

The West China Missionary News

MARCH, 1933

EDITORIAL

The Clear, Bright Festival.

Great changes are coming to China. A few hundred years, we believe, will see a vast change in the life of the people of this land. The standard of living will soar to the western heights, life will be mechanized and labour will be industrialized. A regular air-mail and passenger service will connect Nanking daily with Calcutta, making Lhasa in one hop; the Chinese merchants in London and New York will sign their cheques in Shanghai every afternoon by radiography while a Permanent World Congress on a floating island, equipped with every invention for instantaneous communication, will direct the political evolution of the World Federated States. And while that is going on Old Wang will still be keeping his "Ko Nien" on "Chen yüeh, ts'u ih" with half a pound of pork, some garlic and a few crackers.

There are some things that will never die. The old Chinese festivals will survive through the vicissitudes of ultra modernity as long as the world shall last. They may be changed, but they will not die. Just as the old Saxon Yuletide, a pagan festival, metamorphosed into Christmas, and the festival of Eostre, the Goddess of Spring, was gradually converted into the Christian Easter, so it may be "Ko Nien" will become the Chinese Christmas and other native festivals merge into Christian celebrations.

A Beautiful Custom.

One of the most likely of these is Ch'in Min, which comes in the Old Calendar on the 3rd of the 3rd Moon, but in the Western Calendar always about the first week in April. This is one of the most attractive of the Chinese feasts. Possibly it borrows much of its charm from the springtide days in which it occurs. At Ch'in Min time the sun has just attained a penetrating warmth, the countryside shimmers in a golden glory of mustard blossom and is redolent of a thousand fragrant scents. Any festival which tripped round year by year in such bright array would find a joyous welcome. But there is further a sweet sad sentiment about Ch'in Min which strikes a responsive chord in every human breast, for it is the festival of filial piety when loyal sons go forth to furbish up the graves of their fathers. About this time the Spring air resounds with the cries of family parties who have gone out to spend the livelong day in a kind of picnic around the ancient tombs. The duties of filial piety are blended with the pleasures of a day's excursion into the country and the tears of mourning are rainbowed by the laughter of children at their play. While the generations of bygone time lie mouldering under the sod, the children of a new age are romping in the sun. "Instead of thy fathers thou shalt have children." So the world has passed from century to century in this land of hoary custom.

The Christian Response.

Some, in controversial mood, bring up this annual festival as a rebuke to the Christians. While the Chinese of the old religions give such attention to the tombs of their ancestors, the followers of the "new religion," they say, have abandoned their forefathers to a misty, uncertain future in an unexplored spirit world and to neglected graves in this.

This is a challenge which the Christian Church as a whole has not adequately faced. What is the Christian attitude to the Ch'in Min festival? Some have urged that it is a holiday which the Christians should honour and improve by a wholehearted observance of the day, fulfilling all the old customs with added zest

and joy, omitting only the direct worship of ancestors. That plan, though it might be dangerous and might lead to misunderstanding, would be better than total neglect of such a beautiful old custom. There is much in favour of it.

Others, of more cautious strain, have suggested that the actual day of the festival should not be kept by Christians because of its heathen associations, but, by way of compromise, or as a friendly gesture, a few days before the festival the graves of the Christians' forbears should be trimmed and smartened and decked with flowers.

Easter.

Another alternative is for Christians to throw Ch'in Min overboard entirely and have nothing to do with it, but at Easter, the Christian festival of the Resurrection, to do all in outward observance that the non-Christians have done and more. In some places it has been the custom for some years past for the whole Church to go in a body on Easter Sunday and hold a bright, triumphant service of thanksgiving in the Christian cemetery, to sing hymns and offer prayers and to place flowers on the graves. It is hard to think of any objection to such a worthy celebration, unless it be that local political conditions would not permit such a display.

It would be a standing witness to the Christian faith if a very plain and simple stone could be placed on the grave of each departed Christian with a definite message of faith and hope carved clearly on it in a style that could be read and understood by the passer-by. I have seen graves of Christians and even of a devoted Christian missionary in China which had no indications that they were Christians at all or had any faith in a future life. There stood but a grave, silent, stark and dead, with no witness or message of hope.

Burials and History.

The history of the Christian Church is closely bound up with the history of burials. There is nothing remarkable in this, seeing that a tomb, an empty tomb,

stands at the spring and source of Christianity. From the garden of Joseph onwards life and death have fought the battle and left the trophies of war on Christian graves.

What would the history of early Christianity be without the Catacombs, where Christians were buried in secrecy, but where Christianity sang and prayed its triumphant way to life and expansion? There in the Catacombs have been found the earliest examples of Christian art, the earliest portraits of Jesus, of Paul and others, the records of early bishops, martyrs, confessors and leaders.

No one can measure the inspiration that has come to countless lives from the graves of former heroes. One has only to think of the constant stream of pilgrims which used to flow to St. Thomas' shrine at Canterbury. Were they all on a false scent? Or the thousands who visit Stratford-on-Avon, or that stately, isolated grave of Cecil Rhodes on a lonely mountain top in Africa, or the almost superstitious reverence paid to the grave of the Unknown Warrior.

The Origins of Churches.

It is but a step from the history of the Christian Church to the history of Christian churches. There were churchyards long before there were churches. Before the ancient churches of England and Northern Europe took shape in stone or timber the word "church" denoted not a building at all but a burial ground. The ground on which the church stands was used for worship for a long period before any church was erected. This is true at any rate of all places which arose from the Celtic or Irish-Scotch evangelistic mission. This Christianity came to England from the West, that is from Ireland and West Scotland, and it differed in many respects from the Latin Christianity which was introduced later by Augustine of Rome. Latin Christianity regarded as most important the building of a place of worship, which we call a church, but the Irish Christianity concerned itself first and foremost with the burial place. For centuries it looked with disfavour on any building, for longer centuries still it protested against any elaborate building.

So far as is known, paganism in Europe never originally erected any buildings for public worship. The temples of Greece and Rome were at first merely shelters for the altar of a god. Old Germans, Old Celts, Old Saxons, all shared the same dislike of structural places of worship. The "Church" in which they worshipped when they first learned Christianity was merely a piece of open ground set apart for that purpose.

A circular mud wall and a few rude huts within it were the "plant" of all monasteries in the British Isles for about 200 years and in many places there was little change for centuries after. But there was one absolute essential; the monastery must include a place of burial, for unless and until a Christian was buried there the place did not become consecrated ground. So fixed was this idea that when natural causes failed to provide what was needed the earliest Irish Christianity did not hesitate to get it by other means, by the deliberate sacrifice of a human life.

When St. Columba decided to found a monastery at Iona he reminded his companions who had come over the sea with him from Ireland, that "it is necessary that one of you should go down into the earth in order that we may here have root." St. Oran at once volunteered "to go to Heaven" and was duly buried on the spot selected for the monastery. This custom was discontinued about a hundred years afterwards, but for many centuries it was felt that no church was complete without some human relics. In some cases the site of a church was chosen simply because the spot was known to contain a "barrow" and even a pagan one would do!

From Churchyard to Church.

St. Patrick allowed his first converts, two princesses of Ireland, to be buried in the heathen fashion (probably because he could not prevent it) but he afterwards claimed the barrow "for God and St. Patrick for ever"! There he built a church of earth. The earliest Christian graves were modelled on the pagan pattern which was circular, for the circle was the mark of sacred ground. From the grave there grew up a "churchyard" and there is a mass of evidence to show that the usual plan of every old churchyard in Ireland, Wales, Scotland and England was originally a circle. The translation of the Latin word "coemeterium" (cemetery) in Bede's history

becomes "church" in Saxon. A law of King Edgar's time forbids a man to bring into "church" any dog, or more pigs than he can keep under control. Stray animals were to be kept in the "church" until claimed by their owners.

Thus it appears that the earliest Christian village churches were nothing more or less than the graveyards where the villagers laid their dead. Here is a new significance which may be given to the celebrations of Ch'in Min whether in their old Chinese form or in some new Christian adaptation.

The Christian Church looks back to a grave and builds triumphantly on the grave of past failures and defeats with upward aspirations to life eternal.

It would be a very sad loss to Chinese life if the old customs of Ch'in Min were to drop into oblivion and it would be an equally sad defect in vision if the Christian Church could not see something in this beautiful old festival on which to build an enduring symbol of life and hope.

THE COMMUNISTS IN NORTH EAST SZECHWAN.

The eyes of all our readers will be anxiously turned in the direction of Paoning and Pachow. The latter has been occupied by the Communists and the C.I.M. Compound turned into their military headquarters. Our sympathies and prayers will go out to the missionaries who have had to evacuate their homes and stations, and to the Chinese Christians who have suffered the loss of homes and possessions.

This Red menace is a very great danger to the whole province. It is by no means certain that the troops will be willing to fight them or able to withstand them if they do fight. The Communists are backed up by a vast network of organization throughout the country and there are a number of people who would welcome them, perhaps not realizing all the perils of such a course. In the exasperated frame of mind in which the people of Szechwan have been living for years past, the Communist armies find a fertile soil for their specious propaganda. This is a matter upon which all Christians should unite in prayer.

THIS DAY.

How to enjoy this day! This will never come by trying to be happy and yet we are responsible for the conditions of real joy.

