

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

MARCH 1932

EDITORIAL.

Spiritual Diagnosis.

There are many delights and privileges of which every foreign resident in Szechuan must always feel conscious. But on the other hand there are some disadvantages. Not the least of these is the difficulty of keeping closely in touch with the great movements which are going on in the world today. By the time full and descriptive news reaches this distant province the world has made many revolutions beyond the events described and while we are weighing up the evidence with which to form our opinions, we feel a consciousness in the back of our minds that many things may have happened in the meantime which will modify our views.

There is no doubt great things are happening in the world just now and we hardly dare to conjecture what may happen a month or so ahead. The world is ill-at-ease and no wonder. But what is really the cause of the trouble is another question. We are confronted with vast problems under the head of world finance and we feel that the basic problem is an economic one. Before we have fully set our minds at work on this aspect of the matter a politician arises to point out that the whole question is one of international politics. Or it is a question of armaments, or psychology—and so on.

But the deeper we go in our enquiry the more we shall be impressed with the fact that the problem of the world is only partly economic, and partly psychological,

whilst above all it is a spiritual one. For at the foundation of all the problems which stagger the world are such spectres as suspicion, fear, and distrust. Money, whether considered as the private purse of an individual or as the financial resources of a great nation, is in itself incapable of either good or harm. It is just metal, material stuff, inanimate, dead. But it may become the token of love, generosity, kind-heartedness. Or it may be the instrument of warped and selfish interests and a curse to its owner and user. It all depends on the mentality behind. The engines of war, ships, motors aircraft and such-like are in themselves good and useful instruments for advancing human progress. It is when a mind filled with fear, or hate or greed works behind these instruments that they become a menace to mankind.

So the whole trouble of the world may be traced to a spiritual source. Economics and politics, bankruptcies and wars all have their roots deep down in the spirits of men. Thus the messengers of the Gospel of Christ have a special responsibility at this time to bring about the change of heart which alone can bring about a change of actions.

The hate, suspicion and distrust which are heading up for disaster throughout the world today cannot be broken down by force, they can only be undermined by the spiritual qualities of love, generosity, forbearance and goodwill. These are the qualities which have been specially committed to the Christian Church to propagate.

How is this propagation to be done? Not merely by preaching, though that certainly has its place. Certainly by the quiet, penetrating and often unconscious influence of lives fragrant with these things. Above all they work through Prayer. More things are wrought by prayer than this world dreams of. It is our prayer-time and our prayer-energies that we specially need to train and organize to help the world through its difficulties now.

The above lines were written just up to this point when the postal delivery brought to the Editor's desk the monthly Prayer Leaflet of the C.M.S. with a prefatory letter by Mr. Wilson Cash the General Secretary of the Society. His words follow so exactly along the line

upon which I was thinking that I have decided to finish this editorial by quoting freely from Mr. Cash's letter. He says

"This international crisis is serious for the whole world, and it is bound to have a great effect upon missionary work in every land. No individual and no country can escape, because underneath financial matters there lie their root causes in international fears, mistrusts and hatreds, and in the world's failure to cope with evils let loose by the passions of war. This has led to a breakaway from religion, yet plainly these freshly generated evils can never be eradicated by legislation or political conferences. At bed rock we are faced with this: Either God must step in and do a new thing for the world, or the world will be submerged in revolution. Either Christians must learn anew the power of Christ to generate fresh spiritual forces in themselves, or Christianity will be engulfed in disaster as Russia has been. In our prayers our task is to relate all this to our missionary work.

"As I travel up to the office each day I see beside the railway at intervals the power houses from which emanates the force to drive the electric trains, and this reminds me of our prayer groups. They are power-houses for the Kingdom of God. I was noticing one of these electric power stations recently. It seemed very quiet, there was nothing to show that from it poured a mighty force, there was no self-advertisement about it. Silently, yet very effectively it was generating power, and every scrap of power generated was used. Is not this true of us as intercessors? We pray, and often there seems so little to show for it; yet the Holy Spirit is turning our feeble prayers into a mighty force which will move the world. The bigger the task, the greater the prayer-power needed.

"The present crisis seems so huge and so vast, it makes us feel it is almost beyond our praying capacity. St. Paul must often have been faced with the same temptation, yet he exclaims that *GOD IS ABLE TO DO EXCEEDING ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK. ACCORDING TO THE POWER THAT WORKETH*

IN US. Here we find our faith rebuked. We thought that all depended on us; we see it depends on God. 'GOD is able,' says the apostle. Our first lesson therefore is to ask God to quicken our faith in Him as able to deal with this world crisis. with renewed faith we come to God in prayer, and here we learn our second lesson. It is not our feeble utterances that count, it is 'THE POWER THAT WORKETH IN US' that makes the difference between impotent and prevailing prayer. When the Holy Spirit uses us as channels of intercession, then prayer ceases to be simply asking and pleading. It becomes also receiving and finding. It becomes a tremendous spiritual force for the salvation of the world."

Prayer is the most difficult and exacting work we have to do, but it is also the most fruitful in results and the most valuable investment of time and thought. Alas, it is also the thing that most easily gets crowded out of our busy days, leaving us and the whole world poorer.

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## C.M.S. CONFERENCE and CHINESE SUB SYNOD.

On January 14th all roads converging on Mienchusien were crowded with C.M.S. missionaries travelling by every kind of conveyance, car, bus, ricksha, chair, huakan, and bicycle to the annual Conference. The most spectacular arrival was that of the party of seven in the Bishop's car. Their journey was quite speedy and successful until the last lap when a very narrow lane leading to the Hospital had to be negotiated, and a difficult turning into the Hospital gate necessitated finally the car being ignominiously lifted through the gate by many willing and excited hands.

By Saturday evening, twenty-six missionaries were assembled, and found the hospitality so kindly provided by Dr. and Mrs. Lechler most surprisingly luxurious and comfortable. A room at the top of their house had been fitted out as Conference room and Chapel, the addition of a stove since last year, the gift of Miss Goudge, was much appreciated. The limits of the Lechlers' house were strained to the uttermost, and accommodation was found for some in Hospital rooms and outbuildings, but it is felt to be a great advantage for everyone to be assembled under one roof, or rather in one Compound. This fact helped further to accentuate the happy family spirit, which is a very marked feature of the Mission. This is especially noticeable to one like myself returning to Szechuan after seven years.

The actual work of Conference took five days, a much shorter period than in the old days, when far less was handed over to the Chinese for settlement in the sub-Synod.

Conference opened in the evening of January 14th, with a communion Service and Sermon by the Revd V.H. Donnithorne. Next morning the Session started with a note of welcome to returning missionaries and recruits. Bishop Mowll told of his furlough of hard work for the Diocese, and his pleasure in meeting with many old West China missionaries in England, as well as the relatives of nearly all the present Mission staff. Conference was particularly glad to hear of the arrival of a band of four Church Army workers, two men and two women, who have been specially appointed and commissioned by the Church in England to work in conjunction with the C.M.S.

One evening and a half was given to the reading of missionaries' reports on the year's work. These seemed to show marked progress and a much more hopeful spirit than was in evidence a year ago. The past year has been a good one for work, and one of the most useful lines has been the holding of short Bible Schools varying from four to ten days, in nearly all the stations of the Mission, for country and city Christians and hearers, when much more consecutive teaching can be given than in the ordinary way. Many young men whose parents are Christians have been reached in this way.

Besides the ordinary matters of more or less routine business, some time was spent in hearing and discussing the findings of the meetings in Hongkong in September of the Bishops of the five C.M.S. Dioceses in China. Following on this a most interesting discussion ensued on the question of Devolution, and some valuable suggestions were made as to new methods of passing over various items of business to the Chinese Synod.

When locations were discussed, it was decided that Miss Hicks should remain in Chengtu for Language study for six months, and then go to Mienchuhsien. Archdeacon Boreham was appointed Principal of the C.M.S. College and Middle School Dormitory at the Union University. Furlough was granted to the Revd and Mrs H. A. Maxwell from April 1932.

Tuesday was spent as a Quiet Day and after Holy Communion in the morning Bishop Mowll gave three addresses on the book of Malachi with the subject titles of the Love of God for His People the Causes of the People's Lack of Love, and the Dawning of a New Day. Besides the addresses there were long periods of prayer, when in addition to prayer for and consecration of ourselves, every station in the Mission and all the workers, foreign and Chinese were remembered. Earnest prayer was also made for the C.M.S. in this difficult time of economic strain.

