued a proclamation which was printed in the newspapers of Szechuan commending the educational plans and aspirations of the Chuan Miao, and instruction the educational board of Kongsien to give financial assistance to the Chuan Miao primary schools if it was needed.

The Chuan Miao delegates returned to their homes much pleased with their visit, and hoping to enlarge and promote the educational and evangelistic work. A mass education work has been started. There are three night classes with ninety pupils.

A very interesting fact is that the educational movement among the Chuan Miao is meeting approval among the Chinese. In the schools the Miao are learning the Chinese language and culture, which are very beneficial to them. On the other hand, the fact that they are studying and appreciating the Chinese culture makes the Chinese more friendly.

Here is an unique opportunity for Christianity to help create good will between the Miao and the Chinese, to help make this an awakening among the Chuan Miao that will result in their moral, social, and educational uplift, and to make the spirit and teachings of Jesus a vital means of accomplishing these ends.

## THE RED SITUATION.

Since the "News" last published information in connection with the military situation, the main development has been from the south. The past few weeks have seen the steady advance of the forces under Chu Teh and Mao Sse-tung from Sichang through Yüehsi across the Tung river, in spite of every effort to stay their progress; till at the present writing they are beyond Lutingchiao and are reported at Tienchüan equidistant from Yaan and Kangting (Tatsienlu) which latter place is presumably their present objective. With what foundation of fact it is difficult to say, but persistent reports have it that this city is occupied by Government troops who have revolted and joined their fortunes with those of the Reds, and that in the near vicinity there are Mantze who are ready to fight under the Red flag.

In the north, the Communists under Hsü Shang-t sien are still holding determinedly the region bounded by Penghsien, Mienchu, Anhsien, Pehchwan and Maochow, the last two cities being actually in their possession. There are Red forces behind the Mienchu range of hills at Peh Shui Ho, Ta Pa, Ta Shin Pa and En Koh Tsui. Chongpa has been recovered by Government troops and Kiangyu has been relieved after a siege of many weeks, but direct information recently given is to the effect that small bands of the enemy are still near enough to keep the population in constant perturbation. The purpose of the Reds in this general region would seem to be not so much further acquisition of territory as the immobilisation of a considerable number of Government troops, and in this they seem to be succeeding and so are left the more free to carry out with greater probability of success, their project of moving in a south-westerly direction with the object of effecting a combination with the Chu-Mao contingent. West of Maochow they have taken possession of Lifan and Tsakulao and it is reliably asserted that they now hold Mowkung, so that they would appear to be within measurable distance of joining up with their allies and being in a position to settle in and organise a Soviet state in Sikong.

Although the Communist forces would appear, from a glance at the map, to be within striking distance of Mienchu and Kwanhsien on the main roads to Chengtu, it is most improbable that the capital has a place in their military plans.

The roads leading to Chengtu are extraordinarily well fortified, and block houses, well built and ready to be manned in an emergency, can be seen every li or two. On the southern side of the Ho-Pa, 10 miles from Mienchu, some 18 big block houses are visible in one glance, and it would appear to be almost impossible for a force, practically without artillery, to proceed along these roads if the small forts are occupied by men of even ordinary courage.

The small Red army under Hsiao Keh and Ho Lung now operating in the north-west corner of Hunan are keeping a large part of the Hunan army busily occupied and is serving as a reason for the entrance into Szechwan of the 88th and 85th Divisions, the crack corps of the Central Government troops who distinguished themselves in the fighting against the Japanese at Woosung 3 years ago and who are now garrisoning the south-eastern corner of Szechwan with their base at Kweifu and Wanhsien. These distinguished bodies of soldiers will doubtless be available for other tasks in the Province.

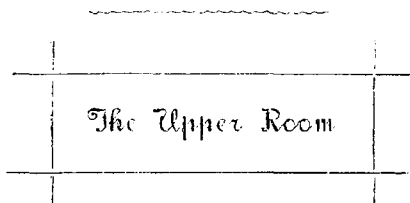
Private information received from Hunan is to the effect that there is some anticipation later in the year of the remnants of the Red armies still in Kiangsi, trying to force their way along the same route followed recently by Hsiao Keh and the Chu-Mao contingent. They will, if the attempt is made, find many obstacles to overcome both in nature, and of opposing armies, but the previous successes of their fellows will doubtless embolden them to essay such a task.

The coming of the Generalissimo to Chengtu has greatly increased confidence locally and one immediate result has been official sanction formally given for the return of missionaries evacuated some weeks ago. The strong personality of the Nation's leader has already impressed itself definitely on every phase of the life of Szechwan. Admiration has been openly expressed on all sides for General Chiang's courageous arraignment of Szechwan militarists and militarism. It is fervently to be hoped that permanent results will be seen in this direction. Owing to many important problems pressing for solution in other parts of China, it is possible that the Generalissimo's stay in Chengtu will not be prolonged, but some comfort is taken from his ready recognition of the importance of the situation which heads up in Chengtu, and if he actually leaves, it will doubtless be only to return in the near future.

In general it may be said that the situation in West Szechwan is less immediately critical than was the case some

weeks ago, as Chengtu is now free, to all intents and purposes, from cause for alarm. The fact, however, cannot be ignored that the Communists in spite of much loss, have succeeded so far in doing what they set out to do. A well established Soviet state in the far west of this Province, the prospect of which is only too reasonably possible, is not one that can be envisaged with any degree of enthusiasm by those whose life and work lie in this region. Although diplomatic wisdom, may preclude assistance being openly given by the U.S.S.R. it is too much to expect that advantage will not be taken of the more favourable opportunity to strengthen the cause of militant communism.