1. BE RIGHT WITH GOD. "Gladdness is sown for the upright in heart".

2. FORGET YOURSELF AND LIVE FOR OTHERS. "It is more blessed to give than to receive."

3. WHEN YOU CANNOT REJOICE IN FEELINGS, CIRCUMSTANCES OR STATES, REJOICE IN THE LORD. "Count it all joy when ye fall into divers temptations."

4. OBEY THE LORD AND BE FAITHFUL TO YOUR TRUST. "Well done good and faithful servant, enter into the joy of thy Lord."

Not enjoyment and not sorrow
Is our destined end or way,
But to act that each tomorrow
Finds us farther than today.

"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait."

A. B. Simpson

A PRAYER.

God of our Life, there are days when the burdens we carry chafe our shoulders and weigh us down, when the road seems dreary and endless, the skies grey and threatening, when our lives have no music in them, and our hearts are lonely, and our souls have lost their courage. Flood the path with light, we beseech Thee; turn our eyes to where the skies are full of promise; tune our hearts to brave music; give us the sense of comradeship with heroes and saints of every age; and so quicken our spirits that we may be able to encourage the souls of all who journey with us on the road of life, to Thy honour and glory.

AMEN.

THE COMMUNIST INVASION IN N. E. SZE.

C.I.M. MISSIONARIES EVACUATE SOME STATIONS. LOOTING OF MISSION PREMISES

A letter from Mr. Funnell at Paoning of February 1st says: "The Sintientsi ladies passed here today on a small boat. Their idea is to go to Yingshan if that is quiet. The military position at En-yeng ho is unchanged. 6,000 troops are expected to arrive here tomorrow. T'ien Song Iao himself is reported to be coming here, and places are being prepared for him and another general. I hear the Reds are using the Pachow ladies' house as one of their headquarters."

Miss Culverwell, writing from Futsuenyi on February 3rd, says: "Large numbers of troops have been passing here this week to Paoning, and two generals went through on Thursday morning, and another high officer, possibly T'ien Song Iao himself (he was reported to be going), all in private cars."

The Rev. Keo U T'ien, writing from Paoning on February 2nd, says: "For the last few days the news has been good. General

Lo is at En-yeng ho, and more soldiers have come. I am having good opportunities in church, for more people than usual are coming."

The Rev. Wang Kong Ai writes from En-yeng-ho on February 1st to say that as far as he knows, no Christians have received harm through the Reds in Pachow. The soldiers were then within 10 li of Pachow, and were expecting that the city would be recaptured. General Liu was at Lankiang, holding that place.

On February 2nd, Miss Mitchell writes from Kwangyuan that that afternoon she had received another telegram from the Consul urging them to leave; and while she was visiting the postmaster he received news that there had been a great battle at Lankiang, with many deaths and many wounded, and General Liu had retreated as far back as Wang Tsang-pa. This news was brought by wounded, not from the Lankiang postmaster. It was thought that the Lankiang Post Office was empty. In view of this, Miss Mitchell writes on February 3rd, that the ladies were planning to leave on Monday the 5th for Mienchow, unless something very distinctly cheering came along.

It would seem from this news as if the troops of the 29th, pressing strongly from the south, had caused the Reds to move from Pachow along the foothills of the mountains of the border, towards Kwangyuan. The Northern troops had been reported for weeks as just outside Kwangyuan to the north, waiting to join on their own terms in the campaign against the Reds. It is possible that these reports of the wounded soldiers have been greatly exaggerated. Miss Mitchell also says that it is said that the Reds have notices up everywhere that the use of opium is to be abandoned, so that opium addicts are among those who make a speedy exodus as they hear of their coming.

Miss Culverwell writes that 50 tan of rice has been cooked for the troops passing through in Futsueni alone. Mr. Funnell writes on Feb. 7th: "Many have now arrived here—two or three thousand today. I have been called over to the school three times today to stop soldiers from billeting." Mr. Suen, who used to be a dispenser in the Paoning hospital, and married Dr. Hsiao's sister, and has been for some time an army doctor and is now at En-yeng-ho, 70 li from Pachow, has written to his wife in Paoning telling her on no account to move, as no danger is coming to Paoning. The impression at Paoning is that the Reds are trying to push westwards, to Kansu perhaps. Mr. Liang, the Siao-chang at Pachow, who was for many years a teacher at the Nanpu school, has reached Paoning with his sons. One of

them was in Pachow after the Reds got in. He and his aunt left that evening. He says the ladies' house was broken into, windows smashed, and the rooms looted. There are still a few wounded in the Paoning hospital. Mr. Lu, of the hospital, Mr. and Mrs. Keo at the Cathedral, and Mr. Sang and his family, as well as the four missionaries, are still in Paoning, and the people there are much more reassured.

Mr. Denham, at Chowkow, reports that the Yingshan merchants, who had their goods sent away for safety when the rumours were bad, are having them carried back, and seem confident in there being no trouble there.

Miss Allibone writing from Chuhsien, says: "The refugees from Tungchiang have come to Sanhuei, and have sent out an account of the horrors that they went through when the Reds took Tungchiang on the 25th of Tong-ueh. They end their account by making an appeal to all Szechwan brothers to unite and drive out the Reds, "Or your cities may share a like fate as Tungchiang, which so recently was a flourishing town, and now is a deserted wilderness." On February 5th, having received a telegram from the Chungking Consul strongly urging removal to Kwangan, and if necessary to Chungking, Miss Edwards from Tachuh, with Miss Hart-Wilden and Miss Rossiter, went to Kwangan, leaving Miss Allibone and Miss Tucker in Chuhsien, as it would be easier for 2 rather than 5 ladies to move quickly from Chuhsien if need arose. She says: "The menace now seems to be the 20th Army rather than the Reds. A brigade has been sent to Sanhuei. They are a well-known set of brigands, and it is feared that they may declare for the Reds, and swoop down and take the city."

Mr. Stibbs reports the following arrivals and departures at Shunking:

Feb. 1st: Miss Gough and Chinese teachers and girls; Mrs. Jackson and Peggy; the Scotts; Miss Oliver; Bishop Ku and family and other Chinese all arrived by boats.

Feb. 2nd: Misses Wright, Wallis and Wilson; and Pastor Hsiao and his dependants; all arrived by land.

Feb. 4th: Miss Gough and Miss Wilson, the Scotts, and Mr. Guinness (going to see the dentist) all left for Chungking.

Feb. 7th: Mrs. Funnell and Victor, Miss Paige, Mr. & Mrs. Martin; Misses Johanson, Williams, Dix and Warin; and more Chinese, all arrived by boats.

"Bishop Ku has had a cold and an attack of his asthma trouble and has spent a day or two in bed. He is better today. He is staying in our house, and including children we have 8

other guests. Miss Seidenberg has 7 ladies, Mrs. Ku and her family and many other Chinese. Mr. Martin hopes to return to Nanpu in a day or two. Mr. Aldis is slowly recovering from what has apparently been a mild paratyphoid. He was allowed out of bed for an hour or two yesterday."

Mr. Bazire writes from Longan to say that he has never experienced so much friendliness. All the officials have given feasts in their honour. They have decided not to leave Longan unless further letters reach them telling of more menacing developments."

Mr. Funnell writes from Paoning, on February 11th, "There has been no change in the situation here since my last circular. Paoning is a military camp; fresh troops come in each day, and others go out each morning by different roads to the front.

"Pastor Ts'ai Fu Ts'u has just arrived from his home near Pachow and gives a dark picture. He lives at Ts'ai-chia-ho where some of us were recently for the opening of their new church, with the fall of Nanchiang that place will be in Red territory. He says about 1000 Communist troops are in Pachow now; the very poor people are allowed to market still, but every house in the city is registered and a strict watch kept on each family; woe betide the family that has added a guest or where there is one missing. They organize theatricals to demonstrate Communist principles. Many have been killed and many large houses burnt. The Middle School with a fine library building has been burnt. The two C.I.M. compounds have been looted clean and even doors and windows removed and he says floors pulled up. He confirms the news that the Reds occupy the ladies' house and girls' school. Moreover they have piles of inflammable materials in places ready to fire the whole city in case of retreat. They pursue wily tactics with the troops; any they happen to capture they treat well, buying their guns and giving them money to see them home. Some have already returned here and in Nanpu and bring the same story. They call out to the soldiers, too, when near enough, telling them not to fire but to come over and join them and get \$20 a month—'We don't want to kill you, it's only your officers we are after'. And all this unusual way of meeting the troops has taken effect and many are unwilling to fire on such a strange enemy."

Miss Wells, writing from Mienchow on February 15th, says: "A letter from Kwangyuan through the military to Wu Shuen Hsi dated Feb. 11th reports all peaceful. The military

are resting in preparation for a big attack simultaneously at all points. Miss Elder, with Misses Carpenter and Roe, hopes to go on to Chongchiang on Monday. Miss Mitchell is glad to stay here for the present, and Miss Walton, the latter for study. I think Miss Mitchell would do some Bible School work."

Mr. Denbam, writing on Feb. 11th, says: "People seem more confident these days, but this part, Yingshan, Pengan, Kwangan, has fewer soldiers than any. We are expecting Martin today on his way back to Nanpu."