Quarterly Retreats for foreign and Chinese workers were arranged to be held in three centres, Chengtu or Hanchow, Mienchuh and Mienchow.

After Conference ended, the Chinese delegates began to arrive; two days were then spent in Chinese committees, who made various recommendations to the sub-Synod. Two days more were occupied by the Synod under the able chairmanship of Bishop Song. Interesting accounts of the Hangchow General Synod were given by Mrs. Mowll and Mrs. Lo Chong Shu; Mrs. Song also reported the proceedings of the Women's Missionary Service League at Hangchow, and read a paper explaining the

aims of the League, W. M. S. L. branches are already existing in three or four stations in our Mission, and this year other places are planning to start. Mrs. Chang Po Ngai was elected Secretary of the Western Deanery, Mrs. Mowll being President of the League in the Diocese. Among the activities of the members are the holding of evangelistic meetings in courtyards, hygiene classes, workparties for a Sale of work for the Blind School, etc and the members also undertake to look up and exhort slack Church members. Synod later passed a resolution increasing the present representation of women on the Synod by two foreign and two Chinese, the President and Secretary of the Women's Missionary Service League to be ex-officio members.

At an early session of Synod, there were displayed three beautifully embroidered scrolls which are being sent from the Chinese Church to the Diocese of Uganda as a gift commemorating the C. M. S. birthday.

On the last day a Hymn competition was held. A prize had been offered for the best original hymn set to a Chinese tune. There were nine entries, the first prize being awarded to Mr Chang Po Ngai of Mienchuh, and the second prize to Mrs. Chang Po Ngai.

The sub-synod closed with a Quiet Day led by Bishop Song who spoke on the book of Joel, comparing the evils under which the nation laboured with those of China to-day, and pointing to the same remedy.

C. M. BOREHAM

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### WHERE IGNORANCE IS BLISS.

Methuselah ate what he found on his plate  
And never, as people do now  
Did he note the amount of the calorie count  
He ate it because it was "chow".  
He wasn't disturbed, as at dinner he sat  
Destroying a roast or a pie?  
To think it was lacking in granular fat  
Or a couple of vitamins shy  
He carefully chewed, every species of food  
Untroubled by worries or fears  
Lest his health might be hurt by some fancy essert  
And he lived over nine hundred years.

ODDS AND ENDS.

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(The following letter was sent by the Revd. A. A. Phillips to the members of the C.M.S. in West China. But as it is of such general interest and refers to so many friends who will be remembered by some of our readers, we have taken the liberty of publishing it and at the same time express our thanks to Mr. Phillips for such a cheery and refreshing contribution. Editor.)

First of all: Our best wishes for a very Happy Christmas to all our colleagues in West China—to those whom we know personally, and also to those (an ever increasing number) whom we have not yet met.

One of the ODDS is that we are not sending you Christmas cards this year. Instead thereof we send you a book to be passed round all the Stations, please, for every one to read who can enjoy some real, authentic, most instructive and entertaining Ghost Stories. Every one who gets hold of this book finds it fascinating. One or two say they are determined to go and see for themselves. It may give some of you suggestions for your next furlough, and draw you over to Norfolk. Great Plumstead is an ideal centre for investigation of the ghosts of the Broads.

On June 29th we had a delightful picnic with the Hamiltons and Callums. Miss Walmsley was also with us. Mr. Hamilton formerly of Sintu had his Missions to Seamen motor launch ready for us. With the Hamilton girls and David Callum we were a party of about a dozen, and we all went aboard with many baskets of food and crockery and thermos flasks (without number), and starting from Yarmouth went along the river and through the broads to Wroxham and back to Yarmouth in the early evening.

It was a great pleasure to have Miss Casswell here for a month in the summer. We were amazed at the plucky manner in which she hopped around the garden, and spent a good deal of time playing croquet. We also had Miss Carleton here for a week, and much enjoyed her visit.

The C.M.S. Southern Congress in Norwich, May 18 to 20, was a busy time. We had two of the delegates, Rev. & Mrs. Lacey, from Thorney Abbey. On the Wednesday afternoon



we brought Mr. & Mrs. Bailey, formerly C.M.S. Shanghai, home to tea. It was very nice to meet them again. They are excellent specimens of Darby & Joan! The most outstanding event of the Congress was the splendid address of welcome given by the Lord Mayor (Miss Clarkson) at the elaborate civic reception in St. Andrew's Hall, Norwich can do things handsomely on proper occasions. We had the use of the Hall and all its accompaniments free of charge for the three days, and the Lord Mayor gave instructions that the beautiful banks of flowers and shrubs, which were built up on the large orchestra for the Reception, were to remain during the Congress. The address which impressed me most was by Mrs. Owen (Kenya) on "The Soil and Soul of Africa." I have attended three of these C.M.S. Congresses, Birmingham, London, Norwich, all of which seemed to be inspiring. I suppose they do keep the fires burning, but they do not appear to bring enthusiasm for the spread of the Kingdom up to white heat, as is needed.

Our Norwich Anniversary Meetings were fixed for October 26. We had to postpone them to the following week on account of the General Election. Our speakers were W.B. Gill (Uganda), S. D. Hinde (Punjab), Oliver Knight (formerly Japan, now C. & C.S. Kenya). The last named was rather original and effective in his manner. He was fond of the phrase "I put it to you." Mr. Gill was very stirring when he told us of the giving of evidence by Uganda officials before the Royal Commission on Africa in the House of Lords. He recalled how when he woke up on his first morning in Uganda, 27 years ago and a boy pulled aside his mosquito net and handed him a cup of tea. That boy is now the Chancellor of the Exchequer, and astonished their Lordships with the wise and sagacious answers that he gave to their questions during his long cross-examination. Mr. Gill said that such an ordeal for himself would have put him in a blue funk!

One more C.M.S. Meeting, and then I will get on to some other theme. On July 22nd, I took my wife and my sister to a Garden Meeting at Saxlingham Rectory, when Mr. Tyndale Biscoe gave an account of that wonderful work in the Schools at Srinagar. He is about the most unconventional missionary speaker that I have ever listened to. His comments on the flabby Hindu character are most caustic. But he shows how their characters can be ennobled by exercise of practical Christianity. One of his amusing incidents was when a Hindu Inspector of Schools visited the School, and evidently did not approve of many of Biscoe's methods, saying "But I do not

want to see that" in his drawling official voice, Mr. B. said he would shew him one of their methods of punishment for discontented boys. He took him into a room in which was a large glass mirror, and let the glowering Inspector look at his own face! Mr. Biscoe's son, who is on the staff, has written a most thrilling account of the Schools in a book "Fifty Years Against The Stream." I am much wondering how the Mohammedan rising in Kashmir just now will be affecting the work there.

I will get on to our little jaunt that we took as our summer holiday. We left home on Monday, July 29th, in our Austin and went via Bury St. Edmunds to Sudbury, where we had tea with Mr. & Mrs. Beach formerly of Maochow. They have a nice little house. Mr. Beach was sitting up in his bedroom on the ground floor. He was able to talk fairly well, but found difficulty sometimes in getting words to express his thought. He managed to take a few steps to the dining room. His sister was helping with the nursing. Mrs. Beach was just as hopeful as ever. From there we went on a few miles to Assington, where we found Mr. & Mrs. Williams (formerly of Mienchow) & Robert in their adapted cottage, "St. Edmund's Cottage." They are helping a very old rector in the parish work and, for the time, have this cottage, which a relative of the rector (son I think) has prepared for himself against the time when he will have to move out of the rectory. It is quite pleasant, but the ceilings are low, you have to be very careful how you go up and down stairs, or you may knock out your brains! Robert has now gone to help in a parish in Reading. He hopes to be ordained at Advent next year. He is a very kind, thoughtful chip of the old blocks. We stayed with them for two nights. On Wednesday we went on to Sevenoaks, crossing the Thames at the Woolwich Free Ferry, which we found to be a very simple matter. On the Thursday morning we went to Limpsfield and had a talk with Mr. Moule about Alan's future. In the afternoon we went to Hastings and spent that evening and night at Miss Thompson's house. She has a very nice house and a good housekeeper. She is just her dear old self, but a good deal older. It was delightful chatting with her over old times and friends. In the evening my wife and I went down to the sea front, and along to St. Leonards to call on a friend, who was not at home. We were disappointed with both places. They are crowded with trippers (of whom we were two!) and did not seem to us to compare favourably with our Norfolk seaside towns. Next day we returned to Sevenoaks. I spent the week-end at Weald with the R.C. Taylor family. Mrs. T. is much better in

health. R. C. is much appreciated by his parishioners. He has a delightful Church, and a fair congregation. My wife and Alan came to tea on the Monday, and we all had a wonderful game of cricket. Lionel is at Monkton Combe, Kathleen at a school in Sevenoaks. Nice children as ever.