J. H.



#### A RELIGIOUS CRISIS.

Reading: John VI.

J. Taylor.

In order to follow Jesus in his itineraries, it is necessary to read this chapter from beginning to end. He moved once again from Judea back to Galilee. Arriving there he took boat across the sea and reached the lower hills on its eastern shore. Soon he was followed by an increasing crowd and began to teach them. Then follows the incident of the feeding of the congregation which provided him an opportunity for testing the faith of his disciples, especially Andrew and Philip. I have always wondered at the intimate knowledge of the writer of this gospel (he is said to have lived a long time after this event, and a long way off) of the place where our Lord fed the multitude. I have always enjoyed that bit of description: "now there was plenty of grass at the spot, so the men lay down numbering about five thousand." It has always appealed to me as the description of an eye witness.

At evening the disciples crossed over to Capernaum in a boat, leaving Jesus on the eastern shore. He joined them during a storm with his cheering call; "It is I, have no fear."



The next day the crowd was up early and ready for breakfast at yesterday's price. Had they lived in China at this time, they would have been dubbed "rice Christians." Jesus gave them a hint that they were more concerned about their stomachs than their souls; and then began to sift them.

Just what are the motives that either lead or drive men to Christ? It is difficult to say. Perhaps it would be near the mark to say that the motives are mixed. There may be a deep concern about the sin in their hearts and the amount of money in their purses. Some seeming idealist may rush forward saying; "I will follow thee whithersoever thou goest." He may mean all that he says and still subconsciously be reckoning the advantages that will accrue from his discipleship. It is likely that Judas began his Christian life in this frame of mind. In some of these lives the good overcomes the evil and we watch the blossoming of a strong Christian character. Others give way to worldly advantages and the deceitfulness of riches and their lives end in a dismal tragedy.

Whatever may be the motives, Jesus could not afford to neglect them. He was founding a world-wide movement and certainly did not wish to weight it down at the beginning with a lot of half-hearted followers. So he took this opportunity of testing his followers. And he did it in a most natural way. With the feeding of the crowd fresh in his memory—and no less fresh in theirs—he begins to talk about bread. Some of them, well versed in Hebrew history, recall the feeding of their ancestors in the wilderness with manna "sent down from heaven." That was all to the advantage of Jesus. He at once calls their attention to the fact that their forefathers who ate of that food so miraculously provided in the desert were all dead. So that was the bread that perishes and not the bread that He would give to them.

Still thinking on a biological and economic level, the leaders of the crowd said: "Ah, sir, give us that bread always." How it would simplify life for a lot of people if they were sure of bread "always." What a lot of anxiety and worry would at once fall out of their lives. It might be that they would be put to it to provide the butter, but at least the bed-rock problem would have been solved.

But our Lord tries, so patiently, to lead their thoughts on to a higher plane of thought. It is as if he had said: "I have not come to guarantee you a full dinner pail. I have come from the Father to give you eternal life—something that cannot possibly be had from bread that perishes. There is an inner need in each one of you. Your Father, and mine,

can alone supply it. My special mission to earth is concerned first and last with that inner want. I have come that you may have life and that more abundantly. Then, in what seems on the surface, a blunt assertion, he declared: "I am the living bread which has come down from heaven; if anyone eats of this bread, he will live for ever; and more, the bread I will give is my flesh, given for the life of the world." The Christian church has split on this declaration—one half has made it a matter of mystic magic in the Mass; another section has made it the basis of a service of commemoration in the Lord's Supper. What wonder, then, that that mixed crowd of listeners separated on this saying. Some "went from following after him"; Jesus said to his disciples, "You do not want to go too?" Peter blurted out: "Lord where are we to go to? You have got words of eternal life, and we believe, we are *certain* that you are the holy One of God."

For the nonce, that was enough for Peter and enough for Christ. Since that day men of all lands have been confronted with this great decision. Some have gone from following after Jesus. Others, who find in him the words of eternal life have said: "who are we to go to?" This is the real and decisive crisis for Jesus. And it is the greatest crisis that can come into the life of any living man.

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## CANADIAN MISSION PRESS

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CHENG TU     -     -     -     SZECHWAN

## 異哉所謂川人治川也

徐子休

今日大勢有國界無省界若以英法俄日而治中國吾極端反對之所謂有國界也若以山東河北浙江而治四川吾極端歡迎之所謂無省界也倘分省界焉而謂山東人不可以治川豈諸葛武侯尚不如張瀾乎謂河北人不可以治川豈李文饒尚不如羅綸乎謂浙江人不可以治川豈趙清獻尚不如蒲殿俊乎雖至愚極妄之人亦有以知其必不然也蓋今日時局只問其能治川與不能治川不必問其是川人與非川人民國廿四年以來四川大小凡四百七十七戰除去羅戴兩戰餘四百七十五戰皆川人治川之成績也然則不能謂之川人治川也謂之川人禍川可耳且試問縱赤匪入川者何人乎川人也自江口至成都抽稅至卅二次者何人乎川人也自內江至重慶抽稅至四十餘次者何人乎川人也徵糧有徵至民國七十餘年者何人乎川人也逼迫窮民賣兒鬻女懸樑投井者何人乎川人也使通南巴人民死亡至七十餘萬者何人乎川人也剝削之極萬井蕭條兵火之餘尸骨盈路我川人方痛心疾首呻吟於水深火熱之中彼喪心病狂者乃顛倒是非於青天白日之下吾爲推其隱情察其愚謬不過利祿薰心恐所依附之人一旦失勢彼遂無噉飯處耳嗟乎彼爲個人飯碗計而置七千萬人之死生於不顧是宜七千萬人之所不許（吾兩接信函皆醜詆倡議川人治川者下署七千萬人同叩）而吾卽七千萬人中的一人也吾聞彼鞏固飯碗者方組織暗殺團以箝制人口是師周厲王秦始皇之故技也夫七千萬人衆矣彼能一一箝其口乎彼能一一暗殺之乎且吾行年七十有四亦當無疾而死况死不死自有定數彼不能代操造化之權也縱彼能代操造化之權吾竟遭暗殺吾雖死猶生矣何也吾之死乃爲七千萬人請命而死也寄語禍川之人吾老且病手無寸鐵日日徜徉行於街市何懼之有