Miss Cooper writes that she reached Chungking on the 10th, and was sailing on the 12th for Icbang. Miss Gough, Miss Wilson, and the Scotts were following the next day. The Pachow ladies expected to leave Shunking for Tungchwan and Chengtu on the 20th, for dentistry, etc.

DEDICATION OF CHARTER HOUSE, SUIFU

Foreign Residence No. 1.

DECEMBER 12, 1932.

(Adapted from dedication of Montgomery House, Colgate-Rochester Divinity School, Rochester, N.Y.)

HYMN - - - - - Number 311

RESPONSIVE READING - - Miss Astrid Peterson
Beatitudes for the home.

Leader: Blessed are they who rejoice in their children ;

Guests: To them is revealed the Fatherhood of God.

L.: Blessed are they who know the power of love ;

G.: They dwell in God, for God is love.

L.: Blessed are the songful of soul ;

G.: They carry light and joy to shadowed lives.

L.: Blessed are they that see visions ;

G.: They shall rejoice in the hidden ways of God.

L.: Blessed are they that have understanding hearts ;

G. : To them shall be multiplied kingdoms of delight.
 L. : Blessed are the childless, loving children still ;
 G. : Theirs shall be a mightier family, even as the stars of
 Heaven.
 L. : Blessed are they whose memories we cherish ;
 G. : Our thoughts add jewels to their crowns.

(Oxenham)

A PRAYER BY THE FAMILY

“Make this home a Bethany, our Saviour.
 Sit with us at the table.
 Draw us from our worldly cares, as thou didst draw
 Martha.
 Be our life, as thou wast the life of Lazarus.
 Show us as thou didst Mary, the better part.
 We ask it in thy Name. Amen.”

LIGHTING THE HEARTH FIRE. - - - Host

Symbol of Hospitality and Friendship.

“These stones are not a hearth, until they know
 The red and kindly miracle of flame.
 For this house is not home until love makes it so.”
 I light the log of loyalty,
 Loyalty to God, to home, and to fellow men.
 The lintel low enough to keep out pomp and pride,
 The threshold high enough to turn deceit aside ;
 The door band strong enough from robbers to defend,
 This door will open at a touch to welcome every friend.
 I light the log of hospitality and friendship.”

(Van Dyke)

PRAYER OF CONSECRATION - - - Mr. J. R. Sinton

“O God, search our hearts with the light of thy care.
 Help us to be lights along the pathways of life, to friend
 and foe alike.
 May our purity be as the rays of the mountain sunrise,
 our character as the beacon light at the harbour
 entrance, and our love and friendship as the glow of
 the friendly fireside.
 Our energy, power and light we now dedicate to the
 Master of Mankind.” Amen.

A CHILD'S DOXOLOGY - - Miss Elizabeth Wood.

"O God, we thank thee for this home
 To come back to when we roam :
 Low walls, and fluted tiles
 Bay windows, and a view for miles.
 Windows every kind and size
 And doors that move with mild surprise.
 In unexpected places—nooks
 With room enough for two, and books !
 And fireplaces large and wide
 That kindly keep their smoke inside !
 And rafters in the living room
 To lower it with friendly gloom.
 A dining room made modestly
 And bright with informality.
 And stairs where we can pause and sit
 Whenever we just think of it.
 A gate that hollyhocks will hide
 And only let our friends inside.
 For this, our own dear home
 To come back to when we roam,
 We thank Thee, Lord."

PRAYER - - - - Rev. Chester F. Wood.

O God, our Heavenly Father, we thank Thee for the
 home into which each of us came when we entered this world
 of mystery and wonder, shrined in hallowed affections and
 memories, where duty was made sacred and love nurtured,
 and where we learned to call Thee Father. Hallow, we
 pray Thee, all homes with Thy gracious presence and divine
 peace and love. May there be in them true concord, loving
 sacrifice and unflinching loyalty. Be with all who are home-
 less and may each find a place in the larger household of
 God who is our true home, now and evermore. Amen

(Book of Common Services)

A MEDITATION HYMN - - Miss Lettie Archer.

"O Thou whose gracious presence blest
 The home at Bethany,
 This home made ready for its Guest
 We dedicate to Thee.

When Thou didst pass the temple gate
 To pray beneath its dome,
 It was Thy Father's House, so great,
 It was Thine only home.

We build an altar here, and pray
 That Thou wilt show Thy face.
 Dear Lord, if Thou wilt come so stay,
 'Twill be a Holy Place."

STATEMENT OF THE PURPOSE OF THE HOUSE. - Host.

LIGHTING OF CANDLES - - - - Hostess.

Symbol of Home Cheer.

Response by the Guests.

"God's candles we, some burning high, some low,
 We see the flames as souls where'er we go.
 God's candles we. If set where dark or light
 It matters not, if we but keep His altar bright.
 God's candles we. Lit from His radiant flame
 If we burn clear and high, we glorify His name.
 God's candles we. O may we brighter glow
 To lighten other flames, that flicker low."

OPENING OF THE ROOMS OF CHARTER HOUSE.

Master Bedroom - - Miss Astrid Peterson.

God give you dreams,
 For that the shadow lay,
 Somewhat too darkly, down
 The morning of your day.

God show you fairer fields
 Than any field of ours;
 God tell you gather there
 Still fairer flowers.

So not as others turn,
 Reluctant, to their bed,
 You on your pillow white
 May lay your head;

But smiling, so to know
 That God for your delight,
 Giveth you lovelier dreams
 To gild the night.

(Gertrude MacGregor Moffat)

NURSERY - - - - Master Robert Wood.
 Miss Peggy Wood.

Four angels around me stand,
 One angel at my right hand,
 One to watch, one to pray,
 One to drive false thoughts away.
 Matthew, Mark, Luke, and John!
 Bless the room this opens upon!

GUEST BEDROOM - - - Mrs. Charles E. Tompkins.

Hail Guest! We ask not what thou art;
 If friend, we greet thee, hand and heart.
 If stranger, such no longer be.
 If foe, our love shall conquer thee.

SEWING ROOM - - - Miss M. Laird.

Let me do my work from day to day,
 In field or forest, at the desk or loom,
 In roaring market place or in tranquil room;
 Let me but find it in my heart to say,
 When vagrant wishes beckon me astray,
 "This is my work; my blessing not my doom;
 Of all who live, I am the one by whom
 This work can best be done in the right way."

Then shall I see it not too great, nor small,
 To suit my spirit and to prove my powers;
 Then shall I cheerful greet the laboring hours,
 And cheerful turn, when long shadows fall
 At eventide, to play and love and rest,
 Because I know for me my work is best.

(Henry Van Dyke)

STUDY - - - Miss Myrtle Denison.

Give me a room whose every nook
Is dedicated to a book.

Such be the Study; and take
This motto of a Latin make
To grace the door through which we pass:
HIC HABITAT FELICITAS!

KITCHEN - - - Miss Lydia Crawford.

Brazen pan and iron pot
Yellow brick and great flag-stone
That my feet have trod upon—
Ye seem to me
Vessels of bright mystery.
For ye do bear a shape, and so
Though ye were made by man, I know
An inner spirit also made
And ye his breathings have obeyed.
And I use you, as I can,
Wonderful uses, made for man,
Iron pot and brazen pan.

God sets to us no humble duty.
Each act that He would have us do
Is haloed round with strangest beauty.
Terrific deeds and cosmic tasks
Of His plainest child He asks.
When I polish the brazen pan
I hear a creature laugh afar
In the gardens of a star,
And from his burning presence run
Flaming wheels of many a sun.
Whoever makes a thing more bright
He is an angel of all light.
Therefore let me spread abroad
The beautiful cleanness of my God.
One time at the cool of dawn
Angels came and worked with me.
The air was soft with many a wing.
They laughed amid my solitude
And cast bright looks on everything.
Sweetly to me did they say

“Beauties from thy hands have flown
 Like white doves wheeling in mid air.
 Nay—thy soul remembers not?
 Work on, and cleanse thy iron pot.”

DINING ROOM - - - Dr. E. Bretthauer.

. don't you know
 I promised, if you'd watch a dinner out,
 We'd see truth dawn together?—Truth that peeps
 Over the glasses' edge when dinner's done,
 And body has its fill and is satisfied
 And leaves soul free a little. Now's the time:
 Truth's break of day!

LIVING ROOM - - - Mrs. Chester F. Wood.

There was a gentle hostler
 (And blessed be his name!)
 He opened up the stable
 The night Our Lady came.
 Our Lady and Saint Joseph,
 He gave them food and bed,
 And Jesus Christ has given him
 A glory round his head.

So let the gate swing open
 However poor the yard,
 Lest weary people visit you
 And find their passage barred.
 Unlatch the door at midnight
 And let your lanterns glow
 Shine out to guide the travellers' feet
 To you across the snow.

There was a courteous hostler
 (He is in Heaven to-night)
 He held Our Lady's bridle
 And helped her to alight;
 He spread clean straw before her
 Whereon she might lie down,
 And Jesus Christ has given him
 An everlasting crown.

Unlock the door this evening
 And let your gate swing wide,
 Let all who ask for shelter
 Come speedily inside.