We left Sevenoaks on Tuesday morning, having Alan with us. We went a little out of our way to call at Leatherhead. We have some thought of sending Alan to St. John's School, so had a look round the school buildings, and were pleased with what we saw. He will probably sit for a scholarship exam next July. Then we went on to Hampton Court and Windsor and along the Thames valley through Runnymede to Oxford and Kingham. Alan was most interested in all those historical places, especially St. George's Chapel, Windsor. We spent two days with Gertrude at Kingham. The weather there was miserable. It cleared up for our return journey, when we travelled via Buckingham, Bedford and Cambridge.

Molly's turn came next. Mrs. Slater very kindly invited her to Felixstowe, where the Boreham family (except the Head) were all holiday making. It was a delightful time for Molly. Alan and I took her there, and we all three went to fetch her home. We had never been to Felixstowe before. It is a very pleasant place. The great delight to the children is a fine large Yacht Pond. People of all ages seem to find great amusement in sailing yachts, large and small on it. Alan and Molly caught the craze badly. On their return home with a yacht that had been given her by kind Mrs. Slater, Molly and Alan had no greater delight than to go yachting on a pond in a neighbouring farmer's field. The sport which stands on a par, or nearly so, with yachting is fishing. But Alan could quite truthfully say, as the Scotch boy said when reproved for catching fish on the Sabbath, "I aint catching fish", for he has not caught one yet!

Graham Watt has played the organ at our Church Services on two Sundays, and was much appreciated by the congregation. He seems to have much of his father's skill. He is still at Gresham School. On Whit Monday he and I went to see the exhibition of engines and railway carriages of the L. & N.E.R. at Thorpe Station. When we were coming away, to our surprise we found the great iron gates of the Station yard shut. A policeman and a porter were watching, and waiting to crack their little joke. When I drove round to them to ask what it was all about, the porter said to me "Are you good at high jumps, Sir?" I declined the attempt, so he opened the gates.

But he would have been surprized, as I myself was, if he had seen me one evening a few weeks later take a hedge and ditch, and land safely on the other side in a field of roots. It really was a remarkable feat for which I take no credit but only thank God for preservation of my life, and also of the car, which was not damaged beyond a bent rod! As I was coming slowly round the corner into our road, a motor cyclist, new at his job, on his wrong side of the road charged into me with the result mentioned. After that it was not surprising that when I offered a neighbour a lift a few days later, he said "Not if you are going hedgejumping".

Motorists are not the only people who have wonderful escapes. A little while ago we went to congratulate an old gentleman farmer on his 94th birthday. I think he looks upon Motor traffic, if not exactly of the evil one himself, as quite evil enough. He still sits up on his horse like a young man. When he was driving his dog-cart a few days previous to our call, some part of the harness gave way, and the cart tipped up and rolled the old man out at the back, with not much harm done but the fright of it!

Miss Wells will be interested to know that I met Mr. Young on the street in Norwich just lately, and we had a little chat. He is in his 92nd year. While speaking of old people, I may mention dear old Mrs. Tite of this parish, beloved of everyone, who trots about quite gaily, goes to Norwich by bus, comes regularly to Church and to the working party and all other parish events, and all that in her 91st year.

Some people have long life, and some long memory. A parson, recently come to this diocese, said to me the other day "Did I not see you on the platform at Exeter Hall at the Farewell Meeting in 1891?"

You may have heard that Mrs. Turner missed the last step on the staircase, and fell and broke her leg. It happened about a month ago. Mr. T. wrote that it was healing up satisfactorily. Mr. Callum is now down with rather a bad attack of dysentery. I fear Mr. Horsburg has not recovered from the collapse that he had in Church more than a year ago, at least only partially. He takes a little walk almost daily "walking slowly with a stick and bent back quite the old man." Mrs. H. keeps fairly well, "she has aged a good deal and is able to do very little". She has had "three little strokes." Mr. Cook seems to be doing well at Margate. He found affairs at Holy Trinity Church very much run down, but is working them up again. Miss Thompson had a breakdown in Church one Sunday

morning in September. We have not heard recently how she is. I have been a good deal troubled with lumbago for some time past. For a few days I was absolutely set fast, but it is better now. So you see the old creaks are not finding the autumn of life free from aches and pains. But the Autumn of 1931 is giving us in England most pleasant surprizes. The weather is almost summer-like. The tints on the trees are gorgeous. Until just recently roses have been in full bloom. The Election and the National Government and the Municipal Elections have also provided surprizes. Trade prospects seem to be a little brighter. Unemployment is gradually on the decrease. Food is a bit dearer. Every one thinks he has to economize, especially in giving to religious objects. I fancy the years to come will reveal that people who are now making their wills are preambuling them with some such words as "Owing to heavy taxation and rates..... nothing for religion and not much for charity." Legacies will be few and small in C.M.S.

Do you play Flick in the Mission now? It has caught on with those to whom we have introduced it. I have had four boards made for various people.

I have not had a batch of your Mission Notes for a long time. Those that came earlier have gone all round to 32 different addresses of our retired missionaries, and are appreciated. I believe.

The circular letter from Miss Wells, duly accented, amended and annotated as usual, and full of most interesting news of the work and people, came to hand a few days ago.

As one day this week we were going to Norwich we had to stop for a few minutes at a place where across the road is written in huge white letters S L O W. An old man came along in his little donkey cart. The donkey stood still when it came to those letters. The old man said to his donkey "Come on with yer. Yer don't want to be reading that." No analogy intended between that patient animal and any who may have the patience to try and read this rigmarole of Odds and Ends.

Yours in true West China fellowship,

A. A. PHILLIPS.

The Vicarage,  
Great Plumstead.  
November 12th, 1931.

HEALTH.  

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Its a dreary old world, and a weary old world  
When a toothache you happen to get.  
Beyond any question, if you've indigestion  
O'er trifles you 're certain to fret.  
And who can be happy, however so rich,  
If his feet are afflicted with locker-room itch?

You don't go to dinners or dances or shows  
If neuritis gets into your frame.  
A boil on your neck, all life's pleasures can wreck  
And a touch of the grippe does the same.  
To get the full joy from a rose which you smell.  
There isn't a doubt that you've got to be well.

It doesn't take much of an ache to destroy  
The pleasure a fortune can bring,  
If you've no appetite and you can't sleep at night  
You are deaf to the song birds that sing.  
For the joys of the world are not glory or wealth,  
If you want to be happy, take care of your health.

EDGAR A. GUEST.

## ORCHARDS IN SZECHWAN

One further step in making Szechwan the orchard of China was taken on the afternoon of Tuesday, Feb. 9th., when a small group of Mt. Omei bungalow owners met in the home of Dr. and Mrs. Thompson to discuss the beginning of an apple orchard for Hsin Kai Si. It was decided to purchase forty trees of June Red and Grimes Golden apples, and send these by boat to Fung Du Miao on the Tung River, and only about sixty *li* from the bungalows on the mountain. From there the trees would be carried overland to the site chosen.

Mr. Quentin was placed in charge of the trees, and was asked to find a suitable location for them on the mountain. It is hoped that one of the farmers will agree to accept the trees, care for them and then sell the fruit to the folk who summer on Omei. If this first venture proves a success and foreign apples turn out to be as popular in the Omei-Kiating neighborhood as they have in Chengtu a new source of income for the hard pressed mountain farmers will be available. When one notices the extent to which the mountain folk depend upon two originally foreign staples (Indian corn and potatoes) it is impossible to accuse the Chinese farmer of being unwilling to accept new products.

Should no suitable farmer be found to accept responsibility for the trees it was agreed that they should be planted on a piece of ground belonging to Mr. Quentin who generously offered the land for that purpose. Each of the seven bungalows represented contributed \$15.00 towards the cost of the trees and carriage on them. It is hoped that the Omei Bungalow Owners Association will take over the cost of the project or that a larger number of Bungalows will cooperate in the undertaking. An executive committee of the orchard association was formed as follows, President treasurer, Dr. J. E. Thompson; Secretary, Mrs. Quentin; Third Member of Committee, Rev. A. P. Quentin.