▲ 歡 迎 翻 印 ▶

THIS EXTRAORDINARY SO-CALLED "SZECHUAN  
FOR THE SZECHWANESE".

HSU TZE HSIU

The tendency today is to have national boundaries but no provincial boundaries. If it were a case of England, France, Russia or Japan ruling China I would oppose it to the limit—that is what is meant by "national boundaries". But if it is a matter of Shantung, Hopei or Chekiang (1) ruling Szechwan I would whole-heartedly welcome it—that is what is meant by "no provincial boundaries".

Are we then to have provincial boundaries and say that no Shantung man may govern Szechwan? Was Chu-ko Liang then not the equal of Chang Lan (2)! If it is claimed that Hopei men cannot govern Szechwan, was Li Wen Rao (3) then not the equal of Lo Luen (2)! If it is claimed that no Chekiang man may rule Szechwan, was Chao Ching Hsien (4) then not the equal of Pu Tien Chuin (2)! Even the stupidest and most foolish know that such cannot be the case.

To come to the present crisis, whether any one can or cannot govern Szechwan is not a question of whether he is or is not a Szechwanese. During the twenty-four years of the Republic there have been in Szechwan wars great and small to the number of 477. Apart from the two wars of Lo and Tai the other 475 are all accomplishments to the credit of Szechwanese governing Szechwan; but indeed this should not be called "Szechwanese governing Szechwan" but rather "Szechwanese bringing disaster to Szechwan".

"Who permitted the Red Bandits to enter Szechwan? Szechwanese. Who exacted taxes at thirty-two stations between Kiangko and Chengtu? Szechwanese! Who established more than forty tax stations between Nuikiang and Chungking? Szechwanese! Who levied "annual" land taxes up to beyond the 70th year of the Republic? Szechwanese! Who has oppressed the poor to the point of forcing them to sell their sons and daughters and hang themselves from beams or jump into wells? Szechwanese!

When the last fragment has been scraped from the land and fire and sword have filled the roads with corpses and bones and our Szechwan people in pain and agony are groaning as if from the depth of fire and water these utterly consciousnessless ones under the national colours confuse right and wrong, but we can trace their hidden motives and discover their folly;

private gain and the emoluments of office obscure their minds. They fear that if those on whom they are dependent should one day lose office then the source of their own livelihood will be gone. What then! Shall those whose only thought is for the security of their own rice bowl and reck not of the Seventy Million, be tolerated by those Seventy Million! ( I have received two missives reviling those who are responsible for this "Szechwan for the Szechwanese" propaganda signed by the Seventy Million!) Of these Seventy Million I am one. I have heard that this "Secure Our Own Rice Bowl" group have organised assassination gangs in order to muzzle the people: This is to imitate the ancient plan of King Li of the Chow Dynasty and Ch'in Shih Huang.

But seventy million is a large number! Can they muzzle them all one by one, or will they assassinate them all one by one? I am seventy-four years of age and ready to die other than by disease. But whether I die or not is in the hands of fate. These men cannot take to themselves the authority of the Creator. But even were they able to usurp the authority of the Creator and I were to meet assassination, though dead I should live. How should this be? My death would be a dying to plead for the life of the Seventy Million.

A last word to those who are ruining Szechwan; I am old and ill and utterly unarmed; I shall be strolling about the streets of the city—of what should I be afraid!

#### TRANSLATION AND REPRINTING WELCOMED!

*Notes.* (1) The native province of Chiang Kai Shek.

(2) All held positions in the first Revolutionary Government in Szechwan. (See "Journal of the West China Border Research Society", Vol. VI, paper on "The Revolution in Szechwan."—pages 73, 81, etc.) but whatever kudos may have accrued to them in connection with the Revolution it is generally considered that the first Szechwan Railway project was buried in their pockets.

(3) Minister under six of the Tang emperors, bitterly hated by the Eunuchs and died in exile. At one time he held an official position in Chengtu, and was appointed Acting Commander of the Border Defence forces in the West, in which capacity he was successful in bringing to an end a period of disorder.

(4) Prefect in Chengtu during the Sung Dynasty, known as "The Iron Censor", put to death by Wang An Shih.

(Translation by Leonard Tompkinson.)

## THE EVACUATION OF MIENCHU HOSPITAL.

## A LETTER TO A FRIEND.

Chengtü, June 15th, 1935.

My dear Edmund:

I expect that you are anxious to hear what really happened when we left Mienchu. It certainly was a very unpleasant experience. On April 1st our Mission Secretary wrote saying that it was reported that the "Reds" were advancing and that we should prepare ourselves for a possible evacuation. This we did, but were not fully prepared for the order for immediate evacuation that reached us two days later. That evening we prayed for God's guidance and now indeed we have much for which to thank Him. The next day was very busy as we had to send away the patients and close the Hospital. Of our thirty in-patients, most providentially, could walk or ride on wheelbarrows, while the very ill patients went by hwa-gan.