What if your yard be narrow ?
 What if your house be small ?
 There is a guest is coming
 Will glorify it all.
 There is a joyous hostler
 Who knelt on Christmas morn
 Beside the radiant manger
 Wherein his Lord was born.
 His heart was full of laughter,
 His soul was full of bliss,
 When Jesus, on His Mother's lap,
 Gave him His hand to kiss.
 Unbar your heart this evening
 And keep no stranger out,
 Take from your soul's great portal
 The barrier of doubt.
 To humble folk and weary
 Give hearty welcoming,
 Your breast shall be tomorrow
 The cradle of a King.

(Joyce Kilmer)

PRESENTATION OF KEYS - - - Hostess.

(To each guest was given a miniature master key of silver as a souvenir and symbol of the hospitality of Charter House)

SCRIPTURE TRIBUTE TO LOVE. - - - Miss M. Young.

Love is very patient, very kind.
 Love knows no jealousy ; love makes no parade, gives itself
 no airs, is never rude, never selfish, never irritated,
 never resentful ;
 Love is never glad when others go wrong ;
 Love is gladdened by goodness, always slow to expose,
 always eager to believe the best, always hopeful, always
 patient.
 Love never disappears.

Corinthians 13 (4-8) Moffat's Translation.

READING OF HYMN - - - Miss Ada Nelson.

O happy home where Thou art loved the dearest,
 Thou loving friend and Saviour of the race,
 And where among the guests there never cometh
 One who can hold such high and honoured place !

O happy home where each one serves thee lowly,
 Whatever his appointed work may be!
 Till every common task seems great and holy,
 When it is done, O Lord, as unto Thee.

O happy home where Thou art not forgotten
 When joy is overflowing full and free;
 O happy home, where every wounded spirit
 Is brought, Physician, Comforter, to Thee.

THE DEDICATION - - - - - Host.

Except the Lord build the house,
 They labour in vain that build it.

Guests :

"We build an altar here, and pray
 That thou wilt show thy face.
 Dear Lord if thou wilt come to stay
 This house we dedicate today
 Will be a holy place."

THE DEDICATION PRAYER - - - Dr. C. E. Tompkins.

"O God, our Heavenly Father, who art the head of every family and the Light of every home: receive anew the vows of our dedication of ourselves and all that we have and consecrate this house by Thine indwelling here, that it may be a happy home and a Temple of the Holy Spirit.
 Encircle our household by the love that hath been ever of old and yet is ever new; protect us by the might that is the same in all places of Thy dominion: for Christ's sake."

Amen.

Hymnal—Christian Song

HYMN - - - - - In Unison.

O God of Bethel by whose hand
 Thy people still are fed,
 Who through this weary pilgrimage
 Hast all our fathers led.

Our vows, our prayers we now present
 Before thy throne of grace,
 God of our fathers be the God
 Of their succeeding race.

BENEDICTION.

RABIES.

FACTS YOU SHOULD KNOW

- 1 There is no known cure for Rabies in man nor animals, once the symptoms of the disease are manifested.
- 2 All domestic animals, including birds, are susceptible to rabies.
- 3 Rabies is not a seasonable disease, though we see it oftener in the Spring. It is a specific disease transmitted to man by the bite or scratch of an infected animal, the infection being present in the saliva of the infected.
- 4 Once the disease appears in a community, no dog should be allowed to run at large. All dogs running at large should be shot. This step should be enforced by the authorities without fear or favor.
- 5 Any dog may be given a fair amount of protection against Rabies by the injection method with antirabic vaccine.
- 6 IF YOUR DOG SEEMS TO HAVE RABIES,
Do not kill the dog unless it is necessary to effect capture.
- 7 Secure the dog safely.
- 8 Keep children and curious adults away.
- 9 Keep the dog under a period of observation for fourteen days.
- 10 See that he is kept comfortable with plenty of food and drink. If the dog is alive after fourteen days, he was not rabid.
- 11 IF THE DOG DIES WITHIN FOURTEEN DAYS.
Send to the Men's Hospital, Chengtu, for examination.
- 12 Enclose a note with all information available.
- 13 IF YOU WERE BITTEN
Go to a physician at once and have the wound properly

cauterized. Fuming nitric acid should be used. Tincture of Iodine is not enough.

- 14 If bite were about the face, or if animal is known to have rabies, anti-rabic treatment should be begun at once.
- 15 Consider all dog or cat bites or scratches as suspicious until proven otherwise.

Gentle Reader,—

Do you ever have any trouble with Bobbie, or sometimes even with Mary, about washing clean? Try this. Hang the following skit on the mirror, where it cannot be missed.

Mirror, mirror, on the wall
Do you see any dirt at all:
On my neck, face, ear, or hair,
Or under fingernails, lurking there?

Or perhaps this one might help, stuck in the bath room mirror.

Mirror, mirror of my face,
Remind me of the important place
That cleaning teeth must have with me
If I will well and happy be.

HEALTH.

"The Daily Inspection"
Small Boy, "Daddy, I was appointed one of the suspects to-day".
Daddy, "What is a suspector?".
Small Boy, "One of those who go round the room and looks at the necks and ears of the children and suspects them".

COMPARISONS

If you were a little Japanee
You'd have a bath quite frequently
You'd take it in a wooden tub,
And first you'd soap and then you'd scrub

But, if you live along the Nile
And don't mind when a crocodile
Considers you a likely dish,
You may go bathing when you wish.

Now you might think an Eskimo
Would have to take a bath in snow,
But he has habits which appall—
He does not take a bath at all.

The one who is the most like me
Is the cleanly Japanee.
Because I bathe quite frequently
And am as clean as I can be.

Child Health.

ANNUAL MEETING

FRIENDS MISSION. YEARLY MEETING.

Owing to the inclement weather the representatives had longer journeys than they had planned for, and the reception meeting at Suining had to be postponed from the 14th to the 15th of January. That evening, parties had come from Chungking, Tungliang and Tungchwan, but owing to war conditions chiefly, no one represented Chengtu. One only from that centre arrived a day or two later. Altogether the members attending the sessions numbered about fifty, of whom seven were foreigners.

Friendly visits were exchanged with the Methodist Episcopal Church, whose annual meetings were being held at Suining at the same time as ours.

We sent a telegram expressing sympathy with our friends at Chengtu who had been prevented by unhappy circumstances from joining, as in former years, in our deliberations.

Records were made of the recent departure from China of four of our old workers, Mr. and Mrs. Isaac Mason, and Mr. and Mrs. Warburton Davidson. The former were the pioneer

missionaries who opened the stations of Tungchwan and Suining. The latter were the founders, and for years the leaders, in the International Institute at Chungking.

Statistics have been too much neglected of late years, and steps were taken to provide for proper returns of numbers of members and amounts of contributions being furnished in future. Attention is also to be given to revision of our "Book of Discipline", laying down rules of procedure in the conduct of business, in reception of members and inquirers, marriages, deaths, and other matters.

Reports and recommendations from the various local meetings were received and discussed, showing that there is no little life and activity among our members.

The reduction of grants from England and the exhaustion of balances held on the Field, placed us in a very difficult position, a large reduction counted in thousands of dollars, being called for in our appropriations for work. The Yearly Meeting was too large a body to go into details, but laid down a rule that direct evangelisation grants should not be cut down and that we should seek to make this our settled policy, not only now, but in future years, should further reductions have to be made. The Institutions have possibilities of raising local support which are not possessed by the direct evangelistic work.

A good deal of consideration was given to the Report of the Committee on Rural Evangelisation, whose endeavours the Yearly Meeting warmly supported.

Specially interesting reports came from the Union Middle School at Chengtu and from the Chungking High School.

The meeting closed on the 18th of January, with a special meeting for prayer for China.

We carry on correspondence with Friends in other countries. A striking event was the exchange of very friendly letters with the friends in Japan.

II. CENTRAL EXECUTIVE.

To this body, consisting of thirteen Chinese and foreigners, was entrusted the details of grants to local meetings and branches of work, appointments, training of workers, and other business matters. It accomplished its tasks in two days, the 19th and 20th.

Carrying out the instructions of the Yearly Meeting, the Executive made large reductions in the appropriations for

schools and hospitals in various stations. No decision was made to close any piece of work. Thought rather turned to methods of procuring new sources of local support, and to revision of methods of work so that the institutions should be carried on equally effectively as before, or even more so.

Those in charge of each branch of the service will have to consider the best possible way of using the resources they have to administer.

The retirement of an old worker and his place being taken by his son was an interesting incident that came before us. We had to consider the allotment of scholarships to young persons who we hope will be useful to the church in days to come.

Two places asked the Executive to assign evangelistic workers to their localities. Names were mentioned and plans discussed. It is hoped that during the year these needs will be suitably met.

III. COMMITTEE OF MISSIONARIES.

The Missionaries had several sessions in intervals of other meetings, to consider matters that specially concern the Mission, not the church.

Locations and furloughs were considered. There is no change in these now, but several matters came up for consideration with regard to 1934. Two are likely to leave for the home country, two at least; and eight are expected to arrive, possibly ten. Some of these are returning missionaries, others new recruits. So where to put the new comers, and how to provide facilities for language study for those who have not had them, and how to fill the posts to be left vacant, were all important questions.

We hailed with joy the news that Robert and Margaret Simkin have returned to Chengtu, and expressed the hope at they would continue the generous help they have given to our Mission in the past, though their appointment comes from a different Board of Quakers.