TIENCHIANG, LIANG SHAN DEC. 1931.

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A recent visit paid to Tienchiang proved to be, in some respects, unusually interesting. I think I have never before realised so clearly how much there is of fascination in the life around us: a fact of which we are so often unconscious, or so easily become oblivious. My companions—Mr. Liu Pin Huei, Mr. Lambert—and I, starting from Tachuh, took different routes on our outward and return journeys. On the way we pasted up some scores of tracts, mainly copies of the little prayer-tract. We believe that the Lord definitely guided and kept us as we crossed the mountain-ranges which separate the two townships. A man who accompanied the others, I having gone ahead, expressed great relief—to the effect that THIS time he hadn't encountered any 'demons' meaning bandits, --when a dangerous pass had been left behind. He also told them of a traveller on that road having, not long since, been robbed of \$50. in spite of his having disguised himself as a coal-carrier.

With regard to the work at Tienchiang. We need not be over-horrified, when we recall how much evil has been wrought in the guise of Christianity all down the centuries, to learn that the first instance of united enterprise on the part of the then newly-formed Church was illicit traffic in opium, at that time—fifteen years ago, a contraband commodity! when the head of the organisation—styled The Guild of the Holy Nativity!!—was imprisoned for smuggling and his stock confiscated, prayer was forthwith made on his behalf!! Without avail, however, and after a spell of internal dispute concerning the funds, the undertaking came to nought. This item of the local Church-history reveals a state of affairs, which though belonging to the past, still constitutes a real hindrance and peril to the life of the Church. The district continues to be notorious for its enormous output of the drug, farmers being taxed for it whether they plant it or not.

In recent times a similar spirit has been fostered by the existence of a considerable sum of money belonging to the Church. As it was, even in the days of our Lord, the almost inevitable has happened. This fact indicates one of the devil's most strongly entrenched positions right within the camp, and a call for prayer-bombardment.

On one occasion a drunken Roman Catholic caused much disturbance and some excitement at an outdoor meeting that



we were holding. (on the street!) He was most persistent in his brawling, resisting for some time all efforts to restrain or move him. Three times, and probably deliberately, he fell right in front of us. I am thankful to tell that, though of course, proceedings were suspended, we did not have to give up our position, and finally, he was more or less forcibly removed, leaving us to begin again with a bigger audience than we had before his appearance. Here I may mention that two of our people are distressed by the fact of their grown-up sons, both of them old boys of ours, and Churchmembers, having lately become involved with the R. Cs.

Rarely have I heard anything finer in China than the use made by an unlearned preacher, during this visit, of the account of Christian in the Valley of the Shadow. As he read, the thrill of it all came on him. He compared a gloomy gorge, through which we had come a few days since, to the Valley, and so forth. He spoke too, apparently with much feeling of the record as describing himself and his own innermost trials. It was positively thrilling! One could easily hear old Bunyan himself—as it were—once more recounting his experiences for us! Most truly 'he being dead, yet speaketh', aye in Chinese, and how much more freely, especially in this land of dreamers, we might do our part in regard to passing on his immortal message.

Another feature of our work was memorisation of certain Psalms,—chosen from the list drawn up years ago by the late Miss Churcher—by practically all who attended the meetings. It was encouraging how willing most of those present were to join in trying to learn them, the simple method used being similar to that adopted by Chinese troops in learning their road-songs. Thus illiteracy is no obstacle.

As the story of the Cross was being told one day to a group of boys, one of them interrupted with the remark that he had seen that done to robbers at Linshui only a few months since! They had been nailed through 'four hearts'—i.e. of their hands and feet. One of the victims had died the same day, another had lingered for two or three. Such a graphic comment on our Message served to make it all the more realistic.

Apart from other matters that call for prayer on behalf of the little company of believers in Tienchiang, perhaps the greatest need is for one to shepherd the flock in such a veritable wilderness.

F.G. SNOW.

Tachuh,  
15th, Jan. 1932.

## ITINERATION IN THE CLOSED LAND OF TIBET.

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As one would naturally suppose itineration to be impossible in a closed land, I should explain that itineration by Christian workers was an impossibility during the first nineteen centuries of the Christian era in the Closed Land of the Tibetans. True a few brave spirits, like the Catholic Fathers. Huc and Gabet, and a number of explorers and adventurers have ventured in, but a Christian work was never established within the borders of the unfriendly land. Twenty-five years ago two young missionary families, the Sheltons and Ogdens, who had first labored at Tatsienlu, settled under extreme difficulties at Batang on the Chinese side of the Border. During those trying early years very little friendliness was shown them by the natives, who viewed their presence more as undesirable, feeling probably that only some ulterior motive could have brought them hither. But as time passed the unfriendly feeling toward the mistrusted "foreigners" gradually lessened, and it was possible to establish a small church, dispensary and school. A little later Dr. Shelton even found it possible to cross the Border on medical itinerating trips, telling the gospel story to the curious groups of Tibetans who would gather about him as he attended their physical illnesses. Later, just as it seemed as though it would soon be possible to open a Mission Hospital, in Tibet, Dr. Shelton was murdered by a robber from an outside tribe, near Batang, in Feb. 1922. During the next nine years Tibet remained closed to missionary enterprise. But during the present year the writer received repeated invitations from a Tibetan official to visit him at Gartok and to bring medicines with which to treat his illness and that of many of his soldiers and civilians. At first local work and other circumstances made it difficult to leave, but later it was possible to make satisfactory arrangements for the carrying on of the local medical work by Miss Young and Mrs. Bare with the assistance of native helpers.

On a bright autumn morning, the writer, accompanied by our Tibetan teacher, Atring, the Sino-Tibetan medical assistant, Shaum Chu, and a trader from Gartok who had been sent to

assist us on the way by the Tibetan major, Bin Ben Gosong, set out on the six days journey to Gartok, capital of the eastern Tibetan province of Mar Kang. Besides tent, bedding extra clothing and foodstuffs, we had with us a heavy horse-load of medicines, and gospels and other religious literature printed in Tibetan, for distribution across the Border. We were travelling with a large, well armed caravan, so very little fear of robber attacks was felt by any in our party. As good grass is usually rare near the villages, we stopped each evening in some grassy place where the riding and pack animals could grass to their hearts' content, far removed from the villages, where we were unmolested by the fierce Tibetan dogs, and the tiny little inhabitants of Tibetan houses, which at night render rest and sleep impossible as they crawl, or hop, and bite. We were also spared the discomfort of the stifling smoke which fills the air in the average Tibetan living room. Although the nights were rather cold, it was always comfortably warm within the tent, and one was always able to obtain several hours of refreshing sleep before being aroused at an early hour by the morning preparations as some of the men worked with the pack animals while others kindled the campfires and put on the large kettles of tea to boil for the daylight breakfast, which among Tibetans usually consists of butter tea and "dzamba", the parched barley flour. Before ten o'clock on the second day we had reached the ferry at Drubalong and were soon being taken across the then swollen waters of the Yangtze Kiang. It took the remainder of the day to get all the horses, mules, and loads of the large caravan across the river, so we camped of necessity that night on the sandy bank of the roaring stream. Getting an early start the next morning, we reached the prosperous village of Dekading at noon. Scarcely had we reached the outskirts of the village where we stopped for our mid-day lunch, when a number of the villagers came out to display their wares, consisting of eggs, both fresh and ancient, walnuts, honey and wine. We only purchased a few fresh eggs, but the traders bought of every commodity. After noticing how much honey they bought, and the large amount which they consumed upon the spot, I concluded that, if any one likes honey better than Americans, it must be Tibetans. Travelling most of that afternoon thru heavy woods, about sunset we arrived at the summit of Kong Sa Ding Pass, where we pitched our camp beside the "Mani" stone pile at its top. A long stage the following day brought us to the upper part of the Bamutang plain, and almost to the Tibetan border. Early the

next morning we crossed the border and entered the "Closed Land". Almost at once one sensed that he had entered a different land, as his attention was drawn to the large herds of yak and the enormous flocks of sheep feeding on the grassy slopes of the lofty mountains of eastern Tibet. Before noon we stopped at the small Tibetan village where we were to wait until the morrow, as it would require some little time in which to make arrangements for the "ula" animals that were to take us to the end of the next ula stage where animals must also be secured for the remaining day of the journey. Here the owners of the animals we had hired received the parting gift of "tea money" and at once turned back, for a very strict trespassing law in eastern Tibet requires that if a person's horse puts one of its feet in a landowners field, the owner of the animal must pay a fine of one rupee. For all four feet the fine would be four rupees, and so on. Consequently our outside Tibetan horsemen were anxious to shake the dust of Tibetan roads from their feet quickly, lest thru delay they fall into the clutches of Tibetan law. The next day we arrived early at the thriving village of Go hei, a Tibetan village which still bears the Chinese name given it in the days when the Chinese ruled eastern Tibet. Its Tibetan name of Mdo is rarely used. There we gave a number of medical treatments and distributed some of the religious literature. On the following day we completed our journey arriving at Gartok about the middle of the afternoon. We were a little bit weary perhaps, after spending a week on the road, but one never admits weariness in Tibetan country, for it isn't polite to do so, when met with the common greeting "Are you tired?".