Meanwhile some of the nurses and myself were busy packing up the valuable surgical instruments and hospital equipment, also the Lechlars' silver and cutlery and so on. We hoped that we might be able to take away the things to Chengtü later on, and this, in the past few weeks, to my great relief, has been done. Then at last we packed one load each—all we could take away, as coolies were almost unobtainable. Many of the Chinese were leaving as well.

Early next morning, Mrs. Lawrence, who had been very seriously ill and who was still very weak, set off bravely by chair with Dr. Lawrence. Then Miss Jones, Miss Hicks and I, the nurses and others, gathered together and our young Chinese Pastor (Rev. Frank Lin) committed us to the Lord. Mr. Lin told me that he was going "to stick at his post to the last."

So we all set off walking and riding wheelbarrows, and wondering very much what the future held for us and hardly realising that we had left. On our arrival at Hanchow we met our Mienchow colleagues, but a few days later we all had to go on to Chengtü.

Six weeks ago, Mr. Lin wrote and told us that the Hospital was in danger of being commandeered by the military.

So my Chinese colleague, Dr. Ho Yu-shin, was asked if he would be willing to return and re-open the Hospital, and this he agreed to do. It has meant a very great deal to have such a loyal colleague, who, with the help of a nurse and a dispenser, is doing a fine work at this difficult time.

Another problem, that of knowing what to do with all our nurses, has been solved by the kindness of the Canadian Hospitals in taking in several of them.

It has been most encouraging during the last few days to hear of many friends in England who are praying for us at this time. You will understand what that means to me. Though the future seems so very uncertain, yet I am convinced that God has a definite purpose for us all and that He will lead us on.

Yours ever,

GRESTY BILLINGTON.

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“AIR-MINDED”—A LETTER FROM  
MRS. BLANCHE BRACE

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I must tell you about my Air trip, for it was of all others the greatest and most marvellous experiences of my life. Just before leaving, Dr. Wilford passed around tablets to the ladies in the great Ford Tri-plane, and said the tablets would make us sleepy. Most of the ladies took the dose and snoozed most of the way. I didn't take mine as I wanted to see things. I was repaid a thousand times. The day was grand; the visibility perfect. Mr. Nelson, is of all pilots, of course the best! (We think so now). He flew low, so that the outline of the scenery was clear-cut and picturesque. The first twenty minutes to me, over the Chengtu Plain, was a much more beautiful mosaic than anything we saw in Europe, last furlo, in the great and impressive cathedrals. If China never did anything more in the interest of art than design her tapestry of farm lands, she has made herself immortal, since the inventions of our age now permit one to view them so perfectly from the air.

We skimmed lightly over the mountain tops, from range to range as in a moment, viewing the "kingdoms of this world." That such coloring exists on mountain peaks, and their sloping fastnesses, and has for centuries, and that God has only now allowed his creatures to gaze upon it, seems such a pity. Needless to say, no brush could paint it or words describe it. Having so recently come away from the Chengtu Art Exhibit with a feeling that Anna Morse and Lewis Walmsley had greatly overdone the color scheme of their mountain brush work, it was a good thing to have my error in judgment corrected. Certainly the colors are all there, though on that particular day the purples were absent. We were flying low enough to enjoy the different shades of green on the mountain tops, as well as the golds, the bronzes and the reds.

Then when we swooped down to the river, we fairly slipped through the gorges, here for the first time experiencing the plane on an angle of what seemed to be like forty-five degrees as we made easily the sharp curves in the course of the river, and had the same feeling one has when looking up at a plane flying at that angle.

Then finally, circling over the great city of Chungking, we settled gently, like a bird, alighting with a few light hops, a perfect three-point landing, and discovered that we had been only one and half hours on the way. Now could anything be more wonderful than that? especially when you consider the toilsome travel of a month and half formerly by boat, and ten weary days if travelling by sedan chair. At last I feel that I am even with all buses, houseboats, sedan chairs, rickshaws, and all other fears that have haunted me for twenty years travelling in West China.

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## FOWCHOW

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Rev. R. B. McAmmond and Mrs. McAmmond left for Canada on furlough May the 19th. They have completed their fourth term of service in West China having come to the Field in 1906. Their first term was spent in Junghsien and Jenshow, the second in Jenshow, and the last two in Fowchow. They went away literally laden with gifts from their host of Chinese friends. On April the 25th the Laymen of our Church gave a farewell *Feast* in their honor to which



the leading citizens of the city were invited. On May the 12th a dinner was given for Mr. McAmmond in the Chamber of Commerce. But May the 11th was the big day when schools, hospital and church came together as a Church Family to say Good-bye to their much respected and warmly loved Missionary friends. *Dui-dzis* from all the outstations on the district and from the various departments of work in the city covered the walls of the church and the porch outside. An appropriate program was given, each number expressing in its own way the sense of loss felt by all present. The unique part of the program was the opportunity given to any, old or young, in the gathering to bear a brief testimony to the influence of Mr. and Mrs. McAmmond on their individual lives. This took the place of the usual more formal words of appreciation given by persons appointed to represent the whole group. Responses came from all parts of the gathering, warm with feelings of gratitude. As one sat and listened one could not but feel that the harvest of the years for these two devoted workers had been full and and rich.

The Fowchow work has lost not only Mr. and Mrs. McAmmond but Rev. Howard J. Veals as well. Mr. Veals has spent five years as Field Missionary on the Chungchow and Fowchow Districts. He is a tireless itinerator and has spent months each year on the road. During his spring itineraries of this year over these two districts Mr. Veals was given abundant proof of the high regard in which he is held everywhere and the warm place he has made for himself in the hearts of the people. Farewell meetings and parting gifts were the order of the day. He left for Luchow the first of May where he takes over from Rev. A.C. Hoffman who goes on furlough this year. It feels a little *len dan* down here these days.