In spite of the number of arrivals we expect, short-handedness still hampers us and raises problems. A doctor whose furlough is due cannot go because there is no one with whom the hospital can be satisfactorily left. And in another station, a missionary retiring will leave a residence vacant, to which it seems impossible to appoint any of the eight or ten who are coming. So there was much serious consideration as

to the best way of dealing with the problem of an empty foreign house.

In sympathy with our Chinese Friends, the Missionaries gave much thought to the financial situation, and how to find the road on which our Leader wishes us to walk.

The Chungking Institutes, (men's and women's) are still matters of great concern to us. They have in the past had a very useful influence in Chungking social affairs, and we want to see them resuming such a position. At present, financial and property questions are the only ones which are being dealt with. We want to get a good working staff.

Seven Friend Missionaries attended this year. Miss Hutchinson, to our regret, was unable to come from Chengtu. We welcomed to our company Miss Steed, who is working with Miss Riley at the Orphanage at Tungliang. The presence of this lively party brightened up for a week the home of our one Suiuing Missionaries.

IV. LOCATIONS FOR 1933.

Chungking School	A. B. and L. Vaught.
Tungliang	L. S. and L. L. Walker
Suiuing	L. Wigham
Tungchwan	L. E. Harris and R. C. Tebbutt.
Chengtn	A. I. Hutchinson

L. W.

WHAT YOUNG CHINA LEARNS

Nationalism and Education in Modern China. By Cyrus H. Peake. (Oxford University Press. 19s.)

In this timely monograph the lecturer in Chinese at Columbia University makes a valuable contribution to the study of modern China. This is not a book for the many, but it provides the historian with an indispensable document and the serious student of Chinese nationalism with an account of one of the most significant of its manifestations. Mr. Peake has examined a mass of documents, covering the last seventy years,

from Memorials to the Throne on educational reform prompted by the disasters which befel China in the nineteenth century, down to the latest resolutions of educational conferences held under the auspices of the Kuomintang. He finds that in all these discussions, the problems of how best to teach the young is subordinated to that of making the school an instrument of State. In pre-revolution times, 1860-1911, it had a pronounced military motive inspired by successive defeats at foreign hands; in the later phase till to-day, the purpose is "to find in modern nationalism a substitute for the cohesive force of Confucianism and to use the educational system as the medium for instilling nationalist philosophy and sentiment into the youth of China. The reader will see how it is done, in Mr. Peake's first Appendix where he epitomises forty-eight different sets of text-books (1905-1929) which have been circulated by the million all over China. These are, almost without exception, social and political in motive, genuinely educative only in a secondary degree, many (though by no means all) actively anti-foreign, and propagandist; and Mr. Peake notes an increasing tendency to naked secularization. As a corrective to the critical and pessimistic conclusion to which this evidence points, it must be placed on record that, within the compass of this deliberate political purpose which seems to distort the young mind, a great deal of genuine educative work is being done all over China, and that even in the depths of economic distress and civil war, the new generation is neither wholly poisoned nor wholly neglected.

(From the Spectator).

A. F. WHITE.

REPORT FOR YEAR 1932

PENGAN, CHOWKOW, SZECHWAN PROVINCE.

The first note must be one of praise to GOD for the great things He has done in this Forward Movement Centre, never before occupied by missionaries. Pengan is a walled city, the capital of the county of the same name. It is a small quiet city its business having largely passed over to the large and important market of Chowkow on the opposite bank of the river. Chowkow is notorious as a very idolatrous place, and there are

no less than eight large temples, to say nothing of some smaller ones. It is in this market that a house was rented at the beginning of the year, and as soon as possible afterwards regular work was started. For the first few months my wife and I were alone with irregular Chinese assistance, but later we were joined by two members of the two hundred, Rev. J. Carpenter and Mr. F. Purchas, and later still by Evangelist Liu. At the end of the year we can thank God for a congregation on Sunday averaging twenty, for two families who have destroyed idols, for thousands who have heard the Gospel in our "Street Chapel" where the Gospel has been preached every market day with few exceptions, for some scores who have solemnly signed their names saying they wish to believe on the Lord (though this means nothing to many), and for some, both men and women, who seem truly to have received the Lord Jesus Christ as their Saviour. To exceed the proper limits of this report by one day, we rejoice that four men confessed Christ in baptism on New Year's Day 1933.

The city of Pengan and nearby markets have been visited and the Gospel preached to the crowds that come from all directions on market days to do business. A weekly Prayer Meeting has been started and also a class for women, and work amongst children has just begun. Dispensary work was done for a time and many patients were seen daily, but the work had to stop owing to lack of proper accommodation. Many thousands of Gospels have been sold, and much precious seed has been sown. Will those who read this pray that a great harvest may be reaped for the Glory of God.

G. T. DENHAM.

YEARLY REPORT OF WORK IN THE SUIFU DISTRICT

FOR YEAR ENDING DEC. 31, 1932

Bible Schools. Two Bible Schools have been held during the year—one in the city and one in the country. In the city—from Feb. 25 to March 5 about 12 members gathered together for Bible Study, providing their own food expenses, with the exception of lighting, firing, water and labour. Three classes daily

were held—the first led by myself, given to teaching from Acts on the Holy Spirit, the second led by Mrs. Olsen, given to teaching the words, meaning and tunes of six well-known hymns, the third led by Mrs. Chao, given to the structural outline of books of Bible.

The country school was held at Pan-chuh-ling, the home of the Han clan, from Oct. 13-20. From 9.00-10.30 was given to teaching hymns (as above) by Mrs. Olsen. From 11.00-12.30 I took up the subjects of "Salvation" and "How to organize a church", "Christian giving" and "Christian testimony". The afternoons were devoted to individual teaching of the illiterate from "Easy Steps No. I". Attendance varied from 12 to 20. Evenings were devoted to Gospel preaching in which Mr. Han, Mr. Chang and myself took part.

A New Open Door was found in the Loh clan eight li from the Han family where we spent 8 days in Oct. This clan of 28 families with about 70 souls, old and young, live under one roof. Our most important work was first to win their confidence. This was done by friendly intercourse and by tending their sores and sicknesses. Teaching of individuals was a main part of our work. Every evening a bright meeting with plenty of singing, and a Gospel address was held, when more than 30 attended. A Taoist priest with a fine classical face, but a poor opium smoker was amongst them. Family idolatry occupies the large central hall but idol worship is not much carried on. Since this visit a Mr., and Mrs. Hsiao, who introduced us, have been meeting together with a few others for worship twice a week. Five women and two men have professed interest.

Itinerations to Koluchiao district—70 li distant—two journeys one in April and one in Oct. (as above) One visit to riverside villages of *Ni-chi* and *Yuchpo* in May, in each of which we lived 7 days in inns, meeting numbers of people, and holding crowded meetings in evening. The innkeeper and postmaster at *Ni-chi*, a Mr. Huang, a nice old man of 60, showed much interest, and went so far as to take down family idolatry in his son's tea shop, but left them up in his own cake shop and P.O. In *Yuchpo* we met with a Mr. Hsia and his son, who have since been in to see us, stayed two days for study, and took some books home with them, promising to commence family worship in their home. Two visits have been made to *Nanchi* 120 li down river—one in July alone when I canvassed the place with tracts and held street chapel meetings. On four second visit in Dec., Mrs. Olsen in company, we spent two weeks meeting many people, teaching children (about 40) holding crowded meetings, some-

times in the worship hall, at other times in the street chapel. We me-a number of backsliding members, chief of whom is Mr. Lui, ex-evangelist who for some years past contracted the opium habit, whilst in the army. He confessed his sins before the Lord, weeping bitterly. He has since been undergoing treatment under Dr. Tompkins and after 32 days in hospital is now with us. We are hopeful that his repentance may prove sincere and that he may again become a vessel meet for the Master's use.

Central Station. Regular church services, enquirers classes for women, street chapel meetings, street tract distribution have been carried on. Attendance at Sunday morning services have been from 30—50. These have been led by 3 business men and myself in turn, there being no evangelist or pastor in this station. The prayer meeting and C. E. gathering are encouraging features, about 30 gathering for prayer on Wednesday, and on Sunday evening for the discussion of the C. E. topic, as many as 8—10 taking an intelligent part. These services are led in turn by six busy business men. Ex-pastor Han has rendered some voluntary services.

Women's Work has been carried on by Mrs. Chao (B. W.) and Mrs. Olsen, assisted by Miss Nan, Mrs. Liang and Mrs. Chen. A Bible Class for Christians, attended by from 10—12 women, another for enquirers from 6—8 have been held weekly. Visitation in homes in the neighborhood has been carried on when possible. Three evenings, weekly, women have been divided from the men and taught separately by the ladies. Mrs. Chang, our cook's mother, is an interesting case. She came to us an idolater and vegetarian. As the light dawned on her she was willing to give up a precious gilded Goddess of Mercy which she had carried overland several days journey but she could not be persuaded to give up her vegetarian vow, which she had faithfully kept for 16 years. After a long struggle she came to see the folly and uselessness of this supposed merit, and was willing to eat a basin of meat in the presence of about 12 Christians, much to her son's delight. She has been since growing in grace and knowledge, and has also been tested by a great deal of sickness in her family. We ask special prayer for her.