We reached Gartok on the closing day of their Yoni Chang or harvest festival, and as soon as the officials and lamas learned of our arrival they requested us to attend. The Tibetans are very fond of pictures, so they at once requested me to take some "snapshots" of the costumed Yoni Chang players, but it was too late in the afternoon and they did not turn out well enough to be of any use. Although we were favored with good weather upon the road, it rained nearly every day of the month which we spent at Gartok, and good photography was half thus out of the question. We found the officials very courteous, and all of the people were very friendly. There was no "rowdyism" nor insolence, such as the "foreigner" too often meets within Chinese ruled territory. The Tibetans have some strict laws which are respected because enforced and severe punishment meted out to offenders who dare to break them. Perhaps there is a lesson in this for some in our own "land of the free",

where often there is too much freedom and certainly too much scoffing at laws by those who wish to be considered respectable. Oh yes, laws are sometimes broken in Tibet, too, but the Tibetans are a simple, primitive people! Following good Oriental custom, we took with us a number of gifts for the Tibetan officials, which were graciously received and acknowledged. And they sent to our rooming place gifts of fruit, vegetables, flour and grain, meat and a live sheep. More lavish gifts were bestowed upon us later when the time came to bid them farewell. And we were glad then that we had remembered to have available small gifts to leave with them as an expression of our appreciation of the hospitality shown us.

During the half month at Gartok we conducted a two hour dispensary period each day, preceded by a short gospel teaching service. Quiet respectful attention was given at these services by those who had come for medical or surgical attention. When Jesus commissioned His disciples to carry the gospel message to EVERY nation, He included Tibet, too! We were glad for the opportunities we had to witness for Him during a brief half-month there. We gave as many as forty medical and surgical treatments in a day to officials, lama priests, merchants, soldiers and civilians. Whatever natural fear and hesitation they may have felt at first toward the "foreigner" and his western medicine was soon forgotten, and they came freely to tell of physical ills and to ask for that which would bring relief and healing. We gave nearly six hundred treatments while at Gartok. As many of them realise and desire, they need a hospital or dispensary there. And they need that message of love and truth which holds out to men relief and healing for sin-sick souls. With a dispensary established there, it would be possible each day to tell some of the Christ and the Way of Life which He offers. Are they to have the glad tidings preached to them as Jesus commanded, or must we stay out of Tibet? Must they remain in the bondage of religious superstition and idolatry in which they have been held so long by the state religion of Lamaistic Buddhism? It has so little of value to offer them, that they ought not to be left thus in its grasp. Large numbers of red-robed lama priests, who have nothing of worth to contribute to society, occupy every lamasery (monastery) of any size. From among its boys every family is required to give one son to the priesthood. One may readily see that they thus have a strong grip on the entire populace, even though there are many who have little faith in their idolatry. Lamaistic Buddhism does not redeem people from sin. It cannot. Christ-

ianity can whenever given the opportunity. Jesus Christ made the supreme sacrifice, enduring the shame of the cross, that Tibet as well as every other nation might be given the gospel message. Two of our missionary doctors, Loftis and Shelton, laid down their lives on the Tibetan border for Tibet because they "were not disobedient unto the heavenly vision". We have cause to believe that God is ready to open the closed land of Tibet for His workers to enter with the gospel message if there are enough true Christians in the homeland who are willing to sacrifice too, that Tibet may be evangelized. But if there aren't enough Christians at home who are willing to sacrifice until it hurts, then it is indeed time to put forth greater missionary efforts at home, and Tibet must wait while thousands of her people perish without Christ and the hope He offers.

We returned by a shorter and more dangerous route than the one that had taken us from Batang to Gartok, arriving safely just one month from the time we had set out. We were thankful indeed for the various opportunities we had to witness for the Christ during the all too short time we were able to be away from local tasks.

Yours respectfully.

NORTON H. BARE, M.D.

Norton H. Bare, M.D., Pres.,  
Tibetan Christian Mission,  
Batang, Hsikang,  
Via Chungking, China

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## AN ITINERARY.

I thought that perhaps the readers of the Missionary News would be interested in an itinerary which a number of us made this Autumn in the Eastern part of the province, so I am forwarding a short report.

The last Annual Conference of the Mei Dao Huei appointed Mr. Li Min Liang B. A. as chairman of the conference committee on Rural Evangelism. His work for the second half of the year was to make an itinerary of all of the districts of the Mei Dao Huei Conference and introduce and organise the work of Rural Evangelism. Mr. G. S. Bell, as secretary of the United Church of Canada Mission was planning to make a visit to the Eastern Districts of the mission. Mr. Yang Han Seng, Educational Secretary of the Mei Dao Huei, and myself also were planning to visit each of the districts below Chengtu during the Autumn term. Just before the beginning of the Summer holidays, as we were working on plans for Mr. Li's itinerary we decided that instead of going separately, that we would go together and at once began to make plans for the same. We communicated with the district officials and received very hearty invitations to visit them and hold conference. Plans were finally made to visit two or three place in each district, and hold conferences for three or four days in each place, with the leaders of the church, preachers, teachers doctors and leading laymen, to talk over the problems of the church and endeavor to create a little enthusiasm to broaden and deepen their vision of the work of the church, and try to formulate plans for a forward movement.

Although the delegation had not been appointed officially by Conference to do this work yet every district entered into the plans most enthusiastically and with the exception of one place, the numbers attending were well up to what we had expected. Our meetings opened in Luchow on the 2nd of October and closed at Jung Hsien on the 4th of December. In the Luchow District, we visited Luchow City and Shi Ma Chang, in the Chongchow, District Chongchow City, Pa San Si, and Fengtu City, in the Fowchow District, Fowchow City, Shuang Lung Chang and Changshow City. Meetings were arranged for

several places in the Chungking District but were given up as they clashed with the meetings of the delegation from the N. C. C. and all attended these meetings in Chungking. The last meeting was at Jung Hsien where we met the delegates of the Jung Hsien and Tzeliutsing Districts. It was our largest meeting with from eighty to a hundred present for four days. There were more women in attendance here than at the other places, eight or ten of whom came from a market town thirty li from the city; who had recently become interested in the gospel through classes organised to learn the thousand characters used by the Mass Education Movement.

Our meetings were very informal and plenty of opportunity given for discussion. Our daily programme which was followed with slight variation in every place was as follows. The day opened with a prayer-service before breakfast. From nine to ten each day Mr. Bell led us in a devotional hour, when we were brought face to face with the problems of the church. He pointed out very clearly and forcibly, that the weakness of the church was not in organisation, nor in finances but in membership. If we are to have a strong church, we must have an increased membership and a membership filled with the Spirit of Christ. He stirred the hearts of all who heard him as he talked to them from the following texts and made his applications to present day conditions. "That in all things Christ might have the pre-eminence." "This kind can come forth by nothing but prayer and fasting." and "That I may know Christ and the fellowship of His sufferings."

From ten to twelve there were addresses and discussions on the educational work of the church. A report was given of the year's work in education and the present status of our schools. Addresses were given on Universal Education, Teaching of Scripture, etc. followed by discussions on how to more efficiently get over our programme, and how to make our schools more instrumental in reaching the people with the Gospel of Jesus Christ.