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#### FAREWELL TO REV. J. AND MRS. NEAVE.

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On Sunday, June 2nd, the congregation of First Church, Church of Christ in China, Chengtu, met in a farewell service to one, who for a number of years has been their honoured pastor. Delegates from the Church district, and representatives from the other churches in the city also joined in the service. Silk scrolls from the various Institutions con-

nected with the church, and gifts from a number of the congregations of the Chengtu District to Rev. and Mrs. Neave, were displayed on the platform. The service was in charge of Mr. Neave's Chinese colleague, who was assisted by one of the Elders of the church. It was a lovely service throughout, and from the addresses given and the gifts displayed, one could not help but realize the place Mr. and Mrs. Neave occupy in the hearts of their people.

On Saturday afternoon, June 8th, the Woman's Missionary Society, at Fang Cheng Gai, honoured Mr. and Mrs. Neave with a Tea to which all the community were invited.

Rev. J. Neave has completed forty-one years of missionary service in the Far East. He went out to India in 1894 and worked on the Sikkim-Tibetan border at the frontier post of Gnatong. In 1896 Mr. Neave came to China, and in 1897, at the request of Dr. James Endicott, then the pastor of the Kiating district, assisted in opening the Methodist Church at Kiating. In the late summer of 1896 Mr. Neave proceeded to Sungpan, and for two years was engaged in opening up work among the Tibetans.

In 1898 Mr. Neave returned to Chengtu and began establishing the work of the American Bible Society in this part of Szechwan. In the interest of this work he made two pioneer trips into the Chienchang valley, travelling as far west as Yüensi. Mr. Neave at that time also translated various of the Gospel records into Sungpan-Tibetan.

The pastorates in which Mr. and Mrs. Neave worked in connection with the Canadian Methodist Church—now the United Church of Canada, include Chengtu, Kiating Penghsien and Junghsien. The splendid Church building at Si Shen Si stand as a memorial to Mr. and Mrs. Neave's efforts in Chengtu and district.

To Mr. and Mrs. Neave, as they leave on furlough, and possible retirement, go out the best wishes from co-workers and friends both Chinese and foreign.

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JOURNAL OF THE WEST CHINA BORDER  
RESEARCH SOCIETY. VOLUME VI.

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It is indeed interesting to compare the recent number with the first volume issued by this Society. The first issue was a slim, modest volume of sixty-four pages; the sixth number has developed into a very substantial journal of three hundred and thirty-seven pages. This increase reflects the increased membership and strength of the Society.

The articles may be divided roughly into two classes, those of general interest, and those which appeal to a narrower field. Of the first type, we will mention only two.

Mr. S. C. Yang's "The Revolution in Szechwan, 1911-1912," is a most complete record of the revolution in Chengtu, and should prove to be of great historical value. It is well written, its photographs of the officials, and of some of the major documents issued at that time, are of unique interest. It would be interesting to see another article by Mr. Yang or some one equally well qualified, continuing this account and bringing it up to a more recent date.

The article of V. H. Donnithorne, "Fang Kung and the Golden Age" is the result of a very complete, thorough-going bit of research. Mr. Donnithorne's starting point was an ancient stone standing in the Hanchow yamen. From this, he has worked out a most interesting article, telling the story of the dismissal of a great Prime Minister of the T'ang Dynasty court, Fang Kung, of his exile to Hanchow and of the Golden Age that he established there. Resulting from this study are some interesting comments on Nestorianism of that period in China.

Of the second type of article, one might select as an example, "The Chrysomelidae of Szechwan" by W. C. Ho or D. C. Graham's report on his Hanchow excavations. The latter is of great archeological significance. Some of the article reported, date from the beginning of the Cheo dynasty, 1100 B. C. and so roll back the pages of Szechwan history to a new date.

In addition, there are many other outstanding articles. T. Torrance has one on "The Basic Spiritual Conceptions of the Religion of the Chiang;" D. C. Graham has several contributions from the West China Union University Museum;

J. H. Edgar as usual, is unique in the subject matter covered by his twelve articles, and there are others.

There are two welcome innovations to this year's journal, the index, and the book reviews. In the latter, some eight books, some old, some new, but all dealing with West China have been reviewed. This feature is to be continued in future numbers, so as to build up a complete set of reviews of all books dealing with West-China.

The illustrations and the general make-up of this journal reflect great credit on the editor and the publishers. The maps, which are included are very clear and useful. As a suggestion, would it be possible to add another map, which could possibly be printed on the inside of the front cover page, showing the general lay-out of this part of China, called West China. To readers, both in China and abroad, it would help in quickly locating places mentioned in the articles.

The only suggestion of criticism that the reviewer would make, is in the excessive length of some of the articles. There seems to have been little attempt, to cut down to the fewest possible words consistent with clearness. However, the Society and in particular, the Editor, are to be congratulated on Volume VI. It has taken a great deal of painstaking labour on the part of all contributing, and has resulted in a most valuable and interesting contribution. It is a journal that all who are interested in West China, will find to be a mine of pertinent information, told in a fascinating way. It should be included in the summer reading of every missionary.

R. C. S.

Note :—

Back numbers of the Journal may be purchased at the following rates:—

|  | China  | England | U.S.A. |
|--|--------|---------|--------|
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| Volume VI.   | 5.00   | 9/6     | 2.50   |
| Supplement to Vol. V; English-Giarung<br>Vocabulary, Edgar | 5.00   | 9/6     | 2.50   |

Members of the Society may obtain these numbers at special rates.