Work amongst girls. Since the coming of our sisters, Misses Laird and Young, amongst us, they have tried a class of girls once a week, assisted by Miss Han. Miss Laird has been able to give one or two simple addresses and both of them have joined in teaching hymns and choruses to the girls. At Christmas-tide the girls gave a good exhibition, consisting of singing, Scripture recitations, action songs and drill.

Self-support. Chinese contributions including monthly collection, rent from burial ground, and interest on small loan, have amounted to \$35.91. This has been used in the partial support of Mrs. Chao (B. W.) who has received \$2.33 monthly or \$30.36 for the year. This sum does not include any foreign gifts.

Membership: City, 13 men 12 women; Country, 1 man; Total 26

Enquirers. There are a few enquirers both in the city and country who are making progress, but they need more testing and may be received next year.

Prayer is asked for the revival in this church and surrounding district.

F. OLSEN

NEWS AND NOTES

PAONING.

A Bible School was held in November for honorary workers. Lectures were given on the Creed, by Mr. Funnell; Romans, by Mr. Jackson; an Introduction to the Books of the Bible, by Pastor Keo; teaching Illiterates, by Mr. Ho; and Singing, by Miss Gough, alternating some days with preaching on the street and some instruction in preaching and the use of the Prayer Book. Nearly every night one or two helped at the preaching chapel. Electric light is now installed, and is particularly useful at the hospital, and a great improvement on oil lamps.

Letters from Mr. Parsons at Shanghai say that he is going on very well, and he expects to return to the diocese in the not distant future.

Miss Gough had to leave suddenly for Shanghai, as it was found that she had to have a serious operation, with important after treatment.

A telegram from Hanchong in November summoned Dr. Gray to the assistance of Mr. Fee, who was ill with appendicitis.

Much anxiety was felt for him, as the road from Kwangyuan to Hanchong was reported to be infested with brigands, but he had a safe and speedy journey, and returned with Mr. Fee and with Mr. Moore, who was escorting him down river, without any trouble.

At Christmas 16 were received as catechumens and 16 were baptized, and in the New Year 8 were confirmed. Four of those received were from the Middle School class and had not previously been connected with Christian work.

TANISHAN AND ILUNG.

Mr. Scott writes in an account of his evangelistic journeys :

“I have just returned from a trip to the Shuang Lung--Ma An Chang district. Ma An Chang is on the main road from Yochi to Hanchung in Shensi province. We saw “caravans” of coolies, those north bound carrying tightly packed stacks of the coarse brown Szechwan paper, whilst the south-bound men were almost hidden under their bulky loads of raw cotton, a product of the Hanchung district. Here we made contact with the Kwangtung speaking people, whose ancestors some generations back migrated to Szechwan, and who still find some difficulty in understanding Szechwanese or being understood.

“I reckoned the time of my last itinerary would coincide with friends receiving our special prayer appeal which we went out in September . . . and I was keenly expectant. So it was not surprising, on our first night’s preaching, to be conscious of a bright-faced little man who hovered round us, drinking in the messages with a Spirit-given thirst. Later we found he had read parts of the Gospels in his country home 40 miles away—he was visiting a relative when we happened along. . . . His relative also accepted a Testament, asking most intelligent questions about the Gospel . . . A letter just to hand from Mr. Liu tells me that a vegetarian has come in from that centre enquiring about the doctrine. These, we feel, are manifestly the ‘first-fruits’ and a great encouragement to keep on praying.”

“We are planning, as the Lord shall lead and give us voluntary workers, to concentrate on one centre at a time, and we pray that the Christians may go two by two to live for short periods in the centre chosen, and thus the people there will have a constant and varied witness.”

Dr. Beauchamp visited Tanishan at the end of December, and for health reasons recommended the Scotts’ early furlough. This was granted, and they left in January, but had only reached

Nanpu when little Godfrey died on January 27th. Mrs. Martin was able to help Mrs. Scott very much, and almost immediately after the funeral they had to continue their journey.

TS' IEN-FU-CHANG AND TANISHAN ORPHANAGES.

Mrs. Funnell tells of a visit to the orphanages in November: "I marvel at the work Miss Pemberton was able to accomplish, the solid, lasting nature of all she did; and the abiding place she has, not merely had, in the hearts of both believers and unbelievers. Truly she was "a woman of faith and of the Holy Ghost".

"There is a sweet picture in my mind of the 'grave' in its lovely position on the hill behind the Ts'ien-fu-chang orphanage; planted out with pink and white flowers, railed round with a stone railing; near by a little flower garden, kept in perfect order by the children. I saw them on that quiet autumn evening, bending down caring for the flowers so tenderly, so lovingly—the little human flowers in the Lord's garden, planted by Miss Pemberton."

"Two of the older girls were betrothed while I was there, to Christian boys, and I was glad of the opportunity to tell them of their happiness in being engaged to Christians; and also what a power a good woman can be to her husband, and in the home. We had a special dinner afterwards and the two newly engaged girls joined us, but one refused to eat. I was told after that she was upset because the other girl had a better present given her than she had!

At Tanishan Orphanage, we hope two girls may be able to go to a Bible Training School next year. They are both baptized Christians, but are inclined to self-will. Pray for these two, "Eternal Grace" and "True Love", that something may really be made of them, for His Glory.

"We have been able to send four girls to Chengtu to a Blind School and Deaf and Dumb School, two blind and two deaf and dumb. We hope these girls may be greatly helped, and able on their return to help others similarly afflicted. There is one very attractive little deaf and dumb girl in our orphanage. She just seems bubbling over with fun and mischief; she seems to me sometimes as if she must speak."

"In all there are between 80 and 90 children in the orphanages. Mr. and Mrs. P'u are in charge at Tanishan—faithful workers who learned from Miss Pemberton what self-denial means.

"An interesting feature of the work is the return of the married girls to their old home. Mrs. P'u said to me "We must pray for our married girls that they may 'walk worthily'". They seem to love visits to the orphanages, which speaks well of the love and care they had shown them."

KWANGYUAN.

Miss White, who sailed from Shanghai on furlough on January 10th, wrote of a meeting called by Pastor Yang to discuss the subjects brought up at the Paoning meetings in the summer: Personal evangelism, Family Prayers, Teaching illiterates, and the Women's Missionary Service League:

"We had a very interesting meeting, the result being that the people are to have these subjects in their hearts for a month, and another meeting will be called to see what this church can do in order to go forward in these matters. The Pastor made a great point of Family Prayer, and urged all the Christians to make up their minds to commence to conduct prayers in their own homes.

"A class has been started on Thursday evening for men who cannot read or who want to learn more, and several men are attending. A class for women, has been announced, but the people are busy just now, and no one has come so far.

"I am taking classes on Tuesday and Wednesday here for any girls who want help with English. Several girls from the Government School have been coming and last Sunday we had about 24 of these girls at the services."

"The Principal of the Government School is one of the old-fashioned type of Chinese and he does not like the girls coming here, but I hope he will not forbid them to come as he did last term."

Miss Roe, who has joined the Kwangyuan ladies from Nanpu, writes:

"A preaching band went to Chienchow recently and met with a very good response. Premises have been offered, and it was hoped that a visit would have been possible to see about it, but this has been postponed owing to the present unsettled conditions. Two keen young men went to work there till last Christmas, but a telegram came to say that they had been shut up and forbidden to preach . . . The Lord has answered prayer and they have been released, and their story is this: They had been apprehended as Communist suspects, for it is said that in other provinces, Communists have been selling

Gospels with their propaganda sewn inside, and here were these two young men, unknown in Chienchow, selling Gospels and preaching. It is known that Communists are taking advantage of this war to work up the province, so officials are doing their best to keep the cities quiet and not get the people stirred up in any way, so all street preaching, Christian or otherwise, is temporarily forbidden. These two men were kept in an awful place among the worst kind of prisoners.

"I have a class of twenty odd Government School girls who come two afternoons a week for English. They are learning some C.S.S.M. choruses in English. They are such bright, happy, friendly children and I am very fond of them. Sometimes they ask me about England. Have the cities streets and houses just like China? How big is London? Sometimes they ask very funny things, such as can our small people speak English, which of course they think is very difficult, though they cannot understand why we find it difficult to speak Chinese. On Sunday the left side aisle is full almost to the back with girls, and on the men's side there are several rows of boys, who prefer to sit packed like sardines rather than to spread out into an extra pew.

"At the Vestry meeting some time ago the Chinese brought forward their plans for Christmas. It was nice that they had thought it out so far ahead, without our having mentioned it, and I think we shall have a good time. Another good decision they made was to make one of the guest halls into a library, and the church is going to subscribe yearly for books and magazines."

Miss Carpenter writes of her visit to the country to the North of Kwangyuan: "On Sept. 23, Mrs. Chao and I, and of course the horse, set off up the North road. The first place we stayed at was Ch'ao T'ien, which I have always felt to be a difficult place. This time however there seemed a much better atmosphere with more responsiveness to the message. I felt some one had been praying for the work there.

"The furthest point reached was Chiao Ts'ang Pa which is the last stage in Szechwan. We stood on the top of the hill—on the one side the mountains of Suensi stretching away into the distance, and on the other those of Szechwan. Heavy gates surmounted by a tower stretch across the road. In times of trouble these are closed, and it would be difficult for opposing troops to find any other road to enter the province, so wild are the mountains.