From two to four Mr. Li was given an opportunity to show how improved methods in agriculture could be used to reach the rural districts with the Gospel of Christ. Mr. Li had a fine reception whenever he spoke. The preachers, teachers and farmers were exceedingly keen to get hold of the newest ideas and methods in agriculture. They never seemed to weary in bringing forward their difficulties and problems and Mr Li never wearied in giving them the help they needed. It seemed to us after several weeks of experience that there are great



possibilities in this kind of work, in reaching the great rural population of this land with the gospel. The problem is how can it be done most effectively.

In many places Mr. Li had opportunities of meeting special schools and addressing special gatherings. One of the days when we were at Shi Ma Chang was a market day, and the gentry of the place arranged a meeting of farmers in the town square where they listened to an address by Mr. Li. At Chongchow Mr. Li talked to the students of an Industrial School outside the East gate. He also dined with the city official and was given an opportunity to discuss his work. At Fowchow there were several public meetings. They have a school across the river of about one hundred students who are being trained as Rural School Teachers. Mr. Li visited the school and gave an address, and invited them to come across the river the next afternoon to the church which they did and he had another opportunity of addressing them. Wherever we went special opportunities like these were given Mr. Li to help the people in better methods of farming and to show that the church was interested in the welfare of the common people.

Wherever we had doctors and nurses to assist we had a period a day on Public Health. In some places evening services were held of an evangelistic nature. We had with us a goodly supply of tracts, Evangelistic, Public Health and Agricultural, which we distributed in every place. We also distributed a limited number of booklets prepared by Mr. Li on "Seed Selection" and "Injurious Pests."

In each place our services were closed with a Communion Service for those who attended the meetings. These meetings were very effective and seemed to bind us more closely together in the bonds of a new fellowship and in a fuller consecration of all of our powers to the great work of Evangelism.

R.S. LONGLEY

## FROM CHUNGKING TO ICHANG BY PLANE

OCT. 22. 1931.  

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WHEN I'M OLD I SHALL STILL HAVE HAPPY MEMORIES OF IT.

Most of the time I'm sorry to have things begin alphabetically leading prayermeeting, keeping house in the W. F. M. S. home, etc. etc but when it means flying the Gorges my name can't come too near the top of the list. I shall never fully recover from the thrill of viewing the Yangtze and the mountains, with their deep ravines, towering 4000 ft. above the level of the river, but to see them from the top is even more wonderful. I have gone through the Gorges five times but the flight over them literally, "caps the climax." The imaginary castles and mansions of the princesses and princes, which I viewed from the steamers, were made more real as we passed over their roofs and peeped in at the windows and doors in passing.

The handiwork is truly made manifest as one views peaks and peaks, and more peaks on either side of the Yangtze as it winds in and out among the deep ravines. How I wish I could find words to express it. I could only sit in awe of the scene. Words cannot express the magnificence and grandeur of it. As I rushed past trying to see and comprehend it all, I thought "What is man that Thou art mindful of him, or the son of man that Thou visitest him?"

Anne has nothing on me. I've probably flown the farthest from of any woman in the world.

I was the first woman to ride in a sedan, touring car, and bus in Chungking the only woman, to my knowledge, to drive a car in Szechwan, and the first and only woman to fly from Chungking to Ichang. I now have a desire to ride on a camel and an elephant, both of which I hope to do on the way home via Suez. I also hope to go down in a submarine and fly a plane some day.

After a bumpy ride taking off the sandbar in Chungking, there was no particular sensation. The climb into the air was so gradual I could only realize the height by the view. We were soon above the city speeding down the Yangtze ninety

five miles an hour at a height of 2700ft. The rice fields looked more like play gardens than ever, laid out in all shapes and sizes, with beautiful blendings of tans, browns, yellows and bronzes, outlined with green covered banks: I was surprised at the distinctness with which one could see even at that height and speed. It all looked so like fairyland. The clouds even looked good to me as they played hide-and-seek with us and the fairyland below. The rocks, that had defied the ships for years, looked up at us and smiled as much as to say, "Well, you have beaten us! We never thought of anyone baffling us in that way!"

When I told one of my friends I had signed up for the plane, he said, "You've signed away your life, have you?" I said, "No, why do you say that?" I had no fear. Why should one fear with a new plane and two good American pilots, one of whom has next to the most flying hours of any man in the States. There was never the slightest sensation of fear. I had all confidence in the men at the wheels. When we came down in Wanhsien the concussion in my ears deafened me for about ten minutes. After leaving Wanhsien and the plane rose to a height of 4000ft., the dipping made me a bit uncomfortable. The coffee and cereal had a little discussion and the former suggested going up stairs. I was able to persuade them to stay down for some time but finally the coffee came up. However, the uncomfortable feeling and the result did not keep me from running about in the plane trying to see on all sides at once. My only suggestion for improvement of the plane would be the addition of a glass observation deck so one could see above, below and on all sides at once.

The pilots were both very kind to me. Mr. Allison sat in the back and explained things of interest as we went along. They said I was a good passenger. Mr. A. took a moving picture of me in some of the most exciting moments.

After the bumpy ride over the stones and the splash on the water, we gradually ascended and were soon speeding past the Chungking Pagoda, Tangchiato and the airfield. It was all done so quickly and my excitement was so great there was no time to feel lonesome for the friends of Chungking. One thing of interest passed so quickly and another leaped into view in such rapid succession that one was too much occupied for retrospection. Steamers were plying the Yangtze far below but we could recognize them, even at a depth of 4000ft. We left Mudung, Fuchow, Fungtu, and Chungchow far behind and before I knew it were going down into Wanhsien. It was then eleven thirty and we had been in the air for two hours.

A good drink from Socony tins refreshed the bird and we were soon ready to continue our flight. We soared heavenward and passed over the "Celestial City", which is located outside Wanh sien. It is built on a flat rock which has a surface of thirty acres and is about 1200ft. in height. The city was built by wealthy Chinese who were seeking a place of refuge in time of invasion. They now have a beautiful little city overlooking Wanh sien and the surrounding community. It is reached by climbing hundreds of stone steps cut from the cliff and one enters the "Heavenly City" through a beautiful archway. Inside is a spring of fresh water, and a pond that is said never to go dry. We looked down into the "Celestial City" but saw no gold paved streets nor gates of gold.

On and on we went through the Wusan Gorge, the Wind Box Gorge, the Ichang Gorge and others. Dr. Manly asked me to look for his footprints along the way but I'm not sure I saw them. There were a few big holes in the Wusan Gorge but I could not say they were made by Dr. Manly's hoofs.

The final thrill came when the plane came down within ten feet of the water and crept along at 110 miles an hour, into Ichang. The little native junks looked like speed boats coming to meet us. From that speed to a richsha! Who wouldn't be dizzy?

After my first flight the desire to fly a plane is intensified. The higher the better. Having flown over the "Celestial City" I want to view the heights beyond.

I should not advise one to see the Gorges for the first time from the air, but having gone up or down by steamer, I say by all means see them from above, and I recommend the "Wanh sien" with Messrs Vaughn and Allison as pilots.

I have heard those who came up by houseboat say that the way to see the Gorges was taking it that way. I can say to the younger generation, "The slow way by steamer WAS the way to really see the Gorges, for the first time, not by the modern way of the plane.

M. S. ALLEN.

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“LIFE IN THE CHINESE CHURCH.”

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BY T. RALPH MORTON

PUBD. BY STUDENT CHRISTIAN MOVEMENT 1/6.

This little book is well worth the study of every missionary in China. It is written by a missionary, presumably of the Presbyterian Church, in Manchuria, but the conditions he describes might well apply to a church in Szechuan.

Beginning with a general view of the life of the ordinary Chinese and his outlook on the world Mr. Morton takes us along a logical path of enquiry in which he deals with the questions “How a man becomes a Christian,” “What it means to join the Church,” “What a Chinese Christian thinks,” “The Life of the Church,” “The work of a missionary in the Chinese Church, and finally “What it all means.”

Although the writer of this book is not of long experience in China, he shows acute insight into the salient points of the Church's life and accurate analysis in dealing with them.

The task of sorting out the motives and springs of action in the mind of a Chinese Christian and analysing the thoughts of the various classes which make up the Church is no light one and besides enjoying the writer's views on these things we admire his courage in tackling them.

The Chinese Church has much to learn, not least that part of it which consists of foreign missionaries, and any assistance to the learning of our lesson is of value. It is with confidence that we recommend this little book to our readers. A copy will be found in the University Book Club, Chengtu.