## THE RECORDS OF THE LIFE OF JESUS.

(In Chinese—Union Mandarin Version), by Henry Burton  
Sharman, Ph.D. Association Press, Shanghai.  
\$3.00. Foreign binding and paper.

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“The purpose of this book is to present the records of the life of Jesus in that form which will make most fully available the contributions of the several sources, both individual and collective, to an understanding of the actual career of Jesus.”

So often the individual gospel gives a saying or incident in such a way as to give a different interpretation from what, on study, appears to be the more original record, in interpretation often inconsistent with the rest of Jesus' teaching. For instance, if one were studying Matthew, only from the statement, “It shall not be forgiven him, neither in this world, nor in that which is to come,” one would conclude that Jesus believed in the Jewish eschatological conceptions. Whereas, on comparison, this proves to be Matthew's interpretation of the saying in his source document, “He is guilty of an eternal sin.”

On one occasion Jesus makes the remark, humorous, perhaps, “Let the children first be filled.” And this becomes to Matthew an indication that Jesus was limiting his mission: “I was not sent but unto the lost sheep of the house of Israel.” In another place, it is evident that by removing a sentence from its context and making a slight change in the wording, Matthew makes Jesus *uphold* the “jots and tittles of the law”; whereas according to Luke's rendering of the same source document, he apparently was deprecating the terrible hold that the Law with all its details had over people!

On examination of one place of the material thus displayed, we are faced with the necessity of making a choice between two source documents as to which Jesus was more likely to have said, “Verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many”; or, “For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth.” And at another place we are struck with the difference between two

records on a very important point: Jesus' forecast of events at Jerusalem. And the question arises: Did Jesus forecast his resurrection, or did he say, "Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men"?

Another example of how this comparative study helps us to come to an understanding of Jesus is in regard to the parable of the talents. On examination it appears that there are *five* different accounts of this parable—three of them so garbled that their interpretations lead to the attributing to Jesus of ideas quite inconsistent with his teaching elsewhere.

Perhaps the most striking of all places in the book is where the evidence can be seen, right before our eyes, of the gradual change from such a simple saying of Jesus as, "Whosoever shall deny me before men shall be denied before God" to the elaborate, highly apocalyptic statement. "The Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds."

The more one uses this book the more one comes to appreciate the many distinctive features about its arrangement and devices which make its use in any study of the records about Jesus so extremely interesting and valuable. Dr. Sharman had given the same meticulous care to the preparation of the Chinese as he did to the English, and all the uniqueness of the original has been preserved in the Chinese version.

The records of Matthew, Mark and Luke are printed in parallel columns and all related material from all parts of the records is shown together. The use of three sizes of type and different methods of placing the material shows whether it is in the order of its gospel or drawn from some other place in the gospel, and whether it is closely or more distantly related. The record of John is given in the second part of the book with detailed cross references to the record of Matthew-Mark-Luke.

For one who has used the original English book extensively, and has been thrilled by the discoveries it has helped to make possible in the understanding of the mind and experience of Jesus, the appearance of this book in Chinese is hailed with enthusiasm and delight.

L. E. WILLMOTT

WEDDING BELLS.

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Many guests attended the marriage of Miss Jeannie Hood Neave to Mr. Arnold J. Lea, Friday, May 31. The ceremony was held in First Church, Sze Sheng Tze, Chengtu, China, with the Right Reverend Bishop Holden officiating, assisted by the Rev. G. S. Bell and Dr. R. O. Jolliffe, uncles of the bride. The front of the church was banked with palms and hydrangeas, while white antirrhinums and pastel shaded gladioli added touches of colour.

The bride, given in marriage by her father, Rev. James Neave, was charming in a long gown of ivory crepe with satin trimmings of deeper ivory. Her bridal veil of silk net was caught with orange blossoms and miniature calla lilies, and she carried a bouquet of callas with a shower of deep ivory roses.

The bridesmaid, Miss Clare McGowan, was becomingly gowned in soft blue silk trimmed with pale pink satin, and carried pink roses. Miss Dorothy Simkin, in pale pink silk, edged with blue, made a very dainty, attractive flower girl with her basket of blue corn-flowers and pink snapdragons. Rev. Douglas N. Sargent was groomsman. Dr. Liljestrand presided at the organ for the service, and during the signing of the register, Dr. H. J. Mullett sang "Thank God for You",

Following the ceremony, a reception was held at the home of Dr. E. C. and Mrs. Cunningham. Owing to the present unsettled political situation in Szechwan, the bride's mother and many of her closest friends were unable to be present at the wedding. The bride's travelling costume was of dark green silk, with accessories of egg-shell tones. After a short honeymoon, Mr. and Mrs. Lea will reside in Chengtu.

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LAFAYETTE AVENUE BAPTIST CHURCH OF  
BUFFALO, N. Y., U. S. A.

80 Homer Ave.  
Buffalo, N. Y.

Dear Editor of the NEWS:

Owing to pressure of work I have long neglected to inform you of the interesting service your report by Torrance in the

NEWS for Nov. 1934, of the T'ieh-Ch'i earthquake performed for the International Earthquake Commission, Oxford, England.

Upon reading the account of the earthquake last year from your periodical, I sent it to my college mate (and Dan Dye's, too) Prof. Kirtley F. Mather, Harvard University Prof. of Geology. He replied as per the enclosed letter. Dr. Leet wrote in the margin of the article as follows:

"Data forwarded to International Seis. Summary Oxford, England. Thanks. L.J.L." "U.S. Coast and Geodetic Survey preliminary location  $31^{\circ}$  N. lat.  $101^{\circ}$  E. long.