"The way thus far was familiar, but now we were to leave the main road and venture into the unknown, as far as our party

was concerned. There were varying reports as to the condition of the road and accommodation for travellers, not to mention the danger from brigands who make periodical raids from over the border. Committing our way to Him we set out. It was a lonely part, and until recently was not considered safe except for large parties. Huang-pa-ho is a very tiny market surrounded by high mountains which is quite cut off from the outside world. Being near the border, it is a happy hunting ground for brigands, who seem to have stripped the place bare. It is they who were the cause of the tea-bowls having no lids, my bedroom being without a door, and the man experiencing great difficulty in obtaining a wadded quilt for sleeping. As it seemed to be the first time a foreigner had visited the place, the curiosity was great, and we had splendid opportunities for preaching. Some of the women came again and again for teaching and we trust that some of the seed has fallen into good ground. We were delayed by rain, and were glad to put up at a cluster of houses standing all by themselves in the lonely countryside. The first room which I was shown contained a coffin which was waiting for burial. The Chinese sometimes wait for years before a lucky day for the funeral is decided upon. In another room the coffin was an empty one, so putting up my campbed alongside, I prepared for the night. After our supper, between twenty and thirty people gathered around the fire and prepared themselves to listen to our message. With such a congregation we had to forget how tired we were, and once again the Old Story was given forth, to people who for the most part had never heard before."

NANPU.

Mr. Martin writes: "We have been reinforced by the coming of an evangelist, Mr. Ten. He and Pastor Hsiao are to be the Chinese workers in place of Pastor Ren. With three of us we ought to be able to get about a little more. One advance will be the the preaching hall, to be opened shortly.

"The recently re-opened outstation of Li-tsi-ia has made such progress that a new experiment will soon be made. Old Mr. Ho there cannot last for ever, and we are trying to get three of the older men there to accept responsibility for some of the services and the premises. The outstation of Chong hsing-chang is already run in this way and they look after all their services except the few led by the Pastor or some evangelist on an occasional visit.

"A cause for thanksgiving is that this parish has just sent up to the Northern Financial Board \$133.50, being \$13.50 more

than it was assessed for 1932. This includes the outstations and Futsuenyi. Last year the church in the city only sent up \$30.

"The Bible class for men and women has continued with an average attendance of upwards of 12. I was quite surprised two weeks ago, when announcing I was going to give a talk on 'The Trinity', to find a larger attendance than ever before. About 20 came, including two of the influential men.

FUTSUENYI.

Miss Culverwell, writing of difficult conditions, says: "Thousands of soldiers were passing here for a fortnight—like locusts, devouring food, firewood, straw and in many cases carrying off pukais. Conscription was very bad, and men have died who were compelled to carry, though unable. A soldier ran down from the hill behind us and seized our cook on the back verandah, and with difficulty we got him released. The gateman was forced, with threats, to open the door; they entered his room and took his fresh stock of rice. Even school teachers were forced to carry! At Tachiao they had a terrible time, night after night the soldiers invading the Fuhint'ang, demanding rice, firewood, lights, pukais, and finally seized the evangelist Yu Ching Kao and forced him to carry a load—fortunately he managed to get off after 20 li of carrying. But the strain has told upon him. With his wife and one child there—he asks how can he carry on with all this going on? The work was taking a fresh start forward, with more attending services, idols destroyed, and encouragement generally; now the enemy comes in like a flood."

Despite these difficulties an excellent Bible school was held a week before Christmas, when nine candidates for baptism were in from the country for a full week for instruction, and Mr. An, the evangelist, writes of good opportunities for preaching.

YINGSHAN.

Pastor Wang Sheng Mo has visited all the Yingshan outstations recently, and has been encouraged with the work. At Li-chia chang, where for many years there had been no baptisms, there were a number ready for baptism on Christmas Day.

SHUNKING.

Mr. Stibbs tells of the work in the city and outstations:

"We have thought and prayed about putting evangelistic articles in the local newspaper, and have already secured material suitable for publication, but we need a Chinese worker here who can deal with people whom such articles might lead to further enquiry about the Gospel. We hope that Pastor Ren may shoulder this responsibility and find in it a way of effective spiritual ministry among people otherwise largely unreached.

"In the outstation of San Hway Chang there are some small, but I think definite, signs of quickened life and interest. In the summer the local people were impressed because of God's answer to the Christians' prayer for rain.

"At Bow Kwan Chang the present state of things is unsatisfactory, chiefly owing to sin and a personal quarrel in the lives of the two leading Christians. No regular Sunday services have been held in this place for months. On the market street the bright spot is the cheery and faithful witness of a simple old widow woman, ugly in natural appearance, but radiant at times with the joy of a genuine spiritual experience of life in Christ. She was going to move to live with relations elsewhere, but is staying on where she is to let her light shine in a needy place.

"Here in the city I have felt much the need, within the existing church, of a deeper conviction of sin . . . Two church members, both men of some social standing, some years ago took second wives, subsequent to their baptism. They themselves knew they had done wrong, and during the years I have been here have not attended church. But, on occasions, in order to get the worldly advantage of their patronage and some of their money the Chinese Christians have invited them to continue to take active part as Church members in church functions of a social character . . . At the last Vestry meeting I read and spoke about I Corinthians 5, and I am thankful to say that things seem to be moving, at least a little, in the right direction."

Miss Seidenberg tells of recent progress: "Miss Walldorf and Miss Begemann arrived safely after an uneventful journey by boat. I have the joy to prepare two ladies for baptism, and seven women for being received as candidates for baptism, and I am glad to say that there are three educated ladies who are able to read the Bible amongst them. One of the ladies belonged to a Buddhist order, and has been fasting on special days for ten years. After the Chinese New Year we hope to have a 12 days' Bible School for countrywomen."

Mr. Ren writes of the Christmas baptisms, and tells how the men and women gave their testimonies and divided into groups for special preaching

KUAN-IN-KOH.

In December a large band of brigands suddenly descended on the city, and thoroughly looted the whole place. They were there from dawn till noon, and carried off, when they left, over 200 captives, including the churchwarden and the gateman of the Fuh-int'ang. Pastor Chao and his family hid, and were not discovered, although he heard them searching the premises and saying they would kill him. His clothes, bedding and personal possessions were all taken, but a sum of money belonging to the church was overlooked. The churchwarden, gatekeeper have since been released, and were uninjured.

SUITING.

Mr. Bevan writes in January of encouraging work: "Benson and Simmonds are in touch with a number of Middle School boys, one of whom was received as a catechumen on Christmas day, with three men, and we also had four men and three women, one Miss Lu's niece, baptized. Just at present the work here is truly encouraging. Sunday services are quite different, a bigger and heartier congregation attending. Wang Teh Shi has been preaching splendidly of late. Our weekly prayer meetings are also full of life, many new people praying and doing so fervently. Enquirers' and catechumens' classes also are well attended and good interest is shown. Every day there is evangelistic work of some kind either in the preaching chapel or on the street, and now we are holding a series of Wednesday evening lantern services on the 'Life of our Lord,' when we get the whole seating accommodation occupied and on the men's side have the side aisle crowded with folk standing."

On February 3rd, Mr. Bevan writes: "Tomorrow we are expecting about thirty women for a ten days' school, but I feel that it seems they are meeting in uncertain conditions. 'Give to us peace in our time, O Lord', is the prayer that is continually in our hearts."

The Girls' School is going on well, and the special cause for joy and thanksgiving is that this year the entire teaching staff is Christian, which is a great help in the work.

We would offer our congratulations to Mr. Simmonds and Miss Hart-Wilden, whose engagement is announced.

LIANGSHAN.

Much blessing was received during some special meetings in November. On Sunday the 13th, 12 were baptized and 25 received, including 10 from the outstation of Lao-ling-chang.

KAIHSIEN.

The preaching hall has been open almost daily during the autumn; books and tracts have been sold and distributed, and the people friendly and willing to listen. In the Boys' School, which although carried on in the Mission premises is independent of the church, a Scripture lesson is given daily.

Miss von Huhn visited the Lan-men-chang district, and met with considerable discouragement. Even the heathen on the market were unwilling to listen to the Gospel, for the lives of the professing Christians are a hindrance.

Miss Walldorf left Kaihsien in November and returned to Shunking, and Miss Schlitzkus and Miss Blattman arrived from Germany. The German ladies have now rented a house at Lin-chiang-si, and were intending to move there as soon after Christmas as possible.

On Christmas Day one man and nine women were baptized, and also two children, and four men and seven women were received as catechumens.

KWEIFU.

Mr. Sadler, Mr. Ellison, and Pastor T'an went on an evangelistic trip in the Taning district, and had very good times of preaching both in Taning-hsien and Taning-chang. A suitable house had been offered to them, and the possibility of renting it was being considered.

LONGAN.

The Rev. and Mrs. R. V. Bazire, with their two small children, arrived at Longan in the early days of 1933, and are busy making their arrangements for the work in that district.

MIENCHOW.

Miss Elder spent some time in the outstations, and spent a week end at Weicheng, a week at Peh-chuin and two weeks at Tzitong. She writes "I am hoping it will be possible to go

and live in Tzitong for some time, and work that unworked district. This work at places where there are no Fuh-yin t'angs so much wants doing".

Pastor Keo was making preparations for an evangelistic visit to families in the country in the New Year, with lantern talks and preaching each evening in the different homes.

MIENCHU.

Open air meetings were held in the public park during Chinese New Year, and a visit was also paid to the great fair at Hsiao-chuan, when a great number of tracts were distributed and Scripture portions sold. Mr. Chang and two of the Christians were going out on a tour of the markets, and the Vestry had contributed the money for their expenses.

TEHYANG.

The Rev. Chu Uin Hsi is now in charge here. Much trouble has been experienced recently with the number of soldiers on the road wanting accommodation on the premises.

HANCHOW.

Mrs. Donnithorne writes of the Bible School for young men which started on February 3rd: "There were 37 applications, but so far only 17 have arrived. I should think at least ten will not succeed in getting here, but we hope by next week to have about 25, which will be quite enough. There are about 5 classes each day and the rest of the time is given to practical work, private devotions and recreation. Lin and Wang are living with the young men and are helping them to make good habits (e.g. early rising for Q. T. and showing them how to spend the time profitably, etc.), and also helping them in preparation of addresses, reading Scriptures in church, etc. Each week we propose to go out twice into the country to hold "open-air" and twice in the city or in the preaching hall. Yesterday a party of us went to a big gathering at a country temple and several of the young men got on well. Each Sunday some of them are to conduct the children's service in the morning and also some will take Sunday School classes in the afternoon"

SINTU.

Mr. Lutley is busy over the preparation of the book of 52 lessons for church members. He was ordained to Priests' Orders in Chengtu on Feb. 2.

SUIFU.

New Years Day is past and it is a relief to many of the Suifu housekeepers that this is so. All the homes here have served tea and cookies, cake and candies to between one and two hundred guests during this past week. New Year's Day was just one guest after another and many of us began to wonder if the cookies were going to hold out. We have the "tsa ber" custom here which means that your guests take home much more than they eat. Five of the foreign women returned some of these calls visiting about twenty homes in one day and drinking tea and eating at least a few peanuts at each home.

Word has just been received that Miss Esther Nelson left Chungking yesterday by steamer. We expect her here in a day or two.

We are also expecting Mr. and Mrs. Bowyer and their two children to arrive any day. Also Miss Cooper. We have been in this state of expectancy for several days now and hope they arrive before the bread is too stale!

The social side of life in Suifu has been enlivened by the advent of two birthday parties. That given for Miss Astrid Peterson took the form of a children's party. The high light of the evening was Miss Ada Nelson's costume as a young Danish girl. A number of the members of the Baptist Mission helped celebrate the birthday of Miss Merle Young of the C.I.M. at a dinner party at their home. This was also a house warming as Miss Young and Miss Laird have just moved into their own place.

Rev. Chester F. Wood is just out on a short visit to Beh Su Chi and Ngan Bien. During this trip he will supervise the repairs of the school buildings of the district and line up new students for the opening of the spring term.

The Men's Hospital has just had a number of patients who were hurt by a bomb which was thrown by someone in one of the Suifu theatres. It seems that there was some discussion as to whether a certain young man should or should not pay for his ticket. He thought not and to emphasize his point threw a bomb into the crowd around. Unfortunately one of the victims has already died. The others will probably recover shortly.

THE METHODIST CONFERENCES.

There are two, one called the East Szechwan and the other the West Szechwan. We divided into two about ten years ago but have so much in common bonds and mutual interest that we often decide to come together in conference, each carrying on its own business. Then, too, the women, who have never divided, always meet at the same time and place as the men, thus constraining to unity.

Suining, which is about half way between Chungking and Chengtu, was chosen as the place of meeting. Neither there or at Tzechow have we had any missionary men living for several years. However, the district superintendents in each place are of long experience and very capable leaders.

THE JOURNEY.

How to travel was a question. The military had already commandeered all the motor buses. Fortunately there was on hand an old four-bearer sedan chair which had not been used for nearly a decade. It would do. Brick barricades were being erected on top the city wall, and further fighting was expected almost any day. However the road to Suining was clear. Superintendent Liu, Dr. W. E. Manly and his daughter Grace were already busy on the districts. I started Saturday noon in order to spend Sunday at Lung Chuen Yi, 60 li away, where I preached and held quarterly conference. In less than an hour after starting I was faced by a barricade of paving stones nearly completed, already three or four feet high. However, the soldiers were good enough to help me over. But on Monday morning others starting were not permitted to pass. Later Chinese by making a detour got by, appearing late at conference.

The last two or three days of my journey to Suining were made through rain, snow and mud. As my chair had no upper curtain in front the wind blew the snow in my face for a whole day. I had started with a cold but arrived free from it. I have

not asked the doctors what they think of the remedy. Both coming and going I sought to spend the nights at our stations, thus finding opportunities for consultations and sometimes for preaching. The entertainments were bountiful. Some of the preachers I had known for many years.

I arrived at Suining just a week from the time of starting and just as the stream from the East conference began pouring in. They were a seasoned lot, so the storm did not dampen their ardor. Being the time for winter vacation the mission house and the school buildings were at our disposal for conference sessions and varied meetings. It was a glad time of reunion of old friends and fellow workers. While the regular sessions of the conferences did not begin till Monday morning Sunday was a day of spiritual preparation. I had the privilege of preaching on Sunday and at the opening of conference. While the women held their own conference, they joined the men in the gatherings for worship every morning and evening. Many also, not members of conferences, took advantage of opportunities to be present. We trust these were times of spiritual blessing for all. For the younger members of conference, who seldom meet fellow workers these opportunities would be highly prized. They would meet some who had been thirty or even nearly forty years in the Master's work. Some of the addresses were very moving and should prove very helpful. Yet there could not but be a tone of sadness, since due to financial difficulties there were some who might not again meet as fellow workers. While this was true of the West Conference, it was not markedly so of the East Conference, where the preachers will get through the present year fairly well.

Bishop Wang was ill in Peking, so not able to be present. It would be a long journey to make if he remained only long enough to carry on the conference. Doubtless his spiritual messages would have been much valued. There were but three missionary men present. There were a larger number of missionary women present but none from the West Conference. The fact is the missionary women in the two conferences outnumber the missionary men about two to one. Their work also in some respects is more advanced. For instance, they have girls' senior middle schools in all the four main stations, while the men have only two, and one of them far from complete. It is also true that the womens' societies are far better off than the mens' financially. The men have no money for primary schools. The women carry on for boys and girls together to the extent of their ability. There is only enough money to carry on the boys.

junior middle school at Tzechow for the spring term, with none in prospect for the autumn.

As to the preachers, some are being retired on pension, some are left without appointment and some on reduced salary. Those who remain are left to carry on as best they can with each the work of two or three. At the best it will be largely neglected. This is true of the West Conference, not of the East. Some of the preachers have been teaching as well as preaching, but not all are thus competent. Some carried heavy loads before. For instance, one of our young preachers has had charge of eight preaching places during the past year. On top of this he carried on a night school as much of the time which he could command. My readers will not be surprised that his burden has not been added to. How far a back can bend and not break—a limit sure must be. The eight mouths of his family will be opened unto heaven.

In the absence of a bishop I was elected chairman by vote of both conferences, besides which each conference elected a vice-chairman. After the first day or two I seldom took part, preferring not to do so except when questions arose as to points of order or methods of procedure. The two Chinese secretaries were experienced and did their work excellently. One of them hopes to go to Yenching for post-graduate work next autumn, so had a well-coached assistant. As it is necessary to have the minutes also in English, this task fell upon Mr. McCurdy and Dr. Manly, already heavily burdened. Since there were only three foreign men present, my readers will not be surprised that I concluded that if there had been none at all the conference would have been conducted efficiently.

I might mention other matters of interest. The conference was invited to the opening of a spacious day school building which would accommodate not less than 100 students. I was also asked to make some closing remarks where Bible Women were to receive certificates. There are eleven well-trained and experienced Bible women. They work at the stations, preferably in connection with the preachers if circumstances permit, but quite competently without them.

One of the missionary women from Tzechow started for conference, but her chair bearers refused to go on account of the snow. Going back she was able to prevent one of the best Chinese girls from being taken into a well-known general's well-stocked harem. Doubtless the outcome was compensation for missing conference.

I was happily impressed with the appearance of some Chinese women teachers school teachers and school girls. Since some of the members of conference were desirous of getting home for the new year, so the conference closed at 10 p.m., yet eleven girls and young women were interested enough to remain to the end.

SPENCER LEWIS

CODE ADDRESS
BEAMAN'S SHANGHAI
MISSIONS CODE USED

PHONE 3554

BEAMAN'S.
A REST HOUSE FOR TRAVELLERS

Dear Friend,

This will inform you that the number on my house has been changed from 338 to 382. I have not changed my location and am still at the corner of Rue Chapsal and Joffre. If you will kindly pass this notice on to others with the information also that my place is still going on as usual and that all who wish to come and stay with me while in Shanghai are received gladly I will appreciate it very much.

W. F. BEAMAN
PROP.

382 AVENUE JOFFRE
COR. RUE CHAPSAL
SHANGHAI