## WOMAN'S MISSIONARY SOCIETY AND WORKERS' CONFERENCE ANNUAL MEETING.

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The Annual Council of the Women's Missionary Society (U. C. C. Mission) and con-current meetings of their Workers' Conference took place in Tzeluitsing from 20th. Jany. to 2nd February.

The first day was observed as a Day of Retreat, when in morning, afternoon and evening sessions various phases of the one topic were considered and helpfully discussed the topic selected being "Our Task", based upon Luke 4 : 18-19. Various leaders presented the theme under the headings "Raising the poor" (Economic problems); "Helping Society" (Moral problems) "Raising Health Standards" (Hygiene problems) "Bringing Spiritual Help" (Man's relation to God) and finally Thank-giving and Re-dedication. In the discussions, which were encouragingly spontaneous and thoughtful, there was evident a strong feeling of the responsibility of Christian workers to uphold and stress high moral standards of living. Many of the most popular pastimes of present-day society were condemned as incompatible with Christian progressive living-even to the extent of calling for a pledge card against gambling and opium to be prepared for and used by Conference workers.

The W. M. S. Council held its opening session on the next day with Dr. Ketta Gifford Kilborn in the Chair, transacted preliminary business, after which for several days the sessions of the workers' Conference took first place.

An unexpected obstacle was encountered in the demonstrations of a group of anti-Christian agitators. About a hundred and fifty (many of them being young lads with some girls) having previously decorated the streets with their slogans and declarations, came over to the building in which Conference meetings (those of the Mei Dao Hwei in all its sections one of which is the Workers' Conference) were being held and for over an hour they energetically pasted posters all over and made speeches of the usual inflammatory and radical nature. No actual damage was done but the intruders demanded that the Conference be stopped and all delegates leave the town the next

day! Not until the third day of the Conference were these unruly proceedings really stopped—policemen being placed at the entrances. Some days later the leading gentry of the neighbourhood expressed great regret over what had happened and declared that the many previous years of constant intercourse with the Mission representatives residing in Tzeliutsing, had been always a source of pleasure.

Amongst important subjects dealt with by the Conference members and their findings were;—

**Mass Education Movement.** Resolved that we do our utmost to further the cause of Mass Education for the ensuing year and place as our objective the enrolment of two thousand students in our Mass Education Schools.

**Uniform Examinations.** A long and vigorous discussion in Committee of the United Conference and Workers' Conference took place the principal points brought out being—

(a) The local Educational Bureaus will not generally recognize the examinations of the Mei Dao Hwei Educational Department.

(b) Pupils are generally not willing to take two different examinations, and it is imperative they receive Govt. diplomas.

(c) Difficulties—e. g. Educational Bureau Examinations are often in places distant from our schools, etc.

Several methods were suggested—as of taking certain tests from the Mei Dao Educational Secretaries at stated times; of dividing the examinations so the Preliminary years in all grades would be examined by the Mei Dao Hwei and final years in all grades by the Government; but final consensus of opinion was that uniform examinations are desirable for the church schools. In order to avoid any clashing with the dates of Government examinations the comparatively early date of May 20th. was set as the day on which the examinations to be set by the Mei Dao Hwei Educational Department will commence.

**Religious Education.** Methods for carrying on Religious Education in the schools were suggested as follows;—most of these are already being used in our schools, and it is hoped will be more and more emphasised.

(a) Bible study may be carried on apart from the regular school curriculum.

(b) Groups of Chinese Girls in Training may be organized with Bible study as a part of their programmes.

(c) The morning assembly period may be used for Bible teaching.

(d) Bible stories may be told in the story periods of the school programmes

(e) Evening Bible classes may be organized.

In one place a *government official* had suggested that blanks be left in the school time-tables and the time utilized for the teaching of the Bible!

From the reports given as to opportunities in the various places it was evident that in some religious education still had considerable place in the schools' life; in others it was equally clear obstructions were many.

Council and Conference are over once more and the work of another year lies ahead. In the discussions and decisions it may be that some attitudes not of the wisest, have been maintained and some plans that may not prove of the greatest value have been made. Yet we hope and pray that foreign missionary and Chinese co-workers alike may "go forward", and the building of the Kingdom in our midst be advanced.

FLORENCE F. JACK.

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## ANNUAL MEETING OF SZECHUAN CHRISTIAN COUNCIL

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The Annual Meeting of the Szechuan Christian Council was held Monday, January 4th 9A. M. in the Y.W.C.A. at Pi Feng Kai. Five delegates from each church had been appointed, as well as two each from Y.M.C.A. & Y.W.C.A. University, Bible Societies and Student Christian Movement. There were twenty five delegates in all with Dr. Crawford representing the West China Council on Health Education.

Rev. Mr Fu of Yunnanfu of the C.M.S. opened the Annual Meeting with an excellent address on the spiritual life. Bishop Song led devotions, then the Meeting proceeded to organize. Bishop Song was elected Chairman of Annual Meeting, with Fu Gin Beh vice-Chairman, and S. F. Kan, Chinese Secretary, A. J. Brace, Eng. Secty.

The main business of the Annual Meeting was to consider ways and means of conserving the values of the recent Evangelistic Conferences of the National Christian Council,



and carrying out the program in our local churches. With this in view a committee was appointed to edit carefully the reports of the Discussion Groups, and report to the Annual Meetings of the Churches, seeking their unanimous approval, suggestions, and wide cooperation. Accordingly Pastor Hsu Yao Kwang read the Reports of the Four Groups, as follows;—Christian Homes and Stewardship, Religious Education and Youth, Rural Church and Mass Education, Evangelism. After a careful discussion the editing committee was asked to print a report containing the salient points in each, eliminating where there was overlapping, and send the same with the suggested Budget for next year to all the churches.

Mr. Wu Keh Chai the Treasurer reported on the activities of the year, and in spite of the heavy calls on the Budget revealed a balance still of \$65. 94.

A. J. Brace, Executive Secretary, reported on the Budget as follows;—City Work \$200, including \$75 for secretary & writer, (Chinese). Postage, paper and wires \$25. Printing \$100. Also for Country Evangelistic Team work \$400. Total \$600. It was accepted, and recommended that we appeal to the five missions in membership to assume this budget at the rate of \$120 each. It was further recommended that the present policy be that we do not call a full-time secretary, but that we pursue the policy adopted in preparation for the Dr. C. Y. Cheng Meetings, that of using a Volunteer Committee composed of an assistant secretary from each Mission to meet with the Executive Secretary, and use rooms freely offered by the Y. M. C. A. This was left to the Executive Committee to carry out.

The Executive Committee was elected as follows,

U. C. C. M-Revs. James Neave and S. F. Kan  
Baptist, Dr. H. J. Openshaw, Hsu Ysu Yao Kwang, & Fu Gin  
Beh-Vice President

Friends-Dr. Lo Pin San and Yang Kue Ping.

M. E. M-Mr. O. G. Starrett and Wang Tsi Tsai

C. M. S, Bishop Song and Dsen Tieh Hsia

Bible Societies-Dong Kwan Ming,

Health Education-Dr. W. Crawford

Y. W. C. A-Mrs Donald Fay and Mrs. B. S. Feng

Y. M. C. A-A. J. Brace and Wu Keh Chai. Bishop Song be  
Convenor, and that Li Ming Liang be coopted to represent  
Agricultural interests.

After luncheon together, the Meeting again convened to hear two helpful addresses; Mr. Gerald Bell, M. A., Secretary

of the United Church Mission of Canada, addressed the Council on his recent trip around the stations. He gave great credit to the rank and file of workers for the way they are carrying on amid many discouragements and often keen opposition. He showed what lonely lives they live and how necessary is our help in giving them inspiration. He stressed the need of the carrying out of Dr. Cheng's practical program for Mass Education and Evangelism in all our stations. He was followed by Mr. Li Ming Liang B. A. on the topic, "Present Needs in our Szechuan Chinese Christian Church". He remarked earnestly on the deep poverty of the people seen everywhere and particularly of the ravages of opium. He said some places it was as cheap as tea. In many places the tea houses have closed. In one small village he counted twenty six opium dens in operation and the regular price of opium only 400 cash for a smoke. He outlined practical plans we can do as a church to help the poor farmers better their conditions, and exhibited the small cheap books and pamphlets already printed in simple language which are finding a ready acceptance everywhere they are presented. He stressed the need of opening classes in every place possible to teach the simple characters, and simple rules of health and cleanliness to go along with the Gospel story.