From our Oak Ridge (Mass) records, distance computed as  $106^{\circ} = 7,315$  miles. Time at origin,  $^{\circ}7-50-28$  Greenwich mean civil time. Aug. 25, 1933."

Your readers may be interested in the unexpected service your paper rendered the international earthquake commission.

While I am not sure that the information I provided in explanation of the surcharge on the Szechwan stamps, was exact nevertheless what I gave has been so often the case that it is a justified assumption that such is the case now. At any rate this information has helped disseminate information about China and increase interest in her people and their trouble. I enclose a clipping from our local daily showing how Szechwan and her stamps received publicity.

With best wishes for the continued success of your excellent periodical.

Cordially yours,

ARCHIBALD G. ADAMS.

P. S. I wish some of my rapidly decreasing friends in West China would purchase from Mr. Joshua Jensen my Mt. Omei cottage, No. 13. They can change the number if they are superstitious. It has proved very unlucky to me in expensive maintenance since leaving West China in 1925. Yet the view is about the best on the hill.

Hoping to see West China again before I die.

Yours, 姚爾古



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| United Drug Co., Capsicum Plasters                                   | 1.00   | Now 2 for<br>\$1.00 |
| United Drug Co., Kidney Plasters                                     | 1.00   | Now 2 for<br>\$1.00 |
| <hr/>  |        |                     |
| United Drug Co., Quick Acting Anti-pain<br>plasters,                 | 1.00   | Now 2 for<br>\$1.00 |
| United Drug Co., De Luxe Health Belts,<br>all sizes, Fine Quality    | 22.00  | Now 12.00           |
| <hr/>  |        |                     |
| Bathroom Scales, fine quality. Ivory,<br>Orchid, Nile Green Enamel   | 35.00  | Now 22.50           |

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HANKOW.

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When writing to advertisers please mention the News.

PROFESSOR OF GEOLOGY.  

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January 17, 1935

Rev. A. G. Adams  
80 Homer Avenue  
Buffalo, New York

Dear Archie:

I return herewith the copy of the West China Missionary News with its very interesting data concerning the earthquake of August, 1933. Dr. Leet was much pleased to receive this information and he has taken notes from the article, which he will forward to the International Earthquake Commission. He has noted on the margins of page 7 the preliminary location made by the U.S.C. and G. S. as well as the computed distance from our station at Oak Ridge near the town of Harvard, Massachusetts.

Best wishes to you and the family,

Cordially yours,

KFM:C

Kirtley F. Mather.

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STAMPS TELL TRAGEDY  

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We are indebted to the Rev. Archibald G. Adams, pastor of the Lafayette Avenue Baptist church, for the above Chinese stamps and the tragic story that lies behind the surcharge on them. The "surcharge" is the line of Chinese characters printed across the face of the stamp, which means "for use in Szechuen province exclusively." Szechuen is the farthest inland province in China and its name means "Four Rivers," referring to the great streams that water this vast inland area, slightly smaller than the state of Texas.

In 1933 and 1934 a horde of Communists, estimated to number at least 60,000, invaded the eastern part of Szechuen and deprived the people of all their possessions. Their money was not safe in the banks of the province and, as they use silver only, it was too cumbersome to carry in large quantities as they fled to other and safer parts of China.

Exchange on bank checks became prohibitive as the ordinary means of transferring funds broke down. Shipments of silver coin were too apt to be seized by the Communist bandits. So, in desperation, everyone who had money hit upon the idea of buying postage stamps and sending them down the Yangtsi river to the coast, where they could be deposited in bank vaults for safe keeping. So fast did the silver coins flow into the post offices of Szechuen that the government itself became alarmed, for the Communists were no respecter of persons and would as quickly confiscate post office funds as they would the silver of the individuals.

To protect itself the post office department ordered all stamps sold in Szechuen province surcharged, or over-printed, for use only in that province. This, of course, stopped the purchase of stamps to be shipped out of Szechuen and hoarded or sold for use in other provinces.

Thus the ingenious scheme of the wealthy failed and, in desperation, they were forced to carry their silver coins, without protection, on the long journey to some seacoast town and safety. Many of them fell into the hands of robber bands and lost their entire fortunes. Those who resisted lost their lives also.

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THE CHINA CHRISTIAN EDUCATIONAL  
ASSOCIATION

MISSIONS BUILDING, 169 YUEN MING YUEN ROAD, SHANGHAI

May 18, 1935.

Dr. J. Taylor, Editor-in-Chief,  
West China Missionary News.  
Chengt'u, Sze.

*Dear Dr. Taylor:—*

I have been much interested in your editorial in the May issue of the West China Missionary News concerning the Educational Union. I would be inclined to agree that the Educational Union in its old form be not revived.

In this connection you will perhaps be interested to know that the East China Christian Education Association, covering Chekiang, Kiangsu and Anhwei, is a vigorous, going concern with a full time Chinese secretary and a half time foreign

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secretary, a budget of \$5,600 being contributed by Christian schools for its maintenance. The North China Christian Educational Association, including Hopei, Shantung and Shansi, was reorganized over a year ago and has this year engaged a full time Chinese secretary who is now completing his first year's work, his salary being provided by contributions from schools. The Fukien Christian Educational Association is in process of being reorganized, and has made provision for a half time Chinese secretary beginning next summer, the budget being raised in the same way. The Kwangtung Christian Educational Association was reorganized at a meeting held last February.

This is part of a general movement to bring our Christian schools into closer cooperation, and to help them in coming up to the standards set by the government. These associations are finding plenty to do, and meet a real need. This reorganization has been the major point of emphasis of our Association for the last year or two, and I am looking forward to coming to West China to raise the question of reorganization there on the same lines as soon as we can complete the other projects already initiated. You may care to publish this for the information of all interested in Christian schools in West China.

With personal regards,

Sincerely yours,

E. H. CRESSY, *Secretary.*

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#### INTER ALIA.

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Some members of the American Economic Mission to China flew from Chungking to Chengtu on May 16. While in Chengtu they visited the West China Union University. They were royally entertained by General Liu Hsiang and the City Authorities.

On May 26th Generalissimo and Madame Chiang Kai Shek, flying in their Tri Motor aeroplane, reached Chengtu from Chungking. They were escorted by six bombing' planes. Many people went out to the Flying Field, outside the North Gate to watch these distinguished visitors land.

The News expresses the sympathy of all missionaries in West China to Mrs. Lawrence and Dr. Lawrence, the mother and brother, in their sad bereavement caused by the death of T. E. Lawrence, "of Arabia", Dr. and Mrs. Lawrence were travelling from Kiating to Chungking when the fatal accident took off the hero of Arabia. Dr. Lawrence has been working in the C. M. S. hospital at Mienchu, and he with his mother, had left that city on the advice of the bishop, because the Red army had gotten near to it. We understand that Dr. Lawrence and his mother are proceeding to their home in England.

On Friday, May 31, in the First Church, Si Shen Si, Miss Jeanie H. Neave was married to Rev. Arnold J. Lea, B.A. Bishop John Holden, C.M.S., assisted by Dr. R. O. Jolliffe and Rev. Gerald Bell of the United Church of Canada Mission, performed the ceremony. After the marriage service there was a reception at the home of Dr. and Mrs. E. R. Cunningham. Mrs. Lea has been for some years the matron of the Canadian School for Missionaries' children; Mr. Lea is a member of the China Inland Mission and is serving in the Chengtu area. The News extends its felicitations.

General Chang Hsueh Liang arrived in Chengtu on Sunday evening, June 2nd. There is also a report that the British Ambassador, Sir Alexander Cadogan, may come to Chengtu to interview Generalissimo Chiang Kai Shih. Mr. V. V. Fasciato, representing the Eagle & Globe Steel Company, Ltd, of Sheffield, England, spent a few days in Chengtu, and was a guest on the university campus.

Word came recently that the American Baptist missionaries of Yachow were evacuating that city on Saturday, June 8. The Red forces are said to have taken Yuin Chin, a city 30 miles south of Yachow. These Christian workers have gone to Kiating.

Bishop John Holden, C. M. S., left for Shanghai by plane on June 10. Colonel and Madame Heins were guests of Dr. and Mrs. H. Mullett at the university. Colonel Preu and Mr. Klein, the latter bringing greetings from President Hitler to Generalissimo Chiang Kai Shek, were the guests of Dr. and Mrs. W. Manly, during a brief stay in the capital.

We learn that Carman Bruce has been taken on the Technical Staff of Generalissimo Chiang Kai Shek as electrical and mechanical advisor, lecturer and demonstrator on motor communications: for the present in connection with GHQ in Chengtu, and in September go to Kuling to teach a course in the Officers' Summer School Training School.

## BOOK CLUB.

June 14, 1935

*The accession list of the University Book Club for May 14 to June 14 is as follows :*

|                     |                                       |
|---------------------|---------------------------------------|
| Seaver, G.          | Edward Wilson of the Antarctic        |
| Compiled            | The Mother's Encyclopedia, Vols. 1-4  |
| Wrench, J. E.       | Uphill                                |
| ed. by Gloag, J.    | Design in Modern Life.                |
| Hu, S.              | The Chinese Renaissance               |
| Grantham, A. E.     | A Manchu Monarch                      |
| Johnston, R. F.     | Confucianism and Modern China         |
| Mann, T.            | The Magic Mountain                    |
| Mann, T.            | The Tales of Jacob                    |
| Douglas, O.         | Taken by the Hand                     |
| Charteris, L.       | The Saint in New York                 |
| Nijinsky, R. (Mrs.) | Nijinsky                              |
| De la Roche, M.     | Beside a Norman Tower                 |
| Deeping, W.         | Seven Men Came Back                   |
| Wallace, D.         | Barnham Rectory                       |
| Milne, A. A.        | Peace with Honour                     |
| Christie, A.        | Death in the Air                      |
| Compiled            | The First Class Omnibus               |
| Dormie, M. A.       | Middle Age Madness                    |
| Sheean, V.          | Personal History                      |
| Walsh, M.           | The Road to Nowhere                   |
| Leacock, S.         | The Greatest Pages of Charles Dickens |
| Ferber, E.          | Come and Get It                       |
| Stone, I.           | Lust for Life                         |
| Nordhoff, C.        | Pitcairn's Island                     |
| Inge, W. R.         | Christian Ethic and Modern Problems   |
| Jones, E. D.        | American Preachers of Today           |
| Horton, W. M.       | Realistic Theology                    |
| Cable, M. &         | Something Happened                    |
| French, F.          |                                       |
| Ashton, J.          | Bricks and Mortar                     |
| Strong, H. A.       | A Sketch of Chinese Arts and Crafts   |
| Broomhall, M.       | The Bible in China                    |
| Lewis, L. &         | Chicago                               |
| Smith, H. J.        |                                       |
| Priestley, J. B.    | English Journey                       |
| Swinnerton, F.      | The Georgian House                    |

KATHLEEN, F. SPOONER  
*Secretary*