Hearty votes of thanks were tendered Mr. Bell and Mr. Li. After a time of earnest prayer the discussion was continued and plans suggested for next year. The offer of Mr. Hsiao, Editor of "Christian Hope" was accepted to print special edition of Christian Hope majoring on Conference Reports and addresses. 400 copies extra were ordered by the S. C. C. and fifty dollars voted for this purpose. Dr. Openshaw also volunteered funds for further extra copies during the year. It was voted to send these extra copies to all our fields for free distribution among our Christians with the hope of carrying the vital messages of the recent Evangelistic Conference far and near.

At the Executive meeting which followed, Bishop Song was elected Chairman for the year, Fu Gin Beh. Vice-Chairman, Secretary, Pastor Hsu, English Secty-A. J. Brace. W. R. Hsiao, M. A. Editor of "Christian Hope" was coopted as special member.

Regarding the West China Council on Health Education they were welcomed in affiliation, and following resolutions passed. Resolved to commend to Annual Meetings and Churches that the present policy be continued and financial support be given. That the the U. C. C. M. be requested to again appoint

Dr. Crawford Director of West China Council on Health Education. That Conference of U. C. C. M. be requested to set aside Dr. Dzao Hsu Yuan to assist in the very rapidly growing activities of the Council. Mr. Wu Keh Chai was reappointed Treasurer, and A. J. Brace, Resident Secretary. Annual Meetings were asked to reappoint assistant secretaries for Secretaries Executive Committee. Mr. Frank Dickinson's helpful letters making suggestions for field work next year were give to this committee to use in preparing plans for Country Evangelistic Work. There is every indication that the Annual Councils will back up the work of the Szechuan Christian Council, and that next year's work will prove a real impetus in a live spiritual way to the churches of Szechuan. This is certainly our hope and prayer.

A. J. B.

CHINA INLAND MISSION  
ICHANG, HUPEH, CHINA.

Jan 7, 1932,

The Editor,  
West China News.

Dear Editor,

Will you kindly allow me a wee space in your Mag. to thank the many West China friends who have so kindly sent cards & letters during the Christmas & New Year season? Thank you, dear West China friends of the good old HOUSEBOAT DAYS, when we had the pleasure of visits from you, for kind words of cheer & greetings. We are "bucked up" (excuse the expressive slang phrase) by these kind reminders that we are not forgotten: even by the dear old Peats who so long ago left West China, but whose hearts are still with us. Time has flown away, but let us assure our friends that we reciprocate all their good wishes & trust all may find this present year a very Happy & Peaceful one.

All is peaceful in Ichang. River is at the difficult stage when the channels on the middle river have not quite indicated in which direction they will finally settle, so there has been some running aground between Ichang & Hankow and mail

have been held up in consequence. Jardine Matheson's had only one ship on the Upper Yangtze. & she has now struck a rock off Wanh sien and will have to go to Shanghai, so transport is very limited just now. Much disappointment and delay has been caused by friends taking *through tickets from Chungking to Shanghai*: unless the ship is definitely fixed to go right through, I strongly advise friends only to book to Ichang, then without unpleasantly troubling the shipping companies for refunds or transfers, the first outbound ship can be taken,

With all good wishes from  
The Squires (that means *two* of us) of Ichang!

~~~~~  
Customer, "Those apples you sent me are rotten, I am sending them back".

Storekeeper, "Oh, don't bother, you needn't bring them back, your word is as good as the apples".

~~~~~  
Tommy, "Mother, let me go to the show to see the monkeys".  
Mother, "Tommy, what an idea, Imagine wanting to go to the show to see the monkeys when your aunt Betsy is here".

~~~~~  
Mary had a little lamb,
Her father shot it dead.
And now it goes to school with her
Between two chunks of bread.

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GARDENING

In March and April we look the results of our planting of bulbs and Plants during the previous Fall, and our gardens should now show many signs of new life and coming colour and beauty. But while enjoying all this it should not be forgotten that there is still preparation for the future to be attended to. The seeds of any annuals that we have on hand should now be sown. The sowing of perennials and semi-perennials may however be deferred a little, and if sown in June should make fine large plants for next spring. The difficulty about them is that the young plants have to exist through the summer with only a Chinese coolie's care and attention and often perish for lack of proper and timely watering, or through being drowned out by the heavy summer rains. It is therefore perhaps best, on the whole to defer planting these until the end of the summer when there is still time for them to make fair sized plants for the spring.

THE CULTURE OF CHRYSANTHEMUMS

The end of March or early in April is the time to take the first chrysanthemum cuttings. The roots reserved from last years crop will by now have sent up a wealth of new growth. The tops of this new growth now be snipped off to a length of five or six inches and planted in soft prepared ground some two inches apart. Here they will very quickly make roots and become strong hardy plants. While rooting, these clippings should be kept moist, and may on the hottest days be lightly shaded from the fierce heat of the sun; but to cover too heavily, and to leave covered too long induces mildew and will result in the loss of many plants. While these cuttings are rooting the old stalks continue to grow and in two or three weeks time, if so desired, a new set of cuttings may be taken. By the healthy growing appearance of the young plants it may be easily known when they are well rooted. When this has taken place it is time for them to be planted out in the garden.

Chrysanthemums do better in the open than in shaded positions, and they also like fairly rich ground. In my garden before planting out we spread a thick layer of horse manure over the place they are to occupy, and then dig it in lightly. This not only provides fertilizer for the plants but helps to keep the ground around them from becoming beaten down so hard.

by heavy rains that moisture coming afterwards finds it difficult to seep in. In addition to this the soil around them ought once or twice to be loosened upon the surface. When planted out first the young plenty of water until they become established; then when some nine or ten inches tall nip off the tops—this is in order to make them branch and become bushy plants, otherwise they will grow too tall. Chrysanthemums take a lot of the richness out of the ground, and where there is room in the garden for a change of location it is wise to put them in a different place every second year, if not every year.

In January and February when there are so few other flowers we are charmed when our Chinese friends present us with pots of primulas in bloom. When these are finished flowering put them to one side for a time: The seeds can very easily be saved, and we may grow a good supply of these fine plants for our own delight. The Chinese primulas are of two varieties, an early and a later blossoming kind, and both do well either in or out of the house. They are in themselves well worth while cultivating, and provide flowers during several weeks when there are so very few other flowers to be had.

G. M. F.

The readers of the News will learn with the regret, that it has been deemed necessary for Dr. & Mrs. J. E. Thompson to leave hurriedly for Canada. They left by motor on Wednesday morning, March 9th, and drove to Leikiang. A serious health condition of Dr. Thompson necessitates the departure. We sincerely trust that Dr. & Mrs. Thompson will shortly be able to resume their work in our midst.

Mr. G. E. Stockley, of H. B. M. Consular Service from Chungking, is a visitor with the Rev. & Mrs. A. J. Brace at the University. He is in the city for the purpose of closing the former Chengtu consuler.

Mr. & Mrs. R. Cunningham of Tachienlu escorted Mrs. J. H. Edgar to Chengtu. Mrs. Edgar is suffering from a fractured arm.

UNIVERSITY BOOK CLUB

The List of Recent Accessions:

| | |
|-----------------|--|
| Benson, S. | Tobit Transplanted |
| Bradford, R. | John Henry |
| Cather, W. | Shadows on the Rock |
| Capear, K. | Letters from England |
| Charteris, E. | The Life & Letters of Sir Edmund Gosse |
| Chase, S. | Mexico |
| Compiled | Living Philosophies |
| Cozzens, J. G. | S. S. san Pedro |
| Crofts, F. W. | The Groote Park Murder |
| Deeping, W. | The Road |
| Dormie, M. A. | Snobs |
| Hindus, M. | Humanity Uprooted |
| Huxley, A. | Point Counterpoint |
| Kaye-Smith, S. | Susan Spray |
| Lehmann, R. | A Note in Music |
| Lynd, | Middle Town |
| Maury et al | A Traffic in Knowledge |
| Merejkowski, D. | The Romance of Leonardo Da Vinci |
| Millis, W. | The Martial Spirit |
| Myers, G. C. | The Modern Parent |
| Olivies, E. | Dwarf's Blood |
| O'Shea, | The Child |
| Pupin, | From Immigrant to Printer |
| Roth, J. | Job |
| Scott & Rhys, | Twenty and Three Stories |
| Strachey, L. | Portraits in Miniature |
| Vallentin, A. | Stresemann |
| Walpole, H. | Judith Paris |